S. A. COUNCIL OF CHURCHES

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SUNDAY EXPRESS, July 6, 1975

BLACK NGK CHALLENGES CHURCH PAPER EDITOR

By MAUREEN GRIFFIN

THE moderator of the Black Ned Geref Kerk, Ds S. P. E. Buti, has challenged the editor of Die Kerkbode to prove allegations made in an editorial condemning his church's decision to seek membership of the South African Council of Churches.

Further reaction to the editorial has come from Mr John Rees, general secretary of the SACC, who claims neither the editor, Dr G. J. Möller, nor the NGK, know anything about the SACC.

Die Kerkbode, official organ of the NGK, this week published an editorial accusing the SACC of being connected with church and political organisations outside South Africa which openly sanction violence and boycotts against this country.

Criticising the Black NGK of Africa's decision to join the SACC, the editorial states: "This sort of decision makes it more difficult for the mother church to work together as heartily (with the daughter church) as it is our Christian duty to do."

Referring to the NGK of Africa's synod in Worcester last month, where the decision to join the SACC was taken, the editorial says: "The tone in which certain Black delegates aired their feelings and the impatience with which they listened to some of the White brothers makes one wonder if racial feeling isn't much stronger among some of them than they would have us believe."

The daughter church's moderator, Ds Buti, in an interview with the Express, challenged Dr Möller to produce evidence that his church was seeking contact with an organisation which was hostile towards South Africa.

"I challenge him to bring evidence of this. If he cannot, then I charge him with trying to stir up emotions on a political scale.

"We cannot escape a certain amount of political involvement, because as a church we must voice our opinion of political decisions which we believe are unjust.

"We decided to join the SACC because it is the only ecumenical body in South Africa, and one to which most of the South African churches are affiliated.

"We feel that as part of South Africa we should join hands with it. We do not expect to always agree with everything they say and do, but as members we will be entitled to voice our opposition and they will have to listen to our criticism."

Mr Rees of the SACC said: "It is a pity that no effort has been made by Ds Möller or the church he represents to understand the situation, life and witness of the SACC, and in my opinion he would be well advised to make contact with the SACC before committing himself so forcefully to paper."

Ds Buti also rejected the charge that delegates at the synod showed racial feelings.

"In the past we have not voiced disagreement with the mother church, and our insistence on joining the SACC was misinterpreted as being inspired by racialism."

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STAR 22/7/75

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Whites in delegation

Religion Reporter

HAMMANSKRAAL — Half the six-man delegation of the NGK in Afrika at the national conference of the South African Council of Churches is White.

The conference, which started today, is regarded as one of the most historic events in the history of the South African churches, because the NGK in Afrika, "daughteh" church of the White NGK, will become a full member of the SACC.

However, there is a technical hitch, as the NGKA has yet to officially inform the Federale Raad van Kerke that it is to become a member of the SACC.

But it is almost certain that the NGKA will become a member of the SACC today.

The two official delegates of the NGKA are the Rev E T S Buti, moderator, and the Rev W J C Cilliers, secretary for mission and evangelism of the NGKA, who is regarded as a verligte.

The Rev Sam Buti, scribe of the NGKA and son of the moderator is one of the four observers. The three other observers are White members of the NGKA.

Rev Sam Buti today denied reports that the White delegates were attending the conference in an attempt to mend the rift within the NGKA and between the NGKA and the White NGK.

Rev Buti added that the NGKA would definitely become a full member church of the SACC today.

Today's question to Black churchmen . . .

. . . How will you treat the White people?

(290)

Will Blacks rule South Africa in the near future?

Mr John Rees, general secretary of the South African Council of Churches, thinks so.

He declared his belief openly at the national conference of the council at Hammanskraal today.

So convinced is he, that he feels the big question is not whether the Blacks will rule but how they will treat the Whites.

Mr Rees addressed about 120 church leaders on the question.

The conference is being held in the name of nearly 16-million South Africans — most of them Black.

STAR 22/7/75

Mr John Rees — "the future is with the Black man"

'There can be no reconciliation until we meet...'

Religion Reporter

"The future is with the Black man — and it is my call at this conference for the Black man to declare openly where he stands in regard to the future of the Whites in South Africa," Mr John Rees, general secretary of the South African Council of Churches, said today.

Whites, Mr Rees said, were fearful. They realised that nationalism was a strong force and that inequity had to be redressed.

In this situation it was from the Whites that there had to be a surrender of material benefit.

"There are two major reactions in this fear.

"One is of hardening resentment and the talk of fighting to the bitter end.

"Another is a sickly introvertedness which begins to be apologetic for its whiteness."

Mr Rees added that neither of the two reactions or views held any sort of answer for South Africa.

"Where do we meet when the system under which we live has so carefully decided this for us? We no longer know how to speak to one another. We have made excuses within the church that culturally, socially and whatever that we cannot meet.

"And yet we know, deep within our roots, that this is not true, and that we have failed as Christians in this land."

Mr Rees said that the church had rightly been preoccupied with issues of social justice in respect of the Black man.

The time had not come to play down these issues, but to challenge another issue of equal importance—the Black man's mission to the Whites in South Africa.

This was a difficult task because of all the emotions which would prevent Blacks from giving this ministry and prevent Whites from accepting it.

"But there can be no reconciliation in this land until we meet; until there is repentance and forgiveness and a preparedness to work for a better tomorrow in togetherness," Mr Rees said.

To work for the South African Council of Churches, he said, was not easy. One was neither in favour with the so-called left nor the right.

Mr Rees stressed that the council belonged to the churches. The South African Council of Churches was committed to the churches and was the servant of the churches of South Africa.

He said the most significant event of the conference was perhaps the fact that the Bantu Methodist Church and the Ned Geref in Afrika, daughter church of the Whites Ned Geref Kerk, had become full members of the council.

The churches in South Africa had to ask themselves what was their role in this country.

It was also important to realise that the church was facing one of the most difficult phases in the history of South Africa.

Everything that the church stood for, had witnessed to, had made declarations about, was being challenged.

The challenge, said Mr Rees, was simple — namely that the church practises what it preaches.

Mr Rees said the Prime Minister, Mr Vorster, had rightly alluded to the fact that the churches had failed to implement what they (the churches) in fact called upon the State to do.

"It is not until we remove from our own structures iniquity, discrimination and racial overtones that our witness will be whole and effective," Mr Rees said.

Mr Rees called on the churches to train people to take positions within the church — not for a polarised situation, but in an integrated church. The ministry of men had to be acceptable across all boundaries.

He said he believed that only when the churches returned to a balanced acceptance of the need for the church to be dynamically involved in mission and evangelism, and at the same time dynamically involved in issues of social justice, would South Africans see the emergence of a church and of Christians who were revelant to their situation and who were proclaiming a Gospel which was dynamic, changing and relevant.

"I believe very firmly in a deep commitment to Jesus Christ, in the rebirth of a person who comes into that life-changing experience of Christ," he said.

The church, Mr Rees said, also had a mission in the area of temperance.

"I believe we need to look again at the word and challenge Christians—yes, about drink.

"I believe our Black brethren have cause for deep concern, as drink robs them of dignity, famil ylife and even the will to work for change. Also, gluttony, smoking and materialism, a consuming disease, and many other aspects of life which require temperate behaviour."

Mr Rees drew on two themes—the need for change witihin the church and in South Africa, and the desperate need for the church to recapture and maintain its commitment in the area of mission and evangelism.

He said it was to this role to which the South African Council of Churches had been called. It was also the area of its greatest trial as it was difficult to walk the middle way.

Mr Rees said that what was required now was a reaffirmation of where the church stood in South Africa.

It was his own personal and deep wish to hear a strong word from the churches in regard to the future of all in South Africa.

"It is not wrong to say that this ecunemical platform at which we are gathered today is probably one of the most influential in the life of South Africa. It is certainly the largest, and that behoves us all in our dreaming, planning and praying together, to look responsibly to what we know is the right way for the Christian church to move in this land," Mr Rees said.

He said he predicted last year that the church was at the crossroads.

This year, he believed, the road had been chosen.

He believed, too, that the churches had embarked upon a path which would lead to an exciting and shared future.

"May God help us to bring to reality that which we have chosen—lest we find we have chosen a cul-de-sac."

Replying to people who were critical of the South African council's links with the World Council of Churches, Mr Rees said the South African council had a necessity to witness and be witnessed to in ecumenical bodies like the World Council, the All Africa Conference of Churches, and the Lausanne Convention.

He said: "While it is true that in many areas of their operation we have disagreed and will continue to voice our disapproval, does it mean that we cannot talk with those with whom we disagree?"

Mr Rees said it was unfortunate that it was mostly Whites who were the critics, while Blacks were appreciative of those contacts.

Saying that it was vital for the churches to work, live and speak to one another in South Africa, Mr Rees called on the Dutch Reformed churches and the Pentecostal churches to become members of the South African Council of Churches.

"My prayer is that God will work within this situation, that the life, work and witness of the church in this part of Africa may be radical, and point to justice and reconciliation."

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23/7/79

Cape Times Correspondent

HAMMANSKRAAL. — Two top leaders of the South African Council of Churches yesterday declared that the emancipation of the Black man was at hand and that the days of White domination were over.

The general secretary, Mr John Rees, told the SACC national conference at Hammanskraal that the future of South Africa was now firmly in the hands of the Black man.

And the president, the Rev John Thorne, said that as a Black Christian he felt the sun had set on a "very, very long day" of exploitation, oppression and domination for the Black man.

With his new-found self-respect, the Black man had lost his subservience forever.

In his annual report, Mr Rees said the day of the Black man's liberation from humiliation and oppression was upon him.

THE CHALLENGE

A nationalism had developed that was as racialistic as any other nationalism in the world. And it was viscious. There was no longer talk of gradualism, or acceptance or of compromise.

This was the challenge facing the Black Christian today. Where did his ultimate commitment lie?

"It is my call at this conference for the Black man to declare openly where he stands in regard to the White man's future in South Africa."

Mr Rees criticized those Whites who were oblivious to the suffering of their Black fellow men. However, most Whites were aware that something was awakening in the slumbering Black giant.

Fear of this awakening produced major reactions — a hardening resentment and a sickly introversion which was beginning to be apologetic for its whiteness.

Neither reaction held any answer for South Africa.

Mr Rees emphasized the inequalities of opportunity even in Church structures which tended to favour the Whites and he called for integraton of training services.

Black consciousness, he said, had become one of the great events of the time.

"The Black man will take control of his own destiny, refusing to accept a place delegated to him by others."

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SACC has budget of more than R1-m

ARGUS 23/7/75

The Argus Correspondent

HAMMANSKRAAL. — The annual budget of the South African Council of Churches for this year was more than R1-million, it was disclosed here.

The financial director of the SACC, Mr T. Tengelly, presenting the budget, said that the SACC would need R328 000 this year. This money would be used to run the SACC, run its divisions and pay salaries.

The various divisions and funds of the SACC, including the dependants' conference, which cares for the families of political prisoners, would have a budget of about R700 000. This brought the total budget of the SACC to R1 580 300.

Mr John Rees, general secretary of the SACC, told the conference that 60 percent of the council's budget was raised in South Africa — 40 percent of the SACC's finances came from overseas.

(See page 27)

Cape Times 23/7/85 (290)

HAMMANSKRAAL. — The words of "Nkosi Sikelele Afrika" rang out at the national conference of the South African Council of Churches here yesterday when the Nederduits Gereformeerde Kerk in Afrika, a daughter church of the White NGK, was accepted into full membership of the SACC.

The Black and White church leaders, numbering about 120, sang loudly after Mr John Rees, general secretary of the SACC, announced that the NGKA was now a member church of the SACC.

The conference applauded when the two delegates of the NGKA left the observer gallery and took their seats among the member churches of the SACC.

The two delegates of the NGKA who took their seats were the Rev E T S Buti, moderator, and the Rev W J C Cilliers, secretary for mission an evangelist of the NGKA.

110 APPLICATIONS

Mr Rees, before announcing that the NGKA was now a member church of the SACC, said the SACC had also received over 110 application from African independent churches, seeking membership.

Eventually, the SACC would have about 16m. members.

The president of the SACC, the Rev John Thorne, welcomed the NGKA and shook hands with Mr Buti.

Mr Thorne said that the NGKA was the first of the three daughter churches of the White NGK to become a member of the SACC. He expected similar decisions by the other two daughter churches of the NGK,the Indian and Coloured NG Churches.

He hoped that eventually the mother church would make a similar decision.

Mr Buti told the conference that for many years, deep in their hearts the NGKA had in fact been members of the SACC. It was now only a matter of making it formal.

Six delegates of the NGKA are expected to attend the conference — three Whites and three Blacks. — Sapa

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Resolution by SACC hits at detente

24/7/75

Cape Times Correspondent

HAMMANSKRAAL. – The South African Council of Churches last night adopted a resolution on détente that could start another Church-State clash.

The resolution caused a sensation when it became known to delegates at the national conference yesterday. It was proposed by the Rev Douglas Bax of St Bede's Seminary, Umtata, who last year proposed the resolution on conscientious objection which caused fierce Government reaction.

The resolution said that the SACC welcomed all détente and all dismantling of racial discrimination. The Government had taken superficial steps to reverse racial discrimination. It called for a radically new social order in which there would:

- A fair sharing of power, responsibility and adequate housing for all Black people;
- An end to the present migratory labour system and the consequent disruption of Black families;
- The right of Blacks to own land and homes, and to open shops, businesses and industries, wherever they wish;
- Proportionately equal money spent by the State for the education of children of every race;
- Adequate centres to train people of all races for commerce and industry;
- An end to job reservation and the colour bar in industry and commerce;
- The same rate for the job for people of colour; the right of Blacks to form trade unions and (as a last resort) to strike for better wages;
- An end to banning, house arrests and detentions without trial.

DUMPING GROUND

The conference accused the Government of planning to create another "vast dumping ground" of 200 000 people at Committeesdrift in the Eastern Cape.

The resolution warned that unless there was a far more radical and rapid reversal of the whole racial policy, peace would not be achieved.

"Instead the violence of White oppression will continue to lead inevitably to its violent rejection. We also deplore that while the Government seeks détente with countries outside South Africa, it is seeking to terrorize many of its internal critics and opponents into silence."

hot potatoes

Sun Times 27/7/75 (290)

By MARGARET SMITH

THE SOUTH AFRICAN Council of Churches shelved two "hot potato" resolutions at its conference at Hammanskraal, near Pretoria, this week. These dealt with conscientious objection and Marxist influence on the Church.

The Rev John Thorne ... "I feel that the sun has set on the exploitation and domination of Blacks."

The Rev Douglas Bax ... "Danger of an unrealistic euphoria."

Dr C. F. Beyers Naude ... "We must ask ourselves what are our priorities".

The conference did not hear the resolutions, but referred them back to the SACC.

It seemed that most Blacks, in particular, would have supported these resolutions. However, the council's division of justice and reconciliation promised to take up the issue of conscientious objection and produce a document on it for the churches.

One of the most significant features of the conference was a new awareness by White delegates of the determination of the Black delegates — now by far in the majority — to take the lead to determine the future course of the council.

The emphasis this year was largely on Blacks and on South Africa in a time of change.

The tone was set by the speech of Mr John Rees, general secretary of the SACC, in which he said that "the future was firmly in the hands of the Blacks."

It followed through with the president, the Rev John Thorne, saying that, as a Black Christian, he felt the sun had set on a "very long day of exploitation, oppression and domination of Blacks."

Highlight

Of the conference's 120 delegates — representing 23 denominations and 13-million Christians — about 75 per cent this year were Black. A highlight of the conference was the acceptance of the Black Nederduitse Gereformeerde Kerk in Afrika into the SACC.

The conference was as radical as that of last year — when the controversial resolution on conscientious objection dropped like a bombshell from this same rural seminary outside Pretoria.

The resolution on detente, proposed by the Rev Douglas Bax, a Presbyterian minister from Umtata, and passed almost unanimously, while it welcomed all efforts at true detente, called on the Government and all Whites to "turn away from the evils of all racial injustice towards a radically new social order".

Emphasis

It also emphasised that ance to the future of South Africa.

"We must ask ourselves what are our priorities. Because of the failure of this conference to hear a vote on these resolutions, some of us will feel that a subtle manipulation might have taken place."

seeking "to terrorise" many of its internal critics.

However, because of the conference's "schedule of priorities", two further controversial motions by Mr Bax, who proposed last year's conscientious objection resolution, were referred to a commission for consideration and could not be heard.

These dealt with a further strongly-worded motion on conscientious objection and a proposed statement on "preparing for the future", which took into account a possibly large turning away from Christianity towards Marxism.

Dr C. F. Beyers Naude, representing the Christian Institute — who would have seconded the conscientious objection motion — said at the conference that he found it very unfortunate that time could not be found to handle motions of vital import-

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Crucial reconciliation conference for churches

The Argus Correspondent 12/8/75

JOHANNESBURG. — The long-awaited Justice and Reconciliation Conference of churches in Southern Africa is to take place in Botswana next year.

A statement announcing that the conference will be held from March 31 to April 6 1976, is expected soon.

Regarded as the most crucial conference in the history of Southern Africa's churches, the decision to go ahead with the conference was made in Gaborone at the weekend.

Mr John Rees, general secretary of the South African Council of Churches, leading a five-man delegation, met with Black church leaders, including Canon Burgess Carr, president and secretary general of the All Africa Council of Churches.

ANTI-SA

Canon Burgess Carr, widely regarded as the most powerful Black church leader in Africa, is fiercely anti-SA.

The conference was originally scheduled to take place in Botswana earlier this year, but was postponed.

Among the African church leaders expected at the talks in Botswana next year will be Canon Burgess Carr, the fiercely anti-South African head of the All Africa Council of Churches.

Reliable sources believed then that it may have been postponed because it could be seen as a move to 'boost the Prime Minister, Mr Vorster, and his Government's attempts to bring about detente between Africa and South Africa.'

FEARS

A spokesman for the AACC said at the time that there had been fears the conference would be interpreted as a 'religious rationale for detente.'

There were strong fears that the conference would be called off altogether.

The planned conference is to examine 'liberation, justice and reconciliation' in Southern Africa, and the role of the churches in these vital areas.

It will bring together about 100 Black and White church leaders from Africa and overseas.

Besides deciding on the date of next year's conference, private discussions were also held about relations between the AACC and the Councils of Churches in Southern Africa.

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SACC invitation to Afrikaans churches

ARGUS 28/8/75

'Join us'

The Argus Religion Correspondent

THE South African Council of Churches has issued an urgent invitation to the three Afrikaans churches to join the council because 'it is vital for the full spectrum of Christian opinion in South Africa to have a common platform.'

At its recent national conference at Hammanskraal, the SACC accepted the Black Ned Geref Kerk in Afrika as a full member.

'It is clear that the accession of the "daughter" NGKA to SACC membership constitutes a major breakthrough to the Ned Geref family,' said Kairos, official organ of the SACC.

The magazine quotes in full a unanimous decision calling on the White 'mother church,' the Ned Geref Kerk, and other members of the Ned Geref family of churches, to join the SACC.

'The SACC national conference again extends to the Dutch Reformed Churches an invitation to consider with great urgency re-entry into the fellowship of the Churches and the Christians represented in the SACC.'

The appeal was made in view of the fact that Christian witness in South Africa will be incomplete without their contribution.'

The motion added: 'In spite of historical reasons which may in the past have led the Ned Geref Kerk to relinquish its membership with the SACC, it is vital for a full spectrum of Christian opinion in South Africa to have a common platform for the discussion of issues affecting the teaching and practice of the Christian faith in the context of the South African situation.'

Ned Geref Kerk regional synods are now being held. The last will be the Cape synod, to be held in Cape Town in October and November. These synods are expected to discuss the NGKA membership of the SACC.

No cash hits Dimbaza factory

(267) (105)

D. Dispatch 4/9/75

KING WILLIAM'S TOWN—Masizakhe Home Industries, the self-help project under the Border Council of Churches has had to temporarily close because of lack of finance.

The council hoped to close for two weeks while trying to solve the financial problems and in the meantime all the staff members will be paid off until everything had been settled, the chairman of the council, Rev James Gawe, said.

Mr Gawe said: "Masizakhe was started as a sel-help project and also to provide employment for the many unemployed people of Dimbaza. It also helps to lower the cost of education as uniforms are made and sold cheaper.

"We are appealing to everybody concerned about the upliftment of people in the resettlement areas to assist this self-help project as it would kill the Dimbaza community to have this project dying at its embryonic stages and it will also rob them of employment," Mr Gawe said.

His task as chairman of the council was to look closely at the conditions at Tsholomnqa, a resettlement area for people removed from Macleantown and from the farms around East London.

"We look forward to starting an inter-church aid division in East London to look after the needy people of East London especially Tsholomnqa" Mr Gawe said. —DDR

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Border church council accounts called strange

Daily Disp. 1/10/75

PORT ELIZABETH — A field officer of the Border Council of Churches who failed to appear before the Commission of Inquiry into Public Fund Raising when it sat in East London, was subpoenaed to appear before the commission in Port Elizabeth yesterday.

The Rev Temba Sibeko, a Presbyterian minister from King William's Town, was the first person to be subpoenaed to give evidence before the commission.

The chairman of the commission, Prof I. J. J. van Rooyen, head of the Department of Social Work at the University of Pretoria, said he regretted that it had been necessary to subpoena Mr Sibeko, who had been advised to appear in East London, but had failed to do so.

Mr Sibeko said he had not been unwilling to give evidence, but had been given to understand by his head office, the South African Council of Churches, that all questions would be answered by head office officials and that it was not necessary for him to attend in person.

Mr Sibeko said the main source of funds for his organisation, which assisted with self-help and development projects as well as spiritual guidance in the Ciskei, came from the SA Council of Churches with an occasional donation from people interested in their work.

Asked if any funds came from overseas, Mr Sibeko said, "No," except an occasional donation, though overseas donations could go to the SACC.

Asked if his work included political activities, Mr Sibeko said his organisation was in no way involved in politics. It assisted people of all denominations and political beliefs.

Prof H. S. Cilliers, Professor of Accountancy at the University of South Africa, and a member of the commission, said the commission was deeply concerned with the administration of funds. More than R100 million were expended annually in South Africa by various charitable and welfare organisations.

The statement submitted by the Border Council of Churches was "very vague." In fact, there were certain entries on the statement he had never seen before, Prof Cilliers said.

Mr Sibeko then explained the system and said the accounts were drawn up by lay people with little accounting experience. He would be glad to receive any guidance or assistance if the accounts did not come up to standard.

"We are prepared to submit anything that is required. Anything that has been done incorrectly, has been done in ignorance," Mr Sibeko said.

CAPE TIMES 6/10/76

SACC secretary resigns

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Own Correspondent

JOHANNESBURG. — Mr John Rees resigned yesterday as general secretary of the South African Council of Churches after six years — longer than any other full-time secretary has held the position.

Mr Rees said: "I believe in a position such as this it is necessary for new thrusts to emerge and this becomes a real possibility when there is a new secretary.

"I think the time is ripe for a Black person to be appointed but in saying this I do not want to exert any pressure on the executive in making their decision."

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ARGUS 12/10/76

Mr John Rees, retiring General Secretary of the South African Council of Churches, has grave fears for the future of the church in South Africa. Churches must 'wake up' and play their God-given role, he said in an interview.

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SA church inertia warning

The Argus Correspondent

JOHANNESBURG. — Churches in South Africa will suffer the fate of those in Marxist Mozambique if they do not break out of their inertia and work 'flat out' for racial unity and justice.

This is the fear of Mr John Rees, General Secretary of the South African Council of Churches, expressed in a wide-ranging interview given after the sudden announcement of his resignation.

Mr Rees declared: 'Like so many people in South Africa we are caught up in a sort of interia. Churches have got to wake up and play their God-given role.'

He said if churches did not act, there would be 'a judgment' on them by the people, as had happened in Mozambique.

MR John Rees — Mozambique an example.

'ALLIES'

(There nationalisation of church property and what has been called an anti-religion campaign have followed President Samora Machel's statement last year that 'Catholics were allies of Portuguese colonialism'.)

Mr Rees's warning is typical of the blunt statements by which he has become publicly known. Forceful and outspoken within the confines of his executive position, he has made a strong impact as General Secretary.

The worry Mr Rees has about the Church's future — and by implication the country's future — comes after six years of running an organisation which now represents more than 15-million Christians, four-fifths of whom are Blacks.

PULSE

He feels the churches, present in every community, have a finger on South Africa's pulse.

And he thinks the SACC should be listened to. 'It is one of the few forums left in the country where Black and White leaders meet together and in open frankness debate issues relating to the future of South Africa.'

Mr Rees does not feel racial splits are imminent in multiracial churches. But, he said, in the same way as the church as a whole had to work fast to promote reconciliation and justice, individual churches had to move rapidly to prevent splits.

CREDIBILITY

'There is a threat to their credibility . . .in that only lip service is being paid to unity.'

Two of Mr Rees's original goals were to make contact with independent Black churches and to try to bring about rapprochement with the Dutch Reformed sister churches.

'We have a working relationship with about 1 500 Black independent churches and the rapprochement has begun,' he said.

Mr Rees said that when he joined: 'He was jealous for the witness of the church and believed that it had something to say and live out in the South African situation.

'I was also very conscious that Black people in the church needed to be given the opportunity to express themselves and demonstrate fully their leadership.'

The SACC General Secretary has often come under heavy fire, he most widely-published attacks having been those from White right-wing church circles and the Government.

SUNDAY TRIBUNE, OCTOBER 31, 1976

Heading for the hot seat . . .

Bishop Desmond Tutu

SACC wants to have Bishop Tutu at the helm

By LAMBERT PRINGLE

THE BISHOPS' Council of the Church of the Province of South Africa (Anglican), is to decide in two weeks time whether to allow Bishop Desmond Tutu of Lesotho to become General Secretary of the South African Council of Churches (SACC).

The decision is crucial, as the position is seen as the "hot seat" of the church in the country.

Mr John Rees, present general secretary, has resigned to make way for a black man. The SACC has 15 million members, and almost every church in the country, with the exception of the archconservative white Dutch Reformed Churches, is a member church of the vast and potentially powerful body.

Almost the entire executive of the SACC is in favour of Bishop Tutu filling the post — the most important in the church at a time of violence and unrest.

Warned

However, Bishop Tutu became Bishop of Lesotho only two months ago and he now has to be released from that post by his church before he can accept the post of general secretary of the SACC.

Bishop Tutu told me yesterday that he was keen to return to Johannesburg.

However, the decision was a difficult one for a number of reasons, he said.

If Bishop Tutu remains keen to fill the post of general secretary with the SACC, it seems likely that Johannesburg will win back the man who became South Africa's most eminent black church leader when he was Dean of Johannesburg.

He was the first black Dean of Johannesburg.

Bishop Tutu made international news when he warned the Prime Minister, Mr John Vorster, of violence and unrest only a short time before the June riots.

Mr. Vorster rejected Bishop Tutu's plea for change and his warning of possible violence.

Before Bishop Tutu can accept the SACC post, the 14 Anglican bishops have to agree to allow him to leave Lesotho.

Meetings at high levels are taking place, involving the Archbishop of Cape Town.

New body will protect poorer consumers

(128)

302

8/11/76

The Argus Correspondent

JOHANNESBURG. — The head office of the Ombudsman, a new consumer watchdog organisation sponsored by the South African Council of Churches, opened in Braamfontein today.

The Ombudsman himself is Mr Eugene Roelofse, the former director of the South African Co-ordinating Consumer Council.

He said today that the office, with an initial staff of five, would give priority to the complaints of consumers on or below the poverty datum line.

Most cases are therefore expected to concern Blacks or Coloured people.

Mr Roelofse, who recently returned from a study tour of consumer organisations in Europe and the U.S., said he was far more interested in the morality of business practices than their legality.

'It is no good for consumer bodies to always negotiate from the kneeling position.'

SERVICE AVAILABLE

The service is available to anyone in South Africa.

Mr Roelofse has been practising what he preaches. All the furniture in the offices was bought at auctions or privately, at a fraction of the new cost, and restored.

Mr Roelofse said many people who were buying used cars without roadworthy certificates on hire purchase were landing themselves in trouble.

This especially applied to Coloured people in Cape Town.

'There was a big demand for used cars by Coloured people not only because of rising incomes but because people relied on them more for commuting to work as they lived further from the city.

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Churches seek black secretary

Star 20/1/77

Religion Reporter

The SA Council of Churches has responded to calls for a black general secretary by asking the Rev John Thorne, a coloured churchman, to fill the post.

Mr Thorne (50), is currently the president of the SACC, a body with a four-fifths black membership. He is also an associate secretary of the United Congregational Church of Southern Africa.

If he accepts, he will replace Mr John Rees, who resigned last year after running the council for six years. Mr Rees was one of those who raised the question of a black man to replace him.

Mr Thorne said in an interview he had not yet decided whether to take up the job, and would consult his own church before making up his mind. He is the second person the council has asked to become general secretary, the first having been Bishop Desmond Tutu of Lesotho.

Writing for The Star recently, Mr Thorne said: "Our desperate and deplorable situation in the country is certainly no indication that God is standing aloof with indifference."

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Church under fire

DD 27/1/77

JOHANNESBURG — The church lacks integrity — it attacks social and political apartheid while practising ecclesiastical apartheid says the Coloured minister likely to become general secretary of the South African Council of Churches.

The Rev John Thorne, 50, has been asked to take over the SACC post from Mr John Rees, who resigned last year. The post was originally offered to Bishop Desmond Tutu of Lesotho but he turned it down on the advance of the Anglican bishops.

If Rev Thorne who is co-general secretary of the United Congregational Church of South Africa accepts the offer, he will be the first black to hold the post. At present he is president of the SACC.

The council was facing a critical period in its history Mr Thorne said in an interview with Ecunews, the official bulletin of the SACC.

On the one hand there were forces attempting to intimidate the church while on the other were forces trying to use the church for their own ends. — DDC.

302, 306

27/1/77 NI

Easing the plight of the 'tin town' people of Ezakheni

ALEX MAPHALALA
African Affairs Reporter

MORE THAN 600 food parcels were distributed at Ezakheni, near Ladysmith, by the Inter-Denominational Ministers' Association (IDAMASA) at the weekend. In addition Inter-Church Aid has allocated R20 000 for the construction of houses for destitute families in the township.

Inter-Church Aid, a branch of the South African Council of Churches, has completed plans for 100 two-roomed houses for the people removed from Roosboom, the excised area between Colenso and Ladysmith.

The Rev. Blessing Kunene, a field officer for Inter-Church Aid, said plans had also been drawn up for later exten- and will repay Inter-Church Aid according to their means. Mr. Kunene said that as the residents refunded the money so his organisation would help to build more houses.

The first house would be provided for widows and the disabled. His group have been making cement blocks to sell to

houses was described by residents as unbearable. A young matriculant said they were ovens in summer and iceboxes in winter.

Since last year more than 600 pupils have used the tin houses as classrooms. In spite of this handicap the tin-house schools produced the best examination results in the Ladysmith circuit.

The tin houses accommodate about 5 000 families but are too small, in many cases, to accommodate much furniture. The occupants are not

The success of the prayer meetings resulted in the launching of the Ezakheni Fund with IDAMSA and the heads of various churches rallying together to make it a success.

IDAMASA agreed to give a meal for one day to the poor. A sum of R2 000 was collected.

The dream came true at the weekend when the poor, some of them in wheelbarrows and wheelchairs, came forward to receive the food parcels.

REV. B. NGEMA, a member of the Inter-Denominational Ministers' Association, hands over a food parcel to Mrs. Agnes Sithole (100). On a wheel chair (left) is Mrs. Josephina Ndaba.

sions to the houses.

The impoverished families have been living in corrugated iron houses

instead of the usual 35 cents.

The heat in the tin box

them so all cooking is done out of doors.

These houses are temporary measures and were lent to residents until such time as they had built their own.

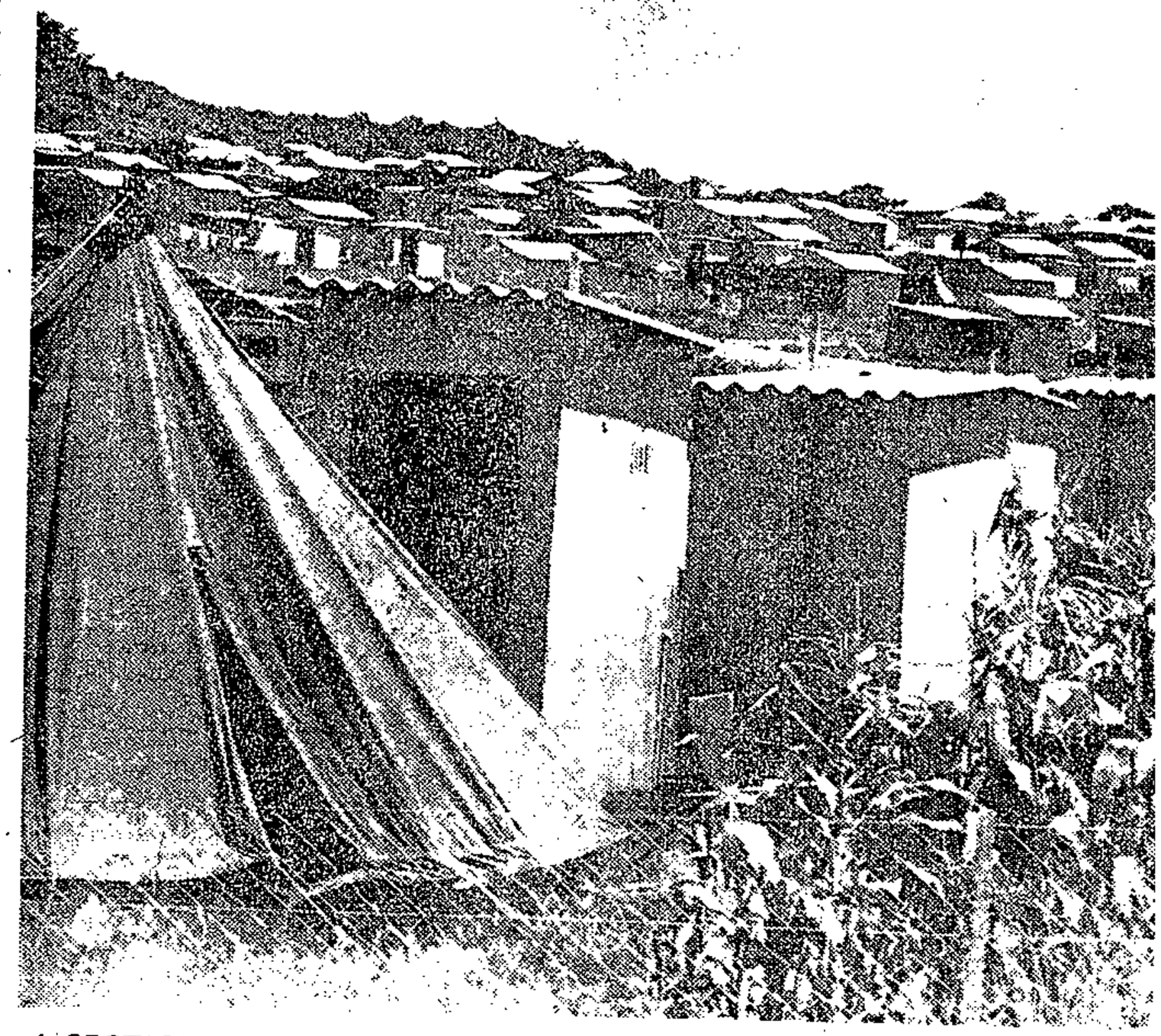
Mr. Elliott Mngadi, the former mayor of Roosboom, said the people had found themselves poorer at Ezakheni and the compensation they had received for their Roosboom properties had simply drained away.

As peasant farmers at Roosboom and they could not adapt quickly enough to town life and had made a living at Roosboom by cultivating crops and keeping stock in addition to their jobs as industrial workers or domestic servants.

Another problem militating against the construction of wattle and daub houses was that the soil at Ezakheni was clay and cracked and, some Government-built houses are cracking because of the clay soil on which they stand.

The Inter - denominational Ministers' Association was aware of the situation and its Ladysmith branch last year conducted prayers during the week of Christian Unity.

MR. THOMAS NDABA, a resident of Ezakheni, was one of the 600 people who received food parcels from the Inter-Denominational Ministers' Association.



A SECTION of the corrugated-iron houses at Ezakheni where 5 000 families from Roosboom were accommodated.

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Call for tougher action against price crooks

27/1/77

CAPE TOWN — The Government should deport foreign price racketeers who exploit consumers and price control penalties should be reviewed immediately, the former director of the Consumer Council, Mr Eugene Roelofse, said yesterday.

Mr Roelofse, now Ombudsman of the South African Council of Churches-sponsored consumer organisation, was addressing the Housewives' League branch here.

He said price control penalties should be the subject of urgent discussion between the Minister of Economic Affairs and the Minister of Justice.

He suggested special courts with consumer leaders sitting as assessors, minimum fines and compulsory loss of trading licences for offences that were not of a purely technical nature.

The Minister of Interior should deport some foreigners who had made "an unsavoury reputation for themselves by the merciless manner in which they exploit the black and Coloured communities."

"We have unquestionably gained useful and upright citizens from Angola, Maputo and elsewhere, but we have without a doubt, gained racketeers too.

"It is the direct responsibility of Dr Mulder to toss them right back across the border and good riddance, I say. It's time we found methods which will scare the pants off the thousands of price criminals in the country.

"We don't have to import crooks — we have enough of the home-grown product," Mr Roelofse said.

"Only after the Government has eradicated this type of deliberate and persistent crime which is so damaging to our economy and our race relations, will consumers prove responsive to all the educational schemes the Consumer Council has in store for us."

He believed penalties should be at least double what a trader could reasonably have been expected to make out of the commission of his offence, for example, a price control offence.

The average fine imposed for price control offences in 1975 was R37,99, which was less than two per cent of the maximum of R2 000.

"They found 4 500 offences and a total of about 3 000 people appeared in court and paid fines totalling R88 000.

"This means that one out of every six shopkeepers visited was caught in the act of committing an offence. The consumer, therefore, has every reason to watch out for the one in six traders just on price control matters, let alone the sellers of over-priced goods not subject to price control.

"If one out of every six bathers was found on the wrong beach, we would have called out the army," Mr Roelofse said. "But this astonishing situation we calmly leave to well-meaning, often poorly trained part-timers."

Maximum fines did not in practice mean much.

"In Johannesburg, in terms of by-laws, a person can be fined R50 for spitting in a bus, R20 for selling apples on a station unless he has a permit, R100 if he does not wear tackies on a municipal tennis court, and R100 for climbing into a municipal tree.

"Considering the calibre of one or two of our city councillors, it is not altogether surprising that some voters can apparently only be kept from their natural habitat by stringent legal measures," Mr Roelofse said. — SAPA-DDC.

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'UNITE' CALL TO OIL FIRMS

28/1/77 M

Mercury Reporter

PETROL companies were called on this week to stop competing with each other, to pool all petrol, stop advertising and save on petrol distribution.

Mr. Eugene Roelofse, former director of the Consumer Council, was addressing the Cape Town branch of the Housewives' League.

He is ombudsman of a consumer organisation sponsored by the South African Council of Churches.

He said the price of petrol had risen from 15,1c a litre in 1974 to 27,6c a lite — a jump of 82,9 percent.

He suggested that competition should stop between oil companies.

Advertising could not possibly be justified for petrol because "we are specifically trying to reduce the demand by drastic penalties," he said.

"To see the huge fuel tankers of competing companies travelling over the same routes delivering basically the same commodity to neighbouring farms is to be shocked at the wastage which must result from such duplication of transport," said Mr. Roelofse.

The total profit per litre was less than the increase in price, Mr. C. Strevel of the Trade Relations Department at Shell - BP in Cape Town said yesterday.

Mr. Strevel said the increases had been approved. Government Crude oil, which had to be imported, had gone up in price and there was no increase in profit by the company.

There was no-one available for comment from Trek, Mobil or Esso petroleum companies.

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UNITED CALL TO OIL FIRMS

28/11/74

Mercury Reporter

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There was no-one available for comment from Trek, Mobil or Esso petroleum companies.

Kruger reveals riot fund sources

CAPE TOWN — The Minister of Justice, Mr Kruger, disclosed yesterday that the South African Council of Churches and two black organisations had received R395 415 to aid victims of last year's riots.

Mr Kruger said in the house of Assembly it was significant that the Council of Churches had launched a fund to aid victims of the riots on June 16 — the very day the riots began in Soweto.

Mr Kruger said compensation paid out by the Government would be for innocent people. In contrast, the South African Council of Churches had launched the Asengeni Fund and had received R147 637 from sources outside South Africa and R36 700 from within the country.

Asengeni had been so-named because of sympathy with the cause of the rioters. "It means come out — come out in protest against Afrikaans," Mr Kruger said.

The Zimele Trust Fund, an unregistered welfare organisation, had received a total of R95 078 for legal costs and "ideological" court cases.

This money had come from the British Council of Churches, a church in Norway and the World University Exchange Fund in Switzerland.

The Black Parents Association had received R116 000 from Amnesty International and from the International Congress of Free Trade Unions.

Mr Kruger also disclosed that financial assistance totalling R341 000 had been received from overseas for the defence of Saso members in the recent Terrorism Act trial.

He said R21 000 had been contributed by a London firm of attorneys, R221 000 by the Africa America Institute and R98 000 by the South African Council of Churches. — PC.

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'E TOWN

ERCE

DEGREE SC 1976/1977 IENCE

As certain funds may be a ffing Committee in the not too distant future, the Committee of S 1976 Staff Common Room yesterd s, at a meeting held in the Beattie Board at its meeting to-d lved to present to the Arts Faculty prior llowing amended list of its most urgent staffing position in the -committee appointed to investigate the

The following s leted the requirements for the

Recommendations and graduate t approved D.C.63, 2.4.76)

1. Consolidation of Tem from Contingency and Emergency Funds and request for Polit Special Fields Name Lecturer Sessions (see letters attached). These follow in alph Class

(a) Economics: 10 d

Armist, R. hess Finance 2/2
Ashe, A. ial Science 2/1
Bergtheil, J.H. ating: art-time clerical assistant to 2/1 1-time
Brodovcky, K. hess Finance 2/2
Burke, J. sessions hess Finance 3
Davidson, D.J. onnel Management 2/2
Dennis, R.J. assistance mics 2/2
Gautschi, A.R. sistance B.Bus.Sc./Ll.B.) 2/2
Goldblatt, M.C. B.Bus.Sc./Ll.B.) 2/1
Gross, H.L. ship (Intensive course) onnel Management 3
Harrison, C.A. arial Science (Annexure A) 1
Haupt, P.K. Lectureship (Annexure B) 3
Isaacsohn, R.W. hess Finance 3
Jacobs, M. eting 2/2
Klein, L. f Italian (Annexure D) onnel Management 3
Lauder, C.H. hess Finance ship (Annexure C) 2/2
Loxton, A.D. hess Finance 3
McDonald, J.A. hess Finance teaching assistance (Annexure E) 2/2
Morley, C.J.C. hess Finance 3
Papilsky, D.M. (B.Bus.Sc./Ll.B.) ship (Annexure F) 2/2
Richardson, A.G. arial Science 1
Rimer, B. hess Finance 2/2
Ryder, A.C.H. arial Science 1
Salomon, M.E. Lectureship (Annexure G) onnel Management 3
Slatem, D.J. eting 2/2
Van Niekerk, M.T. Lectureship (Xhosa) (Annexure H) onnel Management 3
Urquhart, G.A. (B.Bus.Sc./Ll.B.) 2/1
Winterton, D.J. Lectureship in Social Anthropology hess Finance 2/1 (Annexure I)

(28)

11. Speech and Drama Lectureship in Drama (Annexure J)

B. Students requiring ete degree:

12. School of Economic me clerical assistant for Econ. History Drummond, J.R. Science II (R) me clerical assistant for Economics Science II (R) (Annexure G)

13. Dunn, M.P.W. Romance Studies g Lectureship in French (Intensive course) finance (Annexure K)

14. Speech and Drama sion Instructor (Annexure J) Management Acctg) I

15. Archaeology Estate Duty II sian (Museologist/Conservationist) Elkin, B. caans (Annexure L)

N.B. Annexures will be ist when forwarded to Staffing Committee on to Computing (R)

AHREF/GG
30.11.76

FOREIGN CASH FOR RIOT VICTIMS

4/12/76 Star

Parliamentary Correspondent

CAPE TOWN — The Minister of Justice, Mr. Jimmy Kruger, yesterday disclosed that the South African Council of Churches and two non-White organisations had received R395 415 to aid victims of last year's riots.

Mr. Kruger said in the House of Assembly it was significant that the Council of Churches had launched its Fund to aid victims of the riots on 16 June 1976 — the very day the riots began in Soweto.

At the same time the minister made it clear that at the end of the debate on the Indemnity Bill that people who had been involved in the disturbances would not be given compensation.

The Bill was passed by a 98 - 38 majority with the Progressive Reform and United Party voting against and the National and Independent United Party in favour.

Innocent

Right at the end of the debate, Mr. Kruger said whatever compensation was paid out by the Government would be for innocent people.

In contrast, the South African Council of Churches had launched the Asengeni Fund and had received R147 637 from sources outside South Africa and R36 700 from within the country.

Asengeni has been so-named because of sympathy with the cause of the rioters. It meant "come out."

Mr. Kruger said: "It means come out — come out in protest against Afrikaans."

The fund had been set up with SACC management for the allocation of ex-gratia grants to riot victims.

The Zimele Trust Fund, an unregistered welfare organisation, had received a total of R95 078 for legal costs and "ideological" court cases.

This money had come from the British Council of Churches, a church in Norway and the World University Exchange Fund in Switzerland, Mr. Kruger said.

The Black Parents' Association had received R116 000 from Amnesty International and from the International Congress of Free Trade Unions.

R395 000 raised for riot victims

Political Correspondent

HOUSE OF ASSEMBLY. — The Minister of Justice, Mr Jimmy Kruger, disclosed yesterday that the South African Council of Churches (SACC) and two Black organisations received R395 415 to help victims of last year's riots.

Mr Kruger said it was significant that the SACC launched its Asengeni Fund for riot victims on June 16, 1976 — the day riots began in Soweto.

The Minister stressed at the end of the debate on the Indemnity Bill that people who were involved in the disturbances would not get compensation.

The Bill was passed by 98 to 38 — the Progressive Reform Party and the United Party voting against, the National Party and the Independent United Party in favour.

Mr Kruger said whatever compensation was paid by the Government would be for innocent people only.

In contrast, the SACC launched the Asengeni Fund and received R147 637 from outside South Africa and R36 700 from within the country.

Asengeni was named in sympathy with the cause of the rioters.

"It means, come out — come out in protest against Afrikaans," he said.

The Zimele Trust Fund, an unregistered welfare organisation, received a total of R95 078 — for legal costs and "ideological" court cases — from the British Council of Churches, a church in Norway and the World University Exchange Fund in Switzerland, Mr Kruger said.

The Black Parent's Association received R116 000 from Amnesty International and from the International Congress of Free Trade Unions.

Mr Kruger also disclosed that the two-year "Terrorism Act trial against Saso members brought R341 000 from overseas for their defence. An amount of R21 000 was contributed by a London firm of attorneys, R221 000 by the Africa-America Institute, and R98 000 by the SACC.

Cape Times

SACC reply to Kruger

5/2/77

JOHANNESBURG. — The South African Council of Churches' Asingeni Fund had nothing to do with the Zimele Fund mentioned by Mr J T Kruger, the Minister of Justice, in the House of Assembly on Thursday, the council said in a statement here yesterday.

Replying to Mr Kruger, the council said he had stated that the Zimele Fund was committed "to undertaking the defence in what it saw as 'ideological' court cases arising from the disturbances".

"That fund was established by an entirely different organization to the SACC, and if, as press reports indicate, he linked it with the Asingeni Fund, he had no grounds whatsoever for doing so," the statement said. — Sapa

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SACC hits at Kruger on riots

7/2/77

Religion Reporter

The South African Council of Churches has rejected what it calls "the strong innuendo" that it has been secretly helping township troublemakers.

The council, in a statement issued today, said the "innuendo" had been made in Parliament last week by the Minister of Justice, Mr Kruger.

NO DISCLOSURE

Mr Kruger said the council "Asingeni" riot fund received R147 637 from outside South Africa and R36 700 from within the country and added that it was significant that the fund was launched on the day the riots began in Soweto last June.

"In reply we want to stress that Mr Kruger disclosed nothing which has not already been made public by the SACC," said today's statement.

"As for the insinuation of Mr Kruger that there is something sinister in the name of our relief fund, which he freely translates as meaning 'Come out in protest against Afrikaans,' we reject this entirely.

"We have always translated this word in a negative sense, as meaning 'We will not go it.'

"As such it was chosen by us as an expression of solidarity with those students who refused to attend classes because of the Afrikaans issue. The word had in no way an inciting nature."

The SACC also said: "We want to remind Mr Kruger it has always been a basic Christian duty to care for those cast aside by society or crushed by events beyond their control."

9/2/77 RDM

Flair

Woman of achievement

From a nanny at 9, Constance Koza grew up to be a woman of achievement. JANE FRASER reports on well-known women — one in a series of articles.

CONSTANCE KOZA is a force not to be reckoned without — a fact that has clearly emerged at regular intervals throughout her checkered life — from childrens' nanny at nine; to coaching basketball at Orlando High; to a Masters degree at Wisconsin, USA; to employment by the South African Council of Churches and latterly, becoming director of Inter-church Aid.

She is a formidable looking woman to look at, has seen 40, has large cocoa-coloured eyes circumferenced by owl-like specs, a million kilowat smile that can turn on and off at the flick of a switch and a droll turn of phrase and humour.

Open house

Childhood memories are of an open house to many and any, being the eldest daughter of seven children and education within the confines of the Methodist Church.

Constance went to live in Durban at the age of nine, where there was no admission for her to a school, it being the middle of a term. So she was farmed out to work for an Indian family as nanny, which mode of employ soured on her the very first day, when she fled home to the accompaniment of the derisive howls of neighbourhood children — the uniform she was given had previously belonged to a largish woman of 40.

Social work

Inanda Seminary was perhaps the best school for African girls. It was an American Board School, where a Christian attitude was fostered and nurtured, involving, inter-alia, practical social work in the village. "In these extra-mural activities I met the needs of the people and began to wish I could be of service."

It was this determination to serve her people that patterned Ms Koza's life from that time.

At 18 she left school, matriculated, wishing to become a missionary. This vocation was hindered by her age and so she read for a BSc at Fort Hare — not too successfully. Her non-scientific background and schooling had not prepared her for the vicissitudes of physics.

And so a UED sufficed and Constance joined the world of pedagogues, becoming the first woman principal of a higher primary school. "The guilt that I had displaced a man soon left."

Constance researched ethno-sociology at CSIR, where she discovered the needs of people in communities — theory which

TOP: Constance, back left, with her family in 1956. LEFT: 1951, graduation from Fort Hare. On the left is Chief Gatsha Buthelezi. RIGHT: Constance, 1977.

served the Swazi government for seven years. She taught the children at the agricultural college about nutrition. As she taught she studied.

She talks now of bringing social habits and life-styles. And says that decision making builds up a person. And that "there can be no development without human development."

After her post-graduate vacancy arose in the SACC — which job she took progressing to director of Inter-church Aid — the office this doughty lady holds bears now — Constance Koza, woman of achieve

12/7/71 RDM

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Brutality: SACC bid for probe

The South African Council of Churches may ask a retired judge and a top churchman to sift allegations of police brutality.

The move is supported by Father Dominic Scholten, secretary general of the Southern African Catholic Bishops' Conference, who was questioned twice by senior police officers yesterday.

Father Scholten referred to the statement on SABC television last night by the Minister of Police, Mr Jimmy Kruger, rejecting allegations by the Catholic bishops that police intimidated witnesses.

IMPORTANT

"It is important to give these people all the facts. But it is equally important to protect those who have testified in private," Father Scholten said.

He was visited twice yesterday by Major General J F Kleinhans — once in the company of Brigadier J A N Grobler of the Northern Transvaal CID and once accompanied by a police captain.

First he was asked about the statement in which South Africa's Catholic bishops expressed the "gravest misgivings" about police action during disturbances and disclosed a "multitude of cases" of alleged police brutality.

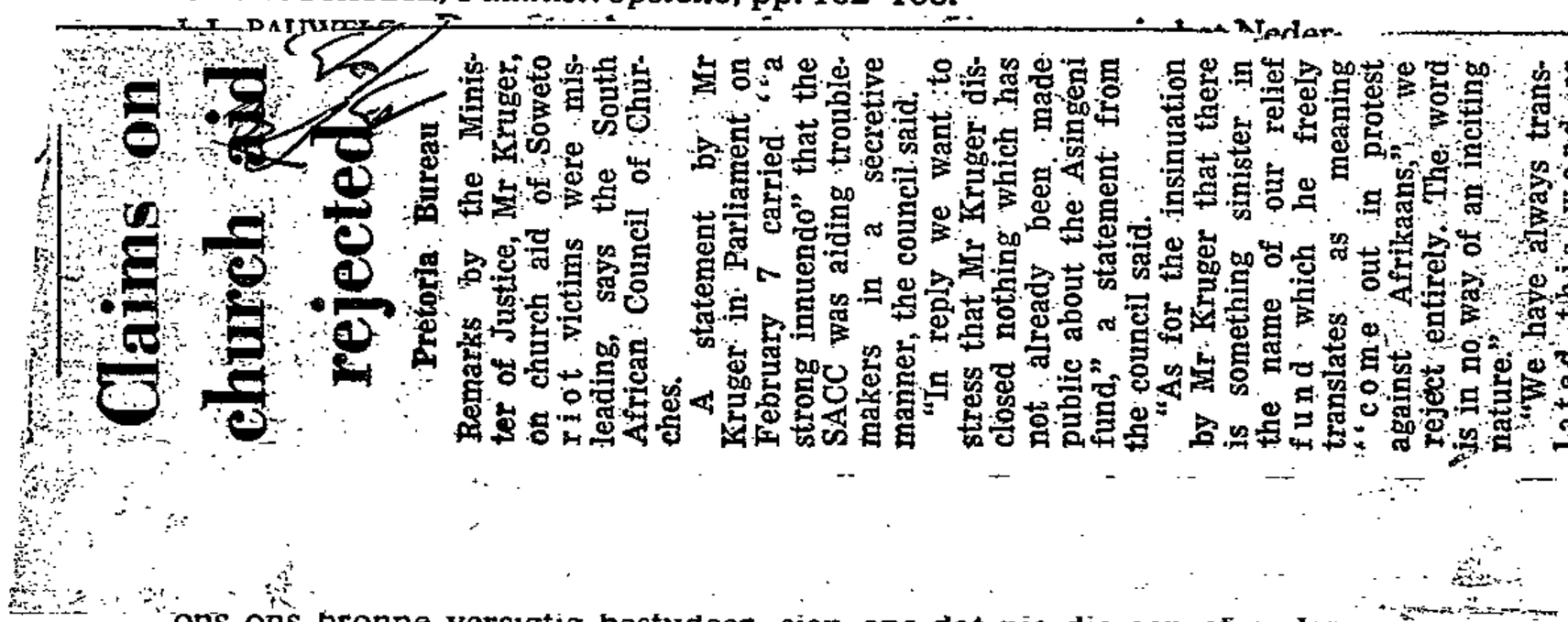
Then he was asked out minutes or tape re-dings at the conference ch led to the Press statement. He told them there were no minutes because the matter was discussed in committee, and no tape recorders were used.

hier, soos die Nederlandse taalkundige J. L. Pauwels aantoon, met 'n oorgeërfde verskynsel te make.

J. A. VERHAGE, „Deftige en gemeensame vorme in die sinsverband van ou Kaapse taal", *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307–323.

J. A. VERHAGE, „Die herkoms van die verbinding *as wat* na 'n komparatief en sy verbreiding in Afrikaans", *Tydskrif vir geesteswetenskappe*, jg. 7, nr. 1, 1967, pp. 328–342.

J. DU P. SCHOLTZ, *Taalhist. opstelle*, pp. 162–168.



Claims on church aid rejected

Pretoria Bureau

Remarks by the Minister of Justice, Mr Kruger, on church aid of Soweto riot victims were misleading, says the South African Council of Churches.

A statement by Mr Kruger in Parliament on February 7 carried "a strong innuendo" that the SACC was aiding troublemakers in a secretive manner, the council said.

"In reply we want to stress that Mr Kruger disclosed nothing which has not already been made public about the Asingeni fund," a statement from the council said.

"As for the insinuation by Mr Kruger that there is something sinister in the name of our relief fund which he freely translates as meaning "come out in protest against Afrikaans," we reject entirely. The word is in no way of an inciting nature."

"We have always translated this word as meaning: 'we will not go in.'"

ons ons bronne versigtig bestudeer, sien ons dat nie die een of ander taal in die besonder of een spesifieke faktor vir die wording van Afrikaans verantwoordelik was nie, maar dat die Afrikaanse taal die produk is van baie eksterne en interne faktore. Besonder belangrik was die dialektiese skakerings van 17de-eeuse Nederlands; soos uit die oorsig blyk, is die meeste „kenmerke" van Afrikaans voortsettings van die een of ander dialekvorm of tendensie in 'n dialek wat in Nederland self deur beskawingsfaktore teëgewerk is of verdwyn het. Daarnaas het die invloed van die talle vreemdelinge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan bv. nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

1. Teorieë oor die ontstaan van Afrikaans

Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte gege-

wens van die Kaapse taal in die Argief in Kaapstad gevind is. Kort na die stigting van die GRA het die belangstelling in die herkoms en ontstaan van Afrikaans by taalgeleerdes begin posvat en aanleiding gegee tot die ponering van verskillende teorieë oor die ontstaan van Afrikaans. Th. Hahn se *Hottentots-teorie* van 1882 was die eerste poging tot 'n verklaring van die karakter van Afrikaans. Hoewel hy vasstel dat Afrikaans „phonetically teutonic" is, d.w.s. sy Germaanse struktuur behou het, is dit volgens hom „psychologically an essential Hottentot idiom". Maar hierdie vae stelling kan hy nie bewys nie. Kort ná hom kry ons die belangstelling van Nederlandse geleerdes soos M. de Vries en J. te Winkel, wat die *Frans-teorie* voorstaan. Volgens [illegible]eorie sou Afrikaans onder die invloed van die Franse Hugenote [illegible]taan het, maar D. C. Hesseling het die teorie in 1897 al weerlê. In [illegible] wys Hugo Schuchardt, die beroemde Duitse geleerde en kenner [illegible] Kreoolse tale, op twee belangrike faktore wat by die wording van [illegible]kaans 'n rol kon gespeel het; hy dink aan die een kant aan Duitse in[illegible]d; aan die ander kant was hy die eerste wat in 1891, op grond van [illegible]ennis van Indo-Portugees en Maleis-Portugees, op moontlike kreo[illegible]ingsfaktore in Afrikaans die aandag gevestig het. D. C. Hesseling [illegible]lié gedagtes in 1897 en 1899 verder gevoer, veral in sy beroemde [illegible] *Het Afrikaansch* (1899) waarin hy sy *Maleis-Portugees-teorie* [illegible]ngesit het. In teenstelling met die vorige teorieë was Hesseling s'n [illegible]rste wat werklik wetenskaplik verantwoord was. Volgens Hesse[illegible]noes daar binne die eerste dertig jaar van die volksplanting 'n [illegible]e botsing van tale aan die Kaap plaasgevind het, nl. 'n botsing tussen die 17de-eeuse Nederlands van die vryburgers, soldate en amptenare en die taal van die Oosterse slawe wat Maleis en 'n vorm van gebroke Portugees gepraat het, of 'n vermenging van albei („Maleis-Portugees"). In 1658 en daarna het 'n groot aantal slawe wat gebroke Portugees gepraat het, Kaap toe gekom; dit sou volgens Hesseling 'n skielike kommunikasieprobleem veroorsaak het wat tot 'n vinnige verandering van Nederlands gelei het. Die resultaat was 'n sterk vereenvoudigde taal met 'n reduksie in sy grammatika. Wanneer 'n kultuurtaal in 'n bepaalde kontaksituasie deur 'n botsing met 'n sosiaal laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktuurverandering en vereenvoudiging ondergaan, praat 'n mens van kreolisering. Hesseling moet egter self erken dat die tipiese kenmerke van kreolisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreoolse taal te word.

Ongelukkig het Hesseling destyds nie oor die nodige direkte taalgegewens beskik nie; hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eensydig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

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The Star

SACC post is filled

Religion Reporter

The Rev John Thorne, president of the SA Council of Churches, announced today that he had agreed to take over the council's "hot seat" — the post of general secretary.

Mr Thorne (50), at present general secretary of the United Congregational Church of Southern Africa, said he would start his new job on June 1 when Mr John Rees, who has resigned the post after nearly seven years, leaves.

He said his decision to accept the offer to become the SAAC's new chief executive was not an easy one.

"For 17 years I served in local congregations, and my desire has always been to return to the pastoral situation."

But, he added, he and his church leadership believed "that the Church at large in South Africa is facing the most critical period in its history, and that the claims of the wider Church as represented in the SACC must take priority."

He said he would like the SACC to bring back to churches the importance of playing their proper role in supporting individuals "in these days when individual Christians need as never before the corporate help of their churches."

NM 6/8/78

Tutu to meet Chief

(304)

JOHANNESBURG — The secretary-general of the South African Council of Churches, Bishop Desmond Tutu, and the Chief Minister of KwaZulu, Chief Gatsha Buthelezi, are to meet shortly to discuss "their differences," the bishop said here yesterday.

The "differences" include a claim by Chief Buthelezi in the Press that the bishop had not "protected" him during the riot at the funeral of Mr. Robert Sobukwe in Graaff Reinet. Chief Buthelezi was also reported to have said that the bishop was "a political opportunist."

Bishop Tutu's statement said: "I have been in touch with Chief Gatsha Buthelezi and we have agreed to meet very soon to discuss the matters which have been in the Press. We had an amicable telephone discussion."

Bishop Tutu has previously refused to react to the allegations. — (Sapa.)

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The Cape Times, Frid

Big business creating hunger for socialism — Roelofse

Cape Times 4/3/77

GERMISTON. — Mr Eugene Roelofse, the SA Council of Churches Ombudsman on behalf of consumers, said yesterday that the South African public understandably preferred Government "interference" to exploitation by free enterprise.

He told the Germiston Rotary Club: "The freedom to be enterprising does not include the freedom to be a crook, the freedom to misdescribe products, or the freedom to charge Blacks more for the same goods than Whites are charged."

"If the consumer (and the voter) must necessarily choose between bureaucracy and exploitation, then bureaucracy it's going to be," said Mr Roelofse.

The public was not going to be fobbed off with slogans such as "free enterprise", when what it wanted was protection.

There had been a great deal of debate about the merits and the evils of both socialism and capitalism.

"A lot of what is generally believed to be socialism is nothing else than belated and often ineffectual, if not foot-dragging, attempts by the State to protect consumers from the evil side of capitalism gone wild," he said.

"When businessmen attack State intervention of this nature as socialism, then consumers understandably begin to equate socialism with attempts to secure justice and fair play in trading.

"By inference they will then also equate capitalism with exploitation and unscrupulous practices. I must warn our business leaders to think about the implications of what they are saying."

Consumers felt that if business malpractices could only be fought by special agencies established by the Government, and such agencies were regarded as socialism, then by all means let there be socialism — the more, the better.

"This is how big business creates a hunger for socialism and then has the audacity to turn round and blame the Government for it," he said. — Sapa

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Govt blamed as protest howls grow

8/3/77

Mercury Correspondent

PRETORIA — The South African Council of Churches ombudsman, Mr. Eugene Roelofse, said the massive increase in sales duty and the higher excise duties would reduce the living standards of South African wage and salary earners to an austerity level never before plumbed.

It was not only the increased duties which consumers had to cope with. The additional mark-ups by traders also had to be taken into account.

"Senator Horwood has jumped the gun. Even before the anti-inflation price curbs run out at the end of the month he has given the price spiral a vicious twist."

Nerve

Mr. Roelofse said the minister had the nerve to ask commerce and industry to cut profits to the bone and trade unions to limit pay demands when he himself was raising prices across a broad front.

Mr. Harry Schwarz, chief Progressive Reform Party finance spokesman, said the increases were a shock to the consumer and were the result of Government mismanagement.

According to Sapa, he said in a statement that this was not the first or the last shock to the consumer this year.

"The Government needs more money at a time when people are cutting back on living standards and when unemployment is on the increase.

"All of this is not due to pure economic cyclical conditions. It is due to government mismanagement.

Unable

"Because of a lack of confidence in the Government's political actions, we cannot obtain adequate long-term loans from overseas. This means a cut-back on projects; it means more unemployment and it means more taxes.

"When you pay more for your purchases, remember you are doing so for the pleasure of having a Government that cannot instil confidence and cannot solve problems," Mr. Schwarz said.

The United Party's chief finance spokesman, Mr. David Baxter, said the increases were another instalment of the price which had to be paid for the maladministration of the National Party Government.

See Page 15

471 held in SA, says race institute

Cape Times 2/4/77

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PRETORIA. — There are 471 people detained without trial in South Africa, including at least 84 school pupils, the Institute of Race Relations says in a 75-page document on the application of South Africa's security laws.

Noting that "the authorities are not obliged to give details regarding the identities or whereabouts of detainees," the Institute has published the names of the detainees making up its total and given "cross-checked" information.

Of the 471 detainees, 49 are identified as university students, 23 as teachers, 16 as South African Students organization (Saso) members or officials, five as churchmen and five as journalists.

The Minister of Justice, Mr Jimmy Kruger, is quoted on the 117 people who died in police custody last year as saying that 28 died of "natural causes" with a further 16 inquests uncompleted. A further 12 died in Security Law detention.

Between January 1 and March 25 this year, 366 people were released after spending a total of 30 314 days in detention without trial, the Institute says.

As at March 28, 156 people were living under banning orders in terms of the Internal Security Act.

Latest bannings

The two latest bannings are those of Mrs Oshadi Phakathi, national president of the world-affiliated Young Women's Christian Association, and Transvaal director of the Christian Institute — for five years — Mr Alan Andarem, 23, a post-graduate University of Cape Town chemistry student who had been doing voluntary work among the Peninsula's squatter community.

Those who died under Security Law detention in the last year were: Mr Joseph Mdluli, Mr Mapetla Mohapi, Mr Luke Mazwembe, Mr George Botha, Mr Dumisana Mbatha, Mr Ernest Mamsila, Mr Wellington Tshazibane, Dr Nanoath Ntshuntsha, Mr Matthews Mabelane, Mr Elmon Malele, Mr Lawrence Ndzanga and Mr Samuel Malinga. — Sapa

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'Diary of a riot fund'

RDM 5/5/77

RDM 5/5/77

Political Reporter

JUNE

ON THE afternoon of June 16, after the reports of loss of life, the SACC's executive committee realised there would be considerable injury and damage. A call was made to Dr Alan Brash, Associate General Secretary of the World Council of Churches, asking that a fund be set up.

The Heads of the Churches affiliated to the SACC met in Braamfontein on June 18 and endorsed the setting up of a relief fund with a target of R250 000. It was named the Asingeni Relief Fund on June 21.

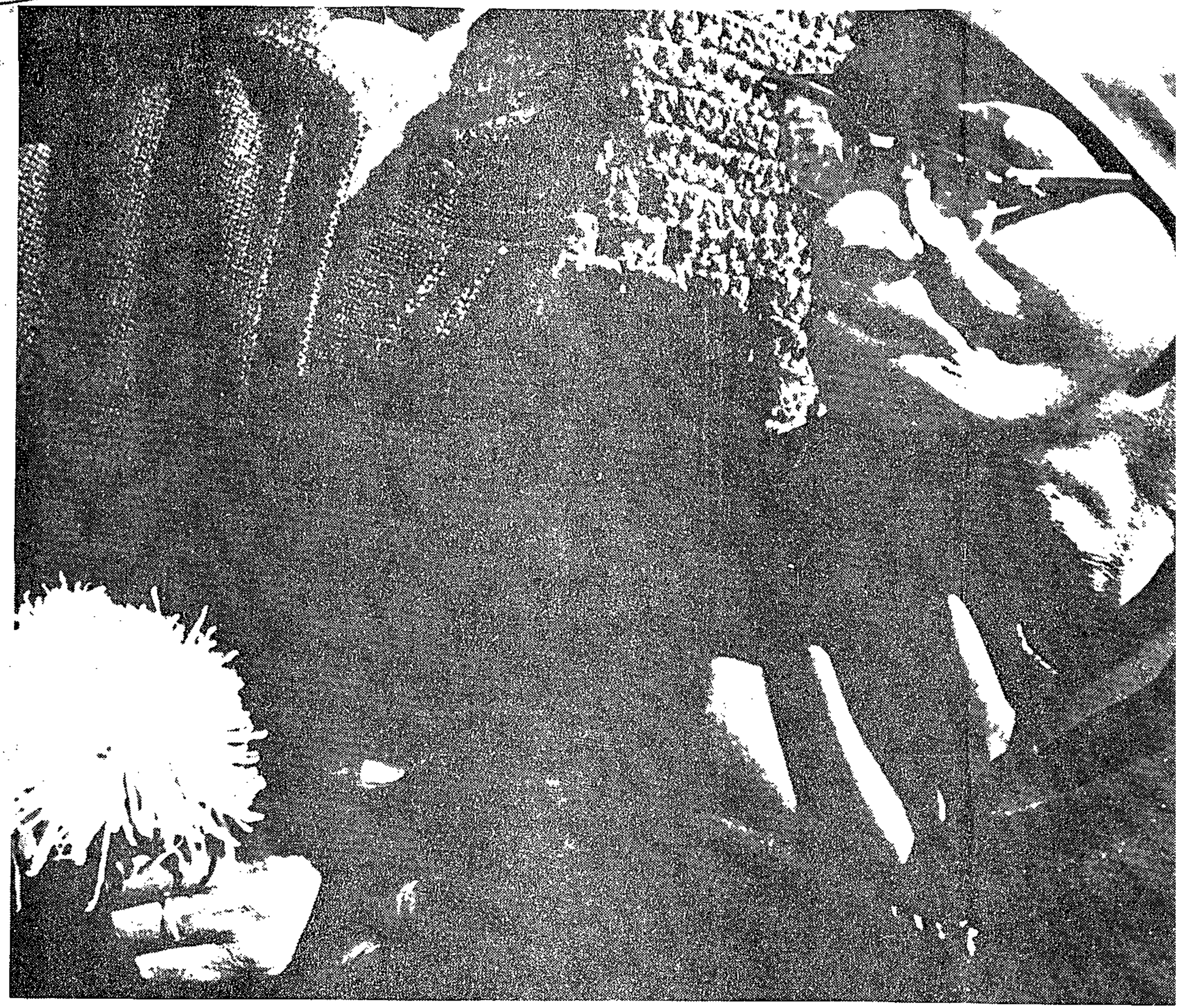
Asingeni, meaning "we don't enter", was chosen as the name, the SACC said, in an expression of solidarity with those students who refused to enter classes because they objected to being taught concurrently in the mediums of Afrikaans as well as English.

Mr John Rees, the Council's General Secretary later reported: "It has become obvious that a tremendous amount of relief is required since many breadwinners have either been killed or have been hospitalised as a result of the shootings.

"As is always the case in a riot situation, certain persons have taken advantage of the confusion and have looted and robbed certain homes and these too have brought hardships upon the people as many of them have returned home to find they have nothing left."

SEPTEMBER

ONE of the persistent problems which had been faced by the Council was providing bail. By September R21 000 in bail had been paid out to release [illegible] from prison.



Picture by Peter Magubane.

R528 382 has been raised since June 16 last year

These are extracts from the reports of the relief fund set up by the SA Council of Churches to help victims of the disturbances which began on June 16 last year. **JOHN MATISONN** reports.

Amounts ranged from [illegible] R500 per case.

"We estimate that we have managed to bail some 790 persons out of jail. We believe this was the right thing to do since many of them were only youngsters and still attending school.

"It is our general conclusion that where we have entered defence on the part of persons involved in the disturbances, the sentences have either been extremely light or the cases have been dropped. This we are terribly grateful for, since we believe that in the confusion often people were erroneously arrested and we have been very glad to see and obtain the discharge of literally dozens of persons."

The General Secretary found his offices besieged by people whose father, brother or breadwinner had been detained. There were now 744 being held and their families sought legal advice and assistance in continuing to live. The SACC fund was involved in helping 360.

Cooks were employed at Modderbee Prison near Benoni and in Grahamstown to prepare meals daily for those held under the Internal Security Act, which allows for this.

"It should be noted that the majority of the recognised Black leadership in South Africa has in one way or another been affected by these various detentions," Mr Rees wrote.

"It has been with difficulty and anxiety that people have wondered what would happen each day. Then reprisal reigned. Quite unaccountably the residents of Mzimhlope hostel in Soweto, supposedly mostly zZulu by nationality, launched reprisal raids in Soweto on the residents and literally hundreds of people were beaten up, others were murdered and many dozens of women were raped.

"There were allegations and counter-allegations as to who was responsible for inciting the Zulus in the matter. Suffice it to say that this trouble is not over and the Council has been deeply involved in trying to bring succour to the families whose homes have been ruined and smashed.

"In the last days, as this report is being prepared, we have been involved in something like 40 funerals resulting from this dreadful occurrence. At the same time many breadwinners have been injured and we are trying to bring about some sense in the ghastly rape cases which took place in that area.

The magnitude of the Cape Town operation was getting to be similar to that in Soweto. The fund had aided 37 burials. Philanthropists were still taking care of bail requirements there. Solidarity messages were received from most national Christian councils abroad.

OCTOBER

IT BECAME clear that the disturbances over the Afrikaans issues were not a passing incident and that schooling would be seriously disrupted.

The South African College of Higher Education, an independent, non-profit-making trust, launched a newspaper programme, and Asingeni gave it R20 000.

"Operation Catch-up", as it was called, produced four pages of educational material in The World newspaper daily, to help those missing school.

LATE-OCTOBER

SPORADIC violence and disturbances were the order of the day and the fund had been called on to assist in a large number of areas. To date it had helped with 178 funerals on the Witwatersrand, 54 in the Cape Town area, 40 around Port Elizabeth.

A fulltime office was established in Port Elizabeth.

Groups of young people in all these places, drawn from the places where the disturbances occurred, visited homes. They told the SACC what was required and brought in people who needed help.

"We give them funds, pay their petrol and living expenses. But to a very large extent it is done on a voluntary basis by people to their own people. We have been glad to assist . . .

"At the time of dictating this report there has once again been a rather serious outbreak of violence in Soweto. A further five or six people were killed when violence occurred at some funerals.

"Consequently we have had to live through the trauma again of assistin [illegible] these people. We can only marvel at the stamina of the people who are determined against all odds to work for their own rights at this time. The bravery that the children have shown is quite outstanding."

In the crisis of the Mzimhlope rampage six young Soweto Christians came together to help the people in distress as a result of death, rape, injury. The group called itself Phanani — "Help each other"

It set about interviewing an estimated 5 000 families affected. This information would be used to provide help directly where necessary and tell local Church organisations which could provide continuing support.

Funerals, food, rent, blankets, clothing and other aid were provided. Other young people were mobilised into service teams to repair windows and doors and provide other help to households where the inhabitants were old or disabled.

"The relief team has come across many heart-rending cases of children exposed to the death scare of their parents during the rampage."

For the children and the many adults suffering from the shock of their experiences, ministers and volunteer social workers were sought to provide counsellin [illegible].

NOVEMBER

"WE DO so with some hesitation, but we renew our appeal for continued support of the projects we have launched. We estimate it will be required to render assistance for at least another six months."

Two more groups of young concerned people began operating. The one group, Zukhunye, was formed in Cape Town. The other, on the West Rand, was called the Young African Religious Movement. "They have displayed a temendous sense of dedication and responsibility and kept meticulous records."

DECEMBER

IT IS now six months since the initial outbreak of violence in Soweto which precipitated unrest throughout South Africa.

"At the time of this report going to press the South African Security Police launched a 'rather large-scale raid' on the building in which we operate and certain of the reports of the Fund were confiscated."

One attorney's list shows 120 accused, of whom 90 obtained discharges, nine got cuts, 15 sentenced to imprisonment, three judgments unknown and four suspended sentences.

FEBRUARY

AS AT February 15, R399 382 had been raised, while R369 756 had been paid out. South African sources had contributed R160 000.

The cost of funerals, food, clothing, schooling, family expenses and transport was R160 000; legal costs including bail totalled R168 000, though bail, of R67 000, was partly recoverable; and general administration of the fund had cost R39 900.

Five thousand two hundred people had been assisted with legal help. People had been found not guilty in almost 80 per cent of cases brought to court.

Much of the bail money was returned, but much was lost by students who skipped bail by fleeing the country. There was a reduction in the number of cases.

MARCH

TWO ASPECTS were seen as continuing at this point:

- Aid to families who have lost breadwinners or are disabled as a result of the disturbances.
- Completion of the many legal cases.

Income now totalled R528 382.

Cape Town reports:

To the end of December financial assistance was provided in 76 funerals. Most were under 30 years old, many being teenagers. They were of low income group, many lived below the breadline.

Eighty-seven families were assisted in keeping alive, at a maximum of R27 per month each, and 30 were left on the books. All "so-called Coloured" families had sent to the Coloured Affairs Department to apply for a grant or pension, many of whom have been successful. "Sad to relate, this facility is not available to African families."

By the end of December 388 people were referred to attorneys for legal help. Charges included public violence, sabotage, damage to property and stone throwing. Others had been sent to attorneys to lay claims for compensation and find the whereabouts of detainees and the name of the Act under which they were held.

With many cases still incomplete and many still being arrested, it appeared that more than 70 per cent of those defended were acquitted or discharged. More than 20 firms of attorneys wer involved in this work.

In a very small number cases they assisted wit rent. It was decided to assi in paying fines but the fam ly would have to make a co tribution, however small.

Conclusion: "For all of who have been involved the Fund since its inceptio in Cape Town it has been very real experience heart-breaking, full of lear ing and also full of ne human relationships. Peop of all races have been a sisted and we have work together in an atmosphere understanding an cooperation."

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If whites were black they'd change the system

THE REV JOHN THORNE
Confident of change

Sunday Times Reporter

IF WHITES really understood what it was like to be black in South Africa, they would change the system, says the man who is to be the first black head of the South African Council of Churches.

"The tragedy is that the white constituency, which has the vote and the power, is totally ignorant of the real situation," the Rev John Thorne said this week.

The softly-spoken Mr Thorne is supremely confident that change will come about.

"I am sure that if the white people really had a conception of what life was like as a black man, their Christian compassion and humanity would call forth the appropriate response," he said.

Conscience

Mr Thorne, general secretary of the Congregational Church in this country, believes the Afrikaner, essentially a religious person, is having a crisis of conscience. "It is in this crisis that his conscience is going to overrule all other considerations."

But, ignorance was preventing this conscience crisis from being translated into practical action.

"The sin of the Afrikaner leadership is a sin of omission — they have not told the whole truth. What the white voter does not realise is that this is a very sinister strategy of divide and rule," Mr Thorne said.

He pledged that the SACC under his leadership would fight to end this ignorance.

Significant

Mr Thorne, who takes over as SACC secretary-general in June said it was significant that, in spite of black consciousness, blacks and whites were united within the church.

And within individual church structures blacks had been given

Technical Note: In the discussion of the possibilities of capital-labour substitution reference was made to 'mechanical and chemical aids'. In the process of cultivation between the rows of trees and the removal of weeds, the relevant alternative aids are:

1) the tractor-drawn disc harrow and

2) herbicides (or weed killers). These latter may be applied from tractor-drawn sprays fitted either with a boom-spray (no labour) or a spray-lance (held and directed by a labourer). [illegible] od is less labour-using because it does n[illegible] hich discing does - and so d[illegible] ucting the banks (flood irrig[illegible] might well do so for 7[illegible] -force to do the remai[illegible] g).

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2 The Star Thursday June 2 1977

Woman is church head

DURBAN — The firm views on the role of the church in politics and a vivid awareness of social problems have placed a Durban woman, Miss Ruth Schoch, at the head of the Natal Council of Churches.

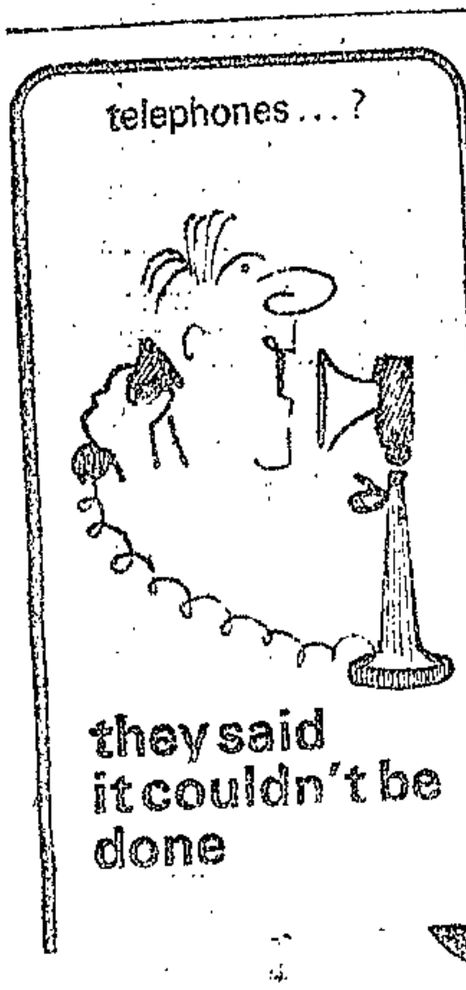
The council broke its all-clergyman precedent last week by electing Miss Schoch, a theology graduate, to the post of chairman, formerly held by Father George Purvis.

An administrator at St Philomena's home for girls, Miss Schoch is soft-spoken, but firm, on what she feels the role of the Council of Churches should be in South Africa today.

"In situations of crisis, social or political, the church must speak with one voice," she said in an interview yesterday.

"Denominational barriers and tensions disappear when congregations and clergymen realise they have common problems to solve."

Some of these problems are now being studied by a Natal Council of Churches theology committee which is formulating theologically based policies acceptable to all member churches on these issues.



TOPEM
TREE FELLING

The man behind the SACC

LYNN STEVENSON

RDM 31/5/77

IN SEVEN years the powerful South African Council of Churches has expanded fiftyfold through the initiative and thrust of its general secretary, Mr John Rees, who retires today.

From R30 000 in 1970, the annual budget has multiplied to R1.5-million and the staff of five has risen to 90.

Mr Rees speaks humbly about the aims he set out to achieve when he took over the SACC hot seat seven years ago. He hoped to bring together pietists and activists and to establish contact with the Afrikaans Churches.

The SACC moved towards his first goal by employing staff with Baptist and Pentecostal backgrounds and producing an evangelical multi-media show.

While failing to cement any official links with white Afrikaans churches, the SACC has attracted black, coloured and Indian branches of the Nederduitse Gereformeerde Kerk.

The black Nederduitse Gereformeerde Kerk in Afrika is a full member while the Sendingkerk (coloured) and the Reformed Church in Africa (Indian) are both observer members

In touch with the realities of being black in South Africa on the one hand and the "impassioned concern" of the World Council of Churches and other overseas church leaders for change in South Africa on the other, Mr Rees has gained many insights into the South African situation.

Some of these are:

- There is still a chance for non-violent change in South Africa without international intervention. Mr Rees calls it non-violent coercion and confrontation through advancing pragmatic arguments of survival. External pressure is playing a major role.
- There is a greater potential for change among white South Africans than has been recognised so far. "Outside the monolithic structures there is far more debate than one would suspect," Mr Rees said. He refers to a rethink in commercial and economic circles.
- More whites are realising that they have underestimated and underutilised the "fantastic potential and intellect" of black people. All their power could be harnessed for the benefit of South Africa.
- Black consciousness as an ideology has probably played the greatest part in the liberation process of black people in the country, because it speaks of dignity and a place in the sun.
- Most black groups which start in an anti-white attitude change their tune and become multiracial. The Black Peoples' Convention is an example.

Mr JOHN REES

Since June last year when the unrest in the country started, he has become more certain than ever that the SACC can hold together black and white.

The SACC's Asingeni Relief Fund — which paid out more than R500 000 to riot victims and their families — helped to dispel the racial bogeys but so did small parishes both black and white, through the work they did.

Yet the SACC does not want to see itself cast in the role of the opposition. It would stand against injustice no matter who was in power, even if there were black majority rule.

The price it has paid for its stand has been Government harassment. People involved have suffered and been arrested yet the Council has been determined to "give flesh to words", instead of indulging in rhetoric.

During Mr Rees' term of office, the SACC has:

- Grown so that it has contact with 15-million people in South Africa, 80% of them black.
- Launched into consumerism with the sponsoring of Mr Eugene Roelofse as ombudsman.
- Played a role in the founding of the African Bank.
- Placed its accounts in a black-owned company so forming the first black accountancy company.
- Given work to more than 1 000 people by founding Devcraft wich markets crafts produced on rural mission stations.
- Launched the South African Theological College for Independent Churches which now has more than 50 students.
- Through inter-church aid has supported self-help projects in the country to the tune of R0.5-million a year.
- Boosted its African Bursary Fund to provide more than 1 500 bursaries annually, 40 of them for university education.

These are only some new areas the SACC has explored with Mr Rees behind it.

Married with two daughters, he was educated at Jeppe High School for Boys and he started working for the Non-European Affairs Department of the United Party-controlled Johannesburg City Council as a messenger. After 15 years — 10 of them working in Soweto — he resigned as administration officer to take the SACC post.

"I continue to see Soweto as part of Johannesburg. There should be a central city council with equal power sharing between blacks and whites," he says.

His only plans for the future are to spend two months working out a procedure manual for the SACC and then to write a book on its last seven years.

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...e's the man in the ...iottest pulpit in South Africa

12/6/77 Sun Trib

SUN. TRIB 12/6/77

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John Thorne: the golden rule

Liberty for all people

There's reason for hope

Crisis brings out the best

By CAROLINE CLARK

CHRISTIANS in South Africa are failing in their duty to work for change. This is the message from the Rev John Thorne, who last week took office as General Secretary of the South African Council of Churches (SACC)

In a frank interview Mr Thorne dismissed oft-repeated Government demands that the churches stay out of politics.

"I believe that no one can be politically neutral," he said. "Even the churches who want the status quo to remain are making a political stand."

The quietly spoken man who now occupies the hottest pulpit in South Africa was emphatic that the scriptures demanded liberty and equality for all people.

His stand is based on the golden rule: "What you want for yourself is that you must ensure you provide for others."

This, he said, was the political demand of the Bible. It was the demand of righteousness.

"The South African political system is a rationale for inequalities to exist, for why disparities should remain," Mr Thorpe went on. "South African Christians would mobilise for change once they understand and accept the spiritual demands."

It was not the task of the church, he said, to work out political alternatives. However, when alternatives were put forward, it was the role of the church to act as a "referee".

"I believe that no political system is perfect and that wherever the church is it must be involved in correcting things, because there is always human frailty," he said.

Self-interest

It was part of the task of the SACC to enlighten Christians in South Africa about their duty, to show them that they should do what is right — not just what is in their own self-interest.

Mr Thorne said he believed there was reason for hope in the situation.

"I am confident because I believe that man is not alone. As a Christian I believe that God is involved with us in this life — and I believe he is a God of miracles," he said.

"No situation is beyond redemption. Any wrong action has the seeds of its own destruction.

"You can't break a scriptural demand without regretting it in the end, because you are broken in the process. The scriptures are a prescription for a good life."

In a way, he said, the under - privileged people in South Africa were the fortunate ones. They enjoyed certain dimensions in their lives which were unavailable to whites. There lives were enriched by sacrifice.

The unrest in this country, said Mr Thorne, could have positive results. He likened the position to that of a woman in labour.

"South Africa has today what it didn't have last year — the realisation that change must occur. Something fruitful might come out of the fact that people are realising that they must accept changes. Crisis brings out the best in people," he added.

Mr Thorne also believes the SACC has a major role to play in making the church more relevant to the people. The various churches, he said, tended to reinforce and foster ethnic differences between people instead of unifying them.

"The church often facilitates the fragmentation of the community instead of promoting unity," he said.

The black section of the community had suffered tremendously because of this. One of the prime objectives of the SACC was to get rid of the disparity of opportunity and facilities within the church.

He pointed out the lack of Sunday school material and religious reading material for blacks. The provision of these facilities was beyond the resources of any single church. The SACC had an important part to play in gathering the resources of all the churches.

Deprived

"The black community is deprived, even within the church", he said. "We are committed to putting this right. One of our main concerns is to create equality of opportunities and facilities within the church."

Mr Thorne deplored the fact that the church in South Africa was divided.

The teachings of the scriptures, he said, was that Christians should be people of "one heart and of one way."

"We can't say this of Christians in South Africa and because of this the church loses its credibility," he said.

There were different interpretations of the scriptures, which instead of making them a unifying force made them into a divisive force.

SACC has a major role

One heart and one way

In any one congregation there were two camps — those who saw their commitment to Christ in terms of not becoming involved in politics, and those who believed they would be betraying their faith if they were not involved.

"Differences in understanding and interpretation is the reason we must get together and have dialogue," he insisted.

50 — 100

100 — 150

150 — 200

200 — 250

Sunday Times
5/6/77

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The laughing rebel with a cause

By BARRY COMBER

THEY call Ruth Schoch a rebel with a cause.

"Yes," says this first woman chairman of Natal's Council of Churches, "I was a rebellious 16-year-old.

"Then I was converted to dedicate my life to the way of the Lord."

She admits to taking life seriously but comes across as a laughing, fun-loving personality.

Miss Schoch, who says she is from a completely non-Christian family, is well aware of South Africa's social problems.

Of the Council of Churches' role she says: "In social or political crisis the church must speak with one voice.

"Denominational barriers and tensions disappear when congregations and clergymen realise they have common problems to solve."

To study

These problems include school integration, politics, and race relations.

They are being studied by a Council of Churches committee which is drawing up policies acceptable to all member churches.

"Congregations and clergymen must increase their awareness of the need for political change and political action," says Miss Schoch.

RUTH SCHOCH
A dedicated life

In 1951 she became Rhodes University's first woman theology graduate.

As a teenager she wanted to be a missionary.

"My parents," she says, "were most distressed and sent me to university in the hope that I would change my mind.

"But they let me choose my own subjects so I plumped for theology.

"After graduating I studied in England for two years to become a missionary, but for health reasons I wasn't allowed to work in Central Africa."

To work

She worked for the South African Student Christian Association for nearly nine years.

"It was a multi-racial association in my day," she says.

"I left when it was obliged to split into five separate branches. I felt I couldn't work for a racially divided organisation."

Miss Schoch has visited 76 countries, including the Antarctic, and worked two years in a Southern university in America.

"I love working with people. I'm really interested to see change in South Africa. Efforts should be made to encourage change at the workers' level."

SUNDAY TRIBUNE, JULY 17, 1977

Pik Botha's snub angers churchmen

302

By CAROLINE CLARK

MR PIK BOTHA, the Minister of Foreign Affairs, this week snubbed prominent church leaders in South West Africa by failing to hold discussions with them during his visit to the territory.

Two weeks ago, the Commissioner General of the Indigenous Peoples of South Africa, Mr Jannie de Wet, approached four leading churchmen and asked them if they were prepared to meet Mr Botha during his visit this week. They agreed.

However, Mr Botha made no attempt to contact the church leaders, Bishop Leonard Auala, head of the Ovambo-Kavango Lutheran Church, Dr Lucas de Vries, of the Evangelical Lutheran Church, Bishop Rudolf Koppman, of the Roman Catholic Church and Father Ed Morrow, Anglican Vicar General of Namibia.

Nor did Mr de Wet, who is appointed by the South African Government, tell the churchmen the meeting was off.

The church leaders are furious and expect an apology from Mr de Wet.

Dr de Vries said: "We are concerned about the way in which this was done. We were approached individually, and on an official basis by Mr de Wet on the question of a meeting with the minister. Then he didn't even bother to tell us that the meeting would not be taking place.

"The least Mr de Wet can do is apologise."

Dr de Vries said it was predictable that Mr Botha, as a South African Minister, would talk only to the Turnhalle.

"However, we believe this is short-sighted. What can be the future of the church and state if this is the attitude?

"We are given no opportunity to express our views, so how can we mediate for a peaceful solution?" he said.

At a news conference in Windhoek on Tuesday following talks with the Turnhalle delegates, Mr Botha told journalists he would not like to express himself on whether he would meet church leaders.

"As Minister of Foreign Affairs, I negotiate with the Turnhalle" he said.

"We are, of course, always willing to inform those who are interested fully and honestly about what is happening. But when it comes to negotiations, I negotiate with the Turnhalle," he said.

Mr de Wet told journalists in Windhoek he approached the church leaders in his personal capacity.

NGK churchmen criticize letter praising migration

Staff Reporter

A LETTER from the Chief Bantu Affairs Commissioner for the Western Cape, alleging that the migratory labour system is a good substitute for traditional tribal life, has drawn a strong reaction from the Ned Geref Kerk.

The letter, which was published in the Burger yesterday, was sent by the commissioner, Mr F H Botha, who said that he had received it from a "highly esteemed colleague."

Mr P S Pietersen, a spokesman for the Department of Bantu Affairs, said he could not comment on whether the views contained in the letter reflected official policy or not. Mr Botha, who is travelling in the Ciskei, was also not available for comment.

The letter stated the following:

- The plea of black squatters in the Western Cape that they wished "to live with their wives and families" was not their own. It was "put in their mouths" by white philanthropists.
- Mission churches in the homelands were not welcomed by blacks because the churches were based on a white theology. 'White' religion and its attendant restrictions were not acceptable to blacks and created conflict.
- Bishop Lekganyane's church (the Zionists) was popular because it offered a form of religion that was not at odds with black tradition.
- Blacks were not traditionally domestically oriented – "as a nomad, as stock farmer and as reaper he necessarily spends long period away from home."
- Because it was traditional black custom for a man not to have intercourse with his wife while she was suckling children, it was logical for him "to satisfy his needs elsewhere."

The letter added that for this reason the migratory labour system was a "good and acceptable substitute for the lifestyle of previous generations."

Ned Geref churchmen yesterday criticized these views. The Rev J J S Sieberhagen, general mission secretary of the Ned Geref Church in South Africa, said that his main objection was that the arguments were used to justify the migratory labour system – something which his church opposed.

Children

"The church strives for the ideal of a Christian family – a man and his wife living together with their children," he said.

He added that the church was certainly not preaching a "white religion" in the homelands. The churches were "indigenized."

"We must do everything we can to fight family disintegration," he said.

In Franschhoek the Rev F E A Scheffler, Ned Geref missionary for the Boland, said South Africa was a Christian country with a Christian government which had a duty to strive for Christian homes – "the foundation-stone of the people."

His church would continue to work for the right of men and their wives to live together – and would oppose any system which threatened to break up family hegemony.

efficiency of the transport system, is fraught with problems getting an accurate estimate of the actual population in De ranges from anything, I believe, from 110 000 to over 200 finding out where and who the people are employed and how m are employed because firms are quite reluctant to reveal th statistics.

Another aspect that he looking into is the factors of the c the perceived efficiency of the transport system and the of the transport system. The perceived efficency is that bus twenty minutes to run from one point to another point, actual time that it takes the person to get from home to hi as long as four hours because of walking to the stop and wa So that is also a dimension that he is looking into.

Mr. Paul Andrews from Urban Problems Research Unit is basic in working with upgrading housing and selfhelp housing schem mentions three areas that he has been doing work in. The f was involved in upgrading a squatter settlement in Lusaka in other was for the O'Keep Copper company and finally is I think presently involved in a system of upgrading schemes in Umtangalezwe which is a black part of Umtata. He did not elaborate on much of his Zambia situation, but in O'Keep the basic thing was getting the people involved in deciding

Church warned of becoming irrelevant in SA

D.D. 27/7/77

302

HAMMANSKRAAL — Churches had failed to "liberate" South African whites and prepare them for change, the outgoing general secretary of the South African Council of Churches, Mr John Rees, said here yesterday.

In his last report to a national conference of the SACC, Mr Rees took a critical look at the country's churches and contemporary trends.

He also warned the black consciousness movement against "arrogance", after calling it one of the most exciting phenomena which had emerged in South Africa.

He said the riots last year — "the biggest single watershed for years" — were a warning to the church that it might become irrelevant.

The older generation were under judgment and what they said no longer counted — what counted was what they did and with whom they identified.

Churches had failed, Mr Rees said, to create positions for blacks to be trained for leadership.

Following the rise of the black consciousness movement, there were at long last blacks within churches with whom whites could deal on an equal basis.

But black consciousness "can be tinged with arrogance. . . . that arrogance could become self-defeating."

Mr Rees called on churches to take the lead in making concrete proposals for an integrated national education system and to take action on unemployment.

He said the church was one of the biggest single owners of property in South Africa and it was time church buildings were opened up to people.

The future would to a large degree lie in black self-help projects. The church should become involved there too.

"Whites will have to be taught to share. The churches should begin to talk about self-tax and move to the forefront of a self-tax movement."

Mr Rees said his biggest single failure as general secretary was the fact that he did not set up meaningful contact with white Dutch Reformed churches.

He called for more recognition in South African churches that they were part of Africa and not Western Europe: "We have to find our destiny in Africa."

Churches had to find a better way of caring for banned, restrictive and detained people, he said.

Mr Rees's successor, the Rev John Thorne, said in his first report that Cabinet ministers had shown "tremendous courage" in denouncing some of the pillars of apartheid.

He said a ray of hope dawned for South Africa in that political leaders were increasingly joining church leaders in calling for a move away from racial discrimination.

South Africa's problem today was fear and it was to the fear-stricken that the church had a special mission. — SAPA.

N. Mercury 28/7/77

(302)

Ethnic talk sparks S.A. church body

Mercury Correspondent

JOHANNESBURG — The South African Council of Churches endorsed the concept of majority rule in South Africa at its annual conference at Hammanskraal last night.

"We endorse the right of every human being in South Africa to equal and identical protection of his human rights. We acknowledge that there must be one political dispensation for all South Africans. We reject the concept of a separate dispensation for Indians, Coloureds and urban Africans," read the motion proposed by Bishop Manas Buthelezi, bishop of the central diocese of the Evangelical Lutheran Church in southern Africa.

The resolution was formulated when emotions flared at the stressing of ethnicity by Professor J. D. van der Vyver of the law faculty at Potchefstroom University.

South Africa needed an alternative system in which every ethnic entity had an effective say in legislative, governmental and judicial processes, Prof. van der Vyver had said.

Prof. van der Vyver had also rejected majority rule because he did not believe it was in keeping with the doctrine of human rights.

The use of armed force for political ends was contrary to human rights, was his view.

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302

Majority rule vote by SACC

Own Correspondent

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"We endorse the right of every human being in South Africa to equal and identical protection of his human rights. We acknowledge that there must be one political dispensation for all South Africans. We reject the concept of a separate dispensation for Indians, coloureds and urban Africans," the motion read.

It was proposed by Bishop Manas Buthelezi, bishop of the central diocese of the Evangelical Lutheran Church in Southern Africa.

The SACC also voted for solidarity with the people of Soweto and other areas of unrest.

The resolution was formulated after emotions flared when Professor J D van der Vyver of the law faculty at Potchefstroom University spoke in favour of ethnicity.

He said every ethnic entity should have an effective say in legislative, governmental and judicial processes.

Professor Van der Vyver said majority rule was not in keeping with the doctrine of human rights.

Responding to his address, Mr Revelation Mtoula, editor of The Voice, distinguished between "defensive violence", "aggressive violence" and "retaliatory violence".

CAPE TIMES 28/7/77

302

Buti elected head of SACC

Own Correspondent

THE REV SAM BUTI, secretary of the General Synod of the Ned Geref Kerk in Africa, was elected president of the South African Council of Churches by a clear majority at its annual conference at Hammanskraal last night.

Mrs Sally Motlana was re-elected vice-president. She is also a vice-president of the All-Africa Council of Churches.

The Rev Peter Storey, vice-chairman of the South-Western Transvaal District of the Methodist Church, was elected the other vice-president.

Honorary life vice-presidency was bestowed on Mr John Rees, retiring general secretary, for his contribution to the SACC.

A.D. 29/7/77

Churches' plea to protect detainees

302

HAMMANSKRAAL — The South African Council of Churches says continued deaths in detention are intolerable and has called on the Minister of Justice, Mr Krüger, to reopen all cases of detention to inspection.

This would protect people in detention from the abuse of power, the SACC decided at its annual conference here yesterday.

SACC urges church action on workless

(302) STAR 29/7/77

Religion Reporter

HAMMANSKRAAL — An emergency church programme on unemployment was urged by the SA Council of Churches' national conference yesterday.

The conference asked member churches to help create an emergency fund, to send representatives to a SACC consultation on the problem towards the end of this year, and to consult with one another on the plight of the unemployed in specific church congregations.

Churches were also asked to consult on remedial action such as starting clubs for unemployed people.

In Soweto, some churchmen have already started the training of unemployed people at classes run by volunteers, and are setting up "home industries."

In another resolution, the conference described the Government's sports policy as a "smokescreen designed to camouflage the basic discriminatory policy."

The conference urged organisations and individuals not to take part in multinational sport because blacks were not allowed to share in other fields, and because the policy "confuses the issue."

The Government was called on to review the policy.

Noting the establishment of Soweto's Committee of Ten, the conference welcomed "all responsible efforts by black people to take the lead in the ordering of their affairs."

Another resolution called on the Minister of Justice, Mr Kruger, to reopen all places of detention to normal inspections. Continued deaths in detention were described as "intolerable."

Although employers may build hous
actually own the housing he erect
the accommodation in the townshi
his workers in the accommodation
to sub-let it once to another employer.

It should be borne in mind that whereas technically contract workers live singly, in actual fact there are no single quarters in any township which do not have a greater or lesser number of women and children in them. The number of women seems to vary according to the kind of accommodation, ranging from a high proportion of women in the recently built employer dormitories in Section 2 Guguletu, to a low proportion of women in the Barracks in Langa. (Clearly there are also a number of other important factors which will determine the number of women in a particular area).

Women with permission to be in Cape Town are legally allowed to be in the single quarters during the day, but apparently not during the night.

The children in the single quarters do not necessarily belong to the women. The contract workers often bring some of their young children with them from the reserves, although these children will not qualify for permanent residence in the urban area in terms of Section 10(1) a) or b) unless they were actually born in the urban area.

D.D. 29/7/77

Overseas investors code

(302)

HAMMANSKRAAL — A code of ethics for foreign investors in South Africa — outlawing arms manufacture and recognising trade unions for blacks — has been drawn up by the South African Council of Churches.

Long-challenged by overseas churches to take a stand on foreign investment, the SACC may recommend that all future loans to South Africa be stopped unless investors commit themselves to the code.

This will be considered at the conference this year after local and overseas churches have commented on the investment blueprint.

The 17-point code includes; refusal to invest in or assist projects which have to do with the manufacture of arms, immediate recognition of trade unions as a basis for future management of labour negotiation and active encouragement of unions where they do not exist, introduction of labour intensive manufacture as opposed to increasing mechanisation. Refusal to continue to use migrant labour unless married accommodation is provided.

If the SACC adopts this stand next year, steps will be taken to enforce the code of ethics and a committee of overseas churches, bodies and investors will be set up to establish ethical criteria for investment in South Africa. — DDC.

·potlight on dialogue in SA

REV ABEL HENDRIKS

PROF J D VAN DER VYVER

DR MANUS BUTHELEZI

MRS SALLY MOTLANA

REV B K DLUDLA

Letting a Nat among the pigeons

Star 30/7/77

John Allen,
Religion Reporter

Emotional debate was sparked this week by the clashing views of black churchmen, including prominent Soweto figures, and a verligte Nationalist.

The debate, involving an academic whose views are far to the "left" of those of average National Party supporters, cast noteworthy perspectives on the issue of dialogue.

Unity between the races in South Africa is going to be difficult to maintain in the future.

This was said in a powerful closing sermon at the South African Council of Churches national conference in Hammanskraal this week by the Rev Abel Hendricks, President-elect of the Methodist conference.

He told delegates: "There's going to be a greater pain in this country in the days to come in remaining together than in being apart."

The conference illustrated exactly that. It cast noteworthy perspectives on the issue of dialogue across the colour line in South Africa.

Supporters of the SACC and the role it has chosen for itself portray the organisation as a body in which whites and blacks can get together and speak honestly and openly to each other.

Flowing from this, the council is also seen as a unique body in which black aspirations and frustrations can be aired — with the voices of blacks fast becoming the major ones, in line with their majority position in South African society.

In terms of this thinking the SACC is regarded as an important forum in the country — one of the few of its kind.

It is argued that the council can perhaps be considered the most representative organisation in South Africa because it represents 15-million South Africans.

This contention is open to challenge as being based on census statistics covering "nominal Christians" the people who tell the census man they are, say, "Methodists" or "Catholics." (Most major churches except the white Dutch Reformed Church family and the Pentecostal churches have links with the SACC).

However representative the SACC may or may not be, those black views which do emerge at its national conferences give a disturbing picture of black frustrations.

Last year's meeting in the wake of the June riots saw mostly black delegates reject a proposal to insert the word "peaceful" in front of the expression in a resolution "struggle for a free and just Namibia."

The "struggle" was not peaceful, they said. Their feeling was broadly: "You're splitting hairs. Our children have been shot."

This year a Nationalist verligte academic sparked the sharpest black emotional response, which briefly threatened to sweep dialogue out of the conference hall.

Professor J D van der Vyver, a Potchefstroom University law professor and an expert on human rights, said the future held out promises for full political participation for all in South Africa — on ethnic lines.

"No sir" delegates murmured through his speech.

Dr Manas Buthelezi, prominent Soweto figure, proposed that "ethnicity" in political systems be spurned.

As conference president, the wife of Dr Nthato Motlana, head of the Soweto Committee of Ten, Mrs Sally Motlana, proposed an immediate vote on Dr Buthelezi's suggestion.

Tension escalated with debate on how to handle the issue. Some whites objected to what they saw as ill-considered and over-hasty emotional reaction and some blacks rejected any discussion of Professor van der Vyver's paper.

Mrs Constance Khoza, black staff member of the SACC, took the lead in steering the conference into dialogue with a plea to hear "the other man's point of view."

Clarifying his stand in ensuing debate, Professor van der Vyver contended that ethnic splits, while regrettable, were a fact and had to be recognised in politics "at least as a starting point."

He also hinted at his own unpopularity (in National Party circles.)

But the gap between even this verligte thinking and the feelings of delegates was displayed in the conference's endorsement of the concept of black majority rule in a resolution which also rejected ethnically-based political solutions.

In the closing moments of the conference, Mr Hendricks told delegates they had earlier proposed dialogue with Afrikaners, but when the chance came, "you allowed the moment to pass."

At times during the conference, he added, "We didn't want to hear each other."

But still, there was a plea after the "ethnic debate" for more dialogue with Afrikaners in coming years and the election of Dominee Sam Buti, scribe of the black Ned Geref Kerk in Afrika, as president of the SACC will possibly help with this.

At one stage there was an attempt to open discussion on a particularly uncomfortable topic. Mrs Motlana tried to prod the conference into thinking seriously on what she called "the danger of revenge when the black man is free."

"We must be ready for this kind of situation because it's coming and it's coming fast," said the Rev B K Dludla, chairman of the United Congregational Church.

"There will be no time at a moment of crisis to say: "Hold. Don't kill, forgive'"

But the debate did not get much further than that.

Delegates were left with Mr Hendricks' closing words: "None of us in this country can destroy others without destroying ourselves."

MORAL ADVICE PLAN FOR INVESTORS

(302) Sun. Trib. 31/7/77

Tribune Reporter

THE Council of Churches has come out with a new wide-ranging set of proposals to be used to twist the arms of foreign businessmen investing in South Africa.

The proposals, aimed at injecting "new ethical criteria" into the economy, propose among other things, that foreign investors should encourage actively the formation of black trade unions.

They are also to avoid any business involved in arms manufacture.

The report on foreign investment was drawn up at the request of church groups overseas, particularly the Evangelical Church in Germany, which had asked for a memorandum on the stand churches were taking. They wanted to use it as a guide for their own decisions.

It was drawn up by the council's justice and reconciliation division and tabled at the national conference at Hammanskraal this week.

The Natal Mercury

MONDAY, AUGUST 1, 1977

302

MUDDLE-MINDED CODE

THE South African Council of Churches could find itself in deep waters if it persists with some of the controversial sections of its newly-compiled code of ethics for foreign investors in South Africa. The code goes considerably beyond the demands of those Western governments which have been trying to speed the dismantlement of apartheid, and in at least one respect constitutes an oblique threat to law and order.

Certain clauses of this clerical statute do no more than prescribe procedures for investors that are already being followed by some overseas organisations. These include such well-established commitments as equal pay for equal work, recognition of Black trade unions as a basis for future management, and the encouragement of unions where they do not exist.

However, in calling for the outlawing of arms manufacture, and demanding that overseas business concerns refuse to invest in or assist projects which are related to the manufacture of arms, the Council is moving far away from the area where it can expect sympathy or support from moderate elements in this country.

Taken to its logical conclusion a clamp on arms manufacture would deprive the country of the ability to defend itself, and deny the wherewithal for its police forces to maintain law and order. If that were to happen, then stability would be endangered and even the prospect of anarchy might loom. Is that what the South African Council of Churches wishes upon the people of this country?

Meanwhile, one questions whether an ideologically-minded gathering of clerics is really competent to devise a creed for overseas investors. For instance, did the wise men of the Council give any thought to the consequences of their call for the introduction of labour-intensive manufacture as opposed to increasing mechanisation?

The blanket application of this "ethic" could well reduce many industries to chaos. One cannot arbitrarily turn back the clock, interfere with cost structures and introduce wholly abnormal factors without ill-effects. The Council's demand could put many manufacturers on the road to bankruptcy, which instead of creating jobs would swell the ranks of the unemployed.

It is appreciated that the South African Council has long been under pressure by overseas churches to take a firm stand on foreign investment. But unless it acts more prudently it may succeed only in further depleting its already thinly-populated church pews.

302

Church report outlines code of ethics for investors in SA

John Allen
Religion Reporter

The stage has been set for major South African church involvement in pressure on foreign investors to commit themselves to a new deal for the country's black people.

A report and recommendations received by the South African Council of Churches national conference last week created potential for further overseas church and other pressure on businessmen, this time with the leverage of a South African church stand on the issue.

The documents received will go to member churches of the SACC and overseas church bodies for comment and next year the conference, which represents most of the country's Christians. (with the important exception of white Dutch Reformed Church family members,) is due to make specific decisions on them.

Integration

In the documents, the SACC's justice and reconciliation division takes a line which falls short of the Christian Institute's call for an end to investment in South Africa, but which [illegible] opt. They include the principles of:

- Immediate recognition or encouragement of black trade unions, not, the division very tentatively suggests, along British lines but perhaps on the German pattern;
- Commitment to labour-intensive manufacture, to allow for "self-help" among black people and absorb the unemployed;
- Introducing a voluntary two percent self-tax on gross profit for contributing to black education:
- Refusing to use migrant labour unless married accommodation is provided:
- Cutting back on the use of foreign skilled workers and replacing them with blacks;
- Refusing to take part in projects linked with arms manufacture;
- Investing some capital in banking institutions which will use funds only for the benefit of blacks;
- Urgently appointing labour advisers to open the way for multiracial co-operation in companies; and
- Establishing black-initiated and controlled projects.

The division also calls for urgent consultation between the Church and commerce and industry representatives on the six anti-discrimination principles accepted by American companies recently.

The division notes the arguments against investment — in which some blacks say "things cannot get worse than they are." But it says both those who say investment entrenches the status quo and those who contend it leads to the breakdown of racial barriers have one-sided views.

After dealing at length with the "pros" and "cons" of investment as a means of bringing about change, the division proposes a call for an end to investment unless firms adopt a wide-ranging 17-point code of ethics.

The American principles — drafted by the Reverend Leon Sullivan, a black American on the board of General Motors — do not go far enough, says the division.

In its report and in a resolution intended for next year's SACC conference, the division suggests a code including the American principles such as integration at work and equal pay for all.

But it adds 11 other principles which it says investors ought to adopt. They include the principles of:

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After dealing at length with the "pros" and "cons" of investment as a means of bringing about change, the division proposes a call for an end to investment unless firms adopt a wide-ranging 17-point code of ethics.

The American principles — drafted by the Reverend Leon Sullivan, a black American on the board of General Motors — do not go far enough, says the division.

In its report and in a resolution intended for next year's SACC conference, the division suggests a code including the American principles such as integration at work and equal pay for all.

But it adds 11 other principles which it says investors ought to adopt. They include the principles of:

- Immediate recognition or encouragement of black trade unions, not, the division very tentatively suggests, along British lines but perhaps on the German pattern;
- Commitment to labour-intensive manufacture, to allow for "self-help" among black people and absorb the unemployed;
- Introducing a voluntary two percent self-tax on gross profit for contributing to black education:
- Refusing to use migrant labour unless married accommodation is provided:
- Cutting back on the use of foreign skilled workers and replacing them with blacks;
- Refusing to take part in projects linked with arms manufacture;
- Investing some capital in banking institutions which will use funds only for the benefit of blacks;
- Urgently appointing labour advisers to open the way for multiracial co-operation in companies; and
- Establishing black-initiated and controlled projects.

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peace is the growing gap between the (mostly black) poor and the (mostly white) rich, it adds.

The division operated from the premise that separate development disrupted human relations and threatened internal, and by extension, even world peace. Previous pressure on the Government has brought signs of change, it argues.

What effect did foreign investment have on the black man?

On the one hand, claims the division, "a process of . . . growth that offers marginal benefits to a fairly wide section of society does not necessarily have a liberalising effect . . .

"The last 20 years of intensive economic development have been a period of intensified oppression and exploitation," it claims.

But on the other hand, "a process of economic recession (does not) necessarily stimulate the great number of unemployed and underemployed people to become engaged in the struggle for freedom . . .

"One cannot deny that rapid industrialisation has made the economy in the so-called white areas . . . dependent to an increasing extent on the black labour force.

"(This) and the skills acquired by numerous black people . . . (have) become a potential power for exerting pressure on the authorities.

"The potential of the black labour force to exert pressure on the groups in power . . . is reduced during a time of recession."

The division notes the argument that unemployment results from the stopping of investment. But, it contends, unproductive spending on resettlement and segregated institutions and the high defence expenditure which, it says, apartheid causes, also results in unemployment.

The division adds that investment from overseas:

- Enables the implementation of separate development. Business flourishes in areas set aside in terms of the policy and so protects its interests and has gone along with discrimination as long as profits last;
- Frees money for defence spending;
- Has helped to block black opportunities because it has been used on projects needing skilled workers from overseas, not in labour-intensive areas;
- Has contributed to the break-up of family life because companies bowed to the migratory labour system. They also paid low wages.

But, it argues from the other side, investment has stimulated economic growth, thus:

- Creating more jobs, resulting in black advancement and higher pay where enlightened management policies were followed;
- Attracting blacks to industrial areas in which South Africa's future "really lies," challenging separate development at its weakest point;
- Helping to break down traditional white barriers in certain job areas;
- Concentrating labour, leading to demands for bargaining rights which many overseas-based companies granting rights outside South Africa find difficult to deny.

Co-operation

"The SACC wishes to emphasise that it does not intend to accuse foreign economic enterprise in South Africa. It rather is anxious to invite representatives . . . to develop ethical criteria in joint efforts."

A church/industry/commerce committee was needed to investigate ethical guidelines and to monitor adherence to a code of ethics.

What business has the Church in this field?

"The Church must challenge the economic system despite its own deficiencies," says the division.

"Leading economists, when dealing with economic issues that are decisive for the survival of mankind during the crucial period of the next decades, plead for co-operation of theologians, philosophers and sociologists.

"(They) tend to point out that the heart of the vital economic problems is social and ethical, if not religious," it argues.

In South Africa the main issue affecting survival, justice and

SACC

CHURCH CODE OF ETHICS FOR FOREIGN INVESTORS

28/8/77 (302)

Tribune Reporter

COUNCIL of Churches recommendations on a code of ethics for foreign investors in South Africa will be considered by a national conference of German churches in October.

The 17-point code — prepared for this year's SACC annual conference at Hammanskraal — goes far beyond other codes of conduct for overseas investors in South Africa.

Dr Wolfram Kistner, of the SACC, said the recommendations would be considered by German churches which had been approached by the German Government to prepare guidelines for European investors in South Africa.

The code, which has been submitted to member churches of the SACC for approval, includes:

- Immediate recognition of black trade unions.
- Active encouragement of unions where they do not exist.
- Supporting the use of workers rather than machines.
- Refusing any help for arms-producing projects.

It also bans migrant labour unless there is married accommodation, seeks equal pay for equal work and non-segregation of races at work.

CONTRACT LABOUR FROM RHODESIA

TO THE SOUTH AFRICAN GOLD MINES :

A Study in the international division of a labour reserve

by D.G. Clarke

Saldru Working Paper No. 6

Cape Town

October, 1976

14/9/77 (302)

Ruling on two exiles soon

The Natal Mercury

JOHANNESBURG — A five-man delegation of the South African Council of Churches has returned from a visit to South West Africa with an assurance from the Administrator-General, Mr. Justice M. T. Steyn, that he will soon decide on applications by two exiled Anglican bishops to return to the territory.

The Rev. John Thorne, the SACC general-secretary and leader of the delegation, said in a statement yesterday Mr. Justice Steyn was considering applications by Bishop Colin Winter and Bishop Richard Wood.

Mr. Justice Steyn indicated he would be deciding "very soon" whether the two churchmen could return to the territory.

Mr. Thorne said the delegation had protested to Mr. Justice Steyn about the refusal by the authorities to grant permission for the vicar-general of the Anglican Church in South West Africa, Father Edward Morrow, to accompany them on their visit to Owambo.

As a result of the appeal, a permit was granted to Father Morrow to accompany the delegation.

The statement said the delegation expressed "amazement both at the suffering which the people of Namibia are facing, and at the strength and courage they are exhibiting in response to the pressures that are on them."

It added: "A special concern arose among the delegates as they became aware of the degree to which many church people have been in conflict with authorities and especially the restrictions faced by the leadership of the Anglican Church."

The delegation consisted of four members of the SACC and a visiting churchman from the U.S., the Rev. Joseph Barndt, a Lutheran pastor from New York City.

The others were Mr. Thorne, the Rev. Fred Bell, Mrs. Deborah Mabiletsa, and Dr. W. Kistner.

Mr. Thorne said a report on the delegation's visit would be made to the executive committee of the SACC on September 26-27 in which a "strong recommendation" would be made for continued support and solidarity with the churches in South West Africa. — (Sapa.)

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Registration for your course of study takes place at

estimated accurately within classes, to do the same with the grass species is

i) M.A. and B.A. (Hons) : 8.00 a.m. to 12 noon daily from 13th to 17th February, 1978.

difficult for all except the most experienced field workers, as basal cover is difficult to estimate when looking at aerial cover, and prominent species tend to be weighted to the detriment of non-prominent plants. Furthermore, All registrations must be completed by 30th April, more precise figures are required to make a case for semi-detailed surveys (Greig-Smith, 1957).

Venue: Dean's Office, Faculty of Arts, Room 101, Beattie Building.

ii) Higher Diploma in Librarianship : 9.00 a.m. on Monday 30th January, 1978. Lectures commence on Tuesday 31st January, 1978.

Venue: School of Librarianship, P.D. Hahn Building, Upper Campus.

(ii) More precise methods of measuring cover are:

A. Point methods. In South Africa most of the survey of basal cover of grass is done using the wheel-point method described by Tidmarsh and Havengd (1955). The wheel point has been developed from a bridge-point method described by Levy and Madden (1933) and criticised by Goodall (1952) on the grounds of the points being too close together to be classed as independent samples and by Greig-Smith (1957) as being biassed due to pattern effects found in vegetation.

Acceptance to a course of study does not imply automatic admission to a University residence. If you have applied for admission to a University residence you will be informed of the result of your application in due course.

Your student number, quoted in the above reference, must be clearly stated in all communications in connection with your application, which should be addressed to the Registrar, University of Cape Town, Private Bag Rondebosch, 7700, and the letter, as well as the envelope, should be clearly marked "Admissions - 1978".

Notes: Non-white and alien students are reminded that, in terms of Government legislation, they must be in possession of valid study permits before coming to register at the University of Cape Town. Rhodesian students should kindly contact Mr. Zaayman of the Diplomatic Mission in Salisbury (telephone: 707901/2/3/4) in order to ascertain what information and/or letters are required by him in order to issue you with a Study permit, while overseas students must contact their nearest South African Embassy in order to make application for a Study Permit.

...../page 2

RDM
14/11/77

Bishop Tutu for SACC post

302

MASERU. — The Bishop of Lesotho, the Right Reverend Desmond Tutu, is relinquishing his post to become the secretary-general of the South African Council of Churches in Johannesburg, reports Sapa.

The announcement was made yesterday at a service at the Cathedral of St Mary and St James in Maseru by the Dean of Maseru, the Very Reverend Philip Mokuku.

Bishop Tutu was consecrated as Bishop of Lesotho last August, and was the first African Bishop of Lesotho.

The bishop, has received permission from the Anglican Bishops of Southern Africa, now meeting at Port Shepstone, Natal, to relinquish his bishopric to take the SACC post, reports the "Mail" Africa Bureau from Maseru.

Blacks want recognition as human beings — Bishop Tutu

ARGUS 2/2/78

(304)

BLACK aspirations can be summed up in one sentence — blacks want to be recognised for what they are — human beings, Bishop Desmond Tutu told the University of Cape Town's Summer School last night.

Bishop Tutu, a former Anglican Dean of Johannesburg and Bishop of Lesotho, is the general secretary of the South African Council of Churches.

His address, entitled Black Aspirations since Soweto 1976, was read in his absence to the Summer School by the Rev Wesley Mabuza of the Methodist Church at Guguletu.

Bishop Tutu emphasised that black aspirations were 'no novelty.'

Bishop Tutu

THE NUB

'We have always wanted to be seen as fully human as any other inhabitants of planet earth. And in many ways, I believe this is the nub of the South African problem. Blacks believe that whites see us as human but not quite as human as whites.'

The bishop said the purpose of apartheid was 'to prevent people from relating as persons — letting them be the prey of all kinds of fears and phobias which are fed by the ignorance of one another that apartheid promotes, placing us as it does into predetermined categories to which we respond with predigested and stereotyped reactions.'

UNION JACK

For the Afrikaner during union, the symbols of British rule which stuck in their gullets were the Union Jack and being compelled to sing the alien anthem God Save the Queen.

'In just the same way, Bantu education has come to be symbolic of all that is hateful in apartheid and the South African way of life.

'. . . It is not just a question of nomenclature, whether to call it black or African education. That would just be the usual cosmetic superficial change with which the Government has seemed pleased to fob us off.

'The point is that Dr Verwoerd stated quite clearly that the purpose of Bantu education is to provide black servants who would be able to understand the instructions of their white masters when they spoke English or Afrikaans.

'It is no mere slogan to say that Bantu education, as conceived by Dr Verwoerd, is education for inferiority, is education for perpetual serfdom.

'And nobody has yet repudiated Dr Verwoerd's stated objective,' Bishop Tutu said.

The Bishop said he believed the Prime Minister, Mr B J Vorster, 'could do almost anything' and that whites would 'follow him anywhere.'

RHODESIA

On Rhodesia, he said the whites could, at several times, have negotiated for an evolutionary transfer of political power over a fairly long period.

'Now they have very little room for manoeuvring and are engaged in negotiations for the immediate transfer of power to the blacks.'

The Rhodesian issue was a 'salutary lesson' for white South Africa.

STAR 1/3/78 (304)

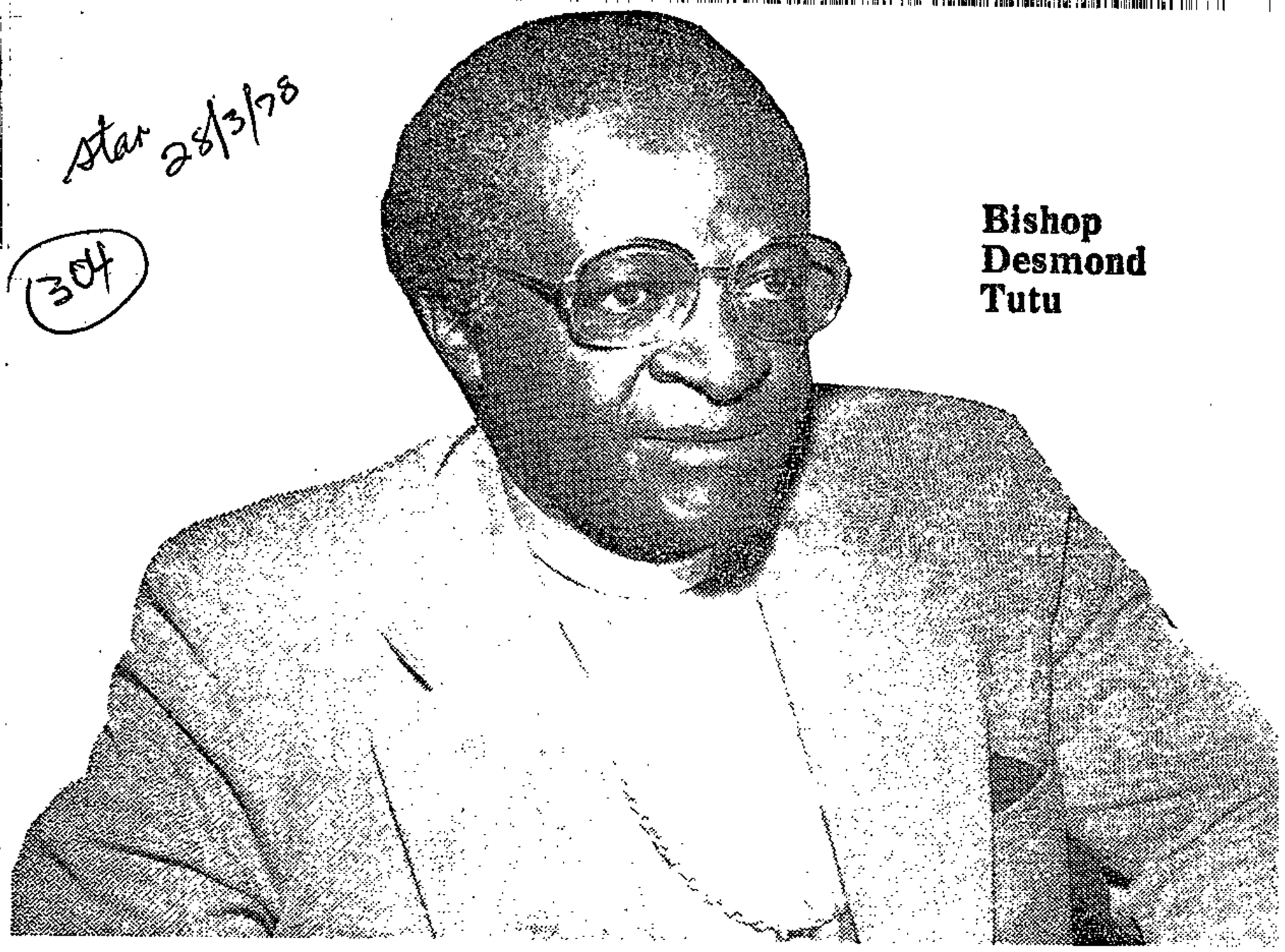
Tutu's pledge

The former Anglican Bishop of Lesotho, Bishop Desmond Tutu, moved into his new post as general secretary of the SA Council of Churches today and reiterated the council's commitment to radical but peaceful change.

The Star
Tuesday March 28 1978
CLASSIFIED ADVERTISEMENTS INSIDE

Star 28/3/78

(304)



Bishop Desmond Tutu

'There will be no true liberation until whites are liberated from fear...The longer you hang on to exclusive white privileges, the more likely the things you fear happening after a black takeover, will happen.'

The bridgebuilder

Soon after the Right Reverend Desmond Tutu, a former four-bob-a-day schoolboy caddy at Killarney golf course, became Bishop of Lesotho, he attended a series of top-level Anglican Church meetings in Grahamstown.

Two impressions of Bishop Tutu, during this first appearance as a leader at national meetings of his church, confirm the qualities which those who know him well attribute to the man who has now become general secretary of the South African Council of Churches.

The first impression is of Desmond Tutu, on a Sunday night just after his first Synod of Bishops meeting, bounding about in a supper hall, enthusiastic and warm-hearted, greeting old friends, making new ones, cracking an endless stream of jokes, his uninhibited roars of laughter rising loud above everyone's conversation.

Solemnity

His action in stoopin

So what can Bishop Tutu and the Council of Churches do in this situation?

"We are committed to Jesus Christ, and our understand[illegible] all bad is white: that is patently not so at all."

He continued: "There will be no true liberation until whites are liberated from fear, for instance. [illegible]

"But this goal of sharing economic and political power obviously need not be attained at once. It still could be done gradually in a sense, although we don't have very much time."

Bishop Tutu, roughly following guidelines he (unsuccessfully) suggested to the Prime Minister, Mr Vorster, in 1976, believes whites could give a "fairly serious demonstration of their serious intention to come to grips with the situation."

This would involve

- Abolishing pass laws, legislation allowing detention without trial and Bantu education;
- Recognising urban blacks as part of "so-called white South Africa," and

drawing himself erect with feet planted together and hands clasped behind his back, and saying with mock solemnity: "I must remember that I'm a bishop now", only reinforced one's regard for his ability to bring to the church an African sense of the joy of life.

The second impression is of Desmond Tutu, late the following Friday afternoon, rising to speak in a tense and solemn debate on the political situation which started in response to the police raid on Diakonia House, Braamfontein, the previous day.

The new bishop, speaking powerfully but quietly, brought the synod under his spell. He drained the debate of its tension and united the synod's members. It was a display of leadership.

In what many must have found a moving experience, he brought to the debate a quality of Christian love and calm without side-tracking the political issues.

The tragedy of a man like Desmond Tutu, who moved into the SACC hot seat in Diakonia at the beginning of this month, is that his qualities could go largely wasted.

Widening

For, as he said in an interview with The Star, and as he has been saying with little noticeable effect since he came to Johannesburg as its Dean in 1975, he regards himself as a bridgebuilder, and bridgebuilders "are going to be dismissed if we do not succeed quickly."

He fears that the gap to be bridged is widening as whites, increasingly fearful, pull back into a laager, and black attitudes harden.

"I've known people on both sides," he explained. "I am frightened that there is a growing hatred of whites, especially among younger blacks. If we do not work fast, blacks will question our credibility when we talk about reconciliation, especially when 'the other side' is resorting to detentions and guns and dogs.

is that we have to be concerned for the whole human person, spiritual and physical," said Bishop Tutu.

"Therefore we will be involved in those areas considered political. We don't offer any apology for it.

"In proclaiming the Lordship of Christ and seeking the glory of God we will constantly be pointing to features of our South African life which are inconsistent with the Gospel."

Bishop Tutu believes bridgebuilding through the SACC partly involves providing a forum for black and white, and being "sensitive to the needs, yearnings and fears on both sides, so that they have a chance as equals to shout each other down, but at least speak to one another."

But he makes it clear that the SACC will "articulate the aspirations and longings mainly of blacks. Even now, we are tilted to that side, not because they are blacks, but because this is how the Gospel dictates it should be.

Fear

"We are taking sides in the sense that God takes sides — for justice, peace and love, and against their opposites. Not that we are saying that all that is good is black and

the church articulates the longings of the oppressed, it is equally important to help whites understand the reality of their situation and the importance of changing."

Bishop Tutu makes no bones about what he considers the reality of the whites' situation.

"Change is going to happen, whatever. There's no question. That's not debatable. It's no use people deceiving themselves. We do want a share in the government of an undivided country."

He thinks that the longer whites hold on to power, the more likely their pessimistic prophecies about black rule will be fulfilled.

"The longer you hold on to exclusive white privileges, the more likely the things you fear happening after a black takeover, will happen.

Reallocation

"The SACC, through the churches, could begin to help whites by, for instance, telling them that most blacks do not want violence, destruction of property and the driving of whites into the sea."

Blacks, he added, also want "a reallocation of the resources of the country, material and spiritual, political and economic.

Committe

"Equally there is an intransigence, a lack of understanding on the part of whites. Some of these things are natural. If I was a white I would experience the same sort of emotion and reaction as many of them.

"Part of the tragedy is that all this need not have happened. If a splendid, really saintly person like Robert Sobukwe had been given the chance, it could have been shown that blacks do not intend to destroy whites."

BRIEFING

Anglican clergyman Desmond Tutu has, within weeks of his move back to Johannesburg from Lesotho, pitched himself straight into hot South African political debate. He played a prominent role at the funeral of Mr Robert Subukwe in Graaff-Reinet, from which Chief Gatsha Buthelezi was evicted in a stormy incident, and has since declared that those responsible for the eviction were "a very significant group of blacks" backed by a majority of mourners. Religion Reporter JOHN ALLEN'S interview with Bishop Tutu, now general secretary of the South African Council of Churches, reveals the man and his views.

have to be realistic. After what happened last October any organisation that seeks to point up injustice and evil is to some extent at risk.

"But we would hope the authorities would always be aware that this is a council of churches, not an individual, private organisation ... it's a servant of the churches.

"If the council is vulnerable, that's saying the churches are vulnerable for being churches. The authorities would be acting against the churches and would be calling very much into question the claim that this is a Christian country.

"I as a black Christian have a deep compassion for my white fellow Christians and citizens in this country. I long that we together can go forward into what can be a glorious future — a South Africa where everyone counts for what they are, human beings. To this I am committed."

● Calling a national convention.

"We ought to be trying to persuade people on the white side that these are very reasonable demands, and that they are being offered an opportunity, maybe the last, of a negotiated solution to the South African crisis.

"What is in question is not the 'whether'. It's the 'how' and 'when', and the answers to those questions are in the hands of the white community. We would like to see an ordered evolution."

Dynamic

But if this appeal fails and the gap between the races widens as Bishop Tutu fears, where are the churches left?

"I am not too concerned at the present that the black liberation struggle will become non-Christian or even anti-Christian. Most of its black leaders have found their dynamic in the Christian faith."

Nevertheless Bishop Tutu concedes that the SACC "could easily be written off by one side or the other."

On the possibility of government action: "We

Tuesday, May 9, 1978. RDM

Tutu shocked by swoop on new group

(304)

THE General Secretary of the South African Council of Churches, Bishop Desmond Tutu, has expressed "shock and dismay" at the detention of the executive of the recently-formed Azanian Peoples' Organisation (Azapo) and their associates.

In a statement in Johannesburg yesterday he said: "I am equally appalled at the banning orders served on Mr David Adler and Mr Clive Nettleton of the South African Council for Higher Education (Sached) and Turret College.

"The authorities have not even given the new organisation the chance to draw up a constitution before acting against its officials in this harsh manner.

"Why are the authorities unwilling to listen to the voices of those who are the authentic spokesmen of the blacks?

"Who will go on believing that the authorities are really interested in peaceful change when those who are committed to this process are acted against in this manner

"It is more difficult to understand the action taken against the Sached officials. They have to my knowledge no political involvement. They have carried on their work as educationists quietly and conscientiously and have assisted even a homeland education department.

"If their activities have been subversive or illegal in any way, why are they not charged in a court of law? Or must reasonable people assume that there is little evidence that could stand the searching scrutiny of a court of law and so the authorities, conveniently for them, choose to act administratively?

"Those of us who are committed to reconciliation and reasonable peaceful change," he said, "are beginning to wonder seriously whether all this is not just a pipedream, that we are totally unrealistic.

"Oh God, help our beloved country before it is too late." — Sapa.

Honour for Tutu

THE General Secretary of the South African Council of Churches, Bishop Desmond Tutu, has been elected to the Fellowship of King's College, London.

A letter received by him yesterday said his election was retrospective to April 28. The bishop studied at King's College.

Bishop Tutu said he saw the award as "an expression of solidarity by the college with the liberation struggle in this country". — Sapa.

SACC life president dies

14/5/78 (304)

JOHANNESBURG — The Rev Dr Ezekiel Mahabane, who served the Methodist ministry actively for more than 50 years, has died at his home in Vereeniging. He was 78.

The South African Council of Churches, of which Dr Mahabane was life president, is to hold a memorial service for him today in the SACC offices, Braamfontein. — SAPA.

GENERAL FUND 1976

1277	Balance in hand - Jan			1076-30
1351	Church Dues			1602-60
103 p	Pledge			60-00
1261	Donations			825-89
726	General collections			888-63
5477	Special efforts			8352-31
373	Other sources : Hall Bookings			
109	Sale of Religious Literature	875-40		
45	Flower Fund	345-07		
80	Sundries - Loans repaid (Bishop Matolengwe Rev. D Guma)	[illegible]		
900		650-00		
117-02	EX Reserve		1870-47	14676-20

EASTER OFFERING:

	1976 - not paid over	27-03	
27	1977 -	33-39	60-42

CAPITAL PURPOSES A/C.

305	Balance in hand 1.1.1977.		59-53

VARIOUS PURPOSES

Amount in hand 1.1.1977 not paid over			
Lent savings 1976	119-02		
Sikiti Pension	103-40	222-42	
Receipts 1977-Sikiti Pension		129-08	
Sick & Aged		9-81	
U.S.P.G./SPCK		18-48	
Cathedral bldg. fund		2-56	
Lent Savings 1977		102-88	485-23
			15281-38

Fund no secret — Tutu

JOHANNESBURG — The Asingeni Relief Fund, set up by the South African Council of Churches to assist victims of township disturbances, has received more than R1,5 million in donations since June 1976.

About 97 per cent of this amount came from overseas sources.

Yesterday, the General Secretary of the SACC, Bishop Desmond Tutu, said figures were available to anyone. A report in Beeld had implied they were secret.

"Beeld asked for the report on Asingeni and I handed it over willingly," Bishop Tutu said.

He said all assistance through the Asingeni Fund had been given openly with the full knowledge of the donor organisations. — DDC.

Church relief fund gets R1,5m

RDM 5/7/78

By SHEILA WING

THE Asingeni Relief Fund, set up by the South African Council of Churches to assist victims of the township disturbances, has received donations of more than R1 500 000 since its inception in June, 1976.

About 97% of this came from sources abroad.

The fund was started as a temporary measure to give help and show solidarity with people suffering as a result of the unrest.

But demands on the fund grew daily and instead of winding down, its scope widened.

By the end of March this year, more than R1 161 760 had been used to assist families, pay for funerals and cover the legal costs of victims of security legislation.

This figure includes the R75 000 which the SACC paid towards the cost of the inquest into the death of the black consciousness leader, Mr Steve Biko.

Donations have barely kept pace with the need for assistance.

A total of R362 873 was paid out in 1976, R514 168 in 1977 and R284 723 between January and March this year — more than half of the R409 000 received until May 31 this year.

No record has been kept of the exact number of people helped by the fund, but individual payments ranged from R10 to several thousands for legal costs. Recipients were screened before the money was disbursed.

Yesterday, the general secretary of the SACC, Bishop Desmond Tutu, said the Asingeni Relief Fund figures were available to anyone who wanted to see them.

The Star Thursday July 6 1978

Churches speak out on violence

Star 6/7/78 (304)

Religion Reporter

A South African Council of Churches background paper has raised the possibility of South African Christians backing a violent struggle against the Government.

The issue has been aired in a memo on "just revolution," prepared by the SACC's justice and reconciliation division in response to a highly controversial World Council of Churches document on the same subject, which has sparked considerable debate overseas.

The memo speaks in theoretical terms and carefully worded, confines itself to "suggestions" and recognises that "violent revolutions very often result in chaos and anarchy, seldom truly benefit the poor, and are usually morally indefensible."

It nevertheless suggests that: "The SACC encourages Christians to consider that circumstances can arise in which the right to resit evil laws becomes apparent and that a theology of resistance is both a valid and a vital concept in such consideration."

repugnant, it is embraced in order to end a greater evil."

The paper further suggests however, that the SACC question whether member churches "have really tried to use effective and forceful means of non-violent change."

Another suggestion is that "the SACC witnesses with understanding, the growing violent resistance" to the political system and "the involvement of individual Christians in that violent resistance."

The paper suggests the SACC ask Christians who opted for violent methods of change:

- Whether all peaceful means of securing change have been tried and exhausted;

Whether all the changes inherent in violence — "torture and indiscriminate killing and the suffering associated with it (especially of innocent women and children and the methods to be used)" — have been properly considered.

Whether the aims of violent measures are clear and whether there is a real possibility of a more just order.

Whether the way to justice "is being seen as the way to love. . . ."

The paper said churches should always try to "de-ideologise" revolutions. "For an ideology of violent revolution is as dangerous for the Christian as an ideology of blind obedience to the Government. . . ."

The pattern of churches becoming a "counterrevolutionary force," losing credibility with the masses, and forfeiting acceptance "in the post-revolutionary society" was being repeated in South Africa, the paper contended.

JUSTIFIABLE"

The paper, prepared for the SACC's annual national conference next week, says to speak of a "just revolution is meaningless, for the circumstances and means of such a revolution can hardly prove wholly acceptable to God."

But it adds: "As a response to the recent debate in the international church community concerning a just revolution, we suggest the concept of a justifiable resistance."

It also notes: "It is difficult to conceive of the traditionally non-pacifist churches who compromise the majority membership of the SACC opting for a dogma of non-violence, while in turn it is difficult to see how the SACC could substantiate the legality of the SA system.

"It appears as if more thought needs to be given to the reasons for rejecting revolutionary violence."

"DISORDERLY ORDER"

"Resistance" would be "justifiable," suggests the paper, if:

- It could be justified as a last measure, all other means having been "truly exhausted;"
- There was "on balance, a sufficiency of moral value on one side of a conflict to justify conscientious participation" and if an individual could say "the claims of justice overwhelmingly cause me to disregard the claims of order. . . ."
- Resistance presented a "real possibility of exchanging the present 'disorderly order' for a more just order. . . ."

The paper adds that a Christian would have to be aware of his actions being "an act of obedience to God and of love toward men" and the "nature of the just revolutionary society being striven for" before taking part in the resistance.

If a Christian was satisfied on all these counts, he "might be a participant in a resistance which he finds to be justifiable, and while he . . . considers violence to be morally

Challenge to World Council of Churches

8/7/78 (30)

The Star Bureau

LONDON — A new inter-church organisation which aims at challenging the actions of the World Council of Churches, especially in its programme to combat racism, has been formed in London.

Called the International Christian Network, it was set up after a three-day conference at Westminster Chapel attended by delegates from many countries, including South Africa and Rhodesia.

Although the delegates are from many denominations, they achieved a "remarkable agreement in setting up the machinery of the network," said a spokesman, Mr Graham Blaney.

MASSACRES

The organisation aimed not at church union but at inter-church cooperation in an area in which church members were showing increasing concern, he said.

"Network members are challenging the actions of the WCC, especially in its programme to combat racism.

"They point to the fact that the terrorists responsible for the recent massacres in Rhodesia have received for some years large cash grants from the WCC.

"This policy has been continued despite the complaints of the two Anglican bishops in Rhodesia whose letters of protest were not even acknowledged by the World Council."

(304)

Join the struggle, Tutu tells whites

Staff Reporter

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, yesterday urged white South Africans to join the "liberation struggle" for the sake of their children.

Speaking at the 10th national conference of the SACC in Hillbrow, Johannesburg, he said those whites who were opposed to freedom were on the losing side.

"We are going to be free — that is certain, and I don't care how many atom bombs South Africa is going to make to protect what they think is theirs," he said.

Bishop Tutu said it was not a joy for him to have to stand up and say of a country he loved that "we are going to have bloodshed."

Earlier in his address Bishop Tutu had warned that to "avert the holocaust," change in South Africa was inevitable.

He and the SACC were committed to "reasonably" peaceful change.

"It is only 'reasonable' because there has already been so much violence and the situation within South Africa is already a violent one," he said.

The October crackdown last year had shown the Government opted for kragdadigheid.

The November election result had shown that white South Africa on the whole had decided security lay in military and police power.

There would be no security for anyone while the majority were nursing grievances, Bishop Tutu warned.

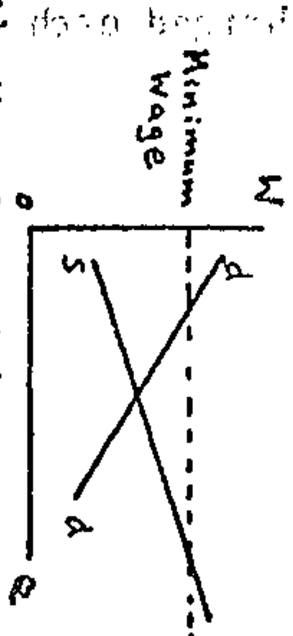
An important element of the South African context was the "new breed of blacks who cannot, like us older blacks, be intimidated by the threat of imprisonment . . . cannot be frightened by teargas or police dogs or bullets", he said.

"They have seen their brothers and sisters, friends and relatives' killed, and they are determined — with a new kind of determination — that we shall be free," he said.

47. Since we know that the amount sold is always equal to the amount bought:
   (1) We know that the market is always in equilibrium.
   (2) It is clear that the demand schedule slopes downward and the supply schedule slopes upward.
   (3) All other quantities and prices are irrelevant.
   (4) There is no tendency for prices to change.
   (5) None of the above are true.

48. A shift to the left of the demand curve for X together with a shift to the right of the supply curve for X tends:
   (1) To increase the price of X; the effect upon the quantity exchanged is indeterminate.
   (2) To increase the price of X and to increase the quantity exchanged.
   (3) To decrease the price of X and to decrease the quantity exchanged.
   (4) To decrease the price of X; the effect upon quantity exchanged is indeterminate.
   (5) To make both the price of X and the quantity exchanged indeterminate.

49. In the following diagram, what happens when the minimum wage is increased:



   (1) Unemployment is reduced.
   (2) Unemployment is increased.
   (3) The demand schedule will shift either to the left or to the right.
   (4) The supply schedule will become steeper.
   (5) Both schedules will shift, but we cannot say how.

50. If the equilibrium market price of eggs was 20c a dozen, legislation which ruled that the minimum price of eggs could not be below 18c a dozen would:
   (1) Reduce the supply of eggs.
   (2) Increase the demand for eggs.
   (3) Cause a surplus of eggs.
   (4) Cause a shortage of eggs.
   (5) Have no effect.

Fears over Terror Act at SACC debate

Religion Reporter

Fears of possible Terrorism Act prosecutions featured in a long and contentious debate preceding yesterday's SA Council of Churches' decision to urge foreign investors to radically revise policies and employment practices.

But in a resolution released after the debate behind closed doors, the SACC national conference made no explicit calls on the issue which gave rise to the fears whether or not churches should recommend an end to foreign investments and loans.

Instead the SACC conference said:

- It believed the investments and loans "have largely been used to support the prevailing patterns of power and privilege;" and
- It urgently called on foreign countries and organisations, "for the sake of justice, to revise radically their investment policies and employment practices in South Africa, in such a way as to benefit the total population."

In another resolution passed later, the SACC called on all business organisations in South Africa to recognise, and negotiate, with black trade unions, whether officially recognised or not.

It also called on them to ask the Government "to allow all employees to enjoy a stable family life in proximity to their work" and to implement housing schemes.

Explaining the long preamble and resolution aimed at foreign investors, Bishop Desmond Tutu, SACC general secretary, told a Press conference that most delegates felt "obedience to our Lord Jesus Christ" and no legal considerations should decide the SACC position.

But, he added, it would have been "somewhat simplistic" for the SACC to adopt an "either/or" stance on an end to foreign investment.

The SACC was saying to investors that in the whole resolution and preamble: "We have told you what the situation is. You decide. It is your responsibility."

But before debate started the conference went into closed session and a lawyer was called in. The Rev Sam Buti, SACC president, said the conference was moving into "very sensitive areas ... we might infringe on certain legal aspects."

While the SACC made no call for an end to investment, it clearly raised the issue for investors by noting in its preamble:

"To an increasing extent South African blacks while not denying the values of concessions, ameliorative measures and economic assistance to black projects, reject reliance on palliatives, and many even reject all further foreign investments and loans, accepting the suffering that would ensue."

Mnesilochus (Sostratos): Whether I should now believe my friend and companion or Bacchis to be my greater enemy, is a big problem. Did she prefer him? Let her have him! Excellent! I'll say she's done herself no good by that! Let no one ever take me for a prophet if I don't absolutely avenge myself completely on her! I'll see to it that she can't say she got hold of a man she could laugh at; I'll go home - and steal something from my father to give her! I'll be revenged on her one way or another and make a beggar of my father. But am I really in my right mind when I talk like this about what is still in the future? I love her, I think, if there anything I can be sure of, but I'd rather outbeggar any beggar than let her get a featherweight of gold from my money. My God, she shan't have the laugh of me! I've decided to hand over all the gold to my father. So then she'll coax me when my pockets are empty and I've no resources, when it will mean as little to me as if she were telling tales to a dead man at his grave. It's quite decided that I give the gold back to my father.

SACC plea to investors

JOHANNESBURG — The South African Council of Churches last night called on foreign countries and organisations to radically revise their investment policies and employment practices in South Africa.

Speaking at a press conference, Bishop Desmond Tutu, general-secretary of the SACC, said foreign investments and loans had been used to bolster the prevailing patterns of power and privilege in the country.

"The national conference of the SACC confesses that we have conformed to apartheid society instead of presenting a Christian alternative," he said.

Sketching the preamble to the draft resolution on foreign investors, Bishop Tutu said there was urgent world-wide consideration to the escalating conflict throughout Southern Africa and how to bring an end to the South African system of institutionalised violence and the armed struggle which threatens to plunge the entire sub-continent into the horrors of racial and civil war.

He said the economic system of the Republic was based primarily on migratory labour which denied blacks their basic family rights, turned them into foreigners and rightless labour units in the land of their birth.

Bishop Tutu made these statements after the conference closed its doors to the press for several hours yesterday to debate the foreign investment and loans issue. — DPC.

See page 11.

55. The government levies a sales tax of 5 cents per unit sold. Both supply and demand curves have some price elasticity. This tax means that:

Foreign cash props up apartheid — SACC

HA 15/7/78 (304)

JOHANNESBURG — Foreign investments and loans had largely been used to support the "prevailing patterns of power and privilege" in South Africa, according to a draft resolution of the South African Council of Churches here yesterday.

The resolution, made during the national conference of the SACC, says: "We urgently call on foreign countries and organisations, for the sake of justice, to revise radically their investment policies and employment practices in regard to South Africa in such a way as to benefit the total population of South Africa."

On the role of South African churches, the conference resolved that the SACC had "tended to conform to the apartheid society instead of presenting Christian alternatives.

"We have a responsibility to contribute towards radical, peaceful change in South Africa and that, in South Africa specifically, ethics and economics are intertwined in relation to the apartheid policy.

"We call upon all churches in South Africa to examine their investment policies and especially the basis on which they invest in business organisations, to establish what influence they can bring to bear on these organisations for:

- "Improvement in business practices and in labour relations through negotiations with black trade unions (whether officially recognised or not), and for equitable conditions and opportunities for all employees;
- "Extention of the right to family life for all workers, therefore the phasing out of the migratory labour system."

The SACC also called upon all business organisations operating in South Africa to ensure a "just participation" by all in the economic sphere in South Africa by recognising and negotiating with black trade unions as "bargaining partners in the economic process."

They should also implement a housing policy and make representations to the relevant government departments to allow all employees to "enjoy a stable family life in proximity to their work."

It said it was concerned about its dependence on predominantly overseas support and, while appreciating that support, would prefer a closer identification financially by South African churches with its aims and objects. — SAPA.

approach can be used with respect to most situations involving choice.

Gill, Samuelson, Lipsey
Galbraith, F.K.: The Affluent Society
Keynes, J.: Economic Possibilities for my Grandchildren (Reading No. 84)

Signed .....

51. In an acute housing shortage, rent controls are often applied to hold the price of housing to a "reasonable" level. What is the immediate effect of this policy with respect to tenants and landlords, and the allocative function of prices?

Economics as a Social Science

The nature of scientific method: model building; inductive and deductive methods; problems involved in applying scientific methods to studying economic phenomena; the purpose and problems of economic analysis.

Lipsey Part 1
Samuelson: Chap. 1

Basic Economic Processes and Concepts

Utility, Wealth, Production, Consumption, Exchange, Factors of Production: Land, Labour, Capital, Entrepreneurship; Investment, Saving.

Real and Money Income, Saving (Investment) luxury, the vicious circle of poverty.

Specialisation (Division of Labour) a technique for overcoming scarcity - Technical and Economic Efficiency. Advantages and disadvantages of specialisation. Comparative advantage and specialisation. Specialisation limited by the size of the market.

Speight: Economics (Specialisation) Samuelson: Chapter 3

15/7/28 DA (304)

Foreign cash props up apartheid — SACC

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Churches to ask to see detainees

304 15/7/78

Staff Reporter

THE South African Council of Churches will apply to the Government to grant ministers and clergymen access to detainees.

This was announced yesterday by the SACC's general secretary, Bishop Desmond Tutu, at the council's 10th national conference in Hillbrow, Johannesburg.

Expressing their disgust at the recent death in detention of Mr Lungile Tabalaza, the SACC called for the immediate scrapping of Section 6 of the Terrorism Act and said that all detainees should have access to a fair trial in an open court.

Bishop Tutu said churches would disregard the recently passed Welfare Acts where they impinged on "the essential activities of the church."

● Mr Tabalaza was being held under the General Laws Amendment.

15/7/78 (304)

Clergymen fear Government action

John Allen, Religion Reporter, looks at the churches' problems in South Africa today as revealed at this week's SACC conference.

Churches' hour of crisis

The massive problems South Africa's "anti-apartheid" churches appear to be headed for as they battle to define their role in the country's political struggle were illustrated by one simple step this week.

That step was the effective barring of full Press coverage of debate on the two most controversial issues which faced this year's national conference of the South African Council of Churches.

In a nutshell, and ignoring nuances, qualifications and what might be called "theologically-based" considerations, the issues were:

- Do churches back foreign investment in South Africa, as long as investors' employment practices benefit South Africans of all races, or do they oppose investment?
- Can Christians in certain circumstances support "justifiable resistance" (a term replacing "just revolution") against the Government?

No simple answer was given in the conference's decision on the first question. The council said it believed foreign investments and loans had already been used to support prevailing patterns and urgently called for radical revision of investment policies and employment practices.

While the conference called attention to the views of those blacks who were against further investment and loans, it made no explicit recommendations.

The second question was defused in conference proceedings by a decision to send the background paper on "just revolution" tabled at the conference to member churches for study and suggestions.

The paper will arouse debate not only on violence: in an important section it sharply challenges churches on whether they have "really tried to use effective and forceful means of non-violent change . . ."

War fears

The reason, in delegates' eyes, for consideration of such contentious subjects can probably be summed up in a conference resolution stating that "the present state of separation, division and suspicion can only escalate into bloody civil war . . "

The big problems involved in considerations of such issues — highlighted by the exclusion of all outsiders from the investment debate and a decision to go into committee for discussion of the background paper — centre on fears of Government action against churchmen.

The events of the last year, as well as leading to churchmen looking at tougher issues which give rise to calls for debates behind closed doors, have made them feel more vulnerable.

Sensitive

In particular, last October's bannings and detentions hit churchmen and the SACC itself.

When the investment debate started a lawyer was called in and the SACC president, the Rev Sam Buti, said the conference was moving into a very sensitive area.

Whether justified or not, there is concern in church circles that the Terrorism Act restricts calls for boycotts.

One section of the act refers to actions which "cripple or prejudice any industry or undertaking or industries or undertakings generally or the production or distribution of commodities or foodstuffs. . . ."

Conviction under the Terrorism Act carries a minimum five-year jail sentence.

The Rev Sam Buti . . . warned conference of "sensitive area."

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SACC lashes out at investors

FOREIGN investments and loans had been largely used to support the "prevailing patterns of power and privilege" in South Africa, according to a draft resolution by the national conference of the South African Council of Churches in Johannesburg yesterday.

The resolution said: "We urgently call on foreign countries and organisations, for the sake of justice, to revise radically their investment policies and employment practices in regard to South Africa in such a way as to benefit the total population of South Africa."

On the role of South African Churches, the conference resolved that the SACC had "tended to conform to the apartheid society instead of presenting Christian alternatives.

"We have a responsibility to contribute towards radical, peaceful change in South Africa and that, in South Africa specifically, ethics and economics are inextricably intertwined in relation to the apartheid policy."

The resolution called upon all Churches in South Africa to examine their investment policies, especially the basis on which they invest in business organisations, and to establish what influence they can bring to bear on these organisations for:

- Improvement in business practices and in labour relations through negotiations with black trade unions — whether officially recognised or not;
- Extension of the right to family life for all workers, therefore the phasing out of the migratory labour system.

The SACC also called upon all business organisations operating in South Africa to ensure a "just participation" by all in the economic sphere.

It said it was concerned about the SACC's dependence on predominantly overseas support and, while appreciating that support, would prefer a closer identification financially by South African churches with its aims and objects. — Sapa.

SUN. TIMES 16/7/78 (304)

Action with peace urges bishop

By MELANIE YAP

THE South African Council of Churches crisis conference ended in Johannesburg this week again calling for justice, peace and reconciliation — "not as slogans, but as realities".

The general secretary of the SACC, Bishop Desmond Tutu, said at the weekend that the conference had been motivated by a greater urgency in its appeals and had based its resolutions squarely on the Bible.

"I am not aware that any of us have gone out of our way to be provocative. We are not seeking confrontation with the Government," he said.

Among the resolutions passed by the conference were statements relating to the new Welfare Acts, the issue of foreign investment and employment conditions, and a call for a national convention.

The conference said it was understood many member churches would, if necessary, disregard provisions of the Welfare Acts where they believed the legislation impinged on their work.

It called for a radical revision of foreign countries' investment policies, urged all businesses to provide employment wherever possible, even at a cost to themselves, and called for an investigation into the "ridiculous pay and poor working conditions" of farm labourers.

The SACC executive council was asked to raise the detention of two of its workers, Mr Rommel Roberts and Mr Tom Manthata, with the Prime Minister and the Minister of Justice and Prisons.

Bishop Tutu said it was important that the conference had focused on the issue of foreign investment, because overseas churches were waiting to hear of the decision.

He did not believe that the conference had been shy in its investment resolution, or that it had failed to give decisive leadership.

"Given the situation in which we are, we have to act responsibly, which was what we did. We have said to foreign churches and investors: 'Here are the facts and make your decision on this basis.'

"We are not going to make a decision for them. They should not use us as an excuse for whatever decision they make," he said.

Referring to a background paper presented to the conference on the possibility of Christians backing a violent struggle against the Government, Bishop Tutu said this had been referred to member churches for discussion and feedback.

S.A. bishop for U.K. honour

NM 19/7/78

(304)

Mercury Correspondent

LONDON — One of South Africa's leading churchmen, the Rt. Rev. Desmond Tutu, the first Black general-secretary of the South African Council of Churches, is to be honoured by the University of Kent while he is attending the Lambeth Conference.

The conference, which brings together the worldwide bishops of the Anglican communion, opens on Saturday for three weeks.

The chancellor of the university, Mr. Jo Grimond, will confer an honorary doctorate of civil law on Bishop Tutu in the nave of Canterbury Cathedral on July 26.

Bishop Tutu is a former Dean of Johannesburg and a former Bishop of Lesotho.

2/7/78.

Bishop calls on foreign investors to pressure SA

LONDON — The threat of a five year jail sentence under the Terrorism Act stopped many South Africans from calling for world disinvestment from the Republic, Bishop Desmond Tutu, general-secretary of the South African Council of Churches, told an audience at the Royal Commonwealth Society here yesterday.

"That is why you won't hear anyone saying no investment," he said. "We would like to go to prison for something slightly better than that."

The bishop, a former Anglican Dean of Johannesburg, cited the SACC congress resolution last week that "foreign investment and loans have largely been used to maintain the present status quo."

Only the blind could not see what this meant, he said. "We hope we have intelligent friends." He urged diplomatic, political and "especially economic" pressure on the South African Government.

Addressing himself to investors, he said: "We refuse to take from you the moral responsibility for making a moral decision."

He refuted the argument that new foreign investment was desirable because of its benefit to blacks.

"We do not want to have our shackles made more comfortable. We want them removed," he said.

"Investors in South Africa should know," he said, "we are going to be free.

"We will remember who our friends were when we sought freedom.

"We, in South Africa, can have the luxury of chosing who our partners are going to be.

"In their own self interest they (investors) ought to be thinking on which side they would like to be, come freedom."

Bishop Tutu repeated his warning that "if we go on as at present, we will have a bloodbath in South Africa."

He had no doubt there would be a holocaust if things did not change. Equally, he did not doubt that blacks in South Africa would become free. His hope sprung from the youth of Soweto, "a new breed of black.

"White South Africa has not yet taken the measure of these youngsters who are not deterred by bullets, police dogs, prison or death because they are fighting for a just cause," he said.

"We want freedom now and we want it reasonably peacefully," Bishop Tutu said.

"To South African whites, I say: please hear before it is too late. Please let us step back from the precipice. For our sake, for your children's sake, for God's sake."

Black South Africans recognised the anxiety of their white countrymen. They had always assured whites they wanted a non-racial society and did not want to drive whites into the sea.

But the longer the current situation continued, the more chance there was of white fears on what might happen after liberation becoming self-fulfilling prophesies.

The outside world faced "almost certainly your last chance to contribute towards reasonably peaceful change in South Africa," he said. — SAPA.

RDM 21/7/78 (304)

Tutu urges cash pressure on SA

LONDON. — The threat of a five-year jail sentence under the Terrorism Act stopped many South Africans from calling for world disinvestment from South Africa, the General Secretary of the SA Council of Churches, Bishop Desmond Tutu, said yesterday.

Addressing an appreciative audience at the Royal Commonwealth Society in London, he said: "That is why you won't hear anyone saying no investment. We would like to go to prison for something slightly better than that."

The Bishop, a former Anglican Dean of Johannesburg, cited the SACC Congress resolution last week that "foreign investment and loans have largely been used to maintain the present status quo".

Only the blind could not see what this meant, he said, urging diplomatic, political and, especially, economic pressure on the SA Government.

He refuted the argument that new foreign investment was desirable, because of its benefit to blacks.

"We do not want to have our shackles made more comfortable. We want them removed," he said.

Investors in South Africa should know that "we are going to be free. We will remember who our friends were when we sought freedom".

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"We want freedom now and we want it reasonably peacefully," Bishop Tutu said.

"To South African whites, I say: Please hear before it is too late. Please let us step back from the precipice. For our sake, for your children's sake, for God's sake.

"If Jesus Christ came to South Africa and the Security Police were to act against him, there would be several who said 'We did think there was something fishy about him'," Bishop Tutu said.

Replying to a question, he said that if Nelson Mandela, the African National Congress leader jailed for life on Robben Island, were set free, the leaders of other groups like the Black People's Convention and the SA Students Organisation would step down.

"They have constantly said our real leaders are on the island," he said. — Sapa.

APARTHEID DILEMMA FOR SOUTH AFRICA'S MILLIONS OF CHRISTIANS

SUN, TRIB 23/7/78 1304

The eighth deadly sin?

By TERRY McELLIGOTT

IS IT a grave sin to support apartheid? That is a question which now directly confronts Christians throughout South Africa.

It arises from last week's "crisis" conference of the South African Council of Churches. And it reflects the tremendous pressure which is building up between many of the country's churches and the State over apartheid.

The SACC has asked its member churches and observer churches — with an estimated total membership of more than 20 million — to consider whether rejection of apartheid "is an obligation emerging from the confession of the Christian faith."

There was little or naught for South Africa's comfort at either the SACC's confefence in Johannesburg or at an earlier top-level Anglican conference on "the state of the nation" at Hammanskraal.

The outcome of these deliberations, which focussed on the black man's burden under the Government's policies, provided food for thought for those who staunchly stick by the "keep politics out of religion" slogan.

Despite the backlash that can be expected from the latter, the churches are showing determination to face up to apartheid's injustices and their implications for Christians.

It was a startling experience, at the SACC conference, to see the situation in South Africa through the eyes of a top German prelate.

Bishop Helmut Class told the gathering bluntly (and there were no disssenting voices raised): "The challenges which the South African churches face at present remind us of a time when our churches in Germany found themselves confronted with similar problems during the so-called Third Reich.

"As a totalitarian State was established, our Jewish fellow-citizens were discriminated against and all political dissidents persecuted. Christians in our country began to learn that the word of the Living God calls them to a critical, political ministry."

The Evangelic Church leader also observed that since his last visit to South Africa in 1971 he was conscious of increased bitterness, perplexity and impatience among blacks. At the same time there seemed to be mounting concern among whites for the future.

"We share your anxiety in view of the fact that on all sides there is an increasing temptation to look for a violent solution of existing problems."

The question of violence is one which threatens to bring about a major church-State confrontation.

A study paper presented at the SACC conference raised the question of whether Christians, under certain conditions, might possibly back a violent struggle against the Government. But this potentially volatile subject was defused — for the present at any rate — by the SACC referring the study paper to member churches for discussion and feedback.

It is certain to crop up again at next year's conference when the SACC is expected to give guidelines based on the churches' replies.

The SACC member churches are asked, however, what study they have made of non-violent methods of opposing "the violence inherent in the South African system".

Meanwhile, the Anglican Church conference at Hammanskraal also decided to tackle this ultra-delicate issue. It asked for a study of whether the present situation in the country justifies whites in taking up arms to defend the status quo, or justifies blacks who feel the time has come for violent armed revolution.

The conference asked for a detailed and definitive document to guide the Church in its attitude to violence in the South African situation. This should include considerations of Old and New Testament teaching.

A grave warning was also given about the legislation whereby African people are deprived of their South African citizenship when a homeland with which the Government associates them is given independence.

One study group of the churchmen said this policy posed the threat of a racist war, with foreign involvement.

Like the SACC, the Anglican conference called for a fully representative national convention to draft a constitution acceptable to all.

The secular and church newspapers are liberally sprinkled with reports of clergymen and church workers being detained, deported, banned or harassed by security police. And these actions, besides blackening the name of South Africa abroad, also cause a flood of protests from churches within the country.

There has been world wide reaction to the security clamp-down on the international Young Christian Workers movement, and the Southern African Catholic Bishops administrative board sent an open letter to the Prime Minister saying: "You know to what a condition of subjection the black people of South Africa have been reduced by conquest, colonial policy, segregation and apartheid or separate development.

"As an Afrikaner you know from your own people's recent history how galling an alien im position can be to a pec ple with a sense o dignity and self-respect.

"To hunger fo recognition, liberatio and equality is not com munism. The possessio of these attributes is th greatest safeguar against communism."

The letter also said "Mr Prime Minister, w plead with you to aban don the uncompromisin policy that has give South Africa such a unfortunate name around the world."

Important events ar also happening in th Dutch Reformed Churc "family." The thre daughter churches fo Africans, Coloureds an Indians are movin towards a totally non racial, unified churc which seems likely t leave the whit Nederduitse Gerefor meerde Kerk out on limb.

With the apartheid policy branding Soutl Africa as an "interna tional polecat" and sub jecting it to almost un bearable pressures fron without, the question is: Can the Nationalis Government continue t ignore the voice of th churches from withi the country, represent ing such an overwhelm ing proportion of th population?

And it leaves the in dividual Christian wit the question, as pose by the SACC, "Am obliged to rejec apartheid?"

5. UNEQUAL EXCHANGE, TRADE, AID, ECONOMIC CO-OPERATION (SA and DH)

* Abbot, G.C. 'Two concepts of foreign aid', WD, 1973.
Adedeji, A. 'Prospects of regional economic co-operation in West Africa', JMAS, 1970.
Bornstein, 'The organisation of Senegal river states' JMAS, 1972.
* Emmanuel, A. Unequal Exchange: a Study of the Imperialism of Trade.
Gordenker, International Aid and National Decisions: Development Programs in Malawi, Tanzania and Zambia.

7. MONEY AND REAL WAGES IN THE MANUFACTURING SECTOR

Calculate money and real wage rates by race, 1965 - 1975 in the major manufacturing sub-sectors.

Sources: Quarterly Bulletin 1975 - 1976
1974 S.A. Statistics

8. CAPITAL-LABOUR RATIOS

Tutu a key figure at Lambeth Conference

STAR 25/7/78

(304)

The Star Bureau

LONDON — Bishop Desmond Tutu, general secretary of the South African Council of Churches, is rapidly emerging as a key figure at the Lambeth Conference, which has just opened at the University of Kent in Canterbury.

Not only has he been given an influential position as chairman of one of the conference's main sections, but he is one of only three of the 440 bishops attending the conference to be selected to receive an honorary degree from the university.

He will be made a doctor of civil laws tomorrow night in a cathedral ceremony.

PUBLICITY

In addition, Bishop Tutu is the only one so far of the 16-strong delegation from the Church of the Province of South Africa to have received any publicity in the British media.

Remarks he made at the weekend about the situation in South Africa were broadcast by BBC Radio as well as being mentioned in at least one British national newspaper.

Meanwhile, intense lobbying is already going on at the conference to ensure that the conclave does not become a "holy huddle."

INJUSTICE

While the question of the ordination of women is expected to dominate the proceedings, some bishops are determined to see that such affairs as injustice in Southern Africa and gross inequalities elsewhere, are not neglected.

One caucus of bishops is said to want Lambeth to come out with a clear unequivocal statement to encourage African Christians in their firm stand against apartheid. This is winning the support of some Third World bishops.

10/8/78 (304)

SACC officer lashes migrant labour system

EAST LONDON — The migrant labour system prevents blacks from being able to fulfil the minimum requirements for a family to survive as a unit, Dr Margaret Nash, the Ecumenical Education Officer for the South African Council of Churches, said in an address to members of the Institute of Race Relations last night.

"The family is a basic social unit of a healthy society. You can judge a society by what happens to the family.

"The state of family life in South Africa is an indictment of our society," she said.

The basic prerequisites for a stable family life — being able to live together on a permanent basis, having a reasonably stable and secure environment and a reasonable measure of privacy, having an adequate means of livelihood and having a social enviroment supportive to these things, were all absent from the lives of black migrant workers. "In Cape Town with the Coloured labour preference there is every conceivable negative acting against the black family. In effect a migrant worker will see his family for two weeks a year for the whole of his working life. This is what it means to the worker of Cape Town," she said.

This was one of the major reasons for the growth of squatter camps.

"Marriages were being broken down and the women were desperate

"All I can say is honour to them that we have thousands who are prepared to live as outlaws for the sanctity of marriage," Dr Nash said.

She condemned the "99 year lease propaganda" being put out by the government to clear its image overseas.

Conditions for people to buy leases were such that it was often unwise to do so. Only those with "Section 10 Rights" were allowed to buy the leases, and if their children did not have these rights, as they often did not, then they could not live in the house. — DDR.

tales of a merry SA prelate violence Tutu tells bishops

darting and endearing manner.

At home, Dr Tutu (46) is the first black general-secretary of the South African Council of Churches, one of the most arduous jobs in Christendom. Before that he was the outspoken Dean of Johannesburg and later the Bishop of Lesotho.

He speaks for the voiceless and insists on being heard. He works indefatigably for peaceful change and reconciliation in the Republic in an atmosphere which challenges him at every turn.

He treads daily the precarious tightrope between Church and State, and it would not have surprised anyone in the Anglican communion if Mr Vorster had prevented him from attending the conference.

But the bishop did arrive — and the Lambeth conference has not been quite the same since he checked in.

The expressive black hands gesticulate in debate at the microphone: the pectoral cross bobs about on his breast as he laughs with transparent joy at the mealtime story.

He has spent his limited free periods appearing on television, speaking at anti-racist meetings — and preaching at the parish churches in England where he served in this country in the early 1960s.

But no one can doubt the deep and abiding commitment he has to the whole world's oppressed and deprived peoples.

Bishop Tutu believes God is biased towards the underdogs, not because they are morally any better than the privileged but because he is that kind of God. Jesus took them as his friends, he says. How can a Christian do otherwise?

The bishop's ebullience has been stilled just once at Lambeth. It was an evening early in the conclave when Jo Grimond, Liberal elder statesman and vice-chancellor of Kent University, conferred on him an honarary doctorate of civil law at an historic ceremony in Canterbury Catheral.

be a difference of opinion about the method of waging the struggle for human rights.

"Our cry is 'do not abandon us even when — perhaps particularly when — that struggle becomes violent.'

"We are not asking for endorsement of violence. But we are saying: 'Whether the struggle carried out by those involved is violent or not, those who opt for violence are still our brothers and sisters'."

In the motion eventually adopted, the Lambeth bishops deplored and condemned the evils of racialism and tribalism, economic exploitation and social injustices, torture, detention without trial and the taking of human lives as being contrary to the Gospel.

The conference called on governments to uphold freedom of speech, movement and worship, the right to be housed, educated and fed, and freedom to work.

Originally yesterday's motion carried a preamble referring to the initiative of the African episcopal block in drawing it up and pointing to the loss of dignity and freedom by some people on that continent.

But an alternative version, successfully moved by Dr Leslie Brown, former Archbishop of Uganda, omitted all reference to specific areas.

Natal.

This paper provides the basic statistics on sixteen Cape Town squatter settlements described by Charles Simkins in Saldru Working Paper No. 21.

South Africa's Bishop Desmond Tutu . . . life and soul of the Lambeth Conference.

The Canterbury

The Star Bureau

LONDON — At the Lambeth Conference the other day, Donald Coggan, the Most Reverend Primate of All England, found his wife, Jean, in the embrace of a black bishop.

He was not surprised to discover that the episcopal joker was Desmond Tutu, the happy prelate who has brought merriment as well as his mitre to Canterbury.

For nearly three weeks this remarkable man of God has been playing an outstanding and creative role at the Anglican Conclave.

He has worked tirelessly to ensure that his 440 brother bishops from every continent do not let themselves become a holy huddle. His impish style and disarming laughter have been the tools to prick and prod the spiritual shepherds.

When the man with the tripod and camera came to take the traditional Lambeth photograph. The Right Rev Desmond Tutu thought it likely that such a vast number would have to be taken in two parts like in the olden days.

So he planned his prank: To slip nimbly in his robes from one side to the other to achieve a supernatural double presence. But for the advance of modern photography he would have made a bit of Christian history.

His colleagues say it is the life he leads that gives him his distinctive resilience, his

Don't condemn

The Star Bureau

LONDON — Anglicans should not abandon those who were fighting for human rights even if the struggle became violent, the Rt Rev Desmond Tutu, secretary of the South African Council of Churches, told the Lambeth Conference in Canterbury yesterday.

Bishop Tutu was supporting a motion on human rights which he had proposed on behalf of the group of African bishops.

He said it was important that the resolution came from the African bishops because it demonstrated their growing maturity as Christians.

The bishop said there would inevitably

NM. 11/8/78 (304)

Massive church grant to PF

Mercury Correspondent

LONDON — The World Council of Churches announced in Geneva yesterday that it is to make a grant of about R75 000 to the Patriotic Front of Zimbabwe for its special fund to combat racism.

The council says the grant is to be made in accordance with the strict criteria of the special fund, to the programmes for food, health, social, educational and agricultural schemes run by the two wings of the Patriotic Front for Zimbabweans in Botswana, Mozambique, and Zambia.

In a special statement yesterday the WCC recalls that at the executive meeting in August last year the officers of the world body were entrusted with the task of a review of the total situation and whether to make a grant.

Settlement

"In making their decision the officers recognise that the internal settlement which has been accepted by other liberation groups leaves the illegal White minority regime still in effective control and gives it a veto over real change for the next decade.

"The council says that the internal settlement does not provide as it purports to do, for one man, one vote, because its retention of preferential voting rights for the Whites and for a parliamentary system based on racist principles means that the vote of a White person will carry more than nine times as much weight as a Black person's.

"Its specially entrenched constitutional provision means that Whites will retain control of the key areas of the society, including the security forces, the judiciary and the public services.

Increased

"Since March the regime has vastly increased the scale of its aggression and oppression against those who oppose the settlement internally and outside the country.

"The consequent heightened military activity by the Patriotic Front has inevitably added to the tragedy and suffering of the people in Rhodesia."

The WCC says it continues to support efforts to achieve a just and peaceful settlement through negotiations involving all the parties concerned and in the interests of them all.

The special fund of the programme to combat racism gets its income primarily from the designated gifts from local churches and individuals and has also received support from the governments of Sweden, Norway and Holland.

The last grants given in August 1977 totalled about R510 000 and were distributed to 33 groups in 14 countries. Of the total so far distributed about R1 460 000 has gone to southern Africa.

Meanwhile Bishop Desmond Tutu, general secretary of the South African Council of Churches, who is attending the Lambeth Conference at Canterbury, said the World Council of Churches grant to the Patriotic Front represented their "positive identification with the cause for liberation."

Bishop Tutu said that the WCC had not said it approved or condoned the methods being used by the Patriotic Front, but that there were those struggling for justice who needed humanitarian help.

He said: "I myself am not a pacifist but I deplore violence in all its forms and have turned my energies to averting bloodshed at home."

Tutu hails WCC grant to Patriotic Front

DD 11/8/78 (304)

LONDON — The World Council of Churches is to grant R84 000 to Mr Joshua Nkomo's and Mr Robert Mugabe's Patriotic Front from its special fund to combat racism.

The Council says the grant is to be made to the programmes for food, health, social, educational and agricultural schemes run by the two wings of the Patriotic Front in Botswana, Mozambique, and Zambia.

"In making their decision," a WCC statement says, "the officers recognise that the internal settlement which has been accepted by other liberation groups, leaves the illegal white minority regime still in effective control and gives it a veto over real change for the next decade."

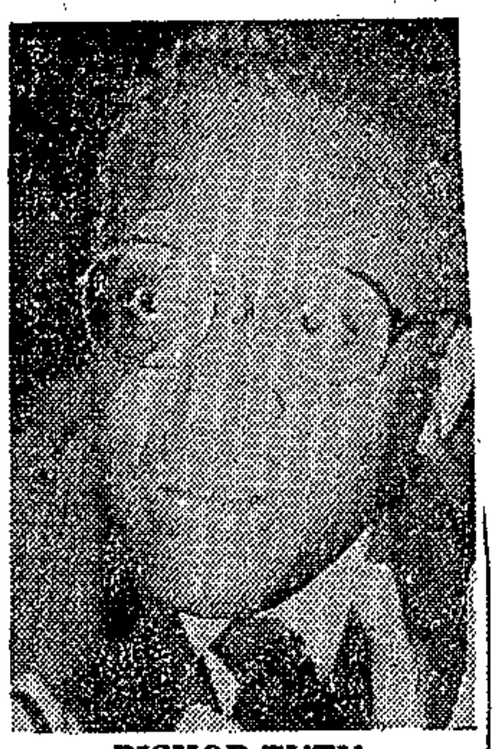
The Council says the internal settlement does not provide for one-man one-vote, because its retention of preferential voting rights for whites "means that the vote of a white person will carry more than nine times as much weight as a black person's."

The WCC says it continues to support efforts to achieve a just and peaceful settlement through negotiations involving all the parties concerned and in the interests of them all.

The grant has been hailed by Bishop Desmond Tutu, General Secretary of the South African Council of Churches, attending the Lambeth Conference at Canterbury, who said it represented the WCC's "positive identification with the cause for liberation."

He said: "They wish to declare their identification with those who are struggling for peace, justice, human rights and a different order of society."

Bishop Tutu said the WCC had not said it approved or condoned the methods being used by the Patriotic Front, but there were those struggling for justice who needed humanitarian help.



BISHOP TUTU

In Salisbury, Rhodesia's black joint Minister of Foreign Affairs, Dr Elliott Gabellah, said he was appalled at the grant.

"I should like to ask why the World Council of Churches does not give this money to the innocent victims of the terrorist war in Rhodesia," he said. — DDC-SAPA.

Unknown	0.	0.	0.	0.	-	-
15-19	17.	0.	17.	0.	66.76	-
20-24	25.	0.	25.	0.	68.80	-
25-29	9.	0.	9.	0.	80.44	-
30-34	11.	0.	10.	0.	56.80	-
35-39	8.	0.	8.	0.	70.75	-
40-44	7.	0.	7.	0.	92.00	-
45-49	4.	0.	4.	0.	46.00	-
50-54	7.	0.	7.	0.	80.00	-
55-59	3.	0.	3.	0.	74.67	-
60+	2.	2.	2.	2.	58.00	21.50
Totals	93.	2.	92.	2.	70.01	21.50

Tutu: We shouldn't abandon brothers

CAPE TIMES 18/8/78

304

By JOCELYNE BALESON

BISHOP Desmond Tutu, general secretary of the South African Council of Churches (SACC), said in an interview yesterday — a week after the controversial R74 000 grant to the Rhodesian Patriotic Front — that "we shouldn't abandon our brothers and sisters when the course they decide to take is one of violence".

In New York last Thursday it was announced that the World Council of Churches would give a R74 000 grant to the Rhodesian Patriotic Front of Mr Robert Mugabe and Mr Joshua Nkomo.

Earlier this week it was reported that Bishop Tutu had said that he welcomed the donation on the grounds that the WCC had thereby shown its solidarity with those who struggled for peace, justice, human rights and social order.

Bishop Tutu was then strongly attacked by the Cape branch of the Christian League of Southern Africa, which called on all South African churches to dissociate themselves from "this attitude" and withdraw from the SACC.

In a telephone interview from Johannesburg, however, Bishop Tutu — who returned there earlier this week from the Lambeth bishops' conference — told me that he had not said he welcomed the grant.

Asked if this mean he was opposed to the grant, he said: "The WCC have said they are giving the money for humanitarian purposes. We shouldn't abandon our brothers and sisters when the course they decide to take is one of violence."

He said he did not condone violence, and "my ministry is given to trying to avert violence".

"Identification"

He referred to the grant as "a demonstration of identification — the WCC is making an identification with those who say they are struggling for justice."

Last week the WCC said the grant was part of its programme to combat racism, and was to be used for humanitarian purposes — food, health and socio-educational programmes. The money came from contributions designated specifically for its anti-racism programme.

Yesterday the Sea Point Congregational Church called on the churches of South Africa to withdraw from the WCC and to withdraw from the South African Council of Churches in view of:

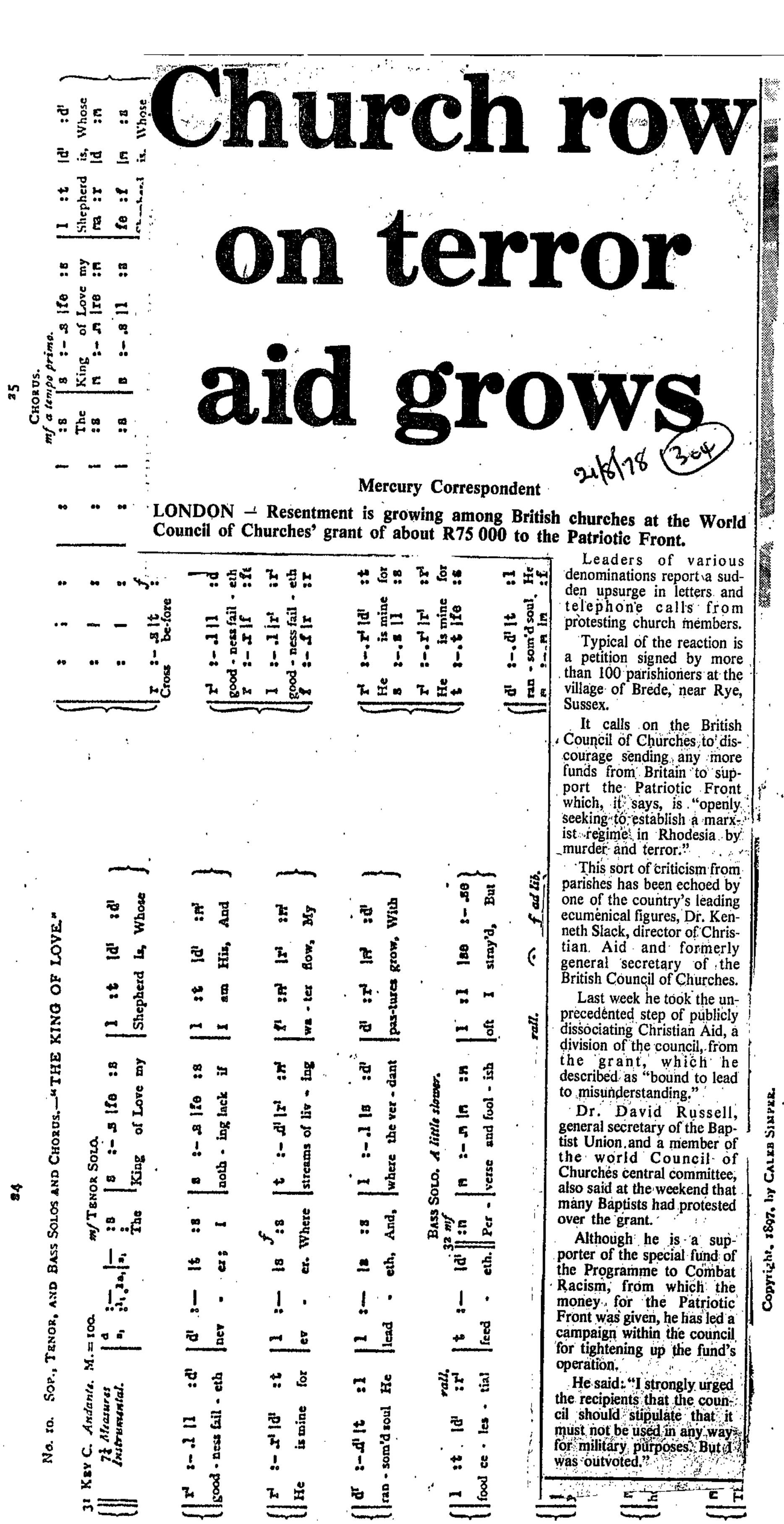
- The WCC grant of R74 000 to the Patriotic front, and
- The moral support given to this action by the general secretary of the SACC, Bishop Tutu.

"Nothiong more"

"We can no longer support our association with such bodies who have proved themselves to be totally un-Christian in their actions," the Sea Point Congregational Church said in a statement.

Asked if he had given moral support to this grant, Bishop Tutu said the Sea Point Congregational Church had "a right to their own opinion, and it's up to the churches called on to withdraw from the WCC and the SACC, to respond to the matter."

Bishop Tutu said he had nothing further to say about the matter.



Church row on terror aid grows

21/8/78 (304)

Mercury Correspondent

LONDON — Resentment is growing among British churches at the World Council of Churches' grant of about R75 000 to the Patriotic Front.

Leaders of various denominations report a sudden upsurge in letters and telephone calls from protesting church members.

Typical of the reaction is a petition signed by more than 100 parishioners at the village of Brede, near Rye, Sussex.

It calls on the British Council of Churches to discourage sending any more funds from Britain to support the Patriotic Front which, it says, is "openly seeking to establish a marxist regime in Rhodesia by murder and terror."

This sort of criticism from parishes has been echoed by one of the country's leading ecumenical figures, Dr. Kenneth Slack, director of Christian Aid and formerly general secretary of the British Council of Churches.

Last week he took the unprecedented step of publicly dissociating Christian Aid, a division of the council, from the grant, which he described as "bound to lead to misunderstanding."

Dr. David Russell, general secretary of the Baptist Union and a member of the world Council of Churches central committee, also said at the weekend that many Baptists had protested over the grant.

Although he is a supporter of the special fund of the Programme to Combat Racism, from which the money for the Patriotic Front was given, he has led a campaign within the council for tightening up the fund's operation.

He said: "I strongly urged the recipients that the council should stipulate that it must not be used in any way for military purposes. But I was outvoted."

Copyright, 1897, by Caleb Simper.

29/8/78

(304)

Church shuns WCC grants

Mercury Reporter

THE Methodist Church of Southern Africa has dissociated itself from a decision by the World Council of Churches to renew a grant to the Patriotic Front.

In a major statement on the church's attitude to financial aid to "liberation movements," the president of the Methodist Conference of Southern Africa, the Reverend Abel Hendricks, said he was disturbed by the WCC's decision to renew their financial grants for two reasons.

These were firstly there was no guarantee that the money would be used purely for humanitarian reasons and also the grant would be seen as an encouragement to violence at a time when peace was being negotiated.

"I would maintain therefore that the grant in this case, where there is already an opportunity for peaceful negotiation to take place, is an abrogation by the WCC of its Christian duty to bring about peace through reconciliation.

"I would therefore dissociate myself and the Methodist Church of Southern Africa from this grant," Mr. Hendricks said.

Earlier he said the Church had consistently opposed the use of violence as a means of influence between the peoples of southern Africa, and he added it was not insignificant that an attempt was being made in Rhodesia to achieve peace through peaceful negotiation by some of the parties concerned.

"It would seem that one of the elements keeping the Patriotic Front out of the "negotiating government" is simply that of political rivalry.

STUDENTS ECONOMICS SOCIETY

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Dr F. Wilson on The Squatter Problem
Professor Franzsen on The Implications of the poi
Professor Sadie (Head of the Bureau of Economic Re
on Demography
Dr Van Zyl Slabbert on Group Areas and the Housing
Dr Alex Boraine on Unemployment in South Africa
Mr B.C. Floor of the Transport Research Centre at S
from an economist's point of

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Cape Times 12/4/78

S.A.C.C. 304

Pieces of silver hurled at feet of Bishop Tutu

The C

JOHANNESBURG. — Eight members of the National Front, wearing crash helmets, went past a security checkpoint yesterday and shouted abuse at Bishop Desmond Tutu, general secretary of the South African Council of Churches.

The leader of the men then threw 30 pieces of silver at the bishop's feet, "to pay him in the traditional way that all traitors are paid."

Mr Ray Hill, chairman of the National Front, said: "We went up to the SACC office and spoke to some small priest. I threw 30 five-cent pieces at his feet to make him grovel for them.

"This is the time-honoured payment given to all traitors.

"We were merely demonstrating our anger at the shooting down of the Rhodesian aircraft and the subsequent slaughter of white survivors.

"It is our aim to bring to South Africa's attention that the pack of barbarians who did the actual killing are mere pawns, like dogs let loose, who are being used by so-called Christian organizations like the World Council of Churches and the SACC.

"The British Government is equally to blame for this incident and if they were here they would also have felt our wrath," Mr Hill said.

Bishop Tutu said he received a phone call from the security desk at the entrance of Diakonoa House, Jorissen Street, Braamfontein.

"The security officer said a group of men had barged past the desk and were heading for my office. I met them at the door.

"The leader screamed abuse and hurled a handful of five-cent coins on the floor. Then they all stormed out.

"One can only feel compassion for them. We can only hope they will grow up. I do not know what they hope to achieve," the bishop said.

Mr Hill said the National Front had selected the SACC offices as a target because "they and the WCC were the real instigators behind the 'atrocities' being committed in Rhodesia by the terrorists."

Police arrived on the scene five minutes after the National Front men had left. — Sapa

SUNDAY TIMES, October 1, 1978

Foreign churches rally behind Institute

304

By MELANIE YAP

LEADING European churchmen this week disputed widespread claims that the banned Christian Institute (CI) supported violent political action in South Africa.

In a letter to Bishop Desmond Tutu, general secretary of the South African Council of Churches, they said that the CI had "always pleaded for non-violent means in its struggle for justice and human rights".

The letter, signed by senior members of the Ecumenical Association of Academies and Laity Centres in Europe and the Evangelical Academy of Arnoldshain, in West Germany, was a reply to newspaper reports of a speech made by a former director of the CI, Mrs Oshadi Phakathi, who was banned last year.

Permission

Mrs Phakathi's speech in Arnoldshain has been partly quoted in two Afrikaans and one English language newspaper with the permission of the Minister of Justice, Mr J. T. Kruger.

The churchmen said they had supported the CI's "outstanding work for all human beings".

They believed that the liberation of the black majority was at stake in South Africa, where the situation was "determined by violence caused by the white minority".

The challenge to the churches in South Africa was "to analyse this violence and to seek non-violent means to bring about change".

They had issued their statement because of "distorted and abbreviated versions" of Mrs Phakathi's speech published in South Africa, the letter said.

How the SACC spent political money

Religion Reporter

About a quarter of the money received from overseas by the South African Council of Churches last year went to funds helping people in "politically controversial" areas.

This became apparent today from an examination of SACC financial records.

An SACC financial expert said the way in which the council's money was spent last year was representative of its spending in the last 30 months.

The council yesterday renewed an invitation to outsiders to examine its books after Mr Kruger, the Minister of Justice, called on it to say how it used more than R7-million received from overseas in the last 30 months.

Last year the SACC received more than R2,57-million from overseas and R650 000 from South African donors.

It spent R2,55-million — R1-million of this on "operating expenses".

RELIEF

The other R1,55-million was spent in grants — about R700 000 went to the Asingeni Relief Fund, established after the June 1976 riots and R425 000 went to the Dependent's Conference, which helps political prisoners and their families. These are the two most potentially controversial areas of the SACC's work.

Other money went to pupils and students bursaries, community development and self-help work, theological education and administrative, communications and research work.

The Asingeni Fund financed family legal fees at the Biko inquest, for example, and in June this year it was reported that Dependants Conference paid R600 a month towards transport costs for relatives attending the Pan Africanist Congress trial in Bethal.

Lawyers fees appear to swallow a huge proportion of Asingeni Fund income.

Most dependants' Conference money is spent in monthly grants to families of political prisoners and ex-prisoners.

A spokesman for the SACC said: "It is part of the Christian witness of the council to be involved in these areas."

Methodist rebuke for Kruger

A query by the Minister of Justice, Mr Jimmy Kruger, about how the SA Council of Churches spends it money has provoked an angry rebuke from Dr D C Veysi, president of the Methodist Church of southern Africa.

Dr Veysi said today he was concerned about statements made by Mr Kruger during recent television and radio interviews.

"In his television interview, Mr Kruger explained the terrorist threat to South Africa. He then, without any further explanation whatsoever, challenged the SA Council of Churches to state in detail how and where it spent its money," he said.

Dr Veysi claimed that Mr Kruger made no attempt to divorce his remarks about the SACC from those he made about terrorist movements.

"This kind of political tactic is not worthy of a Cabinet Minister when addressing himself to the church of God.

"The audited accounts of the SACC are available to Mr Kruger and he can see for himself where the money has come from and where it has been spent."

| | | |

SACC has no secrets — Tutu

RDM 21/11/78 (304)

By SHEILA STEVENS

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, yesterday challenged the Minister of Justice, Mr J T Kruger, to a public debate on the SACC and its activities.

His challenge followed weekend radio and television broadcasts in which Mr Kruger questioned what the SACC did with the sum of R7-million it had received from abroad over the past two years.

Bishop Tutu also asked whether SABC-TV would give the SACC an opportunity "to put our case as it did for the Minister".

Mr Kruger was not available for comment yesterday, but SABC public relations officer, Mr Retief Uys, said: "If Bishop Tutu releases a statement it will qualify on merit for inclusion in a news bulletin."

Reacting to Mr Kruger's television comments, Bishop Tutu said the SACC's accounts were audited by a reputable firm. He renewed an invitation to the authorities and anyone else interested to inspect the SACC's books at any time.

Bishop Tutu confirmed that the SACC had received about R7-million from overseas sources in the past 30 months and said the annual budget for the council, which comprises 16 divisions, totalled about R3-million.

The majority of the money was spent on the African Bursary Fund, the Inter-Church Aid Development Fund, the Dependants' Conference which supports the families of detainees and banned people, and the Asingeni Relief Fund which assists victims of township disturbances.

Sources of the SACC funds include the Evangelical Churches in West Germany, the Lutheran Churches in Sweden, the World Council of Churches, the National Council of Churches of Christ in the United States, the World Alliance of Reformed Churches and the Gereformeerde Kerk in Holland.

Bishop Tutu said: "We are aware of the tactic being used by Mr Kruger and others, of a kind of guilt by innuendo which would give the authorities an excuse to act against the SACC and its officials," he said.

"There is a whole battery of laws which he has at his disposal if the SACC has at any time contravened the laws of the country."

the estate was beautifully illuminated. However, since then we have been disappointed that the situation has gradually deteriorated in some areas. The contractor gave us an excellent guarantee of his work for one year including replacement of the globes which failed during that time, but unfortunately we are having no success in getting him to honour his obligation. Sadly this means that parts of the estate are again very poorly lit. The globes are extremely expensive, and our budget does not allow us to replace the globes (which should last up to 2 years) every few weeks. We are doing our best against the contractor, but it is proving very difficult. We are also looking into the possibilities of getting a maintenance contract for the lights from another contractor.

8. PAINTING THE OUTSIDE OF THE HOUSES

This seems to be progressing very satisfactorily, weather permitting, with an average of 3 - 4 houses per month as an onward going project. If residents are dissatisfied with the work in any way when their houses are painted, please could they report this to Mr. D.S. Roberts (Tel. Office: 432086), as Mr. Roberts has kindly organized the work. The painting of the red chimneys is not included in the current contract, but this will begin as soon as the correct paint can be obtained. In the meantime it has unfortunately not proved pratical to remove splashes of white paint from the chimneys and residents are asked to bear with this situation.

9. FIRE EMERGENCY SERVICE

Should the need arise, our nearest Fire Stations (who will come when called) are:-

Ottery Fire Station, Wetton Road (near Traffic Depot) - Tel. 731892
Hout Bay Fire Station - Tel. 706130/707156

10. FOREST GLADE BOOK CLUB

Are you interested in reading? Do you enjoy a cup of tea (or coffee) and an informal chat? If so, kindly contact any one of the persons listed below for further information:-

Jenny Herbert - Hse. No. 90 (Hamlet 1) Tel. 726498
Kay Bennett - Hse No. 88 (Hamlet 1) Tel. 720027
Hazel Foox - Hse No. 44 (Hamlet 4) Tel. 721718

11. AMENITIES NEARBY

Sports Club - (Membership necessary) - Constantia Sports Complex (near Alphen) - Tennis, Bowls etc.
Walking Permits - Tokai Forest (above Manor) - available from Mr. Bird, Forestry Dept., Tokai Road., or P.O. Box 88, Retreat. Tel. 721331
Library - (small, free, locally situated) - Lismore Avenue Library - off Tokai Road.
(larger, but membership fee necessary) - Meadowridge - Tel. 728900

12. IDEAS

Anyone who has any ideas about the improvement of the estate (must be cheap!), the solution of the problems we have discussed in this news letter, or the promotion of good neighbourliness is asked, nay begged, to contract the Directors with his scheme.

If you have managed to get through all this, you have definitely got staying-power. Many thanks for your attention.

Mary Greenhalgh
CHAIRMAN

SACC appeals for jobs

304

2/1/78 R.Dm

Staff Reporter

THE SOUTH African Council of Churches has appealed to commerce and industry to "share the season of goodwill" by giving vacation jobs to young people.

Bishop Desmond Tutu, general secretary of the SACC said yesterday rising unemployment often meant parents could not give their children adequate educational opportunities. For many young people the only hope of furthering their education was by making extra money to help their parents.

"But for many it is also a bleak time — when deprivation is all the more starkly realised by those who have little because of the excesses of those who have much," he said.

Bishop Tutu said the SACC received many requests for holiday employment and was willing to act as a clearing agency to fit applicants to jobs.

Govt action on SACC feared

23/11/78
R.D.M. (304)

CAPE TOWN. — The Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, fears that criticism of the South African Council of Churches by the Minister of Justice, Mr J T Kruger, might mean action is being planned against it.

He was referring to a recent TV programme in which Mr Kruger was interviewed.

The Archbishop said in a statement yesterday he hoped the general secretary of the SACC, Bishop Desmond Tutu, would be given the opportunity to reply.

"The implications of a Minister of Police drawing attention to the budget of the SACC in the manner in which Mr Kruger has done are disturbing.

"This is so not because one has doubts about the way the council has used its funds but because of the possible intentions of the Government in terms of future actions against it.

"It is common knowledge that the SACC has for decades been firmly critical of Government policy.

"It has spent great sums of money to alleviate some of the harsh effects experienced by victims of some aspects of that policy and also experienced by the dependants of those who, denied political rights, have sought to withstand it."

Agreeing that R7-m was a large sum of money, the Archbishop said this represented the SACC's income for more than two years and much of it was used through Inter-Church Aid for the purposes he had already mentioned.

"If the SACC has misused funds or broken the law of the land the State has the means to deal with it.

"However, the fact that the SACC has always presented properly audited reports and has thus walked in the light with its member churches and with the State indicates it has nothing to hide.

"If we mean to act honestly and with integrity towards one another in our land this should be demonstrated speedily by allowing the general secretary of the SACC to respond to the loaded allusions on TV by Mr Kruger," he said. — Sapa.

Burnett fears anti-SACC move

(304)

CAPE TOWN — The Archbishop of Cape Town, the Most Rev. Bill Burnett, fears that criticism of the South African Council of Churches by the Minister of Justice, Mr. Jimmy Kruger, might mean that action is being planned against it.

The Archbishop said yesterday he hoped the general secretary of the SACC would be given the opportunity to reply.

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"If the SACC has misused funds, or broken the law of the land the State has the means to deal with it.

"The fact, however, that the SACC has always presented properly audited reports and has thus walked in the light with its member churches and with the State indicates it has nothing to hide." — (Sapa.)

© See also Page 4

Where the SACC cash comes from

NM 23/11/78 (304)

Mercury Reporter

THE controversial Asingeni Fund administered by the South African Council of Churches had its R500 000 deficit cleared by overseas wellwishers in July, a report dated October 31, 1978, states.

This report was one of many documents made available to the Mercury yesterday after the SACC's invitation to the Minister of Justice, Mr. Jimmy Kruger, and other interested parties to examine its books.

It was not, however, a thorough audit of the R2 834 876 received by the SACC from overseas in 1977 or the R7 000 000 plus received in the past 30 months.

In the last year R1 552 366 was spent on grants.

The two politically controversial funds administered are the Asingeni and Dependants' conference funds.

Range

People who get money from the funds range from labourers, teachers, and scholars to men on trial in Port Elizabeth and Mossel Bay, Dr. Beyers Naude, Mrs. Veronica Sobukwe, the Biko family and relatives of men on trial in Bethal.

The Asingeni relief fund was set up after the June, 1976, riots to help with funerals, inquests, maintenance and medical fees of those involved.

It received R699 855 last year and has paid out more than R1 500 000 since it started.

The Dependants' conference helps prisoners and their families. This received R425 325 last year.

During 1978 up to October 31, the Asingeni Fund has received R790 334, mainly from overseas.

Deficit

Of this amount R81 378 came from the World Council of Churches, R150 000 from the Evangelical Church of Germany, R25 000 from the Gereformeerde Kerken in Holland and R90 000 from the World Federation of Lutheran Churches.

In spite of the fact that the fund received R699 855 in 1977, there was a R500 000 deficit in March.

But in July an emergency meeting of its "overseas friends" was held in Frankfurt and commitments were made to clear the deficit and give a "reasonable credit balance" to continue the work for the rest of 1978.

Help is given with inquests and post-mortems when prisoners die in detention, to pay for defence costs in trials, relief, such as funeral expenses, and help for dependants.

In the latest report on the fund from April 1 to October 31, R22 950 was spent on grants for injured people, such as for artificial limbs, R102 000 for lawyers' fees. R106 385 on SACC administration fees, and R20 000 went on rent for squatters evicted at Crossroads.

Tutu answers church critics

PRETORIA — The Secretary-General of the South African Council of Churches, Bishop Desmond Tutu, came under sharp criticism when he explained the World Council of Churches policy to a meeting here.

Members of the audience said the sincerity and motivation of the World Council and the South African Council of Churches was to be doubted.

Bishop Tutu was told from the floor it was "time the World Council came out of its ivory tower and not be so pigheaded but rather become realistic."

Bishop Tutu said South Africa was now faced with possibly the last chance for meaningful and peaceful change. He admitted calling overseas for pressure to be brought to bear on the Republic diplomatically, politically and economically to bring about change.

He said he had made his plea to the international community at an African Society meeting in London earlier this year in the hope the community, just as it had reacted on the sport front, could work for change.

Bishop Tutu said the World Council was a fellowship of 300 churches representing 400 million Christians. Eastern European churches made up only 13 per cent of its membership — and the Iron Curtain countries could just as easily accuse the WCC of being under capitalistic influence as the capitalist world could accuse it of being left-leaning.

He referred to the WCC's "special fund" — under fire for payments to "liberation movements" — and said that it was aimed at helping racially oppressed people in all parts of the world and not only in South Africa.

South African churches were still members of the WCC, although they had stopped paying their dues. The South African member churches were firmly in the driver's seat and they had only themselves to blame if the WCC did anything with which they disagreed.

The WCC was doing a great deal of work in addition to that supported by its special fund — from which only some R1,7 million had been paid out since its inception in 1969, while annual expenditures on other projects amounted to R427 million.

People said that "grants made to so-called terrorists in Africa" could be used for weapons. The fact was that those involved in the struggle were not so naive as to take the chance of eroding goodwill by abusing the money given them and buying guns and, secondly they had no problem getting arms in any case, Bishop Tutu said.

For many blacks the people the whites called terrorists were their sons, daughters, brothers and sisters. These people had rightly or wrongly chosen violence to achieve their aims because they had exhausted all other means of getting them, but as the whites condemned the black "terrorists" they must ask themselves if they had condemned hot pursuits into Angola, for instance, in which newspapers almost gleefully told of 1 000 people being killed, including women and children. — SAPA.

NUMBER OF EMPLOYEES	Number of establishments in division					TOTAL
	32.	34.	35.	36.	38.	
201 - 300	1	1	1	-	2	5
301 - 400	-	-	-	1	2	3
401 - 500	-	-	-	-	2	2

(26)

E. Pretoria (Bophuthatswana) Border Areas.

The only significant border industrial area in the Pretoria area is Rosslyn. The following table gives the number of establishments with more than 200 employees by number of employees and manufacturing division.

Table 21. Number of establishments in Rosslyn with more than 200 employees by number of employees and manufacturing division.

27/11/78 DD (304)

Tutu condemns SA forces

JOHANNESBURG — There was proof that South African soldiers had been able to go into refugee camps in Angola "and kill women and children," Bishop Desmond Tutu, Secretary-General of the South African Council of Churches, said last night on the television programme, News Review.

A rapid exchange developed between Bishop Tutu and his interviewer, Cliff Saunders, over South African hot pursuit raids into Angola.

"If the South African forces were able to say to me: 'We are clear that our objectives and what we have in fact destroyed are only military places', I would accept that.

"But they will not, because they know it is not true. They have been able to go into refugee camps and there is proof of this, and they have killed women and children, and that is violence."

Mr Saunders asked the Bishop where he had got proof, adding: "The South African forces say constantly that their targets are the terrorists and these are the people they kill, although they would concede that some innocent people would suffer as a consequence if they are in the vicinity of the terrorist camp."

The Bishop: "You are now saying that they can concede that some innocent people . . . how many are some? Let us condemn violence.

"I would like us, even more than condemning the violence that is . . . sort of outside . . . to condemn the structural violence in this country."

The interview started out discussing the foreign funds available to the South African Council of Churches annually.

The size of these funds was mentioned last week by the Minister of Police, Mr Jimmy Kruger, when he called on the SACC to disclose how it had spent the estimated R7 million.

Reacting to Bishop Tutu's allegation that South African soldiers had killed women and children in refugee camps, a Defence Force spokesman said last night: "If the bishop was referring to the retaliatory raids made by the Defence Force on the Vietnam and Moscow camps in Angola, we have nothing more to say. It has already been said.

"And everybody knows by now that these were attacks on military bases from where terrorists planned and undertook their devilish excursions into South West Africa to intimidate and kill local inhabitants." — SAPA.

A 'patrio

BISHOP DESMOND TUTU was interviewed by Cliff Saunders on SABC-TV's News Review on Sunday night. The following is a transcript of the interview.

CLIFF SAUNDERS: The general-secretary of the South African Council of Churches, the Reverend Desmond Tutu, leaves for Europe tomorrow to raise funds for the SACC — a body which represents some 24 denominations in South Africa which, in turn, represents some 13-million black and white Christians. The bishop's visit follows a recent remark by the Minister of Justice, Mr Jimmy Kruger, who said that in the past few years the SACC had received R7-million in donations from foreign sources, and that the organisation should disclose how it spent this money in South Africa.

Now, Bishop Tutu, I think the first thing to confirm is: Does the SACC receive such vast quantities of money from abroad and is it true that some 9 % of the fund comes from foreign sources?

Bishop Tutu: Yes, it is true that a very large proportion of the funds that the Council of Churches receives comes from our sister churches overseas.

Is the percentage about 90?

It is roughly about that.

Now Bishop, the sources — could you identify, very briefly, the main sources of your funds?

Yes, it is the churches in Germany. It is the churches in Scandinavian countries, it is churches in Switzerland, Holland, in the UK and in the United States.

These churches and church organisations — are they all affiliated to the WCC?

Yes.

Bishop, to get down to the nitty, gritty, it is clear that the bulk of funds being used by the SACC in this country comes from sources which are generally hostile to this that they are grants made for humanitarian purposes. And I have to say again that the special fund from which these grants are made is a fund that was set up to assist racially oppressed groups round the world — not only in Southern Africa.

You say humanitarian purposes. But can I take you up on that point then? That the general-secretary of the WCC, Dr Philip Potter, has said quite categorically that the WCC has no control over the funds it gives, and that it has to trust the people it gives the money to. So that the WCC, in other words, does not know this money is being used for humanitarian purposes.

I think that one can concede to some extent the fact that it is difficult to monitor how the funds are used. But I would like to say two things on that score. One: those who are the recipients of these grants are not so naive as to erode the goodwill of those who have said we are giving you this money for this specific purpose. They are aware that that kind of action would immediately evaporate any goodwill they might have had.

The second point is those involved in the armed struggle have so many others who are able and wanting to give them arms that it would not be a problem for them to get arms. It would be exceedingly unwise for them to ask for funds under false pretences.

Now you have mentioned the question of eroding goodwill. But to get back to the original question I put to you — in other words money being tainted and suspect from abroad. Surely the motives must be suspect because no organisation hostile to South Africa would pump millions into

country. In other words, what has been called the South African way of life.

For example, the WCC and its foreign members — they openly support and also materially support terrorism and violent overthrow of white governments in Southern Africa. Now, do you not feel that in view of this, the money which is received by the SACC from foreign sources is tainted or suspect?

Well, I have to say to you quite frankly that I reject completely your premise that these churches support terrorism. Because even the WCC has indicated times without number that the grants that it gives to the liberation movements are grants given for humanitarian purposes. It is grants that are given in order to demonstrate a solidarity of the international Christian community with those who are struggling for justice.

It does not say, and this they have underlined repeatedly, it does not say, therefore, that the WCC condones the methods that are used by those who have — rightly or wrongly — opted for armed struggle. Nor does it say "we support you in the way you are doing whatever you are doing, but we support you for the goal which is an open society". And, therefore, I must say again that I must reject your premise.

Bishop Tutu, can I remind you that in 1974 when Dr Lucas Fischer was in South Africa — a prominent member of the WCC — he said that he condoned, and the WCC condoned, what he called the constructive violence of liberation movements. And also we have had obviously funds given by the WCC to various organisations. This year the Patriotic Front and Swapo.

Yes, but you are coming back to the same thing. I mean, I have to also underline that repeatedly it has been said, and it was when these grants were made, this country unless it felt that this money was paying dividends to its purpose. And in this case we know the purpose is to support the militants and revolutionary elements. In other words, to change the order of things in South Africa.

Well, I made it quite clear from the way the funds are used that your allegation is quite groundless. Because, I mean, if the funds were used at all in a subversive way, the security laws of this country are so rigid that it would be impossible for any organisation with the kind of scrutiny that we are getting to get away with it. I would like to spell out how the money is used if you would like me to do that.

I would at a later stage. At this point can we just concentrate on another thing. Do you give a detailed report to the foreign organisations who supply you with funds?

We report to two sets of people because the money is church money. We report to the churches in South Africa at our national conference annually where our accounts are tabled and are gone through with a fine tooth comb after they have been audited by a reputable firm in Johannesburg.

But you also report to the foreign sources that provide you with the money.

They are foreign sources only in so far as they are in foreign lands. But I mean as members of the Christian community we believe we belong one to the other and they assist us as their fellow Christians.

They are also organisations which are hostile to the South African way of life and which support organisations such as the Patriotic Front, Swapo and the ANC, for instance.

Now let me try to get you away from this particular point . . . no, no they are not hostile to South Africa. They are hostile to a particular policy. This is the

tic South Af

kind of thing we keep getting in this country, that when you criticise a particular political party policy that you are thereby ipso facto being unpatriotic. I am very deeply, passionately, in love with South Africa. I am a patriot. But I can tell you that until my dying day I will criticise, and criticise vehemently, anything that I believe is inconsistent with the Gospel of Jesus Christ. And the present policies of the Government of South Africa to me are such.

Bishop, I concede the point that these organisations are hostile to the South African Government. But at the same time will you concede that they favour the terrorist organisations such as Swapo, the Patriotic Front and ANC?

They have done nothing of the sort. I mean they are supporting groups that are struggling for justice in very many parts of the world.

But they give money to these groups?

Yes, but I mean let us speak about the money which they give to us which was the subject of the Minister's interview.

No, I was trying to establish a link between these organisations and between the ANC, Swapo and the Patriotic Front organisations . . . so I was asking you if you do not agree then that they are favourable to these organisations?

Well, there are those of new society in South Africa. And they will give anything for us to bring about the change that even the Government has stressed is something that ought to happen.

But many people will say that although they are Christian, the way they see their task, in other words by supporting terrorist organisations, they are nevertheless jeopardising the security of the people in Southern Africa.

Let us come to the funds that they gave us and how they are used, because that is what the Minister spoke about. He spoke about terrorism and in that context he mentioned the SACC. These funds are used in various areas. One is in the area of education. We have an African bursary fund. This is where these monies are used. These monies are used in self-help projects. In community development. In rural development. That is where this money is used. Then, and this is important, the funds are used, particularly the Ezengeni fund monies, are used to give relief to people who fell foul of the occurrences since June 1976. But also they have done a tremendous thing of providing legal defence for those had up for political offences.

Bishop, accepting that you do good work with these funds and with these various progammes, are you also not in effect showing

These people are often able to go to the legal aid centres to find that kind of assistance, and in any case they are usually involved in cases that are not as expensive as these particular ones. And these are a special category. We believe that a great deal of what is happening is due to the sick nature of our society.

Bishop, what is your attitude to violent methods? Are you a man of peace?

I am a man of peace but I am not a pacifist. I am not a pacifist. I am struggling at the present time to avert what the former Prime Minister called the alternative too ghastly to contemplate. I and all of our churches are working to bring about change reasonably peacefully. Note, I say reasonably peacefully, because we cannot say that the South African situation is a non-violent one. Ever since June 1976, if I can take that one. The number of people who died, especially in the black community, indicates that we are in a violent situation, that we are striving to avert the holocaust.

Where you are interested in methods of peace, is it not also true that you supported the R74 000 which the WCC gave to the Rhodesian Patriotic Front, which is an organisation that murders missionaries and civilians, which shoots down a civilian aircraft, massacres the

got to point out that the fund, the Special Fund, is earmarked money. It doesn't come out of the general fund that is made available by the various churches. So that each specific church decides that it is going to make an allocation to the Special Fund.

And I don't need to point out to you that there has been considerable controversy in Europe and other parts of the world from the churches to show that they are not sort of monochrome, and they are constantly self-critical.

Bishop, you indicated that you have to report to these foreign sources on what you do with these funds. But now is it not logical to assume that what is being done with these funds, what you tell them in other words, satisfies them to the extent that they continue giving the SACC funds? And Bishop, if that is logical, then is it not just as logical to conclude — this is the way people think — that these organisations are satisfied that the SACC activities in South Africa support their hostile ideas — be it then even in an indirect or peaceful way?

Now again I would like for us to take issue with your keeping on speaking about them as "organisations". That seems to me "political organisations". Now I want to stress again and again that these are churches with which even the Dutch Reformed Church has been in relation until recently; that these are churches, that is important.

But they are supporting political and terrorist organisations?

Wait a bit. I have to make my point. When you keep calling them "organisations" you want to get into the minds of various people that these are not, in fact, churches — whereas their primary concern, and I've got to underline these, their primary concern is the Gospel of Jesus Christ. Is justice. Is love. Is reconciliation. Is peace. These "organisations", you call them, are churches that are concerned for freedom, for a

tionaries in South Africa? Because is it not so that some of the SACC's main programmes, and a lot of its money, is to assist those, as you said, who run foul of South Africa's security laws and their dependants? Are you not showing solidarity with these people by doing so?

Well, one of the things you are assuming, and it is one of the awful things about South Africa today, is that someone is guilty until he has proved that he is innocent. This is one of these awful things, we have had this sad abrogation of the rule of law. Now we believe that each person has the right to the best possible legal defence that he can get, and that is not to say we condone whatever he may have been alleged to have committed, and I would have thought that a Minister of Justice would have been exceedingly pleased that there was an organisation that was helping him in the administration of justice.

But Bishop, let us look at the overall effect. You are helping people who are accused of revolutionary activities. Now whether they are innocent or not, the fact of the matter is: are you not giving the revolutionary a sense of security in so far as he knows that if he is caught he will have a good defence and that his dependants will be cared for? Do you not agree then, that in this way you are encouraging the revolutionary in South Africa — innocent or not?

Now you are pointing up to another awful feature of our land, which says that supposing that someone is guilty of an offence, that you punish not only the miscreant, but you have to punish any and everybody associated with him. That is a very good piece of jurisprudence.

You spent a large amount of money on people who have fallen foul of the security laws. Do you spend an equivalent amount on poor people who have to appear in court for reasons of common crime?

perpetrated many other atrocities? And you are also on record as saying — I am quoting you — that the "SACC should not abandon our brothers and sisters when the course they decide to take is one of violence." Now this appears to indicate, while you are not personally a violent man, that you support violence against governments?

I would like you to know that the first statement you made is absolutely wrong because there is nowhere that I said I supported that particular grant.

Don't you support it?

And I would like to come to the second point. The second point, in fact, is a statement that comes from the Lambeth Conference which, in passing a resolution on human rights, the Lambeth Conference said in many parts of the world there are those involved in the struggle for human rights at great cost to themselves and often the struggle may become violent. And the Lambeth Conference of Anglican bishops said we must not abandon them even when the struggle became violent. This is to say they do not cease to be your brothers and sisters. I say that even if your child misbehaves . . . if your child misbehaves horrendously, that child does not cease to be your child.

Do you not then support the R74 000 given to the Patriotic Front by the WCC and also the R112 000 given to Swapo?

I have not said I do or I don't.

But could you say?

I'd like to say why the WCC gave it.

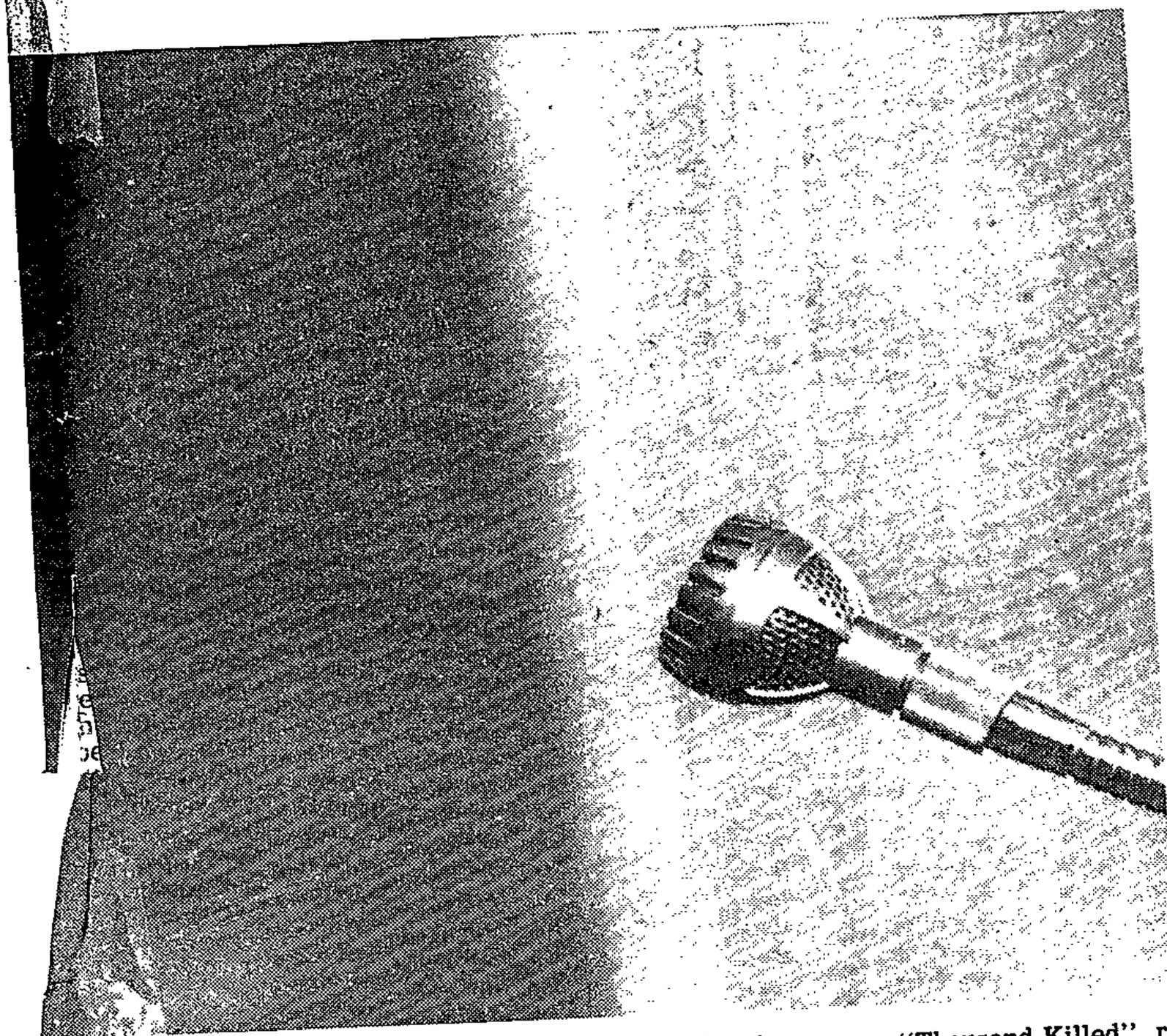
I am trying to find out what your attitude is towards these funds.

I have been on record with the SACC that we would not support the granting of these funds.

So you are against the granting of these funds?

Yes. But I'd like you to know why I am saying what I am saying. It is that I find that we have a selective morality in South Africa. These grants have made

rican' puts his case



people begin to think a little more deeply about the whole issue of violence; and we are very quick to condemn, and I have condemned, actions of violence by those who in this country we call terrorists. But I have not heard the same kind of condemnation, the same sense of outrage, expressed against the violence, say, of the South African armed forces going in hot pursuit into Angola, or the Rhodesians into Mozambique or Zambia.

Do you not regard it as retaliatory raids?

Not when they kill women and children. Because that is done by the South Africans. That is not violence in your view. Is that not violence when they kill women and children in the camps and we have a banner headline in most of our newspapers "Thousand Killed", reported almost gleefully. Now I condemn that and I would expect Christians who say they condemn violence would condemn that kind of violence as well.

In other words you condemn the kind of raids that South Africa does where it crosses into another country as a retaliatory raid against the terrorist forces which have camps over there, which we know operate from those countries into neighbouring countries such as South West Africa, murdering mainly civilians? This being a terrorist activity?

I would like to say again that if the South African forces were able to say to me that we are clear, that our objectives and what we have in fact destroyed are only military places, I would accept that. Maybe that sort of thing should happen, but they will not because they know it is not true. They have been able to go into the refugee camps, and there is proof of this, that they have killed women and children. And that is violence.

Where did you get this proof, Bishop? Because the South African forces say constantly that their targets are the terrorists and these are the people they kill, although they would concede that some innocent people would suffer as a consequence if they are in the vicinity of the camps.

Yes, but you are now saying that some innocent people . . . how many are "some"? This is the point I am trying to make. Let us condemn violence, and I would like us even more than condemning the violence that is sort of outside, to condemn the structural violence that is in this country.

A final question, or should I say a quotation which I should like your comment on. And that it was Russia's communist leader, Lenin, who said, and I quote him here: "Our most fruitful area is the area that is the field of religion." He said because religious people were the most gullible of all, they would believe almost anything, everything, if it was presented in a religious form.

Very good. Now I can say to you again that we have had the criticism levelled at the Christian Church that it preaches pie-in-the-sky when you die. People are miserable on earth and you tell them: Don't worry, things will be all right in the hereafter. No. We say that the Gospel that Jesus Christ brought to this earth is a Gospel that says God loves you and wishes you to have fulness of life here.

Jesus Christ fed the hungry on this earth. Jesus Christ healed the sick on this earth. He did not say "Oh, you are sick. Don't worry it will be all right when you get to Heaven." And we are carrying out that ministry that Jesus Christ has given us. And it is a ministry also seeking jutice for the oppressed, for the exploited, seeking peace and reconciliation.

And I am saying I am giving my whole life to this whole endeavour of trying to bring about peaceful change in South Africa so that black and white together can stride forth proudly, holding hands into this future where we will matter not because of the colour of our skins, but we will matter because we are human beings made in the image of God.

TABLE 4: EMPLOYMENT ON THE DIAMOND

28/11/78 (304)

Tutu's Angola claim rejected

PRETORIA — The Deputy Minister of Defence, Mr H. J. Coetsee, yesterday reacted to an allegation by the General Secretary of the South African Council of Churches, Bishop Desmond Tutu, that South African soldiers had killed women and children in Angola.

In an interview, Bishop Tutu had condemned South Africa's retaliatory raids into Angola, saying he had proof that soldiers had killed women and children.

Mr Coetsee issued the following statement: "It is always painful for a politician to be forced to react to allegations from a church leader.

"As Deputy Minister of Defence I am left with no alternative but to reject Bishop Desmond Tutu's allegation that South African soldiers attacked refugee camps and not military bases in Angola.

"It is true that during the attacks on the two terrorist bases women, some of them armed, and children died. This was admitted at the time.

"Civilians sheltering for whatever reason in a military base must be prepared to bear the consequences, especially if the bases are terrorist bases from where evil deeds against innocent people are planned and executed.

"South Africa attacked and destroyed these two bases to prevent further violence against innocent people. South Africa has indisputable evidence that both heavily armed bases were Swapo camps, from where military and political campaigns against South West Africa were planned and executed.

"This action was taken after the terrorists had been repeatedly warned to cease their activities and were invited to take part in the democratic process.

"Contrary to our warnings the terrorists continued to build up their forces which threatened the lives of thousands of Owambo men, women and children. Our actions were therefore fully justified in the light of the threat.

"It is tragic that a South African church leader believes the propaganda reports from Angola, spread mainly by Communist agencies and photographs which were taken for propaganda purposes, rather than the official reports which were immediately released in South West Africa and the Republic of South Africa.

Year						
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1947						
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1956	3					
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1963	3	4		..	..	17 340
1964	3 429		14 696	..	..	18 125
1965	3 497		16 235	..	..	19 732
1966	3 606		17 507	3	1 647	15 857	21 113
1967	3 568		17 077	3	1 660	15 414	20 645
1968	3 463		16 731	3	1 726	15 002	20 194
1969	3 450		16 808	3	1 966	14 839	20 258
1970	3 620		17 868	3	2 339	15 526	21 488
1971	3 777		16 746	3	2 185	14 558	20 523
1972	3 835		16 640	3	2 260	14 377	20 475
1973	3 873		16 548	2	2 335	14 211	20 421
1974	3 850		17 084	8	2 632	14 444	20 934
1975	3 685		16 134	11	2 440	13 683	19 819
1976	3 289		14 126	10	2 390	11 726	17 415
1977							17 451

Tutu seeks overseas money

Tutu challenged on Angola raids charge

By SHEILA STEVENS

THE GENERAL secretary of the South African Council of Churches, Bishop Desmond Tutu, left for overseas yesterday looking for money for the council's work during 1979.

The SACC's budget for next year is about R3-million, of which Bishop Tutu is hopeful that he will be able to raise R2 700 000 on his trip.

Bishop Tutu said before his departure yesterday that one of the main areas of need for 1979 was the SACC Dependants' Conference, which helps support the families of political prisoners and banned people.

Also to be helped were the Asingeni Relief Fund, where there was still a need to assist victims of the township disturbances, and the fields of inter-Church aid and education.

The council also needed R100 000 a year for university bursaries — mainly in the field of medicine and dentistry — as part of a drive to provide trained personnel for the future.

At a one-day meeting with church representatives from the United States, Britain, Holland, Switzerland, Germany and Scandinavia in Utrecht, Holland, tomorrow, Bishop Tutu will outline the needs of the SACC's 16 divisions.

The SACC relies on overseas churches and church-related organisations for 90% of its funds. Contributions from South African churches are relatively small — many of the local churches rely on funds from overseas themselves.

Bishop Tutu predicted that overseas churchmen would be distressed at the recent attempt by the Minister of Justice, Mr J T Kruger, to cast doubts on the validity and legality of the SACC.

THE Deputy MInister of Defence, Mr H J Coetsee, commented yesterday on a claim by Bishop Desmond Tutu, general secretary of the South African Council of Churches, that South African soldiers had killed innocent women and children during retaliatory raids into Angola.

Bishop Tutu made his claim in an SABC-TV interview on Sunday night. He said he had proof that women and children had been killed.

In a statement yesterday, Mr Coetsee said it was always painful for a politician to be forced to comment on allegations by a church leader, but he had no alternative but to reject the allegation that South African soldiers had attacked refugee camps and not military bases.

"It is true that during the attacks on the two terrorists bases women, some of them armed, and children, died. This was admitted at the time.

"Civilians sheltering for whatever reason in a military base must be prepared to bear the consequences, especially if the bases are terrorist bases from where evil deeds against innocent people are planned and executed.

"South Africa attacked and destroyed these two bases to prevent further violence against innocent people. South Africa has indisputable evidence that both heavily armed bases were Swapo camps, from where military and political campaigns against South West Africa were planned and executed.

"This action was taken after the terrorists had been repeatedly warned to cease their activities and were invited to take part in the democratic process.

"Contrary to our warnings, the terrorists continued to build up their forces, which threatened the lives of thousands of Owambo men, women and children. Our actions were therefore fully justified in the light of the threat.

"It is tragic that a South African church leader believes the propaganda reports from Angola, spread mainly by communist agencies and photographs which were taken for propaganda purposes, rather than the official reports which were immediately released.

"While the Bishop so clearly and categorically rejects violence, we believe he should inform himself of the grief suffered by thousands of innocent members of the local population of Owambo who have been murdered, killed or maimed by landmine blasts, or assaulted or abducted.

"We find it difficult to believe that if the Bishop referred to reasonable violence as acceptable, he regards violence against innocent people in South West Africa as reasonable, but when South Africa tries to prevent this militarily it can possibly be unreasonable.

"We trust that the Bishop will find it possible to express an objective judgment, especially in the light of South Africa's attempts to find a democratic solution for the territory in contrast to handing over power to a marxist minority group." — Sapa.

TABLE 26:

	Labour force	Increase since 1970	Increase since 1980	Annu

the measurements implicit in these figures.

of the century (1970-2000). The following table summar

and by between 35 and 56 per cent for the full 3 decade

of the century - by about 20 per cent in the first deca

employed in the mining sector will continue to expand u

2.3.1 According to these projections the aggregate

The projections in the second of these tables are of course

concern us.

Bishop Tutu climbs into the legal system

Sun-Tribune 7/12/78 (304)

By TERRY McELLIGOTT

THE CLASH between the Minister of Justice and the South African Council of Churches took a new turn yesterday when Bishop Desmond Tutu drew attention to what he called an outrageous development in the legal system.

Young children sometimes faced a mandatory minimum sentence of five years' imprisonment for crimes such as stoning a police vehicle without injuring anyone. In comparison, a white farmer was sentenced to three years (two suspended) for beating a labourer to death and beating another to within an inch of his life.

The church-State confrontation was sparked by Minister of Justice, Jimmy Kruger on television last Sunday when he called on the SACC to tell how it spent more than R7-million received from overseas in the last 30 months. He switched to this issue after discussing the terroist threat.

Bishop Tutu then challenged Mr Kruger to a public debate on the SACC, a challenge which the minister turned down. The bishop also requested SABC TV to provide the opportunity to put the SACC's case. As a result he has been interviewed — by Cliff Saunders — for inclusion in New Review on TV tonight.

The SACC has also invited the authorities and any other interested persons to inspect its books.

Bishop Tutu yesterday vigorously defended the potentially controversial expenditure on defending accused in terrorist and other political trials — and he received the full backing of Dr Alex Boraine, MP, a former president of the Methodist Church.

Seventy percent of people who have been defended have been acquitted. The high legal costs are approved by member churches.

"We provide defence funds for these people because we believe in the fundamental principle that everyone is entitled to a proper defence," the bishop said.

Sabotage

"Whereas formerly the State was usually happy to bring charges of public violence, arson etc, where the courts have a discretion on the severity of the sentence, it now seems to be becoming practice to bring charges under the Sabotage acts where the courts have little discretion.

"Once found guilty, the accused faces a mandatory minimum sentence of five years. This is how youngsters under 14 years have been sentenced to terms of five years' imprisonment in the maximum security prison, Robben Island.

Bishop Tutu said the legal system left a great deal to be desired. He believed the higher courts were still manned by men of integrity and principle as far as the bench was concerned, "but it seems more and more difficult to maintain that the rule of law has not been seriously abrogated in our land."

Parishes hand out challenge on links to the WCC

The Rev Graham King: Strong support for his stand.

Bishop Philip Russell: No decision possible until late next year.

Tribune Reporter

NATAL'S Anglican diocese has been challenged to hold a vote among its members on whether the Church should withdraw from the World Council of Churches — and two South Coast parishes are going ahead with their own tests of parishioners' views.

Representatives of the parishes say it is not enough for the Church of the Province of South Africa to condemn WCC grants to terrorists while at the same time remaining in the controversial world body.

Anger has also surfaced at grass-roots level in the Methodist Church over its decisions to stay in the WCC.

This reaction occurs against a background of widespread condemnation by churches overseas against the WCC's substantial grants to Swapo and the Patriotic Front.

Leaders of churches in South Africa which have decided to retain links with the WCC draw a parallel between the South African Government's decision to remain in the United Nations and thus enable its voice still to be heard.

The outspoken Anglican Rector of St Patrick's in Umzinto, "Padre" Lewis Moore, rejected this argument this week and said he believed that the Church must show openly that it disassociates itself completely from the atrocities carried out by Swapo and the Patriotic Front.

"From what my parishioners tell me, the laity are becoming most annoyed, rebelling against their leaders and threatening to withdraw from the church, especially since the Kariba aircraft massacre.

The Anglican Bishop of Natal, the Rr Rev Philip Russell, said he had no intention of holding a referendum "which would stir up feelings over an issue about which no decision can be taken until late next year.

The Methodist newspaper, Dimension said many ministers especially in the white community, had reported heated reaction to the Methodist Conference decisions to stay in the WCC and to minister to both sides in the border conflict. There had been some reports of resignations from the Church.

The paper says "The Church has reiterated its stand against violence, and gives no financial support to the WCC or liberation movements.

The Rev Graham King, who came close to resigning as chairman of the Queenstown Methodist district following the conference decision on the WCC, said this week: "After the report in the SUNDAY TRIBUNE about my stand, I had received letters of support from as far afield as Rhodesia and South West Africa.

SACC backs Tutu on Kruger attack

RDM 9/12/78

(304)

By PATRICK LAURENCE

THE executive of the South African Council of Churches yesterday endorsed the stand taken by its secretary-general, Bishop Desmond Tutu, against an alleged attempt by the Minister of Justice, Mr J T Kruger, to link it with terrorism.

The attempt by Mr Kruger to find the council "guilty by innuendo" related to a statement he made on televison in which he challenged the council to make known how it spent the R7-million received over the last 30 months from sources abroad.

Mr Kruger described his attitude as reasonable, "considering that there is now such an agitation over . . . the former Department of Information and that it is said everything must be made public".

Bishop Tutu, who confirmed the council had received R7-million from church sources abroad, accused Mr Kruger of applying a "guilt by innuendo" tactic in order to give the authorities an excuse to act against the council.

Mr Kruger's statement on the council came after revelations about terror campaigns planned by the banned Pan-Africanist and African National Congresses.

Yesterday the council's executive endorsed Bishop Tutu's stand and described the organisation's task as one of serving God by serving the sick, the underprivileged, the naked, the hungry and those in prison.

It said: "None of the council's activities are subversive. Mr Kruger would see to that with all the laws at his disposal."

Martin Challenor reports that a Methodist Church minister, Reverend Bill Meaker, of the Sasolburg Methodist Church, has lodged a complaint with the Press Council over a report in Die Volksblad on Tuesday.

Under the headline "Methodists leave church over WCC", the report claimed thousands of church members were leaving their congregations because of the church's membership of the World Council of Churches.

Rev Meaker's letter claims that the source of the report was not an ordained minister, but a member of the lay order and that parts were not substantiated.

It says an average man would conclude from the second paragraph that the church supports murder.

The article alleges that the Methodist Church gave R3,5-million to the WCC.

TABLE 21: EMPLOYMENT ON ALL MINES (EXCLUDING POWER AND WORKS) 1946-1977

Year	White	Black	Asian	Coloured	African	Total
1946	51 347	424 298	..	..	..	475 645
1947	50 425	418 625	..	..	..	469 050
1948	50 479	398 989	..	..	..	449 468
1949	51 720	428 249	..	..	..	479 969
1950	56 020	448 661	..	..	..	504 681
1951	57 996	448 794	..	..	..	506 790
1952	59 307	460 637	..	..	..	519 944
1953	60 332	447 064	..	..	..	507 396
1954	62 900	470 034	..	..	..	532 934
1955	65 428	476 276	..	..	..	541 704
1956	66 375	489 555	..	..	..	555 930
1957	66 010	498 290	..	..	..	564 300
1958	64 694	501 409	..	..	..	566 103
1959	67 031	544 352	..	..	..	611 383
1960	67 821	554 392	..	..	..	622 213
1961	67 852					
1962	67 561					
1963	66 800					
1964	66 294					
1965	65 907					
1966	65 901					
1967	64 327					
1968	63 480					
1969	63 228					
1970	63 740					
1971	61 732					
1972	60 485					
1973	61 921					
1974	62 977					
1975	63 222					
1976	63 982					
1977						

SACC

13-1-79 — 28-12-79

304

2.2 Minin[illegible]chnologies and technical change

2.2.[illegible] [illegible]ific assumptions about technical chan[illegible] [illegible]here is no general way of s[illegible] [illegible]at he assumes that all incr[illegible] [illegible] be at productivity (me[illegible] [illegible]er a given period of time) rat[illegible] [illegible]ficient present producers.

2.2[illegible] [illegible] is that 50 per cent of the in[illegible] [illegible]mining operations in which la[illegible] [illegible]tons/employee/year - and is ap[illegible] [illegible]at level. The other half of in[illegible] [illegible]orthcoming at 1 500 tons/ e[illegible] [illegible]3). average of 700 tons/ [illegible] [illegible]ction are assumed to be at [illegible] [illegible]z. 2 250 tons/employee/year.

45 per cent of any [illegible] [illegible]sumed to continue at the current trackless mining [illegible] [illegible] operations, and the remaining balance of techno[illegible] [illegible]n is assumed to be mined by in both are assum[illegible] [illegible]oductivity rates). Since the change will not r[illegible] [illegible] and since productivity rates [illegible] [illegible]s assuming that technical [illegible] [illegible] a given level of output).

2.2.5 In the [illegible] [illegible]man takes the current average productivity rat[illegible] [illegible]ee/year - whereas the most productive opera[illegible] [illegible]its/employee/year. In line with his genera[illegible] [illegible]ssumes that all increases in chrome output will be[illegible] [illegible]/year.

2.2.6 Simp[illegible] [illegible]e mining the maximum 'current' efficiency is [illegible] [illegible] year - more than five times the average labour [illegible] [illegible] Plewman assumes all increases in output will be [illegible] [illegible]ximum level.

Churches will stay in WCC

RDM

13/1/79 (304)

By PATRICK LAURENCE
Deputy Political Editor

MEMBER churches of the South African Council of Churches will remain members of the World Council of Churches despite reservations about the WCC's continued aid to black nationalist movements committed to armed struggle.

The acting general secretary of the SACC, Dr W Kistner, said this in a statement yesterday. It was issued in the wake of a controversial decision by the WCC to persist in the policy of granting money for humanitarian purposes to militant black nationalist movements in Southern Africa.

At its conference in Jamaica the WCC approved the granting of R106 250 to Swapo and R72 250 to the Patriotic Front.

"The SACC supports the aims of the liberation movements in as far as they pertain to freedom, justice and the protection of human rights for all members of society," Dr Kistner said.

Any honest concern for securing peace in Southern Africa had to take account of the "violence inherent in the present political, economic and social system of the Republic of South Africa that has forced many South Africans to leave their home country and take up arms against the Republic".

Referring to bannings and detentions in South Africa, Dr Kistner said: "Security is not obtainable without justice. The root cause of insecurity and war in Southern Africa is the neglect of justice . . . within the Republic of South Africa."

Dominee Heno Cronje, information director of the Nederduitse Gereformeerde Kerk — which is not a member of the SACC — yesterday expressed astonishment that any thinking Christian could support terrorist organisations seeking the downfall of Christendom.

He then referred to terrorist attacks on churches in Rhodesia, including the burning of Bibles and the destruction of church pews, windows and roofs, as well assaults on the faithful.

In a strongly worded editorial the Afrikaans newspaper Beeld said yesterday: "With its words and action the WCC has shown itself more clearly than ever as an instrument of evil (boosheid)."

Referring to dissent in the WCC against the decision to grant aid to armed nationalist movements, Beeld said: "It is even more the duty of South African churches, who cannot say that they do not know, to make their voice of protest heard."

KDM 14/2/79

Shocked SACC hits at violence

(304)

THE South African Council of Churches condemned "in the strongest terms" those responsible for the death of the 59 people in the Air Rhodesia Viscount disaster near Kariba on Monday.

The General-Secretary of the SACC, Bishop Desmond Tutu, said in a statement yesterday: "We are shocked and saddened by the shooting down of the Rhodesian airliner yesterday, which claimed the lives of 59 innocent people.

"We have not received full information about who was responsible for this terrible act, but whoever it was we condemn their action in the strongest terms.

"We in the SACC have always condemned violence, in whatever form it comes, and more especially violence against civilians. We note that the war in Rhodesia is taking a high toll of human life; a situation which can only be looked upon with revulsion.

"We must, however, point out that the war in Rhodesia has been caused directly by racial injustice and oppression.

"We therefore urge all concerned parties in the Rhodesian situation to do everything possible to stop the war and work out a satisfactory solution.

"Our hearts go out to the families of those who died in the crash and at the same time we also remember the hundreds of black and white people who have died since the war escalated in 1976.

"This incident should be a lesson for us in South Africa and we should open our eyes to try to avert the same kind of situation from developing here." — Sapa.

AFRIKAANS EN NEDERLANDS I /

AFRIKAANS I - 19 ..

VAN ..... VOORNAAM .....

HUISADRES .....

ADRES IN KAAPSTAD .....

TELEFOON .....

NAAM VAN SKOOL ..... MATRIEK AFGELÊ IN (JAARTAL) .....

AFR. 1ste OF 2de TAAL ..... HG OF SG ..... SIMBOOL .....

HUISTAAL .....

JAAR VAN EERSTE INSKRYWING AS STUDENT .....

JAAR VAN EERSTE INSKRYWING VIR AFR. EN NDL. I / AFR. I .....

GRAADKURSUS (bv. B.PROC., B.A., ens.) .....

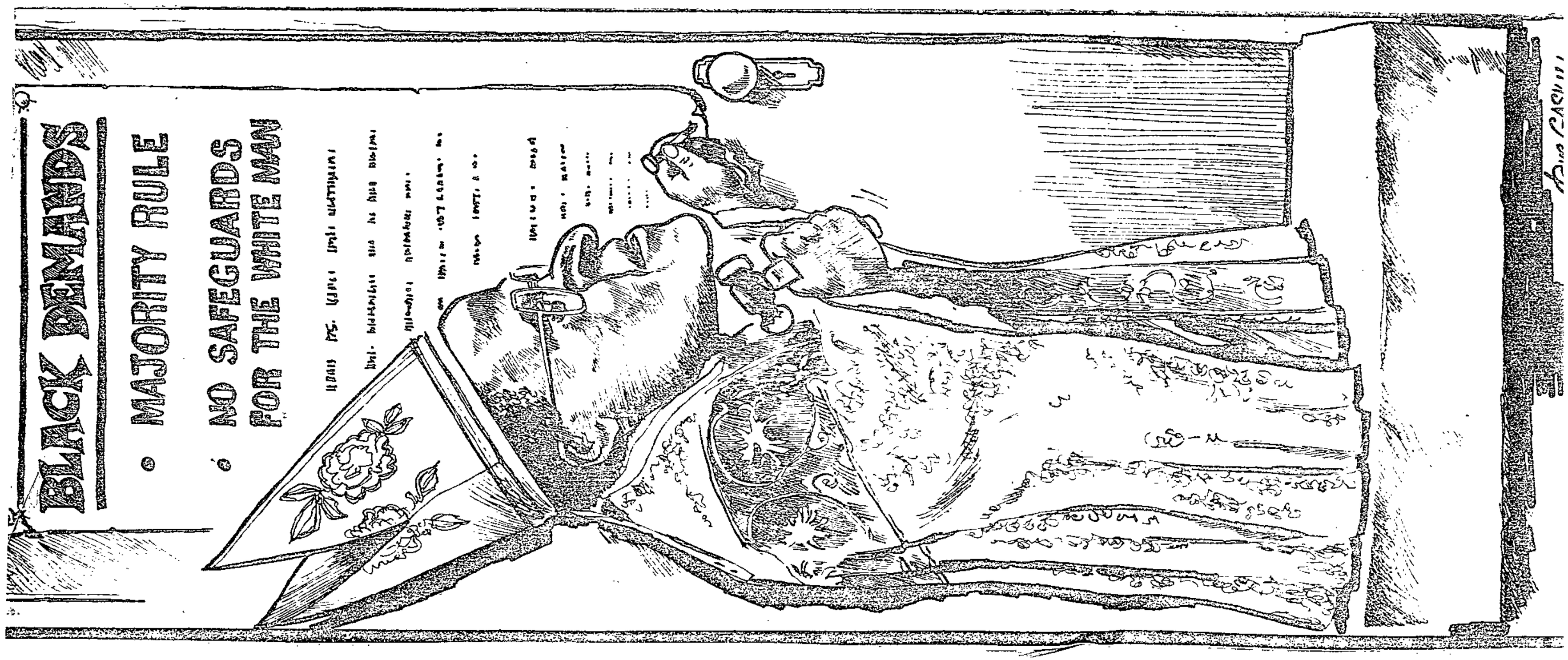
ANDER VAKKE HIERDIE JAAR .....

Whitey, leave us alone

THERE are really only two options left for our beloved country. The one leads to the inevitable bloodbath, the alternative too ghastly to contemplate, and the other to a situation of shared political power meaning, in effect, real majority rule.

I don't see that we can have the luxury of a middle course.

> “We have to have a say in political decision-making. Until then ... we are objects”



WHILE the white political parties frame various constitutional plans for South Africa's future, blacks have their own ideas.

BISHOP DESMOND TUTU, general secretary of the South African Council of

It is conceivable that those in power may in fact try to hold on to it. They will put forward their constitutional proposals in which the largest section of the community has been treated as if it did not exist at all. Blacks have treated these proposals as quite irrelevant.

Incidentally, it is felt that in the end the proposals of the Progressive Federal Party belong in much the same category as those of the Nats — they have been designed really to maintain the status quo, to retain power in the hands of a minority.

□ □ □

There are several redeeming features about the PFP suggestions but, stripped of these embellishments, they are concerned to keep effective power in the hands of the whites with their crippling minority veto. All efforts by most whites seem to be turned to this aim of keeping power in their hands as long as possible.

We can't even talk about improvements or ameliorations in the system because the time for those is past. We who are black do not want more improvements, a mere shifting of the same furniture around the room. We want fundamental change.

That is why all these codes of conduct (for employers) produced by Dr Leon Sullivan, the EEC, the Urban Foundation, etc, miss the boat completely.

□ □ □

They are talking about how to render the present system of exploitation and oppression just a little less reprehensible.

We want to see the system changed in such a manner that we can have a more equitable distribution of the good things of life for whose existence we blacks have also made our contribution.

Sally Motlane has put it succinctly and graphically by saying: "We don't want our chains made more comfortable. We want them removed." We want the sort of things that whites have come to take for granted for themselves.

We want free and compulsory education for our children just as white children have enjoyed this right down the years.

□ □ □

(I have to add quickly that we would want a different kind of education. I'm afraid I lay a lot of the blame for the mess we have got into in this country on an education system that has by and large failed dismally to train people to think for themselves.)

We would have to have freehold title rights to property, especially in the urban areas with a consequent dismantling of the much-hated pass laws, influx control, and the system of migratory labour with its quite unacceptable single-sex hostels.

Why should we not as a matter of course have services such as paved roads, lighted streets, waterborne sewerage etc in black townships of long standing when these are the first priorities in recently proclaimed white townships?

□ □ □

Why should it be thought that we need an outside agitator to tell us in Soweto that we have a new deal with our dusty roads and lack of amenities (two public swimming pools

Churches, spells out the demands of the black people — especially the urban black leaders whose views he represents. This article was excerpted from his recent talk to the South African Institute of Race Relations.

for an estimated 1 000 000 inhabitants).

Just think of it — I have to wait to get a telephone connection to Soweto only 12 miles away from town through the telephone exchange and yet I can get through to London to speak to our son in a matter of seconds!

We want to have a real say in political decision-making because it is obvious that until that is a reality we will be treated as objects and not subjects. People will talk about us but hardly ever with us, since it is the power of the ballot box that ultimately matters.

□ □ □

Nothing less than full citizenship in an undivided South Africa will satisfy the aspirations of blacks.

I have to say that miraculously everybody I know in the black community who is concerned about these things talks about a non-racial society. It will be more just, more open, and people will count because they are persons made in the image of God and not because of biological and irrelevant accidents such as the colour of their skins.

And it's no real use whites saying what guarantees can we give them that we won't want to drive them into the sea.

□ □ □

What guarantees did they give us during these past 300 years that they would treat us as human beings and not as appendages, as parts of a native problem, as those who were constantly being discussed, as those whose every little right has been whittled away progressively, or at one fall swoop even those rights which were entrenched in our constitution?

No, you must take our word for it. You whites must trust us blacks because, as we have seen, even constitutional safeguards in the end are not worth the paper they are printed on.

I have said that there are no middle paths. Perhaps I ought to modify that position slightly by saying that we could still go a little gradually — if we had minimum actions on the part of our rulers which would demonstrate that they were committed to real as opposed to cosmetic change.

□ □ □

Those minimum actions would include the abolition of the pass laws, which are the most hated feature of a thoroughly reprehensible and dehumanising system, freehold property rights for at least urban blacks, free and compulsory education for blacks at the same levels as for whites and last, but by no means least, a commitment to call a national convention.

Blacks would almost certainly consider for election as their representatives to this convention people on Robben Island or in exile and that is why the PFP decision in Durban to exclude such persons put a gulf between blacks and the PFP.

Many blacks reject liberals because they say: "You dilute our cause by misleading us into thinking that most whites are like you and that in the long run they will come to see the rightness of our cause."

□ □ □

They reject you too because they think very few of you can have a really genuine relationship with blacks. You seem always to want to be in the driver's seat. You seem always to know best even if you try to hide your superiority. You want, like all whites, to tell us what is good for us.

"You try too much to be nice when you are with us, fussing around in a kind of inverted paternalism." I am not trying to be harsh, only honest as ought to be the case with friends.

And so blacks say: "Whitey, leave us alone, because we are on our own. Convert your people, tell them to get off our backs."

Can you do that and if you can, how? I cannot pretend to know the answers to those questions.

(304) (206) (255)

'Rid this land of hated dompas' call by SACC

JOHANNESBURG — The executive of the South African Council of Churches yesterday expressed grave concern "that 272 877 people were arrested last year for so-called pass offences, an increase of 100 000 over the previous year."

"The influx control regulations are among the most humiliating of the many dehumanising laws and regulations applied to Blacks in this country — laws and regulations which affect almost every sphere of life for Blacks to an extent unimaginable to most Whites," the council said.

"In the prevailing economic climate, it is inevitable that many Blacks will come to urban areas seeking work, and in their desperation to support their families they knowingly risk prosecution under these draconian regulations.

Women

"The fact that the number of women arrested under these regulations has more than doubled, according to figures released in Parliament, indicates these laws are being applied with greater stringency to women."

Hollow

An employee of the council was recently arrested during her lunchhour break for not having her reference book with her, although she was employed.

The SACC said: "This demonstrates the kind of treatment to which victims of these laws are subjected.

"Earlier assurances from the Government that these laws would not be enforced with undue harshness seem hollow in the face of the figures for 1978, and we would hope that the promise made by the new Minister for Plural Relations, Dr. P. Koornhof, that reference books would soon be replaced with travel documents will not mean that the laws will be even more strictly applied.

"These laws and regulations have the effect of keeping Black unemployment and Black poverty out of sight and therefore out of mind to many Whites, but the suffering and humiliation are daily reality for Blacks.

"There can be no peace in this country and no future for our children as long as these oppressive laws remain on the statute books. We call on all persons and organisations of goodwill to do all in their power to rid this land of the hated dompas." — (Sapa.)

SACC rejects 'oppressive' Bill

RDM 9/3/79

(304)

Staff Reporter

THE executive committee of the South African Council of Churches (SACC) yesterday rejected the Draft Education and Training Bill and called on all member churches and concerned people to expose what it regards as the oppressive nature of the proposed legislation.

It called on everyone to oppose it in every possible way on the grounds that it provides for even tighter control of black education, intensifies existing discrimination between children of different race groups and institutes control over a wide-range of formal and informal educational activities carried on by churches and other organisations.

The call comes more than three months after the Department of Education and Training put out the Draft Bill which seeks to keep black education exclusively under the control of officially approved channels with a penalty for breaking the law of R500 or one year's jail.

Passing the resolution, the committee said it supported the stand taken by the Southern African Catholic Bishops' Conference last month that a real improvement in the quality of black education could only be achieved by rejecting Bantu Education.

HE ARGUS, TUESDAY MARCH 27 1979 (Bow)

Internal conflicts tearing WCC apart, says study

Argus Bureau

LONDON. — The World Council of Churches, riddled with controversy over its cash aid grants to terrorist movements, faces being torn apart by internal conflicts, says a study published here.

Apartheid — not just in the moral sense but in terms too of the Southern African power struggle — epitomises conflict in communication. Add religion to the boiling pot and one has a brew which defies judgment too.

The World Council of Churches' involvement through its controversial grants to African 'liberation movements' provides such a case.

And while extremists are little affected, there are many in the middle who are faced with having to try to reconcile the principles of Christianity with, on one hand the repugnance of racism, and on the other the sponsorship of violence and killing.

STUDY

It is this conflict of Christian interests which has prompted a study by Canon George Austin, Vicar of St Peter's at Bushy Heath and member of both the General Synod of the Church of England and the Assembly of the British Council of Churches, on the WCC's role.

His dissertation, published by the Institute for the Study of Conflict, emphasises that the WCC's programme to combat racism — in spite of the great Press interest — is really a very tiny part of the council's activities.

But, bearing in mind the anguish the PCR's activities have aroused, he asks whether, rather than being 'an ulcer which is weakening the whole body of the WCC,' the PCR grants and the general political emphasis of the WCC is not in fact 'much more the outward symptom of a terminal sickness, as a valued and highly worthwhile component of post-war church history now approaches the conclusion of its effective life?'

STRAYED

Canon Austin makes it very plain that, in his mind, the WCC has strayed a long way from the original ideals which prompted its formation in August 1948 in Amsterdam.

He recalls how one of its early leading lights, Bishop George Bell of Chichester, was castigated during World War 2 for his determined application of Christian principles — when he not only spoke out against the bombing of helpless civilians by the Germans, but also, when the Allies gained the ascendency, fearlessly condemned the bombing of women and children in Germany by the Allies.

'Bell was always a Christian first and last . . . and wrote . . . "To bomb cities as cities, deliberately to attack civilians, quite irrespective of whether or not they are actively contributing to the war effort is a wrong deed, whether done by the nazis or by ourselves."'

CHILLING

'But,' adds Austin, 'in chilling contrast to Bell's wartime example, the WCC today has sought systematically to identify itself with African liberation movements in order to appear "relevant" and "credible" to show solidarity with those seeking justice and freedom, with *an uncritical acceptance of every barbarity committed in the name of that liberation.*'

Canon Austin does not dally on the greater role being played in WCC affairs by Third World churches. But he looks back to 1961 when the Russian Orthodox Church joined the WCC.

The question, then and now, was whether the Russians wouldn't be required to toe the Communist Party line and whether 'Moscow would seek in various ways to influence WCC policy and actions to its own ends.'

FERTILE

It was, after all, Lenin himself who said: 'We shall find our most fertile field of infiltration of Marxism in the field of religion, because religious people are the most gullible and will accept almost anything if it is encouched in religious language.'

Whether those present at the formation of the PCR at Canterbury realised it or not, says Canon Austin, the programme had been committed 'to the almost exclusive support of the radical and violent rather than the gradualistic approach.'

SWAPO

He points to the grants to Swapo — 'an organisation which practises terrorism, detains without trial those moderates who dare to oppose it, intends to set up a one-party State' — in preference to other non-white political groups who 'though totally opposed to the South African Government are moderate, non-Marxist and ready to participate in democratic elections.'

'The same predilection for Marxist-orientated bodies can be observed in other grants,' he adds, pointing to those to the PAIGC in Guinea and the Cape Verde Islands and the MPLA in Angola where there are now Marxist governments.

The PCR's predilection for making grants to Marxist-orientated bodies is, he says, indicative of radical control at decision-making levels.

And, he says, the WCC's 'undisguised contempt' of any criticism of the PCR from member churches must cast doubts on its future in terms of the original ideals which prompted its formation.

CRITICISMS

Serious consideration of theological differences which have arisen over the PCR grants have so far been stillborn, says Canon Austin.

But, he also points out that, by January this year powerful criticisms have been expressed by WCC members such as the Salvation Army, the Presbyterian Church of Ireland and the small Evangelical Lutheran Church of Schaumburg Lippe in West Germany — all of whom had suspended their membership — and also from the Anglican Church in Ireland and from Canada, the United States, Scandinavia, West Germany, Switzerland and Holland.

Sun. Times 22/4/79

New Gatsha, Tutu row

(304)

By GORDON MCINTYRE

THE long-standing feud between KwaZulu's Chief Gatsha Buthelezi and Bishop Desmond Tutu has flared up once again.

Chief Buthelezi, in an open, three-page letter to Bishop Tutu, general secretary of the South African Council of Churches, has condemned him for his "daggers-drawn" attitude towards the Chief's Inkatha movement.

Last year a row ensued when Chief Buthelezi accused the bishop of "running away" when violence erupted at Mr Robert Sobukwe's funeral.

The tension which grew from this attack had eased when, early this year, the two black leaders took issue against each other over a report in The Nation, a newspaper published by Inkatha, claiming that the SACC had been accused of hypocrisy by its overseas sponsors.

Bishop Tutu claimed the story was "wild, scurrilous reporting without truth".

He said the SACC was considering taking legal action against the newspaper.

Now Chief Buthelezi has called upon Bishop Tutu to "adopt a public stance" and to show his true feelings about Inkatha.

"The SACC has actively and specifically identified with black consciousness groups and has publicly dissociated itself from Inkatha by its refusal ever to say anything constructive about me or Inkatha," says Chief Buthelezi in his letter.

NM 15/5/79

Tutu tells SACC bishop to resign

(304)

Mercury Reporter

THE director of the South African Council of Churches, Division of Church Development, Bishop Isaac P. B. Mokoena, has resigned his post following investigations into alleged misappropriation of funds and "other offences".

Bishop Mokoena has also informed the SACC that he has severed his relationship with the Southern African Theological College for Independent Churches (SATCIC) board.

The general secretary of the SACC, Bishop Desmond Tutu, asked Bishop Mokoena to resign after allegations of misappropriation of funds and "other offences" had been investigated by a special commission of inquiry.

Bishop Tutu is presently in the United States.

Bishop Mokoena of St. John's Apostolic Church of Soweto could not be reached for comment.

Dr. W. Kistner, acting general secretary, has written to members of the executive committee of the SACC on behalf of Bishop Tutu informing them of the investigations.

He says that several weeks ago the executive committee of the SACC appointed a commission to investigate the allegations and that Bishop Tutu had indicated that he wished to avoid publicity as far as possible.

Another letter, in similar terms, has been sent to: Christian Aid; Church of Sweden Mission; Conseil Suisse de Missions Evangeliques; Evangelische Arbetsgemeinschaft Fur Weltmission; Frikyrkan Hjalper; Folkekirkens Nodhjelp; Generale Diakonale Raad der Nederlandse Hervormde Kerk, Heks; Mennonita Central Committee; National Council of Churches of Christ in U.S.A.; Church of Scotland; United Church of Canada; United Evangelical; Lutheran Church of German; Zending van de Gereformeerde Kerken in Nederland and United Presbyterian Church.

Dr. Kistner said he found it "reprehensible" that the matter had been leaked to the Press and yesterday refused to comment or answer questions by the Mercury.

Dr. Kistner said: "I would not like to remark about this matter because we are still in the process of finding our way as to what should be done. I know this is a matter in the public interest, but we have decided not to make a statement yet."

TO PLACE A CLASSIFIED AD — TEL EAST LONDON 32330

304

27/6/79

Jailing of church workers condemned

EAST LONDON — The Border Council of Churches passed a motion last night condemning the jailing of two of their field workers who refused to give evidence in a recent Black People's Convention trial here last month.

The South African Council of Churches is also to seek legal advice on the alleged solitary confinement of the men who had been sentenced to six months imprisonment.

The motion condemning the jailing of Mr A. Metele and Mr M. Msoki was passed at the annual meeting of the Border Council of Churches.

The two men were jailed because they refused to give evidence in the trial of Mr Mandla Gxanyana, Mr Kaya Myoli, Mr Bonile Tuluma and Mr Buyisile Mapisa who were charged under the Riotous Assemblies and Internal Security Acts.

It was alleged the men were furthering the aims of banned organisations such as the BPC, Saso and the Association for the Cultural and Educational Advancement of the African People.

All four were found not guilty and discharged.

The motion proposed by Miss B. Mosala condemned the jailing of the field workers in the trial in which the men they were asked to give evidence against were freed.

The matter was raised during the report by the field worker who replaced the jailed men, Mr G. P. Pasha, who outlined the work of the Border branch of the South African Council of Churches Dependants' Conference.

The Dependants' Conference is the wing of the SACC which sees to the needs of political prisoners and detainees and administers aid to their dependants.

Mr Pasha told the meeting the two jailed men had refused to have the case appealed for fear of harsher sentence. He said there had been test cases in such matters and the fear of a harsher sentence ruled out an appeal.

He said the matter had been referred to the SACC and he divulged that according to the last report about the men, they were being held in solitary confinement.

The Secretary-General of the SACC, Bishop Desmond Tutu, said the solitary confinement would be taken up by the council's lawyers.

There was a murmur of protest among delegates that the men should be held in solitary after having been sentenced. — DDR

Report slams human dumps

(304) 28/6/77

EAST LONDON — The creation of human dumps on the Border, particularly in areas known to be in the Ciskei, was the biggest problem facing the Border Council of Churches.

This was said by the field officer, the Rev Temba Sibeko, in his annual report at the council meeting here.

He said Thornhill, Sada and Zwelidinga were the worst eyesores in the region and were a shame to a country whose people regarded themselves as Christians.

He was, however, grateful because "recently we have been witnessing protests and hearing calls and appeals from leaders of various churches, civic leaders and even members of the government who have recognised this man-made torture."

He was grateful the SACC's national division of development and welfare had sent a strong delegation to look into the situation.

Mr Sibeko, outlining the council's work, said most of the aid and relief work had been given to people in transit camps, resettlement areas, smaller enclaves and in the so-called "Native reserves where people are gradually being starved to the point of death."

He said this could easily be observed by the high death rate among infants and elderly people.

Mr Sibeko said R4 976 had been used to alleviate the position and the areas being served included Oxton, Keiskammahoek, Dimbaza and Tsholomnqa. — DDR

29/6/79 BD (304)

Dumping: bishop to write to govt

PORT ELIZABETH — The general secretary of the South African Council of Churches, Bishop Desmond Tutu, pledged last night to campaign against resettlement camps where people were "dumped like sacks of potatoes".

Addressing a church meeting in Schauderville, Bishop Tutu said he would write to the Prime Minister, Mr P. W. Botha, and the Minister of Co-operation and Development, Dr Koornhof, to have dumping of people stopped.

"If they don't stop it, I'm going to mount a campaign, even if single-handedly, to internationalise it".

Bishop Tutu said he was depressed by what he saw in resettlement camps, and he referred to those in the Ciskei.

"I want to believe Dr Koornhof is not telling a lie when he says there will be changes. He saved Crossroads. But how can I believe him when people are being dumped like sacks of potatoes?"

BISHOP TUTU . . . I'll mount a campaign.

When the Bishop visited Sada and other settlement, he met a little girl who was standing in front of a hovel.

The girl told him she was staying with her mother and sister in the shack. Their father was dead.

She told him they were starving and lived by borrowing food from their neighbours. They found it impossible to return the food.

"If South Africa claims to be a Christian country, then white South Africans do not live up to their Christian principles. I wonder why black people can still speak, laugh and talk with white people after enduring so much oppression?" the bishop said.

Condemning the migratory labour system, Bishop Tutu implored whites to treat blacks as human beings. — DDR.

Argus 10/7/79

Bishop on bid to eliminate injustice

Argus Correspondent

JOHANNESBURG. — It would be tragic if participants in the SA Christian Leadership Assembly were not inspired to eliminate injustice in South Africa, Bishop Desmond Tutu told the Assembly last night.

The general secretary of the SA Council of Churches told Sacla that prayers, meditation, Bible reading and worship were the highest priority for Christians.

But these activities had to have consequences for men's 'total lives.'

'I can't say Christ is my Lord in the things I do in church, but He must not interfere with how I exercise my political and economic power.'

Bishop Tutu

'He cares about poverty and hunger, about sewerage and exploitation, about nakedness and sickness.'

IMMORAL SYSTEM

A religion that talked about 'pie in the sky when you die' insulted the God who would 'change the hearts of men and women so that at the same time the unjust structures of an immoral and oppressive system must be changed too . . .' Bishop Tutu added.

'It would be a terrible tragedy if all that happened (at Sacla) was that we were slapping one another on our backs and that we did not receive a dynamic from the Holy Spirit of God to transform the unjust political, economic and social conditions of our land.

BLACK IDENTITY

'God is giving us perhaps our last chance for helping Him and co-operating with Him to bring about peace, justice, hope and love in our beautiful motherland.'

A Latin-American theologian identified Jesus Christ with blacks in Southern Africa in an address to the assembly.

Dr Orlando Costas, director of the Latin American Evangelical Centre for Pastoral Studies in Costa Rica, declared that Christ was 'today at one with the outcast and oppressed of the earth . . .

Anguished Tutu pu

Bishop Desmond Tutu . . . "Churches must become an alternative society."

The anguish caused by the Government's policy of removals is created a potentially explosive situation, Bishop Desmond Tutu has warned.

Delivering his report as general secretary to the national conference of the South African Council of Churches, Bishop Tutu said he had been shattered by what he had seen in recent visits to resettlement camps.

Describing the plight of a young girl in one camp who said she and her family drank water to fill their stomachs when they could not borrow food, Bishop Tutu said: "That child will haunt me I cannot take it any longer.

"Christians will have to ask themselves just how long they think fellow Christians can go on bearing this kind of anguish without exploding.

"Christians will have to ask themselves what Jesus wants them to do in such a situation — whether that is the kind of South Africa they can defend."

Bishop Tutu said some people had felt that South Africa was not worth defending in World War 2

"We think South Africa, as at present ordered, is not worth dying for," he said.

The bishop was dealing with South African issues in a wide-ranging review of events of the past year on the international, African, local and church scenes.

FRESH AIR

In his lengthy report to the SACC, Bishop Tutu:

● Described the appointment of Dr Piet Koornhof as Minister of Co-operation and Development as "a breath of fresh air in a close atmosphere" but added that there had been "little substantial and fundamental change" in South Africa.

● Said the southern African situation was "a real threat to world peace and must be resolved before it is too late."

● Condemned the "revolting Central African Empire of self-appointed Emperor Bokassa" and

ts the question

Bishop Desmond Tutu, the man who sits in what has been called the hottest church seat in South Africa, today delivered his annual report as General Secretary of the South African Council of Churches, reports JOHN ALLEN, The Star's religion reporter.

The black leader gave a churchman's review of a wide range of current events. He commented on issues such as Dr Piet Koornhof's political initiatives, population removals, the downfall of President Idi Amin and the world's refugees, particularly those from Vietnam.

welcomed the downfall of "an evil man — Idi Amin of Uganda."

● Called on the SACC and on the Government to give financial aid to the Vietnamese boat people and other refugees.

PRAISE

Bishop Tutu praised Dr Koornhof for reprieving Crossroads in the Cape and Alexandra in Johannesburg and for granting a moratorium to "illegal" black workers in urban areas.

The Minister wanted to break "the logjam" with his regional committees made up of urban black people but they were not geared to bring about real dialogue for change, the bishop said.

Those wanting to talk about dismantling apartheid would always be a frustrated minority, operating within an unacceptable system which had the majority of committee members on its payroll.

The committees dealt with the implementation of apartheid, albeit in a more humane way.

"And you must deal only with urban blacks, further reinforcing an unjust division of the black community which is already so painfully divided by government policy on ethnic grounds — the old divide and rule ploy.

"We understand that Dr Koornhof had to consider his constituency in doing something that was anathema to them. But black leaders, too, have a constituency and, if that constituency repudiates them, on what grounds can they continue to serve on the committees?"

DIALOGUE

Bishop Tutu revealed that he had written to Dr Koornhof to say he was interested in real dialogue but he must give us something to show for agreeing to sit down with him — to abolish (really abolish) the pass laws and Bantu education; to stop the removal and resettlement of people; and to help in the call for a national convention."

Turning to overall government race policy, he linked removals to the concept that there would, in future, be "no black South Africans."

"The Riekert Commission is a very clever instrument to give a few blacks increased privileges while turning the screws on most blacks — as we have seen in recent days. The heart of apartheid is that blacks must be regarded as birds of passage in the land of their birth.

"Removals and their consequences, the resettlement camps, are a direct result of the apartheid system. You remove excess blacks, many being the superfluous appendages, the illegal blacks. You solve the problem — by declaring they are not South Africans.

"The Bantustans enable the Government to transfer the problems of unemployment and poverty and lack of housing to the rural areas where people are dumped with not the slightest chance of being able to make a living."

HOSTILITY

Bishop Tutu referred to South Africa as a selfish, grasping, fragmented and uncaring society in which people had no real fellowship with one another and looked upon one another with hostility, anxiety and fear.

"We, the Church of God, are the alternative society. We have not always lived up to our calling. But God calls us to be a new, a different kind of society.

"We must desperately, urgently, become — and be seen to be — a sharing society. We must be a compassionate society, caring for the weak and the powerless, especially to empower them; caring for the downtrodden and the disadvantaged and poor; becoming the voice of the voiceless because there is where we find Christ particularly."

But Bishop Tutu said he feared that whites and blacks would split in churches because on many key issues — such as the World Council of Churches, investments in South Africa and Dr Koornhof's actions — the thinking of most whites differed from that of most blacks.

He said the government decision to allow the Reverend Jesse Jackson into South Africa perhaps marked the beginning of a new era. He also called on the new Minister of Justice and of Police to lift restrictions on banned people or to charge them, and to restore the rule of law.

CONDEMNED

Bishop Tutu stressed that he and the SACC condemned all violence whether perpetrated by "so-called terrorists or by defence and security forces."

He said the SACC had not heard South Africa express outrage at the killing of innocent civilians in hot pursuit raids or at the structural violence exemplified by population removals.

Dealing with southern Africa, Bishop Tutu said there were deafening protests when whites were

to Christians

casualties in the Zimbabwe Rhodesian war, but only muted protests for blacks.

"Whatever we may think of the Patriotic Front it is obvious that any settlement which excludes it is doomed to failure. We are being brutalised because we no longer appear to be shocked by the casualty lists."

Referring to Angola and Mozambique, Bishop Tutu said communism in a form of dialectical materialism could never satisfy "the deep yearnings of the African psyche. For the African the spiritual realm has an abiding reality. Belief in the supernatural, in a God, is something we Africans appear to take in with our mother's milk."

He included Ethiopia and the Central African Republic in a list of the world's repressive regimes but said the downfall of Idi Amin, who had reduced Uganda to a "shambles," should be celebrated.

SOMBRE

Bishop Tutu said the international picture was "horribly sombre" and that mankind's "corporate moral growth is almost in inverse proportion to its technological advance.

"The world is facing a horrendous problem because of an escalation in the number of refugees, many of whom are children."

He asked the SACC conference to vote a token sum of about R10 000 to be split between the All Africa Conference of Churches and the Christian Council of Asia for Refugees.

The Government should also make a substantial donation to the United Nations High Commissioner for Refugees, Bishop Tutu suggested.

Dr Koornhof . . . "a breath of fresh air."

304 24/7/79 Argus

Bishop is 'shattered' by settlement camps

Argus Correspondent

JOHANNESBURG. — The anguish caused by the Government's policy of removals is creating a potentially explosive situation, Bishop Desmond Tutu warned yesterday.

Delivering his general secretary's report to the national conference of the South Africa Council of Churches, Bishop Tutu said he had been shattered by what he had seen in recent visits to resettlement camps.

After describing the plight of a young girl in one camp who said she and her family drank water to fill their stomachs when they could not borrow food Bishop Tutu said 'that child will haunt me and I cannot take it any longer.

Anguish

'Christians are going to have to ask themselves seriously just how long they think fellow Christians can go on bearing this kind of anguish without exploding.

'Christians are going to ask themselves what Jesus wants them to do in such a situation . . . and whether that is the kind of South Africa they can defend.'

BISHOP Desmond Tutu . . . explosive situation.

Bishop Tutu said that some people felt that South Africa was not worth defending in World War 2.

'We too think that South Africa as at present ordered is not worth dying for. . . .'

Dealing with South African issues in a wide-ranging review of events of the past year on the international, African, local and church scene. Bishop Tutu said:

- The appointment of Dr Piet Koornhof as Minister of Co-operation and Development was 'a breath of fresh air in a close atmosphere' but added that there had been 'little substantial and fundamental change in South Africa.'
- The Southern African situation was 'a real threat to world peace and must be resolved before it is too late.'
- Condemned the 'revolting Central African empire of self-appointed Emperor Bokassa' and welcomed the downfall of 'an evil man, Idi Amin of Uganda.'
- He called on the SACC and on the Government to give financial aid to the Vietnamese boat people and other refugees.

Crossroads

Bishop Tutu praised Dr Koornhof for reprieving Crossroads in the Cape and Alexandra in Johannesburg and for granting a moratorium to 'illegal' black workers in urban areas.

The minister wanted to break 'the logjam' with his regional committees made up of urban black people, but they were not geared to bring about real dialogue for change, he said.

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'We understand that Dr Koornhof had to consider his constituency in doing something that was anathema to them. But black leaders, too, have a constituency and if that constituency repudiates them, then on what grounds could they continue to serve on the committees?'

Dialogue

Bishop Tutu disclosed that he had written to Dr Koornhof to say he was interested in 'real dialogue . . .' but he must give us something to show for agreeing to sit down with him — to abolish (really abolish) the pass laws and of Bantu education. . . to stop the removal and resettlement of people and to help in the call for national convention.'

Turning to overall Government race policy, he linked removals to the concept that there would in future be 'no black South Africans.'

Riekert report

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Black ministers join SACC

(204) (48) Star 24/7/79

Religion Reporter

HAMMANSKRAAL — An alliance of ministers of the three black churches of the Ned Geref Kerk family, the Broederkring, was today admitted as a member organisation of the SA Council of Churches.

One white NGK minister, the Rev A le Grange of the (black) NGK in Afrika, abstained from voting after saying the Broederkring overlapped with existing SACC members.

The NGKA and the Reformed Church in Africa (bar Indians) are member churches of the SACC and the NG Sendingkerk for coloured people is affiliated as an observer church.

Mr le Grange was told by the acting chairman of the meeting, the Rev Peter Storey, that other member organisations overlapped with member churches.

The Broederkring was an open organisation, one of its members, SACC president the Rev Sam Buti, said in an interview afterwards.

Mr Storey likened the Broederkring to the Christian Institute in its early days — an ecumenical organisation in the NGK family.

He said it was trying to bring about an understanding of the Gospel as it related to society and to promote unity between churches.

League members cause stir

HAMMANSKRAAL. — Two people who checked in separately as representatives of To The Point magazine caused a stir at the SA Council of Churches' conference here yesterday when they were found to be members of the Christian League.

One of them, Mrs Dorothea Scarborough, said in an interview she supported protests against the visit to South Africa of American civil rights activist, the Rev Jesse Jackson.

The other Christian League member is Mr Jim Davies, of Middelburg. Both he and Mrs Scarborough last night insisted that they were representing To the Point.

According to SACC officials, neither the editor nor the news editor of To the Point could be contacted yesterday, but an assistant editor told them he was not aware the two Christian League members were representing the magazine.

CT 25/9/79

Tutu tells of his anguish

(304)

HAMMANSKRAAL, Transvaal. — The anguish caused by the government's policy of removals was creating a potentially explosive situation, Bishop Desmond Tutu said yesterday.

Delivering his general secretary's report to the National Conference of the South African Council of Churches here, he said he had been shattered by what he had seen in recent visits to resettlement camps.

After describing the plight of a young girl in one camp who said she and her family drank water to fill their stomachs when they could not borrow food, Bishop Tutu said: "That child will haunt me and I cannot take it any longer.

"Christians are going to have to ask themselves seriously just how long they think fellow Christians can go on bearing this kind of anguish without exploding."

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Bishop Desmond Tutu

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"The Bantustans enable the government to transfer the problems of unemployment and poverty and lack of housing to the rural areas where people are dumped with not the slightest chance of being able to make a living." — Sapa

Churches shirking duty — Buti

HAMMANSKRAAL. — South African churches were this week accused of complacency and of shirking their responsibility to champion the cause of the underdog in the country's political arena.

Delivering the presidential address at the 11th national conference of the SA Council of Churches here on Monday night, the Rev Sam Buti said that instead of the churches uniting to strengthen their resources to fight, they levelled accusations against each other.

He cited divisions existing at present among the Ned Geref churches in the country and said the white section of the church had voted against the organizational unity of the four churches at their recent Durban conference. He was speaking as a senior black minister of the church.

Reasons

He gave reasons for the disunity among South African churches as:

- Their refusal to involve themselves in transforming SA society according to Christ's teaching and dictates.
- The operation of many churches in "blissful separation" without identifying themselves in any form with other churches — some leaders treated the church as if it were their personal property.
- The obsession of many churches with discussion and debates concerning secular identity (that of tribe, or volk, or race) while failing to face up to their true identity, which should be to see themselves mainly as the people of God.
- The refusal of certain churches to meet because they accused the others of engaging in "activist theology".

Faced with this problem of an obvious clash between the church and the State, some churches had preferred to identify themselves with the State, Mr Buti alleged, thus silencing the challenge of Christian conscience. — Sapa

the same as in simulation 1. This was also true for the within culture expansion rates derived from the discontinuous spread model. Appreciable differences were found in the overall rate of expansion, with rates from Kwale to Silver Leaves expansion being much faster (Table 6) than from Urewe to Silver Leaves (Table 2).

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Church pledges support

HAMMANSKRAAL. — A leader of the German Protestant Church yesterday said his church would try to help resolve South African problems, by exerting pressures within Germany.

Dr Helmut Hild, vice-chairman of the council of the church (the EKD) which has nearly half of West Germany's population as nominal church members, was addressing the SA Council of Churches.

He said the council would support South African churches by "acting upon socially relevant groups in our own country, which have influence in your country".

The EKD gives extensive financial support to the SACC. Dr Hild said the EKD would also support self-help efforts of black people, support church unity across the racial barriers and help the SACC to be an example of "reconciliation and unity."

The German leader also said South African churches were "on the frontier line of human conflict."

The world conflicts between north and south, rich and poor, black and white, and east and west, were concentrated in southern Africa.

This placed a special responsibility on churches. "The credibility of the Christian faith in the eyes of the world will very much depend on whether your attempts to win over people to listen to the Christian message and to put it into daily practice will be successful." — Sapa

SACC speakers raise issue of civil disobedience

304

25/7/79

By John Allen, Religion Reporter

HAMMANSKRAAL — Civil disobedience as a way of dealing with Government restrictions has emerged as a theme at the SA Council of Churches conference.

The conference heard a strong call yesterday for objections to Government legislation requiring whites to have permits if they wanted to enter black townships "to have fellowship with fellow Christians."

Bishop Desmond Tutu, SACC general secretary, who recently visited resettlement camps, said: "We believe we are sometimes dealing with people who are vicious."

He mentioned American civil rights leader Martin Luther King and Indian leader Mahatma Gandhi as 'people of colour who had successfully used non-violent means of changing unjust structures in society."

Bishop Tutu said that while he espoused the cause of non-violence, he doubted whether the people they were opposing had any morality.

He asked Western churches: "Why do you all suddenly become pacifists when it comes to the freedom of blacks? There has been the extraordinary lauding of resistance movements in the Second World War. What mental gyrations do you perform?"

Referring to members of banned political movements opposing the Government, he said although white Christians did not recognise it, many of the leaders of banned organisations, including the head of the African National Congress, Mr Oliver Tambo were committed Christians.

Dr Manas Buthelezi, a Lutheran bishop, said nobody at the conference was learning to use violence, so their concern [illegible] cope

were experiencing and stop the people using violence.

The council's refusal to debate permit requirements for blacks was summed up by Bishop Tutu: "Some people are already refusing permits. on principle. We allow ourselves to accept as normal what is abnormal. Are we obeying the law of Jesus Christ of the law of Caesar?"

Dr Buthelezi suggested that it would be good for whites to experience the same inconvenience as blacks by having to queue up for permits.

The SACC has launched a national campaign to combat rising unemployment among all races, which, economists estimate, affects over 2 300 000 throughout the country.

The SACC has also started collecting money for Vietnamese boat people after calling on the Government to allow some of them into the country.

(304) 25/7/79 NM

S.A. not worth dying for, SACC told

PRETORIA — The anguish caused by the Government's policy of removals was creating a potentially explosive situation, Bishop Desmond Tutu said yesterday.

Delivering his general-secretary's report to the national conference of the South African Council of Churches at Hammanskraal he said he had been shattered by what he had seen during recent visits to resettlement camps.

After describing the plight of a young girl in one camp who said she and her family drank water to fill their stomachs when they could not borrow food, Bishop Tutu said: "That child will haunt me and I cannot take it any longer.

"Christians are going to have to ask themselves seriously just how long they think fellow Christians can go on bearing this kind of anguish without exploding.

"Christians are going to ask themselves what Jesus wants them to do in such a situation and whether that is the kind of South Africa they can defend."

Some people had felt South Africa was not worth defending in World War II.

"We too think that South Africa, as at present ordered, it not worth dying for . . ."

In his lengthy report the bishop described the appointment of Dr. Piet Koornhof as Minister of Co-operation and Development as "a breath of fresh air in a close atmosphere" but added there had been "little substantial and fundamental change in South Africa".

He said the southern African situation was "a real threat to world peace and must be resolved before it is too late".

He condemned the "revolting Central African empire of self-appointed Emperor Bokassa" and welcomed the downfall of "an evil man, Idi Amin of Uganda".

The bishop also called on the SACC and the Government to give financial aid to the Vietnamese "boat people" and other refugees.

Bishop Tutu praised Dr. Koornhof for reprieving Crossroads in the Cape and Alexandra in Johannesburg and for granting a moratorium to illegal Black workers in urban areas.

Logjam

The minister wanted to break "the logjam" with his regional committees of urban Blacks but they were not geared to bring about real dialogue for change, the bishop said.

Those wanting to talk about dismantling apartheid would always be a frustrated minority,

Yearning of Africa 'not the Red way'

HAMMANSKRAAL — Communism could never satisfy the deep yearnings of the African psyche, Bishop Desmond Tutu, general secretary of the South African Council of Churches, said here yesterday.

Dealing with southern Africa in his report to the council's national conference, the bishop said any settlement in Zimbabwe-Rhodesia which excluded the Patriotic Front was doomed to failure.

He said: "For the African, the spiritual realm has an abiding reality and belief in the supernatural, in a God, is something we Africans appear to take in with our mother's milk.

"We should not underestimate the communist threat, but let us not exaggerate it. There is also the parallel threat of the West extending neo-colonialist tentacles over Africa."

The bishop included Ethiopia and the Central African Republic in a list of the world's repressive regimes, but said the downfall of Idi Amin, who had reduced Uganda to a shambles, should be celebrated.

Coups in Africa, including the recent coup in Ghana, pointed at least to the desire in Black African countries for democratic rule devoid of corruption.

The world was facing a horrendous problem because of an escalation in the number of refugees, many of whom were children.

Countries able to take in Vietnamese refugees who were sailing from one port to another should at least double their quotas "to remove the scandal".

The bishop asked the conference to vote a token sum of about R10 000 to be split between the All Africa Conference of Churches and the Christian Council of Asia for Refugees.

The Government should also make a substantial donation to the United Nations High Commissioner for Refugees, he said. — (Sapa.)

operating within an unacceptable system which had the majority of committee members on its payroll.

The committees dealt with the implementation of apartheid — albeit in a more humane way.

"And you must deal only with urban Blacks, further reinforcing an unjust division of the Black community which is already so painfully divided by Government policy on ethnic grounds — the old divide and rule ploy.

Anathema

"We understand that Dr. Koornhof had to consider his constituency in doing something that was anathema to the constituents — but Black leaders, too, have a constituency and if that constituency repudiates them, then on what grounds could they continue to serve on the committees?" he asked.

Bishop Tutu revealed he had written to Dr. Koornhof to say he was interested in "real dialogue . . . but he must give us something to show for agreeing to sit down with him — to abolish, really abolish, the pass laws and Bantu Education . . . to stop the removal and resettlement of people and to help in the call for a national convention."

He said the Government's decision to allow the Reverend Jesse Jackson into South Africa perhaps marked the beginning of a new era. — (Sapa.)

Tutu calls for 'real dialogue'

JOHANNESBURG — A Church leader who refused to join Dr. Piet Koornhof's committee for urban Blacks has asked the minister for "real dialogue".

Bishop Desmond Tutu, the general secretary of the South African Council of Churches, said yesterday he had written to Dr. Koornhof, the Minister of Co-operation and Development, saying he was interested in talks.

Addressing the SACC national conference, Bishop Tutu said Dr. Koornhof had to give something in exchange for Blacks agreeing to sit down and talk.

The pass laws should be properly abolished, "Bantu education" should end, removals and resettlement of people should be stopped and Dr. Koornhof should help call for a national convention. Bishop Tutu said anguish at the removal policy was creating a potentially explosive situation. South Africa was at present not worth dying for, he said. — (Sapa.)

Removals creating a danger says Tutu

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25/7/79 DS

HAMMANSKRAAL — The anguish caused by the government's policy of removals was creating a potentially explosive situation, Bishop Desmond Tutu said yesterday.

In his general secretary's report to the National conference of the South African Council of Churches here, he said he had been shattered by what he had seen in visits to resettlement camps.

After describing the plight of a young girl in one camp who said she and her family drank water to fill theri stomachs when they could not borrow food, Bishop Tutu said: "That child will haunt me and I cannot take it any longer.

"Christians are going to have to ask themselves seriously just how long they think fellow Christians can go on bearing this kind of anguish without exploding.

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Some people had felt South Africa was not worth defending in World War II.

"We too think that South Africa as at present, ordered is not worth dying for."

In his lengthy report, the bishop described the appointment of Dr Piet Koornhof as Minister of Co-operation and Development as "a breath of fresh air in a close atmosphere" but added there had been "little substantial and fundamental change in South Africa".

He said the Southern African situation was "a real threat to world peace and must be resolved before it is too late".

He condemned the "revolting Central African Empire of self-appointed Emperor Bokassa" and welcomed the downfall of "an evil man, Idi Amin of Uganda".

The bishop also called on the SACC and the government to help the "boat people" and other refugees.

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He linked removals to th concept that there would be "no black South Africans".

He said the government decision to allow the Rev Jesse jackson into South Africa perhaps marked the beginning of a new era.

He called on the new Ministers of Justice and Police to lift restrictions on banned people or to chrge them, and to restore the rule of law.

The SACC condemned all violence, the Bishop said. — SAPA.

Communism 'won't satisfy' Africans

30*

25/7/79 Argus

HAMMANSKRAAL. — Communism could never satisfy the deep yearnings of the African psyche, Bishop Desmond Tutu, the general secretary of the South African Council of Churches, said here yesterday.

Dealing with Southern Africa in his report to the council's national conference, the bishop said any settlement in Zimbabwe Rhodesia which excluded the Patriotic Front was doomed to failure.

Referring to Angola and Mozambique, he said communism, in the form of dialectical materialism, could never satisfy 'the deep yearnings' of the African psyche.

'For the African, the spiritual realm has an abiding reality and belief in the supernatural, in a God, is something we Africans appear to take in with our motehr's milk.

PARALLEL THREAT

'We should not underestimate the communist threat, but let us not exaggerate it. There is also the parallel threat of the West extending neo-colonialist tentacles over Africa.'

The bishop included Ethiopia and the Central African Republic in a list of the world's repressive regimes, but said the downfall of Idi Amin, who had reduced Uganda to a shambles, should be celebrated.

DESIRE

Coups in Africa, including the recent coup in Ghana, pointed at least to the desire in black African countries for democratic rule devoid of corruption.

Bishop Tutu said the international picture was 'horribly sombre' and that mankind's 'corporate moral growth is almost in inverse proportion to our technological advance.

'The world is facing an horrendous problem because of an escalation in the number of refugees, many of whom are children' — Sapa.

NGK group admitted to SA Council of Churches

Argus Correspondent

HAMMANSKRAAL. — An alliance of ministers of the three 'black' churches of the Ned Geref Kerk family, the Broederkring, was yesterday admitted as a member organisation of the SA Council of Churches.

The national conference of the SACC voted almost unanimously to admit the organisation.

One white NGK minister, the Rev A le Grange, of the (black) NGK in Africa, abstained from voting after saying the Broederkring overlapped with exciting SACC members.

The NGKA and the Reformed Church in Africa are member churches of the SACC and the NG Sendingkerk is affiliated as an observer church.

OVERLAPPED

Mr le Grange was told by the acting chairman of the meeting, the Rev Pete Storey, that other member organisations overlapped with member churches.

The Broederkring was an open organisation, one of its members, SACC president, the Rev Sam Buti, said in an interview afterwards.

Mr Storey compared the Broederkring to the Christian Institute in its early days — an ecumenical organisation in the NGK family.

He said it was trying to bring about an understanding of the gospel as it related to society and to promote unity between

evaluated, and it is probable that some of the dates are not associated with Iron Age occupations (Huffman, in press), and (2) quantile ranges are sensitive to processes associated with settlement proliferation as well as archaeological research strategies (Collett, in prep.). However, within one of the Early Iron Age traditions the bevelled/flutted complex (Urewe, Lelesu, Kwale and Silver Leaves [illegible] of the first appearance is [illegible] contradicted by [illegible] would have mad[illegible] not occur, and [illegible] spread and div[illegible] best by a mode[illegible] In the pr[illegible] a continuous s[illegible] colonisation or[illegible] be shown to produce different rates of expansion, and [illegible] rates derived from the Early Iron Age radiocarbon chronology it will be shown that a discontinuous spread model produces more realistic rates of expansion than a continuous spread model.

ECOLOGICAL MODELS OF DISPERSAL MECHANISMS

Continuous Spread. Dispersal processes that give rise to continuous spreading have been linked to two variables, population growth and the existence of territories or home ranges (Emlen, 1973). A territory or home range, a site territory in archaeology (Higgs and Vita-Finzi, 1972), has a fixed carrying capacity under a specified system of exploitation. As population increases the carrying capacity is approached, population limiting factors will come into operation and movement out of the area would become more advantageous to individuals because it would increase their reproductive fitness. The group would split into two or more sub-groups, and all but one of these would move away some distance and settle. An imaginary boundary enclosing the settlements would appear to move outward (Fig.1). If population continued to grow, the boundary would continue to move outwards, and population

density would increase in the central area until all the potential site territories were being utilised. In the central area population limiting factors would operate to balance recruitment (birth, immigration) and loss (death, emmigration).

This simple ecological model has some utility although it has been noted that population often appears to be at a lower density that the carrying capacity. It has been suggested that social organisation may act as a [illegible]

Churches to help workless

Argus Correspondent

DURBAN. — The South African Council of Churches has launched a national campaign to help the estimated 2 300 000 unemployed of all races in the country.

If the unemployment rate continues, 3 000 000 people may be unemployed in South Africa by 1980.

The co-director of the council's Division of Mission and Evangelism, the Rev Sol Jacobs, said the National Employment Programme, was aimed at combating unemployment and providing ministry to all unemployed people.

He said the Church as a whole 'was not treating unemployment as a matter of great urgency.'

NOT AWARE

'Generally, white Christians are not aware of the immensity of the problem, which primarily affects blacks and which is larger in the rural areas than urban centres.

The programme invites unemployed people to all seminars, meetings and workshops.

Mr Jacobs called for:

- The abolition of barriers preventing blacks from being apprenticed;
- The inclusion of blacks in industrial councils;
- Equal educational opportunity for blacks;
- New tax structures to induce employers to use more labour and less capital; and
- The elimination of influx control laws and the labour bureau system.

He said that if the Churches did not act, the unemployment problem would lead to disaster.

- Communism 'won't satisfy' Africans — Page 5.
- Newspaper omission arouses anger — Page 8.

The social stress theory of [illegible] accepted, and the lack of a crit[illegible] factor limiting population densi[illegible] This also may be true for human [illegible] human populations an increase in [illegible] the natal area would have to be [illegible] factors that controlled communit[illegible]

A flow chart of the relatio[illegible] capacity and the frontier enclo[illegible] of the computer simulation (App[illegible]

Discontinuous Spread. If the assumption in the continuous spread model of short distance moves is relaxed then the whole culture, can be treated in a similar way to a community. In the discontinuous spread model settlement proliferation and the movement of the frontier would have been the same as in the continuous spread case. As the density of settlements increased behind the frontier the

'Resist unjust laws' call to SA churches

Star 26/7/79

(304)

By John Allen, Religion Reporter

Hammanskraal

The South African Council of Churches is facing strong calls to embark on a path of "non - co - operation" with the Government because of its race laws.

The national conference of the SACC is to decide on suggestions that it should resolve to:

- Give moral encouragement to people contravening race laws in making contact with fellow Christians across the colour line.
- Declare its belief that churches should "withdraw, as far as that is possible, from co-operation with the State."
- Recommend to member churches of the council that they end their involvement with the legal formalities of marrying people and restrict themselves to only religious ceremonies.
- Ask a division of the SACC to "examine the strategies of resistance".

The proposals were sent to a committee yesterday. A decision on whether to act on them will be taken only after a debate which will end late today.

The proposals — which came from a meeting dealing with the report of the SACC Justice and Reconciliation Division — follows references during the conference to what speakers have seen as the need for Christians to "obey God rather than man" when laws and practices were judged to be inconsistent with the Gospel.

Resist unjust laws call

Star 26/7/79

(304)

From page 1

suggests the conference should state it recognises "the great suffering resulting from the policy of separate development."

The Rev Jesse Jackson was applauded on his arrival at the conference when he declared: "We'll see the end of apartheid in our lifetime."

The American civil rights leader said in an interview later that when he met Dr Piet Koornhof unofficially today, he told the Minister of Co-Operation and Development of his belief that blacks wanted to have full citizenship and the vote in South Africa.

Equating the present system in South Africa with "barbarism," he said there were people who wanted to move "from barbarism to decency." But he had found that the black community wanted to move from "barbarism to sharing power and citizenship."

"They don't want to be a free bird in a cage," he said after referring to the widespread boycott of the Soweto council elections. "They want to be a free bird in the world."

He said he had found tremendous hope for peaceful change among all people but the price that had to be paid for this was sharing power.

● Appeal for non-military alternative — Page 5; Churches must act for change — Page 31.

Fellowship

In a clear reference to laws such as those requiring whites to obtain permission to enter black areas, one proposed motion notes that there are many restrictions on inter-racial contact, some of which are "morally so objectionable that we cannot obey them with a clear conscience."

"We therefore appreciate that many of our members may find the affirmation of fellowship across racial lines is not possible within the law.

"We want to confirm that we support those of our members who commit themselves to acts of conscientious affirmation of inter-racial fellowship.

"While it is difficult to make collective decisions binding others, we want to give moral encouragement to individuals and groups who are committed to such action."

The motion raising the issue of "non-co-operation"

To Page 3, Col 3

3

sings-Fellows het aansienlik tot die Sentrum se
am bygedra: dr Sheila T. van der Horst, afgetrede
professor van Ekonomie, U.K., en professor J.L.
Ff, gewese Rektor van die Universiteit van die Noorde.

LIDMAATSKAP

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te van Vennootskap word voorsiening gemaak vir die
ning van eenhonderd lede. Tans is daar 57 lede en

Mennonite Central Committee se Konferensie oor: 'Die Rol van Geskiedkundige Vredeskerke', Gaborone, Botswana. Verhandeling voorgelê aan:

Star 26/7/79

Churches must act for change, SACC is told

(304)

Religion Reporter

HAMMANSKRAAL — Churchmen should take "direct and forceful action" to show foreign investors how serious they were about the plight of black people in South Africa, a leading young theologian said today.

Addressing the national conference of the SA Council of Churches, Dr Allan Boesak, Ned Geref Sendingkerk (coloured) chaplain to the students at the University of the Western Cape, said churches had to begin to support meaningful pressure on the South African system as a non-violent way of bringing about change.

"The church must initiate and support programmes of civil disobedience on a massive scale and challenge especially white Christians on this issue," he said.

STATEMENTS

"It no longer suffices to make statements condemning unjust laws and tomorrow to obey those same laws as if nothing has happened.

"The time has come for the black church to tell the Government and its people: we cannot in all good conscience obey your unjust laws because non-co-operation with evil is as much a moral obligation as is co-operation with good.

"Now that all meaningful black organisations have been banned, the black church has become more important than ever before as the vehicle of expression of the legitimate aspirations of the black people."

IDENTIFY

He said the "black church" — a broad movement of black Christians which could include whites — had to identify with and become part of the community it serves.

It should not be afraid to identify with "the struggle" because the struggle in South Africa was for "the authenticity of the gospel," and was a moral as well as a political struggle.

"It is not a Christian struggle for which I am pleading but a Christian presence in the struggle."

Dr Boesak said the black churches could develop a policy of accommodation by influencing people to accept piecemeal concessions but he urged it to challenge "the forces of the status quo."

"If the black church is going to be true to its Christ and its calling I can see no way that the ultimate confrontation between the church and this State is going to be avoided.

Dr Boesak said Government spokesmen may in future "employ a kind of Christian language, talking about love, peace and reconciliation" and try to persuade the church that real changes were taking place.

But, he added: "Reconciliation does not mean holding hands and singing 'black and white together.' It means death and suffering, giving up one's life for the sake of the other."

navorsings-Fellows het aansienlik tot die Sentrum se program bygedra: dr Sheila T. van der Horst, afgetrede mede-professor van Ekonomie, U.K., en professor J.L. Boshoff, gewese Rektor van die Universiteit van die Noorde.

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a) Drie stigterslede:

Mnr J.G. Benfield
Mnr H.L. Kennedy
Mnr P.G.T. Watson

b) Sewentien persone wat gedurende die afgelope 10 jaar lede van die Beheerraad was (* dui stigters-lede aan):

Professor E.V. Axelson
Professor J.F. Beekman
Professor J.F. Brock
Mnr C.S. Corder*
Professor W.H.B. Dean
Dr J.P. Duminy*
Professor G.F.R. Ellis
Biskop A.W. Habelgaarn
Mnr E.V.E. Howes*
Professor M.F.Kaplan
Ds. W.A. Landman
Mnr G.K. Lindsay
Sir Richard Luyt
Professor S.J. Saunders
Professor H.W. van der Merwe
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Professor Monica Wilson

Mennonite Central Committee se Konferensie oor: 'Die Rol van Geskiedkundige Vredeskerke', Gaborone, Botswana. Verhandeling voorgelê oor: 'The Role of Churches in Promoting Justice in Southern Africa' (Oktober).

Konferensie van die Afrikaanse Calvinistiese Beweging, Potchefstroom (Oktober).

(c) Deelname aan Welsyns- Professionele en Openbare Organisasies

Die Direkteur het aktief gebly in die Suid-Afrikaanse Instituut vir Rasse-Verhoudinge as 'n lid van die Weskaap-

Star 26/7/79

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Bishop Tutu in tears of love

Religion Reporter

HAMMANSKRAAL — Bishop Desmond Tutu was moved to tears today when, speaking as a black man to whites, he pleaded over and over again, "we love you, we love you."

In a moving speech to the National Conference of the South African Council of Churches, Bishop Tutu told whites "we love you, we really love you, we really love you, man."

In a low voice, charged with emotion, the SACC general secretary continued "can you believe that we love you? I wish we could open our hearts, so that you can see how much we love you.

"Don't do this to yourselves; don't do it to us, please believe us that we love you, God please give us the words to make you believe us."

As he was overcome by tears, and as the SACC president, the Reverend Sam Buti, also began to wipe tears from his eyes, the SACC vice-president, Mrs Sally Motlana, lead the conference into a hymn, "Uthando Lwakhe." (His Love).

As the conference sang, "Bishop Tutu sat with his head bowed and his hands covering his face. Earlier in his short address, he had told the conference about a young man whom he said had been tortured while in detention. The man came out of detention to say "they (the whites) need us to help them recover from the humanity they have lost."

Prefacing a special prayer afterwards, another SACC vice-president, the Rev Peter Storey, said:

"It may be that in God's living judgment, we who in so many ways have forgotten how to love, will be taught by the people of this soil how to love again in a very costly way."

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Professor H.W. van der Merwe
Mede-professor D.J. Welsh
Professor Monica Wilson

SACC controversy about journalists' identity

SACC president, Rev Sam Buti.

TWO members of the right-wing Christian League attending the SA Council of Churches conference, said they were sent at the request of To The Point news magazine.

They said this after becoming the centre of controversy on the first day of the conference.

The league is strongly represented and have openly attended annual conferences in the past opposed to the SACC and as reporters for the league newspaper Encounter. But on Tuesday the Rev Sam Buti, SACC president, told the conference that two journalists saying they were from To The Point, but were in fact Christian league members, were present.

He said they could remain but warned that league representatives should not conceal their identities in future.

The two involved were Mr Jim Davies, who was using two tape recorders, one more sophisticated than those usually used by journalists, and Mrs Dorothea Scarborough, wife of a Cape congregational minister, who has protested at the South African visit of American Civil Rights activist, the Rev Jesse Jackson.

The two said in an interview that they went to the conference after Dr John Poorter, editor of To The Point, had asked the Christian League if it had suitable freelancers to provide coverage for To The Point.

Mr Davies said he was covering purely for To The Point, although he would supply Encounter with copies of conference papers. Mrs Scarborough said although she was also covering for Vox Africana, a Christian League German publication, she registered only as a To The Point correspondent at the conference because she did not think of recording that she was covering for two publications.

Mr Dave Williams, assistant editor of To The Point, said yesterday that the magazine's news editor had asked Mr Davies to keep a "watching brief" on the conference for To The Point, as well as covering it for Encounter.

Unbeknown to the news editor, the editor, Dr John Poorter, had also asked Mrs Scarborough to cover the conference for To The Point Mr Williams said.

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26/7/79 (304) Argus

Call for SACC not to co-operate

Argus Correspondent

HAMMANSKRAAL. — The SA Council of Churches today faces strong calls to embark on a course of supporting non-co-operation with the Government because of its race laws.

The national conference of the SACC is due today to decide on suggestions that it should resolve to:

- 'Give moral encouragement to people contravening racial laws in making contact with fellow-Christians across the colour line.
- Declare its belief that churches should withdraw, as far as that is possible, from co-operation with the State.'
- 'Recommend ... to member-churches of the council that they end their involvement with the legal formalities of marrying people and restrict themselves only to religious ceremonies.
- 'Ask a division of the SACC to examine the strategies of resistance.'

The proposals were sent to a committee for scrutiny yesterday. A decision on whether to act on them will be taken only after debate today.

The proposals, which came from a meeting dealing with the report of the SACC justice and reconciliation division, follow references during the conference to what speakers have seen as the need for Christians to 'obey God rather than man' when laws and practices were judged to be inconsistent with the Gospel.

RESTRICTIONS

In a clear reference to law such as those requiring whites to obtain permission to enter black areas, one proposed motion notes that there are many restrictions on inter-racial contact, 'some of which are morally so objectionable that we cannot obey them with a clear conscience.'

It is understood the motion on marriage practices is likely to meet considerable opposition because of the practical problems churches would have if their ministers withdrew from the 'civil' side of marriage and conducted only the religious service.

Direct forceful action urged

Argus Correspondent

HAMMANSKRAAL. — A leading young theologian today suggested that churchmen should take 'direct and foreceful action' to show foreign investors how serious they were about the plight of black people in South Africa.

Addressing the national conference of the SA Council of Churches, Dr Allan Boesak, Ned Geref. Sendingkerk chaplain to the students at the University of the Western Cape, said churches had to begin to support pressure on the South African system as a non-violent way of bringing about change.

'UNJUST

'It no longer suffices to make statements condemning unjust laws and tomorrow to obey those same laws as if nothing has happened.

'The time has come for the black church to tell the Government and its people, we cannot in all good conscience obey your unjust laws because non-co-operation with evil is as much a moral obligation as is co-operation with good.'

'Now that all meaningful black organisations have been banned, the black church has become more important than ever before as the vehicle of expression of the legitimate aspirations of the black people,' he said.

'The Government knows this. That is why it is going to concentrate its repressive measures on the church more and more.'

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Defiance theme at conference

Bishop Desmond Tutu asked why western churches became pacifists when it came to freedom of blacks.

HAMMANSKRAAL — Civil disobedience as a way of dealing with Government restrictions has emerged as a strong theme at the SA Council of Churches conference here.

The conference has faced a strong call for objections to Government legislation requiring whites to have permits if they wanted to enter black townships "to have fellowship with fellow Christians."

Bishop Desmond Tutu, SACC general secretary, who recently visited resettlement camps said: "We believe we are sometimes dealing with people who are vicious."

He mentioned American civil rights leader Martin Luther King and Indian leader Mahatma Gandhi as "people of colour who had successfully used non-violent means of changing unjust structures in society."

Bishop Tutu said that while he espoused the cause of non-violence, he doubted whether the people they were opposing had any morality.

He asked Western churches: "Why do you all suddenly become pacifists when it comes to the freedom of blacks? There has been the extraordinary lauding of resistance movements in the Second World War, what mental gyrations do you perform?"

Referring to members of banned political movements opposing the Government, he said although white Christians did not recognise it, many of the leaders of banned organisations, including the head of the African National Congress Mr Oliver Tambo, were committed Christians.

Dr Manas Buthelezi, a Lutheran Bishop, said nobody at the conference was learning to use violence, so their concern should be how to cope with the violence they were experiencing and stop the people using violence.

SACC vice president, Mrs Sally Motlana said: "This is not the time to talk about violence or non-violence."

The Council's refusal to debate permit requirements for blacks was summed up by Bishop Tutu: "Some people are already refusing permits on principle. We allow ourselves to accept as normal what is abnormal. Are we obeying the law of Jesus Christ or the law of Caesar?"

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Post 27/7/79

'Lies' says Nyerere of Lule's claims

Prof Yusufu Lule

DAR ES SALAAM — Tanzanian President Julius Nyerere has dismissed allegations by the ousted Ugandan President Yusufu Lule that Tanzania was interfering in the running of Uganda's internal affairs as "nonsensical lies" uncalled for from the "mature professor".

The Tanzanian leader was addressing the nation from the small West Lake town of Bunazi in the region invaded last October by Idi Amin's forces.

He spoke at a ceremony, also attended by Ugandan President Godfrey Binaisa and top party and government officials from the two countries, to mark thet return of the bulk of the Tanzanian soldiers from Uganda.

President Nyerere said: "Tanzania has no wish to make Uganda its satellite nor its province. As our neighbour and a sister independent state, we desire only to see peace and progress prevailing in that country."

He added that his soldiers were in Uganda at the invitation of the Ugandan government and not because of territorial aggrandisement.

The Tanzanians were being kept in Uganda at the request of the government there to train the Ugandan army and also to forestall a possible invasion by Amin.

INSINCERITY

He accused Lule of insincerity, saying that Tanzania originally declined Lule's request to take up the security and policing work for the new government.

"I told Professor Lule that Tanzania could not do the security work because it was an internal affair, but I advised him to seek British help, which he did."

President Nyerere dismissed as baseless Professor Lule's assertion that Tanzania did not want the new Ugandan government to have good relations with Kenya. He also accused what he called the "Lule clique" of using its position for personal gain.

Churchmen move to defy SA's racial laws

Star 27/7/79

(304)

By John Allen, Religion Reporter

HAMMANSKRAAL — Churchmen opposed to apartheid yesterday took a significant step towards civil disobedience when they decided to give moral encouragement to people defying racial laws.

In a decision of major importance to those clergymen and church members seeking Christian fellowship across the colour line regardless of Government restrictions, the annual conference of the SA Council of Churches said some restrictions on inter-racial contact in South Africa were "morally so objectionable that we cannot obey them with a clear conscience.

"We therefore appreciate that many of our members may find that the affirmation of fellowship across racial lines is not possible within the law," it added.

The conference declared support for members "who commit themselves to acts of conscientious affirmation of inter-racial fellowship.

"While it is difficult to make collective decisions binding others, we want to give moral encouragement to individuals and groups who are committed to such action."

Already some whites were deliberately not applying for permits before going to visit fellow Christians in black areas, the conference heard earlier this week.

In another resolution, which will form a major challenge to member churches of the SACC, the conference said it believed that churches "are under an obligation to withdraw, as far as that is possible, from co-operation with the State in all those areas in the ordering of our society where the law violates the justice of God."

EXAMINE

In this resolution, the conference also asked a SACC division to examine "strategies of resistance.

The conference based its decision on "the great suffering resulting from the policy of separate development" and the contribution of churches towards this suffering.

In 1974, the SACC conference caused an uproar when it asked member churches to consider whether the South African situation demanded conscientious objection to military service. The government passed legilation in response, making it an offence to recommend that people should avoid military service.

In a third important resolution, which is likely to lead to intense debate in member churches, the conference recommended that they withdraw from the legal formalities of marriages because racial laws imposed restrictions on clergymen licensed as State marriage officers.

LEGAL

The resolution suggested that churches leave the legal aspect to civil authorities and limit themselves to religious ceremonies.

There was little debate on the resolutions in the main conference session, but earlier this week speakers objected to legislation requiring whites to have permits for black areas.

Clenched fists close service at Hammanskraal

Religion Reporter

American activist, the Rev Jesse Jackson, held a clenched fist high in the air as he joined South African churchmen last night while they sang "Nkosi Sikelele Afrika."

He and the president of the South African Council of Churches, the Rev Sam Buti, joined many blacks — with the notable exception of SACC general secretary Bishop Desmond Tutu — in holding up their fists in the final stage of the closing service of the SACC national conference in the chapel at St Peters Seminary, Hammanskraal.

He listened as a Pretoria choir sung in Xhosa, Tswana, English and Zulu and bible readings were given in Afrikaans and Sotho.

He said apartheid was "worse than Hitler" and called on business chiefs and churches to fight it.

Apartheid challenged God and was "a system of systematic extermination and legal genocide" which was socially acceptable and protected by the great powers of the world, he said.

"Auschwitz (the nazi death camp) never gained social acceptability," he added.

His visit had "not really" changed his stand on disinvestment in South Africa and he indicated that he thought pressure should continue to be exerted.

He hinted that President Jimmy Carter had played a role in his decision to visit South Africa.

He said that "political apartheid" was on a collision course with the economic system. And if economic leaders did not tell politicians that apartheid was economically unfeasible and inhibited national growth, there would be an explosion.

Some firms were improving housing, eliminating petty apartheid and "resisting in their own way," Mr Jackson said in a reference to subsidiaries of foreign companies.

But they were moving too slowly, and even if they speeded up, the fundamental issues was one of giving black people dignity and power, not jobs.

When the worshippers left their pews to mill around and greet each other — "peace be with you," — many crowded around him to wish him peace.

At the end of the service, when the blessing had been given, nearly all blacks raised their clenched fists as they sang and as they ended, some called "Amandla" (power) while many responded "Awethu" (is ours).

Danger of protest shown by professor

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27/7/74

Mercury Correspondent

JOHANNESBURG — The South African Council of Churches (SACC) should desist from encouraging people to "flout authority by deliberately breaking the law," Professor Anthony de Crespigny, professor of political science at the University of Cape Town, said yesterday.

Prof. de Crespigny was commenting on a resolution passed by the SACC national conference to give moral encouragement to people who break race laws in the interests of inter-racial fellowship.

A related resolution, declaring that churches should withdraw from "co-operation with the State" where its laws violated the justice of God, was also adopted.

Danger

He said civil disobedience of any form was likely to bring the "resister" into conflict with the Criminal Law amendment Act, important clauses of which were forged to counter the passive resistance campaign against "unjust laws" of 1952.

The Act made it an offence to break any law by way of protest against that law. Penalties included a fine of up to R600 or imprisonment for up to three years and/or a whipping of up to 10 strokes.

Anyone who used language calculated to encourage others to break the law risked even more severe punishment.

SACC step towards civil disobedience

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Argus 27/7/79

Churches move to defy race laws

Argus Correspondent

JOHANNESBURG. — Churchmen opposed to apartheid yesterday took a significant step towards civil disobedience when they decided to give moral encouragement to people defying racial laws.

Delegates to the annual conference of the SA Council of Churches said in a resolution that some restrictions on inter-racial contact in South Africa were 'morally so objectionable that we cannot obey them with a clear conscience.'

The resolution went on: 'We therefore appreciate that many of our members may find that the affirmation of fellowship across racial lines is not possible within the law.'

The conference declared support for members 'who commit themselves to acts of conscientious affirmation of inter-racial fellow-

'While it is difficult to make collective decisions binding others, we want to give moral encouragement to individuals and groups who are committed to such action.'

Justice

Already some whites were deliberately not applying for permits before going to visit fellow Christians in black areas, the conference heard earlier this week.

In another resolution, which will form a major challenge to member churches of the SACC, the conference said it believed that churches 'are under an obligation to withdraw as far as that is possible, from co-operation with the State in all those areas in the ordering of our society where the law violates the justice of God ...'

In this resolution, the conference also asked a SACC division to examine 'strategies of resistance.'

The conference based its decision on 'the great

(Continued on Page 3, col 1)

● 'Apartheid worse than Hitler' — Page 8.

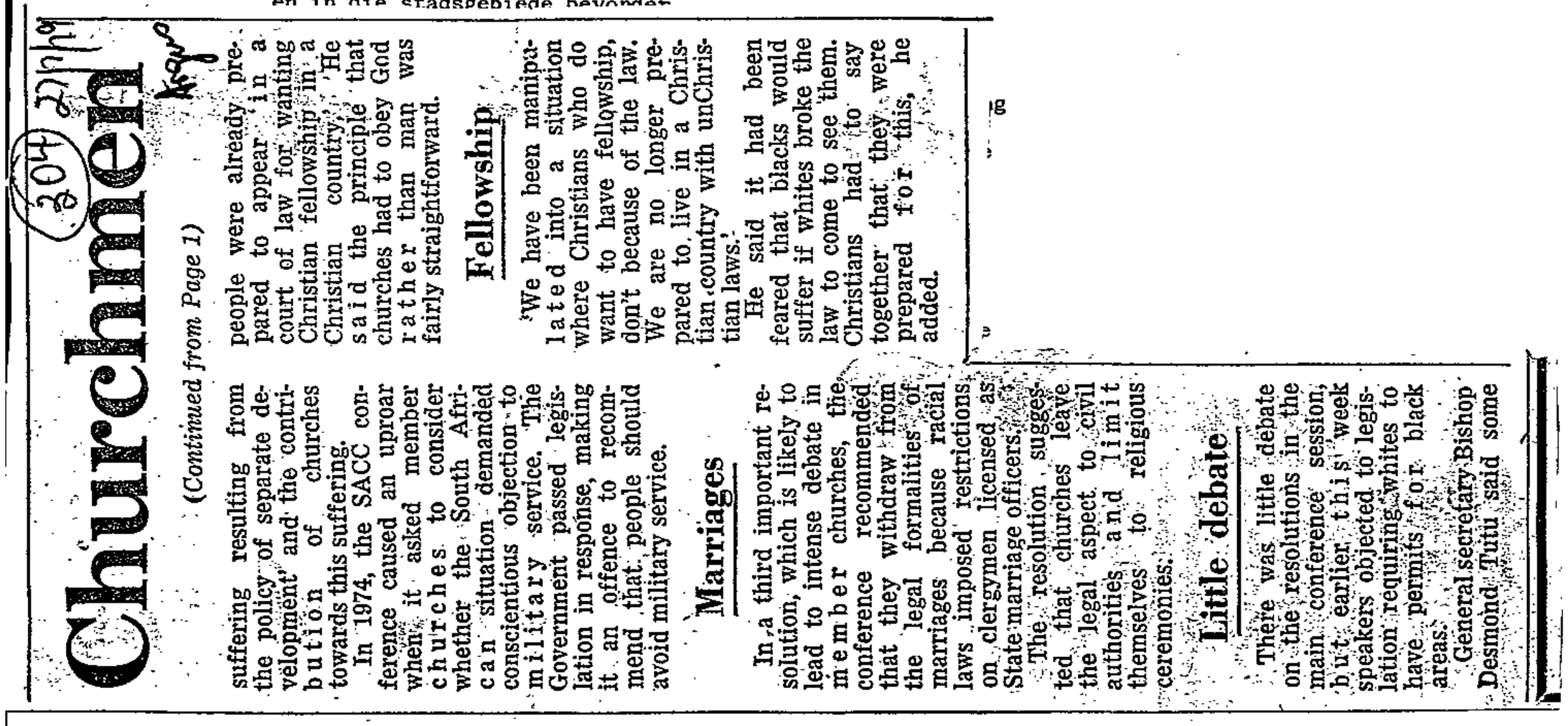
Mennonite Central Committee se Konferensie oor: 'Die Rol van Geskiedkundige Vredeskerke', Gaborone, Botswana. Verhandeling voorgelê oor: 'The Role of Churches in Promoting Justice in Southern Africa' (Oktober).

Konferensie van die Afrikaanse Calvinistiese Beweging, Potchefstroom (Oktober).

(c) Deelname aan Welsyns- Professionele en Openbare Organisasies

Die Direkteur het aktief gebly in die Suid-Afrikaanse Instituut vir Rasse-Verhoudinge as 'n lid van die Weskaap-Distrikskomitee, die Nasionale Uitvoerende Komitee en van die Raad.

Hy is Voorsitter van die Quaker Service Fund in die Kaap, die diensafdeling van die Godsdienstige Vriendekring (Quakers), wat gemeenskapsontwikkeling op die platteland en in die stadsgebiede bevorder.



Churchmen

(Continued from Page 1)

suffering resulting from the policy of separate development and the contribution of churches towards this suffering.

In 1974, the SACC conference caused an uproar when it asked member churches to consider whether the South African situation demanded conscientious objection to military service. The Government passed legislation in response, making it an offence to recommend that people should avoid military service.

people were already prepared to appear in a court of law for wanting Christian fellowship in a Christian country. He said the principle that churches had to obey God rather than man was fairly straightforward.

Fellowship

'We have been manipulated into a situation where Christians who do want to have fellowship, don't because of the law. We are no longer prepared to live in a Christian country with unChristian laws.'

He said it had been feared that blacks would suffer if whites broke the law to come to see them. Christians had to say together that they were prepared for this, he added.

Marriages

In a third important resolution, which is likely to lead to intense debate in member churches, the conference recommended that they withdraw from the legal formalities of marriages because racial laws imposed restrictions on clergymen licensed as State marriage officers.

The resolution suggested that churches leave the legal aspect to civil authorities and limit themselves to religious ceremonies.

Little debate

There was little debate on the resolutions in the main conference session, but earlier this week speakers objected to legislation requiring whites to have permits for black areas.

General secretary Bishop Desmond Tutu said some

navorsings-Fellows het aansienlik tot die Sentrum se program bygedra: dr Sheila T. van der Horst, afgetrede mede-professor van Ekonomie, U.K., en professor J.L. Boshoff, gewese Rektor van die Universiteit van die Noorde.

LIDMAATSKAP

Soos voorheen gemeld, is die Sentrum vir Intergroepstudies geregistreer as 'n maatskappy. In die Memorandum en Statute van Vennootskap word voorsiening gemaak vir die benoeming van eenhonderd lede. Tans is daar 57 lede en hulle sluit die volgende in:

a) Drie stigterslede:

Mnr J.G. Benfield
Mnr H.L. Kennedy
Mnr P.G.T. Watson

b) Sewentien persone wat gedurende die afgelope 10 jaar lede van die Beheerraad was (* dui stigterslede aan):

Professor E.V. Axelson
Professor J.F. Beekman
Professor J.F. Brock
Mnr C.S. Corder*
Professor W.H.B. Dean
Dr J.P. Duminy*
Professor G.F.R. Ellis
Biskop A.W. Habelgaarn
Mnr E.V.E. Howes*
Professor M.F.Kaplan
Ds. W.A. Landman
Mnr G.K. Lindsay
Sir Richard Luyt
Professor S.J. Saunders
Professor H.W. van der Merwe
Mede-professor D.J. Welsh
Professor Monica Wilson

Tutu sheds a tear

HAMMANSKRAAL — Bishop Desmond Tutu was moved to tears yesterday when, speaking as a black man to whites, he pleaded over and over again: "We love you, we love you".

In a moving speech to the national conference of the South African Council of Churches, Bishop Tutu, the SACC General Secretary said: "Can you believe that we love you? I wish we could open our hearts, so that you can see how much we love you.

"Don't do this to yourselves, don't do it to us. Please believe us that we love you. God please give us the words to make you believe us."

As he was overcome by tears, and as the SACC president, the Rev Sam Buti, also began to wipe tears from his eyes, the SACC vise-president, Mrs Sally Motlana, led the conference into a hymn, "Uthando Lwakhe" (His love).

As the conference sang, Bishop Tutu sat with his head bowed and his hands covering his face.

Earlier, in his short address he had told the conference about a young man who had said he had been tortured while in detention. The man came out of custody to say "they (the whites) need us to help them recover the humanity they have lost."

Prefacing a special prayer afterwards, another SACC vice-president, the Rev Peter Storey, said: "It may be that in God's living judgment we who in so many ways have forgotten how to love, will be taught by the people of this soil, how to love again in a very costly way."

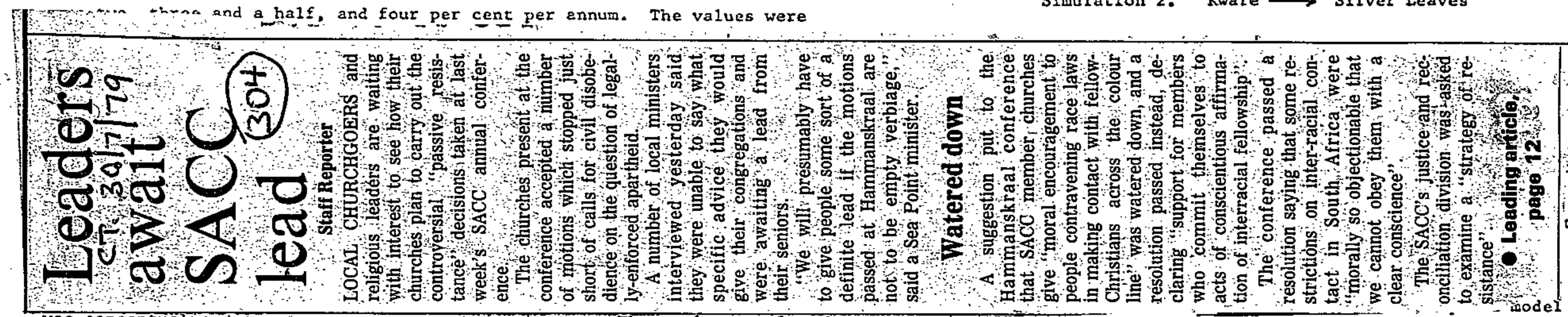
frequency of inter-settlement contact would have increased and with it the probability of friction would have grown. The level of stress would have increased until fission occured when groups would have moved away, settled and formed the nuclei of new cultures. Each of these nuclei could have acted in turn as a centre for fission and further expansion.

In this model, as was the case for the continuous spread model, carrying capacity has been defined as psycnological tolerance and the problem of limiting resources remains.

A flow diagram and computer simulation of the discontinuous spread model were prepared (Fig.3; Appendix 1).

DATA

Quantitative data . The rates of population growth used in the simulations [illegible] three and a half, and four per cent per annum. The values were



Leaders await SACC lead

CT 30/7/79

(304)

Staff Reporter

LOCAL CHURCHGOERS and religious leaders are waiting with interest to see how their churches plan to carry out the controversial "passive resistance" decisions taken at last week's SACC annual conference.

The churches present at the conference accepted a number of motions which stopped just short of calls for civil disobedience on the question of legally-enforced apartheid.

A number of local ministers interviewed yesterday said they were unable to say what specific advice they would give their congregations and were awaiting a lead from their seniors.

"We will presumably have to give people some sort of a definite lead if the motions passed at Hammanskraal are not to be empty verbiage," said a Sea Point minister.

Watered down

A suggestion put to the Hammanskraal conference that SACC members churches give "moral encouragement to people contravening race laws in making contact with fellow-Christians across the colour line" was watered down, and a resolution passed instead, declaring "support for members who commit themselves to acts of conscientious affirmation of interracial fellowship".

The conference passed a resolution saying that some restrictions on inter-racial contact in South Africa were "morally so objectionable that we cannot obey them with a clear conscience".

The SACC's justice and reconciliation division was asked to examine a "strategy of resistance".

● Leading article, page 12

was conceptualised as a series of concentric circles. The perimeter of each circle was set at 10 km away from the previous circle.

Cultural data. The bevelled/flutted complex corresponds, at least in broad outline, to the eastern stream (Phillipson, 1977). However, there are a number of problems associated with the eastern stream. Nkope has been included in the eastern stream and has been used as a link between Early Iron Age cultures in eastern and southern Africa. Huffman (1978) has shown that some of the cultures included in the eastern stream, notably the Transvaal group, do not have a high relationship to either the Nkope-Gokomere axis or to Silver Leaves material and should be excluded from the eastern stream. Similarly, Nkope has occasional flutting and bevelling which has been used to tie it to the eastern stream, but as this feature was not common (Robinson, 1973; Table 2) and it would seem that Nkope probably belonged to a different tradition.

Phillipson (1975, 1977) has suggested that the expansion occured as a linear continuum with Urewe as the earliest and Silver Leaves as the latest group. The linear continuum is based on the floruit analysis (Phillipson, 1975) and has marked differences from the reconstruction derived from pottery analysis which suggested that Urewe and Kwale were related through a common ancestor (Soper, 1971b). The simulations were carried out over both possible reconstructions:

Simulation 1. Urewe ⟶ Lelesu ⟶ Kwale ⟶ Silver Leaves
Simulation 2. Kwale ⟶ Silver Leaves

[illegible] ced a faster rate of [illegible] less than one kilometer [illegible] lel (Table 1) and these [illegible] om the discontinuous spread [illegible] in the discontinuous [illegible] the wave of advance model [illegible] affect on the rates for [illegible] the internal culture [illegible] model (Table 5). The differences in the rates of spread within a culture, for the discontinuous spread model, resulted from high populations inputs being spread over a large area . Only a relatively small area was colonised before fission occured. Therefore the time taken to reach the critical population density was short and this produced fast rates of expansion.

Simulation 2. The rates of advance for the wave of advance model remained the same as in simulation 1. This was also true for the within culture expansion rates derived from the discontinuous spread model. Appreciable differences were found in the overall rate of expansion, with rates from Kwale to Silver Leaves expansion being much faster (Table 6) than from Urewe to Silver Leaves (Table 2).

SACC is not baiting the Govt, says Tutu

Star 31/7/79

(304)

In advocating civil disobedience the South African Council of Churches conference was saying it did not believe its ultimate obedience and loyalty were to the State, the general secretary of the SACC, Bishop Desmond Tutu says.

Commenting on the resolution passed at last week's Hammanskraal conference, Bishop Tutu said it arose because some laws in South Africa were not laws that Christians could obey.

The resolution had not been made to bait the authorities but because Christians were deeply concerned about South Africa.

Bishop Tutu said it was not something that could be written off. The resolution had been made by people who were "sober Christian leaders" and not a "lunatic fringe element or radical fire-eaters."

Meaningful change would mean that blacks would have a significant part in political decision-making. "We are not talking about domination but about participation and sharing," he said.

If real dialogue with the Government was possible — dialogue in which integrity and principles were not sacrificed — almost all blacks would support it.

"You can't talk to someone if you have your foot on his neck," he said. "You have to get people face to face."

Supporting Bishop Tutu, the senior vice-president of the SACC, the Rev Peter Storey, said he hoped the conference resolutions would be taken seriously by the Government. "Christian people cannot go along with a system which degrades people and deprives them of humanity," he said.

SACC's 'Biblical stance' is open to challenge

Star 31/7/79 (304)

The SA Council of Churches' director of communications David Wanless, in attempting to convey that the SACC does have a theological base ("Council standpoint given by bishop," The Star, July 17), but proves my point after all.

He claims that the SACC has a "stance, which is thoroughly biblical" and in support quotes from a speech at Sacla by Bishop Tutu. It is time to get the following facts straight and the truth about the SACC be told:

(1) A stance adopted or a speech delivered by an individual, be he the general secretary or not, is not the same as a theology officially and uncompromisingly embraced by a council of churches. President Sam Buti correctly declared that the SACC does NOT have a particular theology at all is the clear, logical implication of his further statement that the SACC "is merely concerned with social evils like racism and discrimination."

(2) The quotation from Bishop Tutu is an excellent example of selective reporting. To prove (?) the "biblical stance" of the bishop and his SACC, why not quote from his earlier Pretoria speech, in which he claimed that the Holy Spirit shines through a devout Hindu as well as through a devout Christian? Does Mr Wanless tell us that is biblical?

(3) Did the SACC's general secretary display a biblical stance, a godly bearing, when in reply to a suggestion that he might be appointed the next Archbishop of Canterbury he exclaimed, according to The Star's report, that he "did not have a snowball's hope in Hell." Is this the language of a man of God?

(4) Mr Wanless admits the SACC has not adopted any confessions, which he asserts are properly the role of the church. The truth is that the minimal theological formulations that the SACC has countenanced mean as little to that body as those adopted by the WCC mean to the latter, which added the following official declaration to its pathetic statement of faith in Article I of its constitution—"That the foundation is not a touchstone, whereby the faith of churches or persons can be judged;

"That the World Council does not concern itself with the manner in which the churches will interpret the foundation;

"That it is left to the responsibility of every church to decide whether it will co-operate on this basis."

(5) I challenge Mr Wanless to deny that the SACC would accept an application for membership from the Unitarian Church which, as its adherents frankly acknowledge, rejects the fundamental truths of the Gospel, eg the Person of the Holy Spirit, the deity of Christ, His vacarious, atoning death and bodily resurrection, the plenary inspiration of scripture.

The SACC does not, in fact, have a basis of biblical theology and shows commendable honesty in refraining from calling itself a Council of Christian churches. Christians are to obey the biblical injuction of 2 Corinthians 6: 14-18; as they do, they part company with the SACC.

Edward W Pryor
Kensington.

(304)

Tutu . . . chains must go.

Apartheid 'harms law'

Call for full talks

THE LAW in South Africa had suffered more under the lawmakers than under the law-breakers, the General Secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday.

Addressing a Press conference at the SACC office, he said the policies of separate development were a failure and needed to be changed.

For 30 years the National Party's policies

had degraded and deprived blacks of their political rights because the Government refused to listen to black voices.

"The authorities have refused to talk to leaders of the African National Congress, the Pan Africanist Congress and other movements. They have ignored a large section of the black society," he said.

He said the SACC member affiliates were committed to work towards a just, obedient society in South Africa. They were prepared to see change come through peaceful means rather than through violent means.

Suffered

Blacks had suffered for a long time under the policy of apartheid which looked after the interests of whites and ignored those of blacks.

Bishop Tutu called for dialogue between black leaders and the Government. It was only through dialogue that meaningful change would come to this country.

The dialogue being conducted at present failed to take into account the need of respect for human dignity. He did not want to negotiate with the Government while pass, influx control and other discriminatory laws were still in effect.

He did not believe in petty changes because they were only relaxing the chains.

Bishop Tutu said he was not a politician but a mere messenger of the Word of God who, he believed, wanted to see his children live in peace.—Sapa.

SACC accused of promoting civil disobedience

THE chairman of the Christian League of Southern Africa, the Rev Fred Shaw, said his organisation viewed with grave concern the manner in which money from overseas was being used to finance the South African Council of Churches and to promote civil disobedience.

In a statement issued in Pretoria, Rev Shaw said the aim seemed to be to replace the present South African Government with a socialist system.

The Christian League also denounced the fact that at least one of the foreign speakers at the recent SACC conference in Hammanskraal obtained a visa under the pretext of speaking only at Sacla. It said several other speakers whose expenses were purportedly paid by Sacla, also spoke at the SACC conference.

1/8/79 (304)

In a reply to the Rev Shaw's statement, the SACC's Director of Communications, Rev D Wanless said: "We would merely wish to point out that at the National Conference last week the SAAC laid before representatives of the Press, its audited financial statement for 1978.

Posadres:
p/a Die Universiteit van Kaapstad
Rondebosch
Republiek van Suid-Afrika
7700

Kantooradres:
Leslie Social Sciences Building
University Avenue
Groote Schuur Campus

Telefoon: 65-4145; 69-8531 Uitb. 766

INLEIDING

Gedurende die eerste nege jaar van sy bestaan het die Sentrum vir Intergroepstudies gereeld 'n jaarverslag oor sy werksaamhede gepubliseer. Om die Sentrum se 10de verjaarsdag op 1 April 1978 te vier is die jaarverslag in 1977 vervang deur 'n Oorsig oor die Eerste Tien Jaar.

DIE OORSPRONG EN DOELSTELLINGS VAN DIE SENTRUM

Die Sentrum word grootliks gefinansier deur die Abe Bailey-Trust wat ingevolge die testament van Sir Abe Bailey gestig is. Dit is geregistreer as The Abe Bailey Institute of Inter-Racial Studies Limited (Beperk deur Garansie) - 'n maatskappy beperk deur garansie en sonder 'n aandele-kapitaal kragtens die Maatskappywet 1973 (Wet Nr. 61 van 1973).

Bishop calls on Christians to build new SA

Star 2/8/79

304

MARITZBURG — The General-Secretary of the South African Council of Churches, Bishop Desmond Tutu, praised the Prime Minister, Mr P. W. Botha, for his "courageous and admirable speech" at Upington recently, saying it represented a "meaningful shift in Government strategy."

However, addressing a packed lecture hall at the University of Natal in Maritzburg, Bishop Tutu warned against "taking Government pronouncements at face value."

The Government were "past masters at playing semantic games" and there had been no substantive change in the power structure of the country, he said.

"For change to be real, blacks must have a full share in the political decision making in South Africa, not the present charade involving super-cosmetic excuses for change."

He still believed in the possibility of peaceful change, but only if the Government satisfied four demands. These were:

- The abolition of the pass laws.
- The scrapping of the Bantu Education Act.
- Putting a stop to the forced removals of blacks to other areas.
- The calling of a national convention.

"The only security for this country is where blacks can enjoy full citizenship in an undivided and unbalkanised South Africa," he said.

Bishop Tutu appealed to white Christians to join hands with him in building a new South Africa.

"We can only be free when all are free," he said.

"There is no doubt this change will come about. It is only a question of when and how. We must decide if we are going to hinder change or whether we are going to bring it to fruition," he said.

Die hoofdoel van die Sentrum is om navorsing na die onderlinge groepsverhoudinge in Suid-Afrika te bevorder en te lei, in die besonder oor verhoudinge tussen rasse- en taalgroepe.

2

SE ADVIESKOMITEE EN RAAD VAN BEHEER

Van die Sentrum staan onder die toesig van 'n Advieskomitee wat in 1978 bestaan het uit die Oppersitter), die Prinsipaal van die Universiteit van Kaapstad, Sir Richard Luyt, die Adjunk-Prinsipaal, F. Kaplan, professor W.H.B. Dean, professor en mede-professor D.J. Welsh.

Die Raad beheer deur 'n Beheerraad waarvan die Adjunk-Prinsipaal ex officio die Voorsitter is, en die Direkteur is ex officio 'n lid.

ds. W.A.

15

kampus, waar ons gedurende die laaste vyf jaar gehuisves was, ontgroei. Daarom is ek besonder dankbaar vir die ekstra ruimte wat ons nuwe kantoor in die Leslie Social Sciences Building op die Groote Schuur Campus aanbied.

Ek wil weereens die Carnegie Corporation en die Algemeen Diakonaal Bureau van die Gereformeerde Kerken van Nederland bedank vir hulle gulle ondersteuning van die Konstruktiewe Program wat ons in staat gestel het om meer personeel aan te stel en om publikasies en werkgroepe te finansier. Ek wil ook graag weereens die ondersteuning deur plaaslike skenkers, firmas en trusts noem, kort nadat die Program gestig is. Hulle hulp het dit moontlik gemaak om etlike publikasies gratis te versprei onder almal wat in die bevordering van 'n oop samelewing belangstel.

Ten slotte is dit met innige genoeë dat ek my verpligtings teenoor die ere-navorsingsbeamptes van die Sentrum vir hulle bydraes tot die navorsingsprogram, boekstaaf en teenoor die personeel vir die wyse waarop hulle hulle navorsingsassistente in diens geneem, twee van hulle oor het.

rik W. van der Merwe
Direkteur

Mennonite Central Committee se Konferensie oor: 'Die Rol van Geskiedkundige Vredeskerke', Gaborone, Botswana. Verhandeling voorgelê oor: 'The Role of Churches in Promoting Justice in Southern Afr...' (Oktober).

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Die Direkteur het aktief geblyin die Suid-Afrik... Instituut vir Rasse-Verhoudinge as 'n lid van die ... Distrikskomitee, die Nasionale Uitvoerende Komi... die Raad.

Hy is Voorsitter van die Quaker Service Fund in die diensafdeling van die Godsdienstige Vriendekring (Quakers), wat gemeenskapsontwikkeling op die platteland en in die stadsgebiede bevorder.

Die Direkteur is gekies as lid van die Raad van die Vereniging vir Sosiologie in Suidelike Afrika. Hy is ook 'n lid van die Suid-Afrikaanse Sosiologiese Vereniging en van die Internasionale Sosiologiese Vereniging. Hy is aangestel as die Suid-Afrikaanse afgevaardigde in die Raad van die Internasionale Sosiologiese Vereniging vir die tydperk 1978-1982.

WAARDERING EN DANK

Ek is altyd dankbaar vir die geleentheid wat die jaarverslag bied om my waardering te betuig aan lede van die Akademiese Adviesskomitee en die Beheerraad vir hulle leiding, aanmoediging en belang in die aangeleenthede van die Sentrum.

Die Universiteit van Kaapstad het benewens 'n bydrae tot die bedryfskoste van die Sentrum, ook vir die Sentrum sedert sy stigting in kantoorruimte voorsien. Met die uitbreiding van personeel het ons die huisie op die laer

navorsings-Fellows het aansienlik tot die Sentrum se program bygedra: dr Sheila T...

Mr L.V.L. Howes
Professor M.F.Kaplan
Ds. W.A. Landman
Mnr G.K. Lindsay
Sir Richard Luyt
Professor S.J. Saunders
Professor H.W. van der Merwe
Mede-professor D.J. Welsh
Professor Monica Wilson

Star 15/8/79

SACC to act in labour dispute

(304)

By Sieg Hannig
Labour Reporter

Leaders of the South African Council of Churches will try mediation in the Fattis and Monis labour dispute before supporting the boycott of the firm's products.

"Only when we have failed to reconcile the parties will we consider lending support to the boycott," Bishop Desmond Tutu, general secretary of the SACC, said yesterday.

Before flying overseas he said the SACC's presidium and the acting general secretary, Dr Wilfram Kistner, would carry on with the matter in his absence.

The boycott's aim is the unconditional reinstatement of 88 black and coloured workers sacked at the Fattis and Monis plant in Bellville in April.

"I have offered the SACC's services as mediator in the dispute," Bishop Tutu said.

AMICABLE

"I would like to say at this point that our meetings with both sides have been amicable and seem to hold out promise for a solution."

Meanwhile South Africa's leading shopworkers' unions have "taken no decision" to boycott Fattis and Monis because they do not want to expose themselves to legal action for damages.

This was revealed yesterday by Mr Ray Altman, general secretary of the white National Union of Distributive Workers and the coloured and Indian National Union of Commercial and Allied Workers.

The two unions total about 12 000 members and are better placed than any other unions to give active support to a boycott.

"We have pledged moral and financial support to the Food and Canning Workers' Union in its struggle against Fattis and Monis," Mr Atlman said.

"But we have taken no decision to support the boycott," he added.

Mr Altman confirmed that a resolution in support of the Fattis and Monis strikers appears on the agenda for next month's congress of the 250 000-strong Trade Union Council of South Africa.

Chetty challenge to Tutu

● Bisdop Tutu
. . . "joked about debt"

By J H P SERFONTEIN

MR SHUN Chetty has challenged Bishop Desmond Tutu, general secretary of the South African Council of Churches, to prove that he still owes money to the council.

"Claims that R17 000 was advanced to me as a loan shortly before I left, and that it has not been repaid, are not correct," he said.

In an interview with the Sunday Express this week he vigorously denied suggestions that he left because of malpractices and financial irregularities.

Among other things, it was alleged that he:

- Owed the SACC money.
- Was three years in arrears with his income tax.
- Touted for clients.

Responding to claims by Bishop Tutu that R17 000 was advanced to him as a personal loan before he left, Mr Chetty said: "I am most reluctant to reply to it. I do not want to attack Bishop Tutu or the SACC, with which I enjoyed a good relationship for many years.

"My financial dealings with them involved hundreds of thousands of rand over the years, as they financed a number of trials, but I am distressed that Bishop Tutu has seen fit to deal publicly with a matter he and I have been discussing privately for 18 months."

He said the loan was made 18 months ago.

He repaid it but "this was subsequently disputed by Bishop Tutu". In a subsequent trial sponsored by the SACC, he deducted the R17 000 from the final account he sent to the SACC.

"The matter was discussed several times between us and we used to joke about it. Yet subsequently, on four or five occasions, he made several payments of tens of thousands of rand for other cases.

"If I had still owed the money, one would have thought it would have been deducted.

"However, this does not surprise me in view of the confused state of the administration of the SACC and the manner in which they administer their affairs.

"To illustrate: Only recently I sent an account to Bishop Tutu's office for R3 700. It was delivered by hand and signed for. Yet when I asked for payment six weeks later, he could not find the account and I had to send a second one.

"The SACC owes me money for work I have done since May. That outstanding amount is more than R17 000."

Replying to allegations that he touted for clients in security trials and was involved in irregular practices when obtaining instruction from such clients, he said: "I challenge the Transvaal Law Society to make public the transcript of the discussion I had when I appeared before its disciplinary committee on May 9, 1979."

Mr Chetty said: "If the Law Society releases the transcript of the first hearing, it will become evident that I had appeared on flimsy charges before people who had no first-hand knowledge of the problems faced by a political trial lawyer."

He admitted that he was three years in arrears with his income tax but said he, his bookkeeper and his auditor had on a number of occasions written to the Receiver of Revenue asking for a tax number.

SACC says it did not know of Chetty activities

JOHANNESBURG — The South African Council of Churches yesterday distanced itself from a reported declaration by Mr Shun Chetty, in which the former Johannesburg attorney identified himself as a political activist who assisted blacks to flee the country.

A statement issued on behalf of the SACC by a senior official described Mr Chetty as a man who has been under severe distress.

Mr Chetty, who received thousands of rands from the SACC's Asigneni Fund to help defend black political trialists, was quoted in the Sunday press as saying he had helped fleeing black militants financially.

According to one report, Mr Chetty — who left Botswana via Zambia for Britain on Friday — proclaimed his loyalty to the banned African National Congress and expressed disapproval of splinter movements "spending their energies in polemics."

In a statement yesterday, the Rev Peter Storey, senior vice-president of the SACC, described the council's relationship with Mr Chetty as an entirely professional one, arising from his role in preparing the defence case for certain political trialists.

The Asigneni Fund was set up in the wake of the June 1976 unrest for the specific purpose of providing blacks accused under security laws defence counsel in the trials.

Mr Storey said: "Neither the previous general secretary of the SACC, Mr John Rees, nor the present general secretary, Bishop Desmond Tutu, had any dealings with Mr Chetty outside of that relationship. We have no knowledge whatever of any other reported activities of Mr Chetty."

Mr Chetty reportedly expressed disapproval of Bishop Tutu for "dealing publicly" with a financial dispute which they had been discussing privately.

He was referring to Bishop Tutu's confirmation that, according to the SACC accounts department, Mr Chetty had not accounted for R17 000 advanced to him by the SACC. — DDC.

logiese vereniging as die amptelike afgevaardigde van Suid-Afrika (Augustus).

c) Ander lede:

Mnr K. Bosman
Professor A. Cupido
Mnr N. Daniels
Mnr Achmat Davids
Professor R.J. Davies
Professor J.J. Degenaar
Mnr René de Villiers
Dr I.D. du Plessis
Professor J.J.F. Durand
Professor J.B. du Toit
Mnr A. Flederman
Professor R.F. Fuggle
Mnr G.J. Gerwel
Eerw. D. Guma
Professor A. Paul Hare
Dr Gertrud Heydorn
Mnr F.A. Jacobs
Mnr H.M. Jimba
Mnr H.W. Middelmann
Eerw. M.T.L. Moletsane
Professor A.D. Muller
Sheik A. Najaar
Mnr Victor Norton
Professor N.J.J. Olivier
Mnr L. Phillips
Professor H.P. Pollak
Mnr W.J. September
Mnr Franklin Sonn
Mnr P.M. Sonn
Regter J.H. Steyn
Mnr R. Tobias
Professor R.E. van der Ross
Professor J.H. van Rooyen
Mev. S. Walters
Professor F.A.H. Wilson

d) Twee Ere-Fellows:

Professor J.L. Boshoff
Dr Sheila T. van der Horst

Lede word na die Algemene Jaarvergadering van die Maatskappy uitgenooi en kies elke drie jaar 'n verteenwoordiger op die Beheerraad. 'n Verkiesing is in 1978 gehou en die huidige ampsdraer is Biskop A.W. Habelgaarn. Terwyl geen verpligtinge aan lede opgelê word nie, word hulle geraadpleeg in verband met sake wat die Sentrum se program raak.

NAVORSING

Gedurende die verslagjaar het die navorsing van die Sentrum die volgende behels:

A. Mobiliteit en Politieke Verandering in Suid-Afrika

Hierdie projek is 'n paar jaar gelede aangepak. 'n Ondersoek onder die kleurling bevolking van die Kaapse Skiereiland is onderneem. 'n Aantal tydelike navorsings-

Surprise and anger over Tutu

Argus 7/9/79 (304)

Argus Correspondent

JOHANNESBURG. — A call by Bishop Desmond Tutu, secretary-general of the South African Council of Churches for a Western world boycott on buying South African coal, even at the cost of the jobs of black workers, has brought a storm of protest and surprise today.

The chairman of the Soweto Committee of Ten, Dr Nthato Motlana, said he found Bishop Tutu's reported remarks in Copenhagen 'surprising and puzzling.'

He said Bishop Tutu might have been misquoted and declined to comment before speaking to him.

The acting general secretary of the SACC, Dr Wolfram Kistner, said it was difficult to assess the feeling of member churches because 'South Africa's widely framed laws gave arbitrary powers of prosecution.'

'DISGUSTED'

The Minister of Justice and of Interior, Mr A L Schlebusch, today expressed disgust at the bishop's boycott demand.

Asked whether in the light of previous warnings to churchmen on civil disobedience, he contemplated any action against the bishop, he replied: 'I am not prepared to comment on possible steps except that if Bishop Tutu is correctly reported, I am disgusted.'

The chairman of the Christian League of Southern Africa, the Rev Fred Shaw, accused Bishop Tutu, of 'sentencing' South African blacks to starvation and unemployment.

Support for Bishop Tutu came from the Rev Alan Hendrickse, Leader of the Labour Party.

He said the Labour Party had committed itself to support the economic isolation of South Africa and external pressure towards social change.

Black workers 'opposed to boycotts'

Argus Correspondent

DURBAN. — Most ordinary black workers did not support calls for disinvestment and trade boycotts against South Africa, the secretary-general of Inkatha, Mr O D Dhlomo, said today.

He said this in reply to Bishop Desmond Tutu, the secretary-general of the South African Council of Churches, who has called for a worldwide boycott of coal imports from South Africa.

'Bishop Tutu is entitled to his own view on this matter, as long as he does not claim to be speaking on behalf of millions of black workers in this country who would be the first to suffer in the event of disinvestment and trade boycotts,' Mr Dhlomo said.

RESTATED

Mr Dhlomo said Inkatha's standpoint against disinvestment was well known, and had been restated by the Inkatha president, Chief Gatsha Buthelezi, in America last week.

'Inkatha is committed to encouraging "enlightened" investment in South Africa. This, we believe, can be achieved by monitoring the employment codes to ascertain that our people are getting a fair deal in the work situation.

'Monitoring the codes appears to be the most practical and positive way of ensuring that the aspirations of the majority of our workers are satisfied,' Mr Dhlomo said.

Tutu will be condemned — Sebe

DD 8/9/79

KING WILLIAM'S TOWN — The call by Bishop Desmond Tutu, secretary-general of the South African Council of Churches, for a boycott of South African coal exports would be condemned by generations to come, the Chief Minister of the Ciskei, Chief Lennox Sebe, said yesterday.

Interviewed here, he said Bishop Tutu's remarks had not surprised him, but were very annoying to people burdened with daily problems regarding employment.

Knowing that there were human problems in South Africa which had nothing to do with politics — the problems of people who did not have food or shelter — Bishop Tutu was selling out his own people by calling for a boycott of South African coal.

Chief Sebe said the bishop made irresponsible comments and stirred up trouble among the Xhosa people without ever supplying any answers to these problems.

The president of the Methodist conference, the Rev Dr Donald Veysie said in Durban yesterday that no mandate existed for Bishop Tutu to make his call on foreign countries not to import South African coal.

The Methodist Church is a member of the SACC.

Dr Veysie said he was nevertheless aware that individual members of the Methodist Church would sympathise with Bishop Tutu's stand.

The ahairman of the Soweto Committee of Ten, Dr Nthato Motlana, said he found Bishop Tutu's reported remarks "surprising and puzzling."

Dr Motlana said the bishop might have been misquoted and he declined to comment further before speaking to him.

The managing director of the Transvaal Coal Owners' Association, Mr R. C. E. Bird, said 40 000 black workers on 27 mines would suffer if overseas countries stopped importing coal from South Africa.

The chairman of the Christian League of Southern Africa, the Rev Fred Shaw, accused the bishop of "sentencing" blacks to starvation and unemployment.

Mr Shaw challenged Bishop Tutu to be sincere in his call by accepting a 90 per cent cut on his salary and that "the SACC reject all foreign subsidies.

The acting secretary-general of the SACC, Dr Wolfram Kistner, said he thought the bishop's remarks probably had the backing of many politically aware blacks.

The Minister of Justice and the Interior, Mr A. L. Schlebusch, expressed disgust at the bishop's demand.

The chairman of the Soweto Council, Mr David Thebehali, challenged the mandate of Bishop Tutu to speak for the black workers on South Africa's coal mines.

"We are tired of these South African 'Jesse Jacksons' who use our blacks as a political football. The vast majority of us, whatever our political leanings, have no comfortable overseas benefactors to support us when the chips are down." — SAPA.

SPRING GREEN SALAD

1 medium size lettuce
2 onions
parsley

Wash and shred the lettuce, keep a few pieces for garnish. Wash scallions, and cut tops green left on. Toss the let scallions together, salt and dressing and serve in a gla

STUFFED CABBAGE SALAD

May Bennett, Ridgeworth

1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thi ~y slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad into the cabbage "bowl". Garnish with radish roses and a small bowl of mayonnaise for those who like it. To make the radish roses, cut across the tops in a double cross, then put them in iced water until the radishes open up.

---oOo---

GERMAN POTATO SALAD

Ethne Beard, Port Elizabeth

boiled potatoes
cooked bacon
mayonnaise
chopped onion
salt and pepper

Cube the potatoes while still hot. Chop up the bacon, mix with the potatoes, onion and mayonnaise. Season with a little salt and pepper. Use hot or cold.

---oOo---

EGG SALAD

May Bennett, Ridgeworth

hard boiled eggs
salanaise
salt and pepper
paprika and parsley

Cut eggs in half and lay on a flat salad platter; cut side down. Pour over salanaise.

---oOo---

CHICKEN AND CUCUMBER SALAD

S. Drury, East London

1 cup cooked chicken, diced
4 T finely chopped walnuts
French dressing/mayonnaise
lettuce
1 cup cucumber, peeled and diced
1 cup cooked green peas

Marinade chicken, cucumber, nuts and peas with French dressing. Serve on lettuce with mayonnaise. Cover with greaseproof paper and refridgerate until ready for use.

French dressing:
Blend together 6 T salad oil and 2 T lemon juice.

---oOo---

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Mary Snelling, Ridgeworth

HOT BUTTERSCOTCH SAUCE

1 T syrup
2 T brown sugar
squeeze lemon juice
1/2 oz butter/margarine
1/2 pt warm water
1 d custard powder mixed with
1 T water

Put butter, sugar, syrup into a pan and cook to a rich brown toffee, draw aside, add water c
sauce and pour onto cus
Serve hot with ice-crea

TOMATO SAUCE

4 tomatoes
4 sliced onions
4 t sugar
8 level t maizena

1. Wash and cut tomatoe
2. Put tomatoes, onions seasoning; boil unti
3. Sieve, add maizena,

BARBECUE SAUCE

2 onions, chopped fine
2 T vinegar
2 T Worcester sauce
1 T salt

Mix all ingredients tog

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K.W.V. Paarl

BRANDY SAUCE
(For Steamed Puddings)

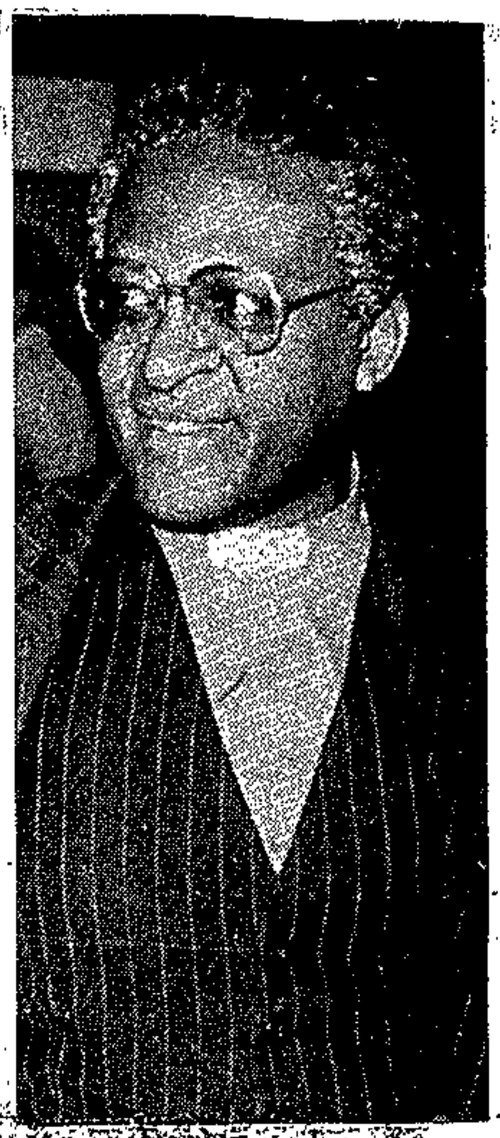
Make a white sauce with 1/2 oz butter, 1 oz flour, 1/2 pt milk, add 1/2 oz sugar and 2 t brandy.

---oOo---

Melt butter in saucepan. Add flour; cook till brown. Beat in cream and wine. Whip very well. Boil for 5 minutes. Add salt and pepper to taste and chopped parsley.

---oOo---

BOYCOTT AND THE BISHOP: *THAT* INTERVIEW



● Bishop Tutu

~~280~~ 6304
Post
9/9/79

IF BLACK people suffered as a result of other countries boycotting South African coal "it would be suffering with a purpose," Bishop Desmond Tutu told the interviewer in this week's controversial Danish television broadcast.

The acting general-secretary of the South African Council of Churches, Dr W Kistner, yesterday released the text of the interview with Bishop Tutu.

The full text reads:

Interviewer: Mr Tutu, why is it that the Council of Churches is against foreign investment in South Africa?

Bishop Tutu: The council is critical of the role of foreign investment because it believes it is supportive of an oppressive system, and would like to have this system changed reasonably peacefully.

Interviewer: But a lot of business abroad argue that when they invest and when they set up companies, they in fact help improve the lot of blacks by giving employment.

Bishop Tutu: Well, it has been proved now that economical prosperity does not necessarily lead to political change, and we do not in fact look for an improvement in the South African situation. We want fundamental change. Mrs Motlana put it very graphically. She said "we do not want our chains made comfortable, we want them removed".

Interviewer: So you think, for instance, that the various codes of conduct are only making the chains more comfortable?

Bishop Tutu: Yes, I think they are ameliorative, they make improvements. They shift the furniture around in the room, instead of changing the furniture.

Interviewer: So would you advise Denmark, for instance, to stop buying coal in South Africa?

Bishop Tutu: Well I find it rather disgraceful that Denmark is buying South African coal and increasing a dependence on South Africa, whereas one would hope that we could get South Africa having a weaker position in bargaining, so that we would get this change as quickly as possible.

Interviewer: But if we do not buy coal, for instance, a lot of blacks are going to be unemployed.

Bishop Tutu: They would be unemployed and suffer temporarily. It would be a suffering with a purpose. We would not be doing what is happening now, where blacks are suffering, and it seems to be a suffering that is going to go on and on and on.

Interviewer: Thank you.

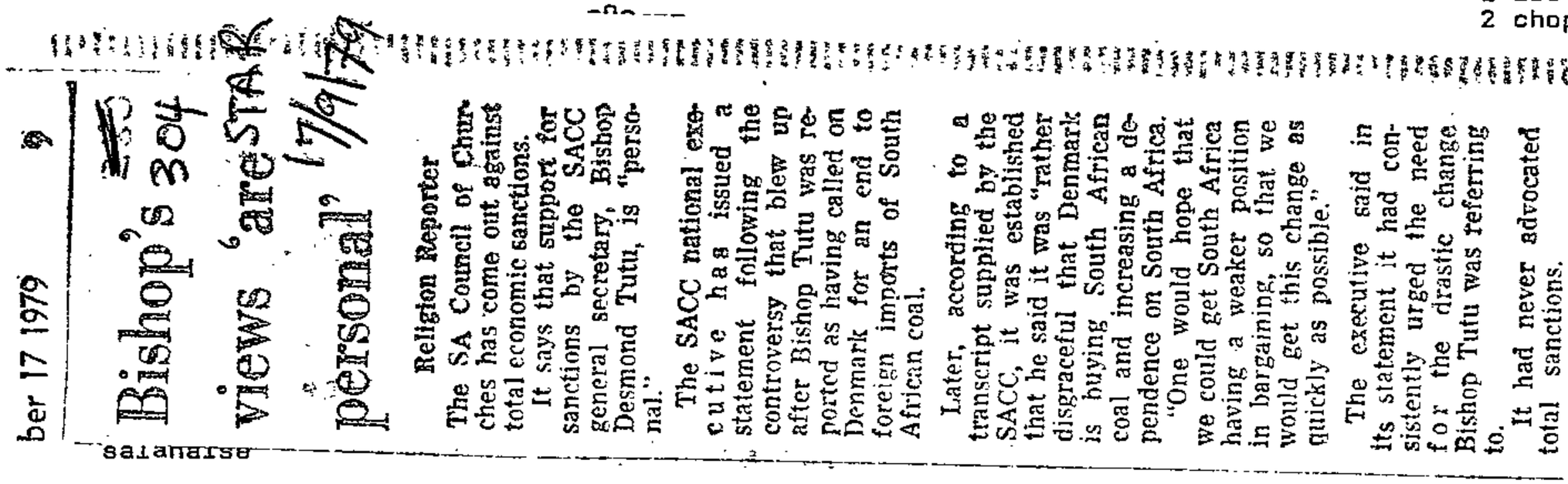
— Sapa.

STUFFED CABBAGE SALAD — May Bennett, Ridgeworth

1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad into the cabbage "bowl". Garnish with radish roses and a small bowl of mayonnaise for those who like it. To make the radish roses, cut across the tops in a double cross, then put them in iced water until the radishes open up.

---oOo---



ber 17 1979 9

Bishop's 304 views 'are STAR personal' 17/9/79

Religion Reporter

The SA Council of Churches has come out against total economic sanctions.

It says that support for sanctions by the SACC general secretary, Bishop Desmond Tutu, is "personal."

The SACC national executive has issued a statement following the controversy that blew up after Bishop Tutu was reported as having called on Denmark for an end to foreign imports of South African coal.

Later, according to a transcript supplied by the SACC, it was established that he said it was "rather disgraceful that Denmark is buying South African coal and increasing a dependence on South Africa.

"One would hope that we could get South Africa having a weaker position in bargaining, so that we would get this change as quickly as possible."

The executive said in its statement it had consistently urged the need for the drastic change Bishop Tutu was referring to.

It had never advocated total sanctions.

salanaise

Cut eggs in half and lay on a flat salad platter; cut side down. Pour over salanaise.

---oOo---

CHICKEN AND CUCUMBER SALAD — S. Drury, East London

1 cup cooked chicken, diced
4 T finely chopped walnuts
French dressing/mayonnaise
lettuce
1 cup cucumber, peeled and diced
1 cup cooked green peas

Marinade chicken, cucumber, nuts and peas with French dressing. Serve on lettuce with mayonnaise. Cover with greaseproof paper and refridgerate until ready for use.

French dressing:
Blend together 6 T salad oil and 2 T lemon juice.

---oOo---

SPRING GREEN SALAD — May Bennett, Ridgeworth

1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

---oOo---

CURRIED GREEN BEAN SALAD — Mrs Futter, East London

2 lbs sliced green beans
2 chopped onions
1 d salt, level
2 cups water

he beans (sliced) with salt and onions till cooked, then ff the water.

cups sugar
rry powder
1 heaped T flour
1/2 bottle vinegar

e curry powder, flour with a little water. Mix well, t no lumps form, and then add the sugar and vinegar, and stir all the time, then add the cooked beans ions, bring to boil again. Bottle.

---oOo---

UNA TOSS SALAD

m head lettuce, torn in bite-size pieces (4 cups)
2 cups diced apple
1 11 oz can (1 1/3 cups) mandarin orange sections, drained
1 6 1/2 or 7 oz can tuna, drained and broken in large chunks
1/3 cup coarsely chopped walnuts
1/2 cup mayonnaise or salad dressing
2 t soya sauce
1 t lemon juice

In a large salad bowl, combine lettuce, apple, orange sections, tuna and nuts; toss together. Combine mayonnaise, soya sauce and lemon juice; mix well. To serve, add dressing to salad; toss gently. Makes 4 - 6 servings.

---oOo---

I seek change — Tutu

21/9/79 POST 304

BISHOP Desmond Tutu, general secretary of the South African Council of Churches (SACC) said in an interview with POST this week that he was committed to fundamental and peaceful change in South Africa.

Bishop Tutu said he was only interested in fair sharing of South Africa's resources, a non-racial South Africa, and to see everybody participating in the decision making of our country.

Bishop Tutu said foreign investors should revise radically their investment policies. He said political and economic pressure should be exacted for a speedy change in South Africa.

"I am opposed to a policy of injustice and exploitation of our people. I am not the Church but I am only part of the Church. I feel supported by the world-wide Church and I am willing to co-operate with anybody," Bishop Tutu said.

Bishop Tutu said he was pro-South Africa and that he would be the happiest man on earth if Parliament could abolish apartheid.

SA at World War 3, Bishop Tutu warns

304 POST 23/9/79

SUNDAY POST Correspondent

UNLESS things changed for the better in South Africa "we could easily face a Third World War", the secretary general of the South Africa Council of Churches said in Soweto yesterday.

Bishop Desmond Tutu was opening a symposium, "Soweto Introspection" organised by the Committee of Ten.

He said: "We are involved in a moral struggle and I know God is on our side. The future of South Africa and the world may depend on the things you decide here this weekend.

"We have all read the wonderful obituaries for apartheid but we should be invited to the funeral as we have not yet seen the corpse," he said.

Bishop Tutu said even the Press was saying that things may be changing but they were not.

Bishop Tutu

"We are talking about participation in political decision-making in an undivided South Africa. The Government must not delude itself that it can change by only making our social conditions better.

"We must make it clear that we want to take part in political decision-making," Bishop Tutu said.

SUNDAY POST, September 30, 1979 (304)

Tutu speaks his mind

'THE CHURCH CANNOT DIVORCE POLITICS AND RELIGION'

By SAM MABE

IT WAS impracticable for the Church to divorce religion from politics unless it misinterpreted religion, Bishop Desmond Tutu, general secretary of the South African Council of Churches, told SUNDAY POST in an interview.

The Church cannot be true to itself if it does not take care of the needs of the poor and the oppressed because the Christian faith cares for both the spiritual and the material needs of the people, he said.

"This country is governed by our fellow Christians and we will not be discharging our duties correctly if we stood back and watched them apply un-Christian principles in their running of the Government," the bishop said.

He criticised the Church for not getting down to the root causes of the unhappiness and dissatisfaction among blacks.

"Our preaching is moralistic and we tend to spend a lot of time condemning drunkenness, sexual morality and many other un-Christian things that people do. That is good. Bad things have to be condemned, but we often attack the symptom rather than the disease.

"The Church should concern itself with the quality of life of its people; it should help them recover their self-respect and uplift their dignity.

"Our faith, the Christian faith, is a faith that cares about both the spiritual and material needs of the people. A God who does not care about my rent, my children's education or my daily meal is not the kind of God I care for.

"But we are lucky to have a God who feeds the hungry, who heals the sick and who forgives the sinners. Our God has made everything available to everybody but our fellow Christians are not fair in dividing among us what is God-given," the bishop said.

The bishop said there were mixed feelings on the part of the youth in South Africa on whether to accept the Church as being part and parcel of the struggle against oppression.

"You still find that love-hate relationship and many people have left the Church because they do not get the type of sermons that strike a chord in them.

"Our services are dull because they do not give people what they want in worshipping. Our problem is that we want to be carbon copies of whites in our communication with God.

"Church music ought to be our kind of music. Let it be soul music and if we feel like dancing, let us do so and let the spirit move something inside us," the bishop said.

He said people turned against the Church because they mistook the Church's language of poetry for the language of science.

Father Simeon Nkoane, Dean of St Mary's Cathedral in Johannesburg, said worshipping must be related to some of the meaningful cultural roots of the community.

He criticised the Church for failing to give the desired leadership because it succumbed to the fears and prejudices of society. He said it was wrong for the Church to act as a carbon copy of the society in which people lived.

BISHOP DESMOND TUTU

(304) FM 5/10/79

'Everyone must have a share'

The general-secretary of the SA Council of Churches recently told Danish television that if SA coal were boycotted it would be "suffering with a purpose" as far as blacks are concerned. Here he speaks to the *FM* on the prospects for peaceful change in SA, and the role of business.

FM: You have said that a third world war might be sparked off by the political situation in this country. You are also on record advocating international action through economic means against South Africa. What makes you come to such grave conclusions?

Tutu: First of all I should say that I am not the only person who has thought that the South African situation is a grave threat to world peace. The UN have said so, and many other very responsible people have indicated that as well.

There is so much world interest in SA; the world powers are involved in one way or another, and SA is a bone of contention. We saw what happened in Angola . . . the US and Russia virtually had an eyeball-to-eyeball confrontation. SA is a far more precious and coveted prize. Any upheaval that would happen here will be almost certainly sparked off by racial unhappiness.

As regards international action, my own position is that I am deeply committed to peaceful change. I am committed too to ensuring that we have a new kind of SA and it seems that if we are to bring about fundamental change, which means power sharing, then we can only do this through the assistance of the international community in bringing us all together, all the acknowledged leaders of the different communities.

How do you envisage power sharing?

Each adult in SA must have a share in all the decisions that affect his life. Universal adult suffrage, which has nothing to do with colour, or ethnicity, is what I am talking about.

Within a unified state?

Within an undivided SA. If, for instance, people come together — all the South Africans — and decide together that our situation is intractable and the only viable solution should be partition then I would accept it, because it is a moral decision taken by all and not a unilateral one.

What practical steps do you think could be taken to avert racial disaster?

Well, I have already said I commend the Prime Minister for his very courageous utterances and the generation, through these utterances, of a new mood in the country. But I think this

does not yet attack the heart of apartheid. To satisfy us that they mean business in dismantling apartheid, the government would have to abolish the pass laws; scrap Bantu Education; put an immediate stop to population removals and resettlement schemes; and be committed to calling a national convention. Then we will say they are beginning to talk about real change and that would be a signal to many black leaders to tell the black communilty to exercise more patience.

If the government does not make these commitments do you think there is no possibility of negotiation?

What will we be negotiating about? Although they have made very good statements about, for example, the Immorality Act and they are increasing land allocation, they are not doing anything to stop the bantustan policy. That is the heart of apartheid.

You mentioned that the church will encourage people towards civil disobedience. Is that practical and to what extent has this already been taken up?

We should not talk about civil disobedience but about obeying God. That is the important thing. We are saying that where there is a clash between what we believe to be the law of man — or the law of the State — and that of God, then for a Christian there can be no debate about which law to obey. This is not something new. People speak of civil disobedience as if it is being introduced by the SA Council of Churches. During the First World War the Dutch Reformed Church passed a resolution saying members had a right to make conscientious decisions not to participate on the British side.

You have said that the codes of conduct such as the Sullivan Principles, those of the EEC and so on, are merely ameliorative. What do you expect the business community to do?

I believe that the business community has a great deal more political clout than it has exercised up to this point. Even the Prime Minister has recognised this by his new strategy of inviting businessmen to discussions with him in November. The country is ultimately run on money, capital and the expertise of entrepreneurs and industrialists. And if these people say "we are sorry, your political policies do not make economic sense," then the politicians would sit up and take notice.

South African businessmen have tended to say that they are apolitical. I want to say that this is not true. If they are concerned about something they act. Take the speed limit case. Businessmen were concerned about the effects of the 70 kph limit on efficiency and productivity. They made representations to the government. This brought about a change. The same thing happened, I think, with job reservation. This policy was strangling business. What is seen as merely economic ends up having serious political consequences.

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9/10/79

Silence on Tutu's talk

Dr Piet Koornhof, Minister of Co-operation and Development, opens the door for Bishop Desmond Tutu after their 80-minute meeting.

BISHOP DESMOND TUTU, general secretary of the South African Council of Churches, reports to the Council's praesidium today on his meeting yesterday with two cabinet ministers, Dr Piet Koornhof and Mr Alwyn Schlebusch.

Bishop Tutu met the two ministers as a result of remarks he made on coal while overseas recently.

He had been summoned by Mr Schlebusch, Minister of Justice and of the Interior, and the meeting was held in Dr Koornhof's offices.

A short statement yesterday said the three had discussed a wide variety of subjects and had agreed not to release any statement.

Bishop Tutu also told waiting Pressmen that he would not make any statement. He would report to the praesidium of the SACC at their routine meeting today. It was not known if the praesidium will later release a statement or not.

The meeting lasted about 80 minutes.

Disgraceful

Bishop Tutu had told an interviewer in Denmark that he found it disgraceful that Denmark bought coal from South Africa thus creating a dependence on South Africa, "whereas one would hope that we could get South Africa having a weaker position in bargaining so that we could get change as quickly as possible".

This met with a mixed reception and pointed antagonism from Government leaders on Government created platforms and people in agreement with Government concessions.

It could yesterday not be established if the matters discussed included the bishop's stand on civil disobedience as stated at the SACC Hammanskraal conference.

(304)

Le Grange speaks out

SACC gets warning

Mr Louis le Grange

Bishop Tutu

THE Minister of Police and Prisons, Mr Louis le Grange, yesterday warned the South African Council of Churches and "leftist ministers and spiritual leaders" to "desist" from irresponsible actions and encouraging people to break the law.

Speaking at a Kruger Day celebration in Potchefstroom, Mr le Grange said some churches and church organisations were influencing whites to develop a feeling of guilt about the existing order.

Blacks were being conditioned to believe the existing order was un-Christian and illegal, that their human rights were being denied, that they were being suppressed and exploited and their human dignity being infringed upon.

"The following propaganda actions of some churches can be clearly identified:

- Conscientious objection to military service is being encouraged among whites;
- An anti-investment campaign is cautiously being propagated;
- Security legislation and actions to maintain security are being condemned;
- Political detainees are being cared for and political trials are being financed;
- The educational system for blacks is being rejected and an alternative system of school integration is being propagated;
- The organisation of self-help projects is being undertaken to exploit the unemployment situation;
- The organisation of campaigns against the demolition of squatters camps is being undertaken and this is then justified on Christian grounds;
- The channeling of funds from abroad is being undertaken and the funds used in a multitude of resistance movements;
- There are leftist ministers and church leaders who are playing a role to create a climate of antipathy among all races. They describe the government as suppressive and illegal.
- At the recent annual meeting of the South African Council of Churches, civil disobedience in respect of certain laws of the country was encouraged in inciting speeches.

Turn to Page 2

SPRING GREEN SALAD

1 cucumber
1 lettuce
(fresh)

44

May Bennett, Ridgeworth

APPLE TUNA TOSS SALAD

1 medium head lettuce, torn in bite-size pieces (4 cups)
2 cups diced apple
1 11 oz can (1 1/3 cups) mandarin orange sections, drained
1 6 1/2 or 7 oz can tuna, drained and broken in large chunks
1/3 cup coarsely chopped walnuts
1/2 cup mayonnaise or salad dressing
2 t soya sauce
1 t lemon juice

In a large salad bowl, combine lettuce, apple, orange sections, tuna and nuts; toss together. Combine mayonnaise, soya sauce and lemon juice; mix well. To serve, add dressing to salad; toss gently. Makes 4 - 6 servings.

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Le Grange warns SACC

From Page 1

"This type of irresponsibility and encouragement to break the law cannot be allowed. The S A C C and some of its individuals should bridle their sympathy with revolutionary actions, otherwise they will in future have to accept co-responsibility for law-breakers who are encouraged by them to do so," Mr Le Grange said.

Referring to subversion activities, he said the S A Communist Party remained the country's biggest enemy. It manipulated various subversive organisations in the Republic to bring about an economic crisis and incited the class struggle to become a confrontation.

Mr Le Grange said the S A Communist Party and the Anti-Apartheid Movement abroad regularly co-operated to encourage sanctions against South Africa and to isolate the country from the outside world.

The S A Communist Party used the African National Council to fight towards a social and cultural revolution.

"Large quantities of Russian and Czechoslovakian arms, ammunition and explosive devices (booby traps and timing mechanisms) that were brought into the country have already been confiscated by the police

"During the past two years the following armaments and explosives were confiscated: 1 076 detonators, 68 explosive switches, 175 firearms, 34 000 cartridges, 376 handgrenades and 71 electric kindlers."

TIES STRENGTHENED

"While the ANC is planning a full-scale violent revolutionary war against the Republic of South Africa, it is disappointing to have read recently in the Press about a speech made by the Chief Minister of KwaZulu, Chief Gatsha Buthelezi, at Langa in Cape Town, in which he openly declared that the ties between the ANC and his Inkatha Movement have been strengthened.

"He must realise that you need a long spoon when you sup with the devil. He does not convince by trying to sit on two chairs. He may some day find himself flat on the ground between the two chairs.

"I am not in the least impressed by his friendship with the ANC," Mr Le Grange said.

Referring to the activities of the South African ANC, Mr Le Grange said the organisation was now very closely linked with Cuba and already had a full-time office in East Germany.

"They have also permanent offices in New York and they have in addition recently opened an office in Hyatsville, Maryland, in the United States.

"The SAANC's operational headquarters is in Lusaka and in all it has 28 offices abroad, established as follows: 10 in African states, 13 in the United States, Western Europe, Australia, India, Canada and the Scandinavian countries, and five in communist eastern Europe and Cuba."

Mr Le Grange said South Africa had for many decades been far away from the battlefields of Europe. But the situation had drastically changed and today South Africa, together with South-East Asia and the Middle East, was one of the great conflict areas of the world. — Sapa.

Chief Gatsha Buthelezi . . . also warned.

Churchmen to meet

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THE executive of the South African Council of Churches (SACC) and leaders of the churches in the council meet tomorrow or Monday to discuss Bishop Desmond Tutu's meeting with two Cabinet Ministers.

This will be the climax of a week in which Government attention turned on the SACC. Bishop Tutu is general secretary of the council.

Bishop Tutu met the Minister of Justice and of Interior, Mr Alwyn Schlebusch, and the Minister of Co-operation and Development in Pretoria on Monday afternoon.

He was summoned to Pretoria by the Minister of Justice following his recent remarks in Denmark.

At the end of the 80-minute-long meeting, the three would not say what was discussed.

On Tuesday Bishop Tutu reported to the praesidium of the SACC. This comprises the president, Rev Sam Buti, the first vice-president, Rev Peter Storey, vice-president, Mrs Sally Motlana, and Bishop Tutu. Rev Buti is on an overseas trip and could not attend.

After an hour-long session, the praesidium decided to call a special meeting of the executive and leaders of the churches in the SACC as soon as possible — tomorrow or Monday.

A statement that was expected at the end of the meeting on Tuesday was not given.

The executive of the SACC has 30 members while 30 other people are expected from the leadership of the churches. These would include people like the Archbishop of Cape Town, the president of the South African Catholic Bishop's Conference, the chairman of the Congregational Churches, the president of the Methodist Church, etc.

"We are not expecting to get all the church leaders because this meeting is being called at such short notice, but we hope that most of them will be able to attend or send representatives," Bishop Tutu told **POST** yesterday.

Normally, the executive runs the affairs of the SACC between conferences. The calling of this special meeting indicates the serious implications of the meeting between

Turn to Page 2

Churchmen to meet

From Page 1

Bishop Tutu and the Cabinet Ministers.

POST: Would you say that there is a crisis in the SACC?

Bishop Tutu: I would not call it a crisis. There may be differences of opinion but not a crisis. We have a common commitment and the same goals, but there might be differences in accent.

Reacting to the speech by the Minister of Police, he said he would not be scared into conforming with something he believes is wrong.

"We claim to be obedient to the Gospel as we understand it. Even the Dutch Reformed Church in 1914 agreed that it was a Christian right to make conscientious decisions against participating in the first World War.

"We will be law-abiding until we think man's law is contrary to the law of God."

He said Cabinet Ministers should be more responsible and stop using emotive labels.

We stand by our actions, says SACC's Bishop Tutu

RDM 12/10/79 304

The General Secretary of the South African Council of Churches, **BISHOP DESMOND TUTU**, gives his reply to recent allegations made against the SACC

THE Minister of Police and Prisons, Mr Louis le Grange, is quoted in newspaper reports as having made serious allegations against the SACC. My response is based on these reports which we hope reflect accurately what the Minister said.

If that is the case, then I can only say I am now deeply shocked. I am shocked that someone holding such a responsible position could speak so irresponsibly and so tendentiously. It is distressing to find that Mr le Grange is picking up where his predecessor left off by making statements which seemingly link up the SACC and the churches with, for instance, the Communist Party, so that there will be guilt by association and innuendo.

I want to declare categorically that I believe apartheid to be evil and immoral and, therefore, unchristian. No theologian I know of would be prepared to say the apartheid system is consistent with the Gospel of Jesus Christ. If Mr le Grange thinks that blacks do not have their human rights denied and that they are suppressed and exploited and have their human dignity infringed, then I invite him to be black for just a day. He would know that Mr Arrie Paulus has said he is like a baboon and a high ranking police officer has said he is violent by nature.

What price black dignity then?

In the land of their birth, blacks who form 80% of the population, have 13% of the land, when the white minority of about 20% has 87% of the land; a white child of 18 years living in this country and a black person, be he a university profesor or a bishop or whatever has no franchise; a black doctor with the same qualifications as his white counterpart is paid less for the same job.

One could go on with this sorry catalogue — do whites have to be subject to the humiliations of pass raids; have any whites had their homes demolished and then been asked to remove themselves to an inhospitable area where they must live in tents until they have built new houses as happened last week with the Batlokwa people?

Why have the Government suddenly decided to remove discriminatory signs if these were not unjust and oppressive?

Why have they only now decided to extend trade union rights to black workers if it is not that they recognise they have been denying them basic human rights?

Can the Minister still stand up and say that this is not an unchristian and unjust system, where human rights are denied etc?

I am sorry that he speaks of propaganda actions on the part of the Churches. Fortunately, the churches have not been guilty of using R64-million to sell an unsellable commodity and they have not engaged in any nefarious activity.

The right to conscientious objection is one recognised in most non-totalitarian countries. There are persons who in conscience cannot participate in war and the preparation for war.

The Dutch Reformed Church acknowledged this right because during the Afrikaner rebellion in 1914 it declared "no one may revolt against lawful authority other than for carefully considered and well grounded reasons based on the word of God and a conscience enlihtened by the Word of God." (Resolution of Afrikaans Council of Reformed Churches.)

The resolution on obeying God rather man was taken by a responsible conference made up not of fire-eating so-called Leftists, but of responsible church leaders and duly elected representatives from the member churches and organisations of the SACC.

The SACC and the churches reserve the right to condemn if need be, any legislation which is abhorrent to the Christian conscience and which represents an abrogation of the rule of law. Certainly, detention without trial and the arbitrary banning of people are in this category and we do not apologise for being ever vigilant in this regard.

The SACC has been critical of the role of the foreign investment but has nowhere yet advocated, cautiously or otherwise, an anti-investment policy.

Is the Minister aware of what he is saying when he accuses the SACC and the churches of the crime of providing relief for political detainees and for providing legal defence for those involved in political trials?

If these are crimes, then we openly and proudly plead guilty. We declare that everybody is entitled to the best defence possible. We should be praised rather than vilifed for our part in ensuring that there is an equitable administration of justice.

It seems it is reprehensible to condemn an educational system that has been acknowledged to be inferior and advocate a more equitable distribution of resources for the greater good of an undivided South Africa. We plead guilty to the crime of condemning an unjust educational system and for proposing a better system.

We are accused of doing something quite evil in trying to alleviate the distress of unemployed people by helping them to produce income through selfhelp projects. The Minister says we are exploiting the unemployment situation. Instead of thanking us for helping defuse a highly explosive situation, he condemns us for acting so responsibly and patriotically. We want to say as respectfully as possible, that the Minister is talking arrant nonsense and we would hope he would apologise for all these groundless attacks especially this one.

If the demolition of squatter camps was not such a horrendous thing, then why did Dr Koornhof halt the demolition at Crossroads? Does Mr le Grange wish to say that these demolitions are in fact Christian acts? The opposition to these demolitions can certainly be justified on Christian grounds.

The Minister is wrong when he says we have channelled funds to resistance movements. Why does he not use the vast powers he has to prosecute us if we have done what is obviously so illegal in South Africa.

We know the tactics of the Government. They plan to take action against the SACC and they wish to prepare the public for that action. We want to remind them of a few things.

First of all, they must stop playing at being God. They are human beings who happen to be carrying out an unjust and oppressive policy with a wide range of draconian laws. But they are still only mere mortals. And we are tired of idle threats levelled at us. When don't they carry them out?

Secondly, we want to warn Mr le Grange and others who may be tempted to emulate him. The SACC is a council of churches, not a private organisation. The church has been in existence for nearly 2 000 years.

Tyrants and others have plotted against Christians down those years. They have arrested them, they have killed them, they have proscribed the church. Those tyrants belong now to the flotsam and jetsam of forgotten history — and the Church of God remains, an agent of justice, of peace, of love and reconciliation.

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'Listen to God...'

Black leaders support SACC

Mr Leonard Mosala

Mr Fanyana Mazibuko

Mr Isaac Buthelezi

BLACKS yesterday came out in support of Bishop Tutu and the South African Council of Churches in the confrontation with the Minister of Police, Mr Louis le Grange.

By POST Reporters

The newly-formed black consciousness organisation, Azapo, pledged its support for the SACC.

In a statement yesterday, Azapo likened Mr Le Grange's speech to "the tirades of Mr Jimmy Kruger against black consciousness.

"Both are characterised by the fact that instead of looking into the roots of the problem and trying to solve it, they hunt for a scapegoat and then try to eliminate that goat from existence."

The sttement continues: "In one of the resolutions at its inaugural congress, Azapo stated that religion must be relevant to the black man's struggle instead of being an abstract concept and a beautiful promise of a life hereafter.

"It is the duty of the church to protest against evictions, demolition of squatter camps, forced removals to resettlement areas, migrant labour, influx control, rent increases and increases in transport costs.

"To the Church, Azapo says: Do not be intimidated. The Church must preach the Gospel of liberation without fear and listen to God rather than to Le Grange."

Mr Leonard Mosala, member of the Soweto Committee of Ten, said he supported fully the involvement of the SACC and Bishop Tutu in the fight for peaceful change.

"In fact, anything that contributes toward peaceful change has my full support," said Mr Mosala.

DISTURBANCES

Mr Mosala said Mr Le Grange's speech on Wednesday would cause disturbances similar to those in June 16, 1976.

"The Prime Minister has been saying the right things and we noticed the support he got from his followers. We are now hoping for action," he said.

The Secretary of the Teachers Action Committee (TAC), Mr Fanyana Mazibuko, said he was not surprised by what Mr Le Grange had said.

He said the removal of Mr Jimmy Kruger as Minister of Police was just a bluff. It all boils down to one thing — one Nationalist is as bad as the other.

Mr Mazibuko also said the public was aware that Mr Le Grange was preparing the public for the action he wants to take against the SACC.

"When the time comes, we will not be surprised," he added.

A Soweto Community Councillor, Mr Isaac Buthelezi, said he aligned himself with what Bishop Tutu and the SACC were striving for — peaceful change.

"There has to be change if conflict between races is to be avoided," he said.

Mr Buthelezi said blacks were not interested in rhetorical political statements by National Party MP's.

Bishop Desmond Tutu, general secretary of the South African Coun terday reacted to the warning to the SACC from the Minister of P Louis le Grange. This is the full text of Bishop Tutu's statement:

TUTU LA RIGHT B

THE Minister of Police and Prisons, the Hon Mr Louis le Grange, is quoted in newspaper reports as having made serious allegations against the SACC.

My response is based on these reports which we hope reflect accurately what the Minister said.

If that is the case then I can only say I am now deeply shocked. I am shocked that someone holding such a responsible position could speak so irresponsibly, so tendentiously and so untruthfully.

QUOTE

'I believe apartheid to be evil and immoral . . .'

It is distressing to find that Mr le Grange is picking up where his predecessor left off by making statements which cunningly link up the SACC and the churches with, for instance, the Communist Party, so that there will be guilt by association and innuendo.

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If Mr le Grange thinks that blacks do not have their human rights denied and that they are not suppressed and exploited and have their human dignity infringed, then I invite him to be black for just a day and he would know that Mr Arrie Paulus has said he is like a baboon and a high-ranking police officer has said he is violent by nature.

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Instead of thanking us for helping defuse a highly explosive situation, he condemns us for acting so responsibly and patriotically. We want to say as respectfully as possible that the Minister is talking arrant nonsense and we would hope he would apologise for all these groundless attacks, especially this one.

If the demolition of squatter camps was not such a horrendous thing, then why did Dr Koornhof halt the demolition of Crossroads? Does Mr le Grange wish to say that these demolitions are in fact Christian acts? The opposition to these demolitions can certainly be justified on Christian grounds.

The Minister is guilty of gross untruths and he knows it when he says we have channelled funds to resistance movements. Why does he not use the wide powers he has to prosecute us if we have done what is obviously so illegal in South Africa?

We know the tactics of this Government. They plan to take action against the SACC and they wish to prepare the public for that action. We want to remind them of a few things. First of all, they must stop playing at being God. They are human beings who happen to be carrying out an unjust and oppressive policy with a whole range of draconian laws. But they are still just mere mortals. And we are tired of having threats levelled at us. Why don't they carry them out?

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Those tryants belong now to the flotsam and jetsam of forgotten history — and the Church of God remains, an agent of justice, of peace, of love and reconciliation. If they take the SACC and the churches on, let them just know they are taking on the Church of Jesus Christ.

Bishop Desmond Tutu

QUOTE

'The resolution of obeying God rather than man was taken by a responsible conference.'

QUOTE

'We declare that everybody is entitled to the best defence possible. We should be praised rather than vilified.'

Government plans action, says Tutu

C.T. 12/10/79 (304)

Staff Reporter

BISHOP DESMOND TUTU, the secretary of the South African Council of Churches, predicted yesterday that the government was planning action against the SACC and wanted to prepare the public for such action.

Mr Tutu was reacting to a Kruger Day speech at Potchefstroom by the Minister of Police and Prisons, Mr Louis le Grange, in which he warned certain churches and spiritual leaders, and the SACC, to desist from encouraging people to break the law.

The bishop challenged Mr Le Grange to prosecute the SACC if it had done anything illegal. He expressed shock that someone in the minister's position could speak so "irresponsibly and tendentiously". He denied that the SACC was channeling funds from overseas organizations to resistance movements.

Meanwhile Mr John W de Gruchy, a former administrator of the SACC, presently a senior lecturer in religious studies at the University of Cape Town and author of the book, "The Church Struggle in South Africa", yesterday described as "incredible" Mr Le Grange's accusation that the churches were "exacerbating the situation through, for instance self-help projects.

"The minister is telling churches not to do what they have done traditionally through the ages. If they stopped, they might as well pack up and stop being churches," Mr De Gruchy said.

Dr Alex Boraine, MP for Pinelands and a former president of the Methodist Conference of South Africa, said Mr Le Grange had aimed a "broadside" at the churches and in so doing had joined his predecessor, Mr J T Kruger.

Dr Boraine said: "It is very unfortunate that he chooses to communicate with the churches from a public platform. I am staggered that the minister describes as 'propaganda actions' important subjects such as conscientious objection; care for political detainees; the call for one educational system for South Africa, and the organization of self-help projects.

"All these areas are fundamental to a caring and concerned community and I would have thought that the churches would be derelict in their duty if they did not give attention to such important matters.

"I hope the minister will not make these shot-gun attacks on the churches but will rather meet them in dialogue with their leaders," Dr Boraine said.

● In a statement released to Sapa in Johannesburg, the secretary of the Azanian People's Organization, Mr George Wauchope, said South African churches should not be intimidated but should preach the gospel of liberation without fear.

Mr Wauchope said religion should be relevant to the black man's struggle instead of being an abstruct concept with "beautiful promises about life hereafter".

He said: "It is thus the duty of the church to protest against evictions; demolitions of squatter camps; forced removals; rent increases; influx control; migratory labour, and the increase in transport costs.

"Azapo says do not be intimidated. Preach the gospel of liberation without fears. Rather listen to God than to Le Grange. Security legislation in this country is reminiscent to Hitler's days.

"In a country that purports to abide by the rule of the law there is no reason why it should take offence when detainees and trialists are given humanitarian help.

"After all, they are innocent until proved guilty, and besides, they fell foul of legislation they are not party to.

STUFFED CABBAGE SALAD

May Bennett, Ridgeworth

1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad

SPRING GREEN SALAD

1 medium size lettuce
2 onions
parsley

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

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ED GREEN BEAN SALAD

May Bennett, Ridgeworth

1 cucumber
mint (fresh)
scallions

sliced green beans
pped onions

the beans (sliced) with salt and onions till cooked, then off the water.

:
cups sugar
urry powder

he curry powder, flour with a little water. Mix well, at no lumps form, and then add the sugar and vinegar, up and stir all the time, then add the cooked beans nions, bring to boil again. Bottle.

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E TUNA TOSS SALAD

Mrs Futter, East London

1 d salt, level
2 cups water

dium head lettuce, torn in
te-size pieces (4 cups)
ps diced apple
oz can (1 1/3 cups) mandarin
ange sections, drained
1/2 or 7 oz can tuna, drained
l broken in large chunks

1/3 cup coarsely chopped walnuts
1/2 cup mayonnaise or salad dressing
2 t soya sauce
1 t lemon juice

1 heaped T flour
1/2 bottle vinegar

large salad bowl, combine lettuce, apple, orange sections, and nuts; toss together. Combine mayonnaise, soya sauce lemon juice; mix well. To serve, add dressing to salad; gently. Makes 4 - 6 servings.

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Angry Tutu lashes out

By Joe Thloloe

THE South African Council of Churches (SACC) yesterday reacted with anger at the speech by the Minister of Police on Wednesday and challenged him to stop threatening and charge the SACC if it had done anything illegal.

Speaking at a Kruger Day rally in Potchefstroom, the Minister of Police and Prisons, Mr Louis le Grange, warned the SACC and "leftist ministers and spiritual leaders" to "desist" from irresponsible actions and encouraging people to break the law.

The secretary-general of the SACC, Bishop Desmond Tutu, yesterday told a Press conference: "They wish to take action against the SACC and they wish to prepare the public for that action."

Sitting with the first vice-president of the council, Rev Peter Storey. Bishop Tutu said: "We want to remind them of a few things. First of all, they must stop playing at being God. They are human beings who happen to be carrying out an unjust and oppressive policy with a whole range of draconian laws.

"But they are still mere mortals. And we are tired of having threats levelled at us. Why don't they carry them out?

"Secondly, we want to warn Mr le Grange and others who may be tempted to emulate him. The SACC is a council of churches, not a private organisation. The church has been in existence for nearly 2 000 years. Tyrants and others have acted against Christians during those years. They have arrested them, they have killed them, they have proscribed the faith.

"Those tyrants belong now to the flotsam and jetsam of forgotten history — and the Church of God remains an agent of justice, of peace, of love and reconciliation.

"If they take the SACC and the churches on, let them just know they are taking on the church of Jesus Christ."

The SACC's statement comes at the end of a week when Government attention was focussed on the council.

Bishop Tutu at yesterday's Press conference.

Summoned

On Monday, Bishop Tutu was summoned to meet the Minister of Justice and of Interior, Mr Alwyn Schlebusch, and Development, Dr Piet Koornhof, in Pretoria.

The summons followed Bishop Tutu's recent remarks in Denmark. The two cabinet ministers and Bishop Tutu are not talking about what was discussed at the meeting.

Bishop Tutu has reported to the praesidium of the SACC on the talks. Now the executive of the council and leaders of all the churches in the council are to meet on Monday.

Bishop Tutu yesterday said that a statement would be issued at the end of the meeting on Monday.

Schlebusch denies threats against Bishop Tutu

Sunday Post 30/A 14/10/79

By ZWELAKHE SISULU

THE Minister of Justice and of the Interior, Mr Alwyn Schlebusch, this week denied there had been any threat intended against Bishop Desmond Tutu.

Speculation was rife this week that the Government might have been planning action against Bishop Tutu and the South African Council of Churches (SACC), following a meeting between the bishop and the Minister, and another Cabinet Minister, Dr Piet Koornhof, on Monday in Pretoria.

Rumours of impending action against Bishop Tutu and the SACC were strengthened by a speech on Kruger Day by the Minister of Police, Mr Louis le Grange, who warned the SACC and "leftist ministers" to desist from irresponsible actions aimed at breaking the law.

Bishop Tutu was summoned to Pretoria following a statement he made in Denmark about the purchase of South African coal by that country.

Mr Schlebusch would not divulge what was discussed at the meeting.

Asked by SUNDAY POST if he could confirm reports that the possibility of Bishop Tutu's prosecution, as a result of the remark, was discussed at the meeting, he said through his secretary, Mr van Staden: "It is an absolute lie that Bishop Tutu was threatened with any action. I have no further comment to make."

All attempts to get the Minister to clarify the situation were unsuccessful: "You can get the Minister at home if you have his telephone number — I cannot give it to you," Mr van Staden said.

Bishop Tutu is to report to the praesidium of the SACC about the meeting tomorrow after which he will issue a statement.

The editor of SUNDAY POST, Mr Percy Qoboza, warned that any action against the SACC could cause damage to the country.

Bishop Tutu . . . statement tomorrow.

Pic: Mac Mogorosi

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16/10/79 (22) 304 Post

Tutu backed

Attack won't curb SACC

THE South African Council of Churches (SACC) yesterday backed its general secretary, Bishop Desmond Tutu, in his confrontation with the Government.

The Rev Austin Massey, general secretary of the Witwatersrand Council of Churches, Rev Vivian Harris, representing the president of the Methodist Church Conference, Rev Peter Storey, first vice-president of the SACC, and Bishop Desmond Tutu at yesterday's meeting.

By JOE THLOLOE

At the end of a day-long meeting, the executive and leaders of member churches thanked God for Bishop Tutu's "prophetic witness".

A statement on the question of disinvestment is to be handed to the Minister of Justice and Interior, Mr Alwyn Schlebusch, and the Minister of Co-operation and Development, Dr Piet Koornhof, in Pretoria today.

In a statement yesterday, the SACC said:

"We, on behalf of the major part of the Christian Church in South Africa, have come to an unanimous decision as to our approach in the present situation, but in courtesy to the Cabinet Ministers concerned, no statement will be released to the Press until they have had an opportunity to receive our statement."

This special meeting was called to discuss Bishop Tutu's meeting with the two Ministers in Pretoria last Monday.

Bishop Tutu had been summoned following his call for a boycott of South African coal in Denmark recently.

Bishop Tutu reported on the meeting to the praesidium of the SACC. The praesidium decided to call yesterday's special meeting.

The statement further says:

"The meeting was convened to discover together the right approach for the churches, acting on an ecumenical basis, to the pressures for urgent fundamental change and especially to consider the use of economic pressures as a means to achieve the justice called for by God from all His people — for all His people.

"We have consistently rejected armed violence as a means to achieve justice.

"We are unable by law in this country to explore fully the alternatives to armed violence, but we consder it essential that we search for every alternative to a course that can only end in a bloodbath in Southern Africa.

"We do not seek confrontation with the State, but if such confrontaion is forced upon us by our obligation to witness to the Christian Gospel and to serve Our Lord, we will not seek to avoid the suffering which it may entail.

"This meeting has also considered the recent attack made on the SACC by the Minister of Police and Prisons and fully endorses the response to that attack by the General Secretary at his Press Conference.

"The Church will not permit a Minister of State to restrict the degree of its obedience to the Divine Commission."

SPRING GREEN SALAD

May Bennett, Ridgeworth

1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French e in a glass bowl. Garnish with a few sprigs
by.

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SALAD

Mrs Futter, East London

beans
1 d salt, level
2 cups water
iced) with salt and onions till cooked, then
1 heaped T flour

Jan

HONEY CAKE

1 cup flour
4 t baking powder
2 T butter
1 egg
½ cup sugar
3 T honey
1½ T butter

SACC stands by Bishop Tutu

Star 16/10/79.

304

The church would not permit a Minister of State to restrict its obedience to the divine commission, the executive committee of the South African Council of Churches said in a statement in Johannesburg yesterday.

In Pretoria today the Minister of Justice and of the Interior, Mr Schlebusch, refused to comment on what the Government might have in store for SACC general secretary Bishop Desmond Tutu and the organisation following Government criticism of their actions.

CRITICISM

After a crucial meeting yesterday, the SACC executive and representatives of the heads of SACC member churches said they supported Bishop Tutu, and strongly defended the SACC against criticism levelled against its activities last week by the Minister of Police, Mr Louis le Grange.

The meeting also reached a unanimous decision on how to respond to last week's meeting in Pretoria in which Bishop Tutu received a warning from Mr A. Schlebusch, about his recent "coal boycott" statement.

NOT CLEAR

But this response will not he made public until Mr Schlebusch and Dr Piet Koornhof, Minister of Co-operation and Development (who was also at the meeting) have been given details.

After long discussions on the heightened tensions between churches and the Government, the meeting said the representatives "thank God for the prophetic witness of our general secretary (Bishop Tutu) and for his deep commitment to the Christian gospel."

This statement amounted to general support for Bishop Tutu after his statement in Denmark implying that South African coal should be boycotted. But it did not make clear whether the churches supported the contents of the bishop's statement.

The statement said: "We do not seek confrontation with the State but if (it) is forced upon us by our obligation to witness to the Christian gospel and to serve our Lord we will not seek to avoid the suffering which it may entail."—The Star's Religion Reporter, Political Correspondent and Sapa.

Cat

if it is too thick. Chill in a large bowl. Before serving pour on sour cream and sprinkle with chopped chives.

BEAN SOUP (Serves 8)

1 pkt sugar beans
1 slice beef shin or soupmeat
1 Kassler rib or bacon bones
handful soup celery chopped
2 bay leaves
1 onion studded with 8 cloves
2 carrots, chopped
2½ litres water
salt & pepper to taste

Wash beans, cover with water, bring to boil. Boil for 2 minutes. Remove from heat and soak for 1 hour. Bring to boil again, add rest of ingredients. Simmer till beans are tender. Cool. Remove meat and 1 cup beans. Purée remaining soup in blender. Heat slowly. Put a few reserved beans in each serving bowl. Sprinkle with Worcester sauce. Cover with soup. Garnish with cream and crumbled bacon or croûtons.

PRESERVED BRINJALS

brinjals
white vinegar
olive oil
garlic
fresh marjoram

Peel brinjals and cut into Julienne strips. Put into enamelled pot and cover with white vinegar and bring to the boil. Cook for as short a time as

Sue J

STUFFED CABBAGE SALAD — May Bennett, Ridgeworth

1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad into the cabbage "bowl". Garnish with radish roses and a small bowl of mayonnaise for those who like it. To make the radish roses, cut across the tops in a double cross, then put them in iced water until the radishes open up.

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GERMAN POTATO SALAD — Ethne Beard, Port Elizabeth

boiled potatoes
cooked bacon
mayonnaise
chopped onion
salt and pepper

Cube the potatoes while still hot. Chop up the bacon, mix with the potatoes, onion and mayonnaise. Season with a little salt and pepper. Use hot or cold.

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STATEMENT ON TUTU

By JOE THLOLOE

A STAFF member of the South African Council of Churches delivered a statement by the council on Bishop Tutu's call for a coal boycott of South Africa to the offices of the Minister of Justice and of the Interior, Mr Alwyn Schlebusch, yesterday.

The statement follows a meeting between Mr Schlebusch and the Minister of Co-operation and Development, Dr Piet Koornhof, and Bishop Tutu in Pretoria last week. It will only be released to the Press this morning, when the SACC is sure the Minister has seen it.

The statement was drawn up at the end of a day-long meeting of the executive committee of the SACC and leaders of member churches in Johannesburg on Monday.

In a statement to the Press on Monday, the SACC said: "We, on behalf of the major part of the Christian Church in South Africa, have come to a unanimous decision as to our approach in the present situation, but in courtesy to the cabinet ministers concerned, no statement will be released to the Press until they had had an opportunity to receive our statement."

In that statement, the executive and the leaders of the member churches said they thanked God for Bishop Tutu's "prophetic witness."

The SACC staff member, Mr Tony MacGregor, delivered the statement to the minister's office yesterday afternoon. The minister was in a cabinet meeting. A copy has been sent to Dr Koornhof.

Bishop Tutu is in Cape Town attending the annual conference of the SACC Dependants' Conference, which supports families of detainees.

SPRING GREEN SALAD — May Bennett, Ridgeworth

1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

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CURRIED GREEN BEAN SALAD — Mrs Futter, East London

2 lbs sliced green beans
2 chopped onions
1 d salt, level
2 cups water

Boil the beans (sliced) with salt and onions till cooked, then pour off the water.

Sauce:
1 1/2 cups sugar
1 d curry powder
1 heaped T flour
1/2 bottle vinegar

Mix the curry powder, flour with a little water. Mix well, so that no lumps form, and then add the sugar and vinegar, boil up and stir all the time, then add the cooked beans and onions, bring to boil again. Bottle.

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PPLE TUNA TOSS SALAD

medium head lettuce, torn in bite-size pieces (4 cups)
cups diced apple
11 oz can (1 1/3 cups) mandarin orange sections, drained
6 1/2 or 7 oz can tuna, drained and broken in large chunks
1/3 cup coarsely chopped walnuts
1/2 cup mayonnaise or salad dressing
2 t soya sauce
1 t lemon juice

n a large salad bowl, combine lettuce, apple, orange sections, una and nuts; toss together. Combine mayonnaise, soya sauce nd lemon juice; mix well. To serve, add dressing to salad; oss gently. Makes 4 - 6 servings.

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HONEY CAKE Jan

1 cup flour
4 t baking powder
2 T butter
1 egg
½ cup sugar
¼ t salt
½ cup milk

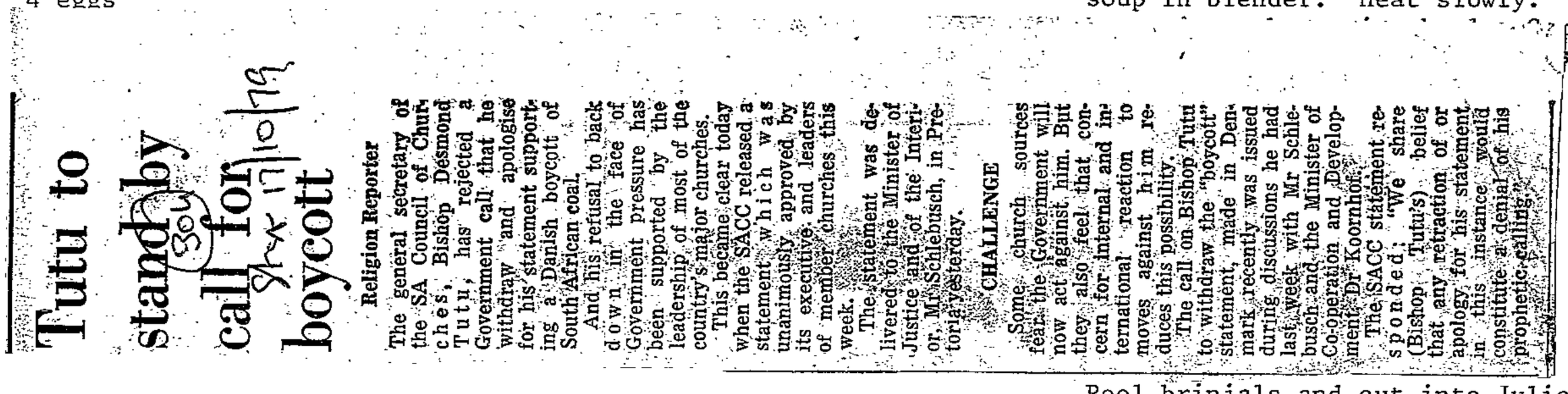
3 T honey
1½ T butter

Sift dry ingredients. Heat milk and 2 tablespoons butter until melted. Beat egg and add to milk and butter. Mix with dry ingredients and bake in buttered fairly deep pie dish approximately 20 minutes at 350°F or 180°C.

Melt honey and 1½ tablespoons butter and pour over hot cake before serving. Serve with whipped cream.

NUT CAKE Margaret

4 eggs



Tutu to stand by call for boycott

Sowetan Star 17/10/79

Religion Reporter

The general secretary of the SA Council of Churches, Bishop Desmond Tutu, has rejected a Government call that he withdraw and apologise for his statement supporting a Danish boycott of South African coal.

And his refusal to back down in the face of Government pressure has been supported by the leadership of most of the country's major churches.

This became clear today when the SACC released a statement which was unanimously approved by its executive and leaders of member churches this week.

The statement was delivered to the Minister of Justice and of the Interior, Mr Schlebusch, in Pretoria yesterday.

CHALLENGE

Some church sources fear the Government will now act against him. But they also feel that concern for internal and international reaction to moves against him reduces this possibility.

The call on Bishop Tutu to withdraw the "boycott" statement, made in Denmark recently was issued during discussions he had last week with Mr Schlebusch and the Minister of Co-operation and Development Dr Koornhof.

The SACC statement responded: "We share (Bishop Tutu's) belief that any retraction of or apology for his statement in this instance would constitute a denial of his prophetic calling."

if it is too thick. Chill in a large bowl. Before serving pour on sour cream and sprinkle with chopped chives.

BEAN SOUP (Serves 8) Cat

1 pkt sugar beans
1 slice beef shin or soupmeat
1 Kassler rib or bacon bones
handful soup celery chopped
2 bay leaves
1 onion studded with 8 cloves
2 carrots, chopped
2½ litres water
salt & pepper to taste

Wash beans, cover with water, bring to boil. Boil for 2 minutes. Remove from heat and soak for 1 hour. Bring to boil again, add rest of ingredients. Simmer till beans are tender. Cool. Remove meat and 1 cup beans. Purée remaining soup in blender. Heat slowly. Put a few reserved [illegible] rinkle with Worcester [illegible]h with cream and

Sue J

Peel brinjals and cut into Julienne strips. Put into enamelled pot and cover with white vinegar and bring to the boil. Cook for as short a time as

STUFFED CABBAGE SALAD — May Bennett, Ridgeworth

1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad into the cabbage "bowl". Garnish with radish roses and a small bowl of mayonnaise for those who like it. To make the radish roses, cut across the tops in a double cross, then put them in iced water until the radishes open up.

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GERMAN POTATO SALAD — Ethne Beard, Port Elizabeth

boiled potatoes
cooked bacon
mayonnaise
chopped onion
salt and pepper

Cube the potatoes while still hot. Chop up the bacon, mix with the potatoes, onion and mayonnaise. Season with a little salt and pepper. Use hot or cold.

Fraud: SACC man acquitted

C.T. 18/10/79 (304)

Own Correspondent

JOHANNESBURG. — A former executive member of the South African Council of Churches was found not guilty and discharged on eight counts of fraud this week when the court found that control of SACC finances were so bad that anybody could have committed the alleged crime.

Bishop Isaac Mokoena, former director of New Church Development and board chairman of the South African Theological College for Independent Churches (Satic) faced eight charges of fraud in the Roodepoort Magistrate's Court.

The State alleged Bishop Mokoena had offered eight cheques totalling R1 709,89 to Barclays Bank at Roodepoort, while being aware that the other signatures on the cheques were faked.

The main witness for the State, the Rev Emmanuel Ngcobo, principal of Satic, admitted during cross-examination that control over SACC finances were in such a bad state, anybody could have committed the alleged offences.

The SACC ombudsman, Mr Eugene Roelofse, said he told Bishop Desmond Tutu he was conducting an investigation into irregularities allegedly committed by the bishop.

Bishop Tutu asked him to discontinue his investigations when he was told of his findings in February. Mr Roelofse then informed the police, who arrested Bishop Mokoena.

The defence did not lead any evidence and said the State had failed to prove a *prima facie* case against the bishop and asked for his discharge.

The magistrate, Mr J Toau, granted the application and referred to the bad control of finances at the SACC before discharging the bishop.

SPRING GREEN SALAD — May Bennett, Ridgeworth

1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

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CURRIED GREEN BEAN SALAD — Mrs Futter, East London

2 lbs sliced green beans
2 chopped onions
1 d salt, level
2 cups water

Boil the beans (sliced) with salt and onions till cooked, then pour off the water.

Sauce:
1 1/2 cups sugar
1 d curry powder
1 heaped T flour
1/2 bottle vinegar

Mix the curry powder, flour with a little water. Mix well, so that no lumps form, and then add the sugar and vinegar, boil up and stir all the time, then add the cooked beans and onions, bring to boil again. Bottle.

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APPLE TUNA TOSS SALAD

1 medium head lettuce, torn in bite-size pieces (4 cups)
2 cups diced apple
1 11 oz can (1 1/3 cups) mandarin orange sections, drained
1 6 1/2 or 7 oz can tuna, drained and broken in large chunks
1/3 cup coarsely chopped walnuts
1/2 cup mayonnaise or salad dressing
2 t soya sauce
1 t lemon juice

In a large salad bowl, combine lettuce, apple, orange sections, tuna and nuts; toss together. Combine mayonnaise, soya sauce and lemon juice; mix well. To serve, add dressing to salad; toss gently. Makes 4 - 6 servings.

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No confrontation sought — SACC

CT. 18/10/79 (304)

JOHANNESBURG. — The South African Council of Churches would not seek confrontation with the State but would not shirk its duty to give its "Christian witness", the SACC said in a statement here yesterday.

The statement, issued after a joint meeting of the SACC executive committee and leaders of member churches on Tuesday, has been handed to the Minister of Co-operation and Development, Dr Piet Koornhof, and the Minister of Justice and the Interior, Mr Alwyn Schlebusch.

The full statement read:

Christians in South Africa are aware that much in the country needs to be changed and the human suffering and deprivation is creating an increasingly unjust and dangerous situation. We share Bishop Tutu's urgent anxiety about this and his whole-hearted commitment to work for change without using arms, before it is too late.

The Church of Christ is one, and all Christians belong to an international family, responsible for each other. It is, therefore, irresponsible if Christians in positions of political or economic power do not consider seriously the effect of their actions on other people, who are being denied family life, employment and citizenship in the land of their birth.

They must also consider their effect on those Christians who are not aware of the suffering of others in the same country.

We endorse the necessity to work with the international community in a responsible manner to avoid further recourse to arms in Southern Africa, recognizing that if fundamental change is not achieved by consultation and negotiation, the alternative methods can cause a blood-bath in Southern Africa.

Bishop Tutu

We also recognize that full and responsible discussion of alternatives to armed violence is impossible in South Africa because of the law.

We do not seek confrontation with the State but we will not shirk our duty to give our Christian witness.

Having considered the report of the general secretary of the SACC, Bishop Desmond Tutu, on the contents of his meeting with the honourable Ministers A Schlebusch and P Koornhof relating to the bishop's statement on Danish television recently, a joint meeting of the SACC executive and leaders of various churches of the SACC unanimously:

- Affirms that Bishop Tutu has been called to leadership by God through His church and is, therefore, under an obligation to express his convictions on the situation facing us in this land.
- Having heard Bishop Tutu's reasons for his statement, we share his belief that any retraction of, or apology for, his statement in this instance would constitute a denial of his prophetic calling.
- Recognizes that in the churches represented in the SACC there is a significant constituency who support the content of what he said, but who are inhibited by law from discussing it.
- Recognizes that there are others within the churches who are equally committed to fundamental change in South Africa but whose views as to the nature and extent of economic pressure for such change are different from those of Bishop Tutu.
- Affirms the indivisible nature of the Body of Christ and, therefore, shares whole-heartedly the bishop's belief that the world-wide Christian community is and should be involved in the struggle for justice in South Africa.

"If one part of the body suffers, all the other parts suffer with it . . ." (I Cor 12:26).

- Declares that the real issue which the bishop is addressing is that of the need for fundamental change in South Africa. It is out of our concern to see such change take place that we believe it right to explore every strategy which can be used to achieve this end an to avoid the escalation of violence.
- By fundamental change we refer to such moves as will involve at least the total abolition of the Pass Laws and Bantu Education, an immediate halt to all "resettlements" and the calling of a national convention to find by genuine consensus a new dispensation for South Africa based on Christian justice and peace for all.
- Believes that the onus is on the government to respond to this root issue in the life of our land.
- We will not allow any single member of the Body of Christ to be isolated for attack when we are sure that his primary commitment reflects, as does Bishop Tutu's, those values for which each of our member churches firmly stands. In this matter, therefore, the State is dealing with all the member churches of the SACC.
- We declare our willingness to participate in meaningful discussions on these issues with the government. — Sapa

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STUFFED CABBAGE SALAD

May Bennett, Ridgeworth

1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad into the cabbage "bowl". Garnish with radish roses and a small bowl of mayonnaise for those who like it. To make the radish [illegible] from [illegible] cut them in

SPRING GREEN SALAD

May Bennett, Ridgeworth

1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

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CURRIED GREEN BEAN SALAD

Mrs Futter, East London

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SACC firm behind Tutu

By JOE THLOLOE

THE South African Council of Churches (SACC) says that if Bishop Tutu retracts or apologises for his call for a boycott of South African coal, he would be denying his prophetic calling.

This is the first statement to emerge after Bishop Tutu's meeting with the Minister of Justice and of the Interior, Mr Alwyn Schlebusch, and the Minister of Co-operation and Development, Dr Piet Koornhof, in Pretoria last week.

Bishop Tutu, general secretary of the SACC, had been summoned to the meeting following his call for a boycott of South African coal.

The statement released to the Press yesterday, says the SACC will not allow Bishop Tutu to be isolated for attack when he reflects the values of each of the member churches.

A copy of the statement was delivered to the office of the Minister of Justice on Tuesday.

Bishop Tutu, Mr Schlebusch and Dr Koornhof had agreed that none of them would issue a statement about their meeting without letting the others know.

The statement from the SACC suggests that Bishop Tutu was told to retract on the remarks he made in Denmark recently.

The executive committee and the leaders say that after getting Bishop Tutu's report of his meeting with the Cabinet Ministers the joint meeting unanimously:

- Affirms that Bishop Tutu has been called to leadership by God through His Church and is, therefore, under an obligation to express his convictions on the situation facing us in this land. Having heard Bishop Tutu's reasons for his statement, we share his belief that any retraction of, or apology for his statement in this instance would constitute a denial of his prophetic calling.
- Recognises that in the Churches represented in the SACC there is a significant constituency who support the content of what he said, but who are inhibited by law from discussing it;
- Recognise that there are others within the churches who are equally committed to fundamental change in South Africa but whose views as to the nature and extent of economic pressure for such change are different from those of Bishop Tutu;
- Affirms the indivisible nature of the Body of Christ and therefore, shares wholeheartedly the Bishop's belief that the world-wide Christian community is and should be involved in the struggle for justice in South Africa;
- Declares that the real issue which the Bishop is addressing is that of the need for fundamental change in South Africa. It is out of concern to see such change take place that we believe it right to explore every strategy which can be used to achieve this end and to avoid the escalation of violence;
- We declare our willingness to participate in meaningful discussion on these issues with the Government.

The office of the Minister of Justice, Mr Alwyn Schlebusch, yesterday afternoon said that he had not yet read the statement from the SACC.

A spokesman would not say where Mr Schlebusch could be contacted, but said the Minister had no comment to make on the statement.

---oOo---

CHICKEN AND CUCUMBER SALAD — S. Drury, East London

1 cup cooked chicken, diced
4 T finely chopped walnuts
French dressing/mayonnaise
lettuce
1 cup cucumber, peeled and diced
1 cup cooked green peas

Marinade chicken, cucumber, nuts and peas with French dressing. Serve on lettuce with mayonnaise. Cover with greaseproof paper and refridgerate until ready for use.

French dressing:
Blend together 6 T salad oil and 2 T lemon juice.

---oOo---

1 11 oz can (1 1/3 cups) mandarin orange sections, drained
1 6 1/2 or 7 oz can tuna, drained and broken in large chunks
2 t soya sauce
1 t lemon juice

In a large salad bowl, combine lettuce, apple, orange sections, tuna and nuts; toss together. Combine mayonnaise, soya sauce and lemon juice; mix well. To serve, add dressing to salad; toss gently. Makes 4 - 6 servings.

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Coal bar: Tutu under fire in Sunday press

CT. 22/10/79

(304)

Staff Reporter

SOUTH AFRICA'S two largest Sunday newspapers, the Sunday Times and Rapport, yesterday rebuked Bishop Desmond Tutu, Secretary-General of the South African Council of Churches, for his decision to stand by his recent plea in Denmark for a reduction in coal imports from the Republic.

The newspapers were reacting to the decision by Bishop Tutu and the SACC's executive that it would "constitute a denial of his prophetic calling" if he were to retract his Danish statement or apologize for it.

In its main editorial the Sunday Times noted that proponents of economic boycotts "presumably" believed such bans would cause unemployment and civil disorder, which would force the government to negotiate with black leaders.

"It is hard to know whether those who propose boycotts actually hold such naive views, or whether they are cynically content to accept the broken eggs as the price of the omelette, or whether they foresee quite a different sequence of events ...

"Nevertheless, those who aspire to leadership must accept responsibility for the consequences — foreseen or unforeseen — of the actions which they advocate.

"Bishop Tutu has weighed the consequences of his act of conscience, and he has acted in the knowledge that they may inflict hardship on himself or others ...

"At the same time, two obligations rest upon the bishop. The first is to accept the real — not the putative — consequences of his action. He cannot demand the destruction of jobs that depend upon exports and then complain of unemployment ...

"That raises the second obligation ... He must not ask his flock to endure greater deprivation as a result of his actions than he, and those who support him, are themselves prepared to suffer. That, as Gandhi knew so well, is the test of good faith in matters of conscience."

Rapport's political commentator, Pollux, accused Bishop Tutu of being "in the middle (of) artificial attempts to blow up a storm about a threatened confrontation between Church and State".

He described Bishop Tutu as "a very controversial man, a very able man ... who was not nearly so militant in speech and action when he was head of his church in that distasteful little dictatorship, Lesotho".

"Can the SACC control Bishop Tutu's political rudenesses? I doubt it."

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Methodists to discuss Tutu

304

Staff Reporter

THE Conference of the Methodist Church of Southern Africa will this week consider reaffirming its support for the "prophetic role and leadership" of the Secretary-General of the SA Council of Churches, Bishop Desmond Tutu.

Through a motion tabled at the weekend, the conference will consider noting with concern an attack by the Minister of Police and Prisons, Mr Louis le Grange, on the SACC and "leftist ministers and spiritual leaders" who by their "irresponsible actions" were encouraging people to break the law.

The conference will consider reaffirming its support for Bishop Tutu's role and leadership and expressing its right to membership of an organization which "consistently endeavoured to proclaim the Gospel in all its dimensions, although the Church has differed from time to time with the SACC's strategy and approach to various issues".

It will consider strongly supporting ministers who believe that they would fail in their responsibilities if they did not minister to church members confronted with problems of conscientious objection, or minister to political detainees or care for their families, or help to arrange the financing of detainees' trials.

The conference will consider reaffirming that security legislation should be re-examined, identifying itself with self-help projects and need to care for the unemployed, and consider reaffirming a rejection of Bantu Education.

It will consider calling on the Minister of Police and Prisons to have charged those "leftist ministers" whom he might believe were encouraging people to break the law or who might be defying the law, and will consider seeking an interview with Mr Le Grange.

● Bishop Tutu will speak on "The Christian God and Human Need" at the Metropolitan Methodist Church, Cape Town, at a conference rally at 7.45 tonight.

● **Tutu under fire in Sunday press, page 11**

In a carefully reasoned question and answer session, Bishop Desmond Tutu, in Cape Town for the Methodist Conference, makes his plea for change in SA to John Battersby.

The gospel according to Tutu

Q — The SACC has defended your right to enlist the help of the international community to achieve fundamental change in South Africa. Do you intend to pursue the line that overseas countries should boycott South African products?

A — I have not yet said categorically that this is what I would like to see them do. I would certainly want them to exert diplomatic, political and economic pressure to help achieve the kind of movement I would like to see in South Africa — for the leaders of this country to sit down together to bring about desperately needed fundamental change. I am not a sadist. I should not like to see any destructive action being taken against a country that I love passionately.

Q — Can you foresee other areas where Christian principles are likely to clash with Prime Minister P W Botha's total strategy for South Africa?

A — I don't think that Christian principles are likely to clash with his strategy except where that strategy denies basic human rights for people. And for me the test of that is whether the Government will stop the Bantustan policy and the Group Areas Act.

Q — You have spoken in the past of the need for white liberation as well as black liberation. What do you mean by white liberation?

A — To deprive one person of freedom because of the colour of his skin impinges on the freedom of the other. But much more basic is the fact that white people are able to enjoy their privileges freely. When you give people a false sense of superiority you are not helping them to be human. You are dehumanising them and instilling in them a deep sense of insecurity. How do you become human and liberated when you are always uneasy about whether black people are going to come in the night and destroy your house? That is the basic dehumanising quality of an oppressive system from which we all need to be liberated.

Q — In the present political climate in South Africa a momentum has been set in motion which would seem to have as its logical conclusion the scrapping of all statutory discrimination. Do you still see this as the main struggle of blacks? What about economic and social discrimination?

A—I would answer that in one sentence, which would probably be a record because I am known to be very loquacious. What we want in South Africa is to be treated

BISHOP TUTU

human beings — full stop.

Q — How do you see the new flexibility in Government affecting the development of black organisations? Are they likely to become increasingly radical in their demands?

A: I don't think that there will be any significant change in the strategies of black organisations because they have been fundamentally committed to one thing — namely political power-sharing. Concessions and crumbs from the white table are out. We certainly commend people like the Prime Minister for his courage and Dr Koornhof for his humanity.

But this does not mean that we can be deflected from our main goal. It should be made as clear as possible to those in power that it is in the interests of the white community that they negotiate with us while they can from a position of strength.

Q: You recently encouraged the Azanian Peoples Organisation (Azapo) to negotiate with the Government rather than ignore it. What sort of response did you have?

A: I have not yet had any response. I agree with Azapo that you cannot negotiate within the apartheid system. Negotiation must clearly be about dismantling apartheid. I have put pre-conditions to sitting down with the Government-abolotion of the pass laws, Bantu education and an immediate halt to resettlement schemes. But you have got to be politically astute and make it clear that you will be prepared to negotiate when the agenda is one which is geared to the dismantling of apartheid.

Q — You are on record as advocating majority to the country's problems. Do you mean unconditional majority rule or a negotiated settlement?

A — When I say majority rule I am talking about universal adult suffrage. That every person who is adult in this country should have the right to participate in electing those who are going to govern them. Our desire is for a non-racial South Africa. Can you imagine what this country is going to be like when you don't have to look at the colour of a person's skin? When you just say that is a human being, a fellow South African? Can you imagine the energies that will be released in this country? It will be one of the most marvellous countries in the world. I might not live to see that day but brother, I am going to work like mad for the achievement of that idea.

Q — It's two years since the Government banned the World newspaper and all the emerging black consciousness organisations. What effect do you think that action has had on the black community and the society as a whole?

A — I think it crippled the black consciousness movement to a considerable extent. It meant that some of the most outstanding leadership that a country can have was done away with at one fell swoop. A new leadership emerged who were by the nature of things unlikely to be of the same calibre as men like Barney Pityana, Steve Biko, Mapetla, Mohapi and so on. The new leaders have had mainly negative relationships with whites and have become much more radical. There has also been an intensification of bitterness in the black community and a disillusionment.

When you force political movements underground you radicalise them. People who were previously apathetic have been politicised. There is today a much higher level of political consciousness. There are more and more people reaching the edge of the tolerance level.

MUTTON, ROAST SHOULDER OF 1900

shoulder of mutton — salt
dripping — flour

Put the joint to a bright clear fire, floured well. Baste contin-

Mix all ingredients together well. Tie in a pudding cloth, and boil for three hours. Serve with hot nutmeg sauce. This recipe was used for Christmas dinner in 1916 by my mother and gran, who says "we used 1 cup of flour and 1 cup of stale breadcrumbs instead of 2 cups of flour. Very successful".

---oOo---

The Star

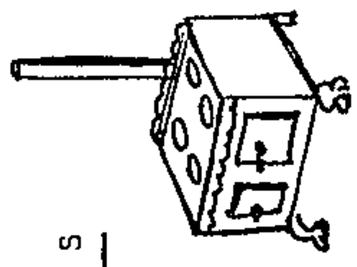
Wednesday October 24 1979

The way to avoid civil disobedience

BISHOP TUTU has reiterated, in defiant terms, his stand on disinvestment. Speaking at the Methodist Church's conference in Cape Town on Monday, he spoke of the tragic consequences of a forced population removal, a system supported by foreign investment in South Africa, he said. Bishop Tutu emotionally overstated his case: foreign investment can be used as a lever to bring about change, whereas economic chaos, if it could be achieved, would cause incalculable suffering to the black people for a long time to come, whoever ruled. Chief Buthelezi made that point in a speech at the weekend.

In the area of civil rights and civil disobedience, though, which the Methodist conference also debated, white South Africans have a real moral case to meet. Unless there is a miracle and discrimination is outlawed—and in practical terms that hardly seems feasible in South Africa—this country can expect developments along the lines of the successful US Civil Rights campaign of the 1960s. If that were to happen here, South Africans should judge their reactions very carefully.

The country must adjust. Providing separate but equal services is not adjusting: in practice the concept does not work. Neither equal facilities nor a moral case exists for petty apartheid. We cannot continue debating solutions in this framework because there are no options. There cannot be an option if a man considers the alternative (a separate entrance or a separate area) an insult. The United States had to adjust, often painfully. We shall have to learn to bear the pain as well. Already there has been change in sport, labour and schools because some people took a short cut ahead of the law. Only the conservatives felt pain. They will have to learn to adjust with the rest of us because unless we accept the challenge, we must be prepared to face civil disobedience. The alternative could be far worse than a few "sit-ins" and "demos."



124

OLD FAMILY OR VINTAGE RECIPES

1820 and All That!

FRENCH PANCAKES - 1902

2 eggs
2 ozs butter
2 ozs flour
1/2 pt of new milk

123

ONION RINGS

Peel and slice large onions, and separate the rings. Heat a pan; add oil. Dip the rings in milk and then coat with flour, and fry till brown in the hot oil. Drain the oil off on a paper towel, and season with salt and pepper.

May Bennett, Ridgeworth

---oOo---

Farm labourers at work. Methodists have been told that in some areas they still suffer brutality and assault "and even murder."

Conference a test of boycott opinions

Star 24/10/79

304

Religion Reporter

CAPE TOWN — The annual conference of the Methodist Church is likely to be an important test of multiracial church opinion on calls for economic boycotts of South Africa.

This prospect was raised yesterday when a white lay representative from East London, Mr Robin Midlane, announced he would appeal to the conference to distance itself from Bishop Desmond Tutu's recent "coal boycott" statement in Denmark.

Last weekend the secretary of the Christian Citizenship Department of the church, the Rev Austen Massey, gave notice that he would ask the conference to "reaffirm its support for the prophetic role and leadership" of Bishop Tutu in the SA Council of Churches.

Mr Midlane contended that in an address to the conference on Monday night Bishop Tutu had repeated what he had said in Denmark. Mr Midlane tabled a motion calling on the conference to "view with alarm the recent call (by Bishop Tutu) to overseas companies to disinvest in South Africa."

(Bishop Tutu implied in his Danish statement that Denmark should end coal imports from South Africa).

The motion said the policy Bishop Tutu advocated "must inevitably lead to increased unemployment among all sectors of the population, resulting in hardship and malnutrition. This is clearly incompatible with our policy of being a caring church."

It added that the church should "dissociate" itself from Bishop Tutu's remarks.

The church, like other multiracial churches in the country, includes ministers and leaders ranging from those who support the term "freedom fighters" for forces fighting the Government to those who call them "terrorists."

Leaders in the major multiracial churches, which have millions of South Africans as members, are divided on the question of boycotts.

Acknowledging this in a statement after their recent special meeting in Johannesburg, the leaders said a "significant constituency" supported the contents of Bishop Tutu's call. But others differed, they said.

Their statement amounted to support of Bishop Tutu's right to express his views and recognition that he was "wholeheartedly committed" to working for non-violent, radical change.

Mr Massey's motion of support for Bishop Tutu offers the same backing as that given by the church leaders.

'Deep concern' at Le Grange attack

CT. 25/10/79 (304)

Staff Reporter

THE Conference of the Methodist Church of Southern Africa yesterday noted with "deep concern" an attack this month by the Minister of Police and Prisons, Mr Louis le Grange, on certain ministers and the South African Council of Churches.

In a resolution the conference said that recognizing "the challenge of the Word of God to the Church to be faithful to Christ as Lord and to the State not to usurp the authority which belongs to God, this conference notes with deep concern the attack made at a Kruger Day celebration by the Minister of Police and Prisons on the legitimate work of the South African Council of Churches and certain ministers."

On Kruger Day Mr Le Grange attacked "leftist ministers and spiritual leaders" whose "irresponsible actions" were encouraging people to break the law.

The conference strongly supported pastoral ministry to church members confronted with the problems of conscientious objection, care for families of political detainees and the desire to minister to detainees or assist in financing their trials.

Charge

It reaffirmed that security legislation needed to be re-examined, and its rejection of Bantu Education and replacement by universal education.

The conference called on the minister to charge those "leftist ministers" whom he believed were encouraging people to break the law, and undertook to seek an urgent interview with the minister to clarify some of his statements.

The Rev George Irvine of the church's Grahamstown district urged that the reaction to Mr Le Grange's attack not be seen as political. The church was speaking on the "authority of God's word" in its reaction.

Referring to Romans 13 and Revelations 13, he said the Church had to guard against collaborating with the State, should the State, which was the gift of God, become "beast."

Call for repeal of laws curbing press freedom

Staff Reporter

THE Conference of the Methodist Church of Southern Africa yesterday called on the government to refrain from introducing further legislation aimed at curbing press freedom and for the repeal of certain laws limiting it.

The conference adopted a resolution affirming its support for a free and independent press and commended "those sections of the media which have pursued the truth in the face of intimidation, especially in relation to the Information affair".

It recognized that communication was "basic to the Gospel", and called for restraint on further curbs on press freedom and the repeal of such measures as the Police Amendment Act of 1979 and the Inquests Amendment Act, which limited "reporting on matters of public interest."

The conference "deplored" liquor advertisements in the South African Council of Churches-sponsored newspaper, the Voice, which the resolution said exploited the concept of race and promoted the consumption of alcohol.

Noting that the Voice proclaimed itself as a Christian newspaper, "Conference records its dismay at the absence of obviously Christian perspective in the reporting of both religious and secular matters." The matter was to be taken up with the Voice and the SACC.

The conference called on all publications it supported to "proclaim the Gospel of Jesus Christ in all its dimensions" and take care not to "fall into the trap" of promoting readership with sensational reports relating only to the secular world without adequate balance being provided relating to the work of the Church.

Tutu stands firm on sanctions for change

BISHOP DESMOND TUTU sees economic pressures against South Africa as the last means of achieving peaceful change. Those who condemn him for advocating economic pressures are stating there are no peaceful means, he believes.

The general secretary of the South African Council of Churches made this point in an interview this week, as clouds of Government wrath gather about him.

He has criticised Denmark for buying South African coal, and said this week that foreign investment helped support a system which led a tribesman, forcibly removed from his home, to hang himself.

Bishop Tutu was recently called to a meeting with Mr Alwyn Schlebusch, the Minister of the Interior and of Justice, and Piet Koornhof, the Minister of Co-operation and Development. He has been criticised, by implication, by Mr Louis le Grange, the Minister of Police.

But while the controversy rages, Bishop Tutu stands steadfastly to his views.

"We need the help of the international community to persuade us to come to the conference table. We require this to be done by political, diplomatic, and above all by economic pressure," he said.

Bishop Tutu sees these as peaceful means, with economic pressure being the most severe of the peaceful means.

"If we cannot consider all peaceful means, then people are in effect saying there are no peaceful means," he said.

Bishop Tutu stressed that actual economic boycotts did not have to take place.

"If even the threat of economic sanctions could bring us to the negotiating table, that is all one requires," he said.

"Can people tell me what other peaceful means are available?" he asked.

Bishop Tutu said he acted as a Christian and not as a politician.

"My deepest concern is for my country. I am committed to peaceful and fundamental change," he added.

Bishop Tutu said that despite attacks on him by those committed to violent change, he remained committed to peaceful means.

He mentioned two occasions when he advocated peaceful means in the face of those who wanted violence. Both times he was badly received, but his views did not change.

Two years ago in Vancouver, he advocated peaceful change while members of the Anti-Apartheid Movement, Zanu and Zapu called for violence in Southern Africa. "My thesis had the floating properties of lead, and was accepted with stony silence," he said.

Last year, when still Bishop of Lesotho, he pleaded at a meeting at the University at Roma, for peaceful change. "I have never had such a rough passage," he said.

But despite such experience, he still believed in peaceful change.

"I will still be committed till the end," he said.

Turning to commentary on himself, he noted that the main criticism against him was that economic pressures would increase black unemployment and lead to more suffering.

"I am very disturbed to note that sudden altruism has emerged from the white community — possible suffering of people who may be underprivileged.

"Why has there been no outcry about the untold suffering of those who have been moved from places where they have jobs and adequate accommodation, to camps where most have no jobs?

"Why has there been no outcry when the economy of the country is based on cheap black labour?

"Why is there no altruism about migrant labour?"

Bishop Tutu said it was better to suffer knowing there was a goal, than to suffer without any prospect of end.

Bishop Tutu said about 1-million blacks were unemployed. Some of this was "structural unemployment" and was artificially created to ensure blacks would not be "too fussy" about their jobs.

"Why is foreign investment made in capital intensive spheres and not labour intensive?" he asked.

Turning to the issue of South African exports of coal, he said South Africa needed its coal internally for projects such as Sasol II.

He commended moves by the Prime Minister, Mr P W Botha, towards change, but said that the constellation of states policy appeared to entrench "Bantustans" even further.

"Bantustans" were at the heart of the apartheid policy, he said.

He said that if Mr Botha managed to abolish pass laws, "Bantu Education" and forced resettlement, he might buy time, as black leaders would be able to say: "Hold it, there is real change.

But he said Mr Botha was creating expectations of change. Perhaps the Prime Minister hoped to persuade voters to accept the dismantling of apartheid, Bishop Tutu said. But this would only work "if we have time."

On the recent decisions by the Ned Geref Kerk synod to move away from discrimination, Bishop Tutu said: "We have been hoping for this kind of thing for a very long time. They are now moving in the right direction."

He predicted the Ned Geref Kerk would take the Afrakaans people with it, as the nation was wedded to the Church. Only a minority would drop by the wayside, he added.

Tutu views his own — debate

Staff Reporter

THE Conference of the Methodist Church of Southern Africa yesterday expressed respect for the general secretary of the South African Council of Churches, Bishop Desmond Tutu, while noting that his views on investment were his own.

The motion, one of consensus, took the place of lost motions reaffirming support for the bishop's prophetic role and leadership of the SACC and calling on the Conference to view with alarm an alleged call by him to overseas countries to disinvest in South Africa.

The motions followed a recent statements by Bishop Tutu that he found it disgraceful that Denmark was importing South African coal. This week he indicated that investment helped support a system in which a Pietersburg man had committed suicide after a forced removal.

The motion adopted read that "Conference recognizes that members of the Methodist Church of Southern Africa held widely divergent views on the issue of disinvestment" and believed "that every person has the moral and Christian right to hold and express such views and the duty to hear and consider seriously the views of those who differ".

The Conference noted "that Bishop Tutu expressed his personal views and that he had no mandate to speak on behalf of the South African Council of Churches; expresses its respect for Bishop Tutu in his prophetic role and assures him of its prayers even though some of its members feel bound to dissent from what he has said".

Calling on the Conference to view with alarm the bishop's views, Mr Robin Midlane, of Queenstown district, said he was not attacking him or the SACC.

The bishop had spoken of policies that dehumanize, but nothing would dehumanize a man more than inability to feed his children.

The Rev Donald Veysie said he had stated after Bishop Tutu's remarks in Denmark that the general secretary had had no mandate from the SACC to speak on investment.

The Conference would find it difficult to continue the debate, as the law barred speech in favour of disinvestment.

After moving a compromise motion the Rev Donald Cragg said that if a stand either way was pushed for "what would be achieved? Nothing but division, which Christ came to break down".

Mr Gerald Braam, rector of the Rand College for Education in Johannesburg, said he knew the bishop as a man of "charity and of God".

Bishop Tutu

Complaint on fringe groups

Staff Reporter

THE Methodist Church of Southern Africa is to convey to the South African Broadcasting Corporation "unhappiness" at "undue publicity" given to certain fringe groups.

The conference of the MCSA this week resolved that this be done while appreciating the amount of air-time given to religious matters. The motion said the the "undue publicity" was given to the groups which did not reflect the views of the mainline churches.

In debate, groups such as the Christian League of Southern Africa and the Voice of Methodism were given as examples. The conference expressed concern at the exclusion of the Rev Willemjan van der Laag from production of the television programme "Crossroads", "reportedly because of his concern for objectivity in such programmes."

A stronger motion tabled at the weekend critical of the SABC was withdrawn.

Methodists to continue WCC membership

CT. 26/10/79

(304)

Staff Reporter

THE Methodist Church of Southern Africa is to continue its membership of the World Council of Churches, while continuing to make no financial contributions to the world body.

This was decided by the Conference of the MCSA which ended in Cape Town yesterday.

The Conference adopted a resolution to retain its membership of the WCC and to participate in its activities, as this provided a "unique opportunity for consultation and fellowship with other churches".

In terms of the resolution, the MCSA will convey to the WCC its "conviction and strong request" that no further grants be made from the WCC's 'Special Fund to Combat Racism' to any organization adopting as deliberate policy the killing of non-combatants to achieve its ends.

It will also convey regret that the WCC is "forfeiting its God-given role of mediation, reconciliation and peace-making" by using the fund for grants it admitted to be tokens, and a request that grants from the special fund be subject to normal audit and report.

The WCC will be told of the MCSA's strong support for provision of humanitarian aid to persons of all parties who suffer as a result of conflict, provided that such aid is administered independently.

The Conference welcomed a WCC executive committee statement welcoming the Zimbabwe Rhodesia talks and reaffirmed determination to intensify its own efforts to promote "justice, non-racialism and power sharing" within the MCSA and areas in which it worked.

Conference welcomes proposed covenant

Staff Reporter

THE Methodist Church of Southern Africa took a step closer towards union with four major English-speaking churches yesterday when its conference welcomed a proposed covenant between the churches and referred it to local bodies for discussion.

The covenant, a second draft prepared by the Church Unity Commission comprising representatives of the Methodist, Presbyterian, Congregationalist and Anglican churches, will be referred, after discussion by Methodist circuit quarterly meetings, to the conference through church district synods.

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SACC says thanks on Chitsongo

30/10/79

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Bishop Desmond Tutu

THE South African Government's decision to allow Mr Joseph Chitsongo to return to South Africa and his family was commended by the General Secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday.

The 61-year-old Mr Chitsongo was deported to Maputo two months ago after he had unsuccessfully tried to get himself registered as a worker following concessions by the Rickert Commission.

Mr Chitsongo was subsequently told by his Mayfair, Johannesburg, employer, Mr Tich Brest, that the Government had now allowed him to return to his wife and three children.

An SACC message reads: "We commend you and your Government for the decision to allow Mr Chitsongo to return to South Africa and his family after his deportation two months ago

"Kindly pass our appreciation to the Prime Minister, Mr P W Botha, and assure him of our continued prayers." — Sapa.

the cost of raising the necessary funds has to be taken into account. The funds themselves are already justified by comparison with the alternative methods of provision, but there are additional costs involved in raising them: interest on loans, or administrative and incentive costs of raising taxation. These are normally insignificant for any given project, but may affect the overall amounts available for the health budget.

Where the methods of providing a given service use the same kinds of resources in different proportions, the decision-making can be simplified by means of Linear Programming, though health service choices cannot usually be presented in the simplified way required by this method.

2. CHOICE OF PROGRAMMES

So far, we have discussed methods of choosing means to obtain a given objective. But what tools are available to aid the choice of objectives themselves? Can anything be said on the question of the priority to be given to particular diseases or age groups, whether to allocate more to child welfare clinics or care of the aged?

Overall criteria are needed, and they have to be expressed in such a way that they can guide these detailed questions. Essentially, the problem is not only to relate resources used to objectives achieved, but to relate the various objectives to each other.

There are various means of doing this; but all of them require that expenditure be accounted for by the ends it is expected to achieve.

2.1 Programme Budgeting

Programme budgeting, also known as budgeting by objectives, involves the presentation of expenditure data according to the objectives to which it is directed. Thus, projects to combat TB would be grouped together, geriatric problems, sanitation programmes, etc.

This is necessary:

(a) to know the cost of pursuing each objective;

(b) to group together activities with the same objectives which can be compared by cost-effectiveness analysis;

(c) to know the effectiveness of a given amount of money when spent on different objectives, so that choices can be formulated in terms of the alternatives we might afford - so many geriatric day care centres, so many child welfare clinics, etc.

Financial statistics are not traditionally arranged on this basis but in categories such as 'salaries', 'transport', 'medicines', etc. A separation, e.g. between expenditure on different disease groups or age groups cannot be made.

The grouping of expenditure into programmes is an art. Pole, an economist in the U.K. Department of Health, writes:

"Programme structure should, in my view, be mainly determined by the decisions to the taking of w
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a matter of political or moral judg
priorities - one would want the act
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a question of techniques".

He adds:

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'Arbitrary' SACC banning criticised

THE South African Council of Churches — now banned in Transkei — worked for the upliftment of people there through community projects and they would be harmed by its loss, the president of the Methodist Church of Southern Africa, the Rev Andrew Losaba, said today.

Mr Losaba said that, following the banning of his own church in Transkei 18 months ago, it was hardly surprising that the SACC and the WCC had now also been banned.

His own church had 'pioneered education and been in the forefront of caring for people in Transkei.

In retrospect one realises that when we were banned it was only a matter of time before the Transkei Government took arbitrary executive action against other church organisations which have also provided a caring ministry for people in Transkei,' Mr Losaba said.

It was 'tragic' that the people of Transkei were now to lose the caring ministry of the SACC.

processes is essential; and the division will have to be more fine the more discriminating public decisions can be.[10]

The results of programme budgeting may be valuable in themselves, although the mere procedure does not necessarily ensure that better decisions will be made. Their potential is realised only if there follows an assessment of the value of expenditure in each programme.

2.2 Programme Evaluation

Methods of evaluation range from simple procedures for looking at costs, where the conclusions are left largely to intuition, to highly complicated processes which present more or less clear-cut solutions. For these more precise methods, most of the value judgements have to be made explicitly in advance. Some points on the spectrum between these two extremes are analysed below.

2.3 Looking at Expenditure

Basically, one is looking for inconsistencies. It was noted that a logical axiom, basic to economics, is that a rand should yield approximately the same value in whichever programme it is spent. If the net social benefit from the marginal expenditure on one programme much exceeds that on another, one can do better by withdrawing funds from the second programme and increasing expenditure on the first. By simply looking at a breakdown of the budget between programmes, the amounts spent on each may be compared with our intuitive notions of how much 'ought' to be spent on these things. Our judgement will depend on what we consider the benefits of expenditure under each programme to be, a process which cost-benefit analysis seeks to formalise (see below). For example, if it can be shown that expenditure on preventive medicine constitutes approximately 2% of all expenditure on health,[11] it may be felt that the benefits from this kin of provision warrant an increase in the share of the budget alloc

Unfortunately, such intuitive processes can pick out only the gr congruities which are recognised by all, whatever criteria of 'v used. The optimum level of expenditure on a particular objecti from the point of view of intuitive judgement, highly uncertain, the wide variation in benefits attributable to a particular type

ing. This is partly due to a deficiency in information on the results of the programmes which can be resolved by recourse to appropriate data. Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated.

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another.

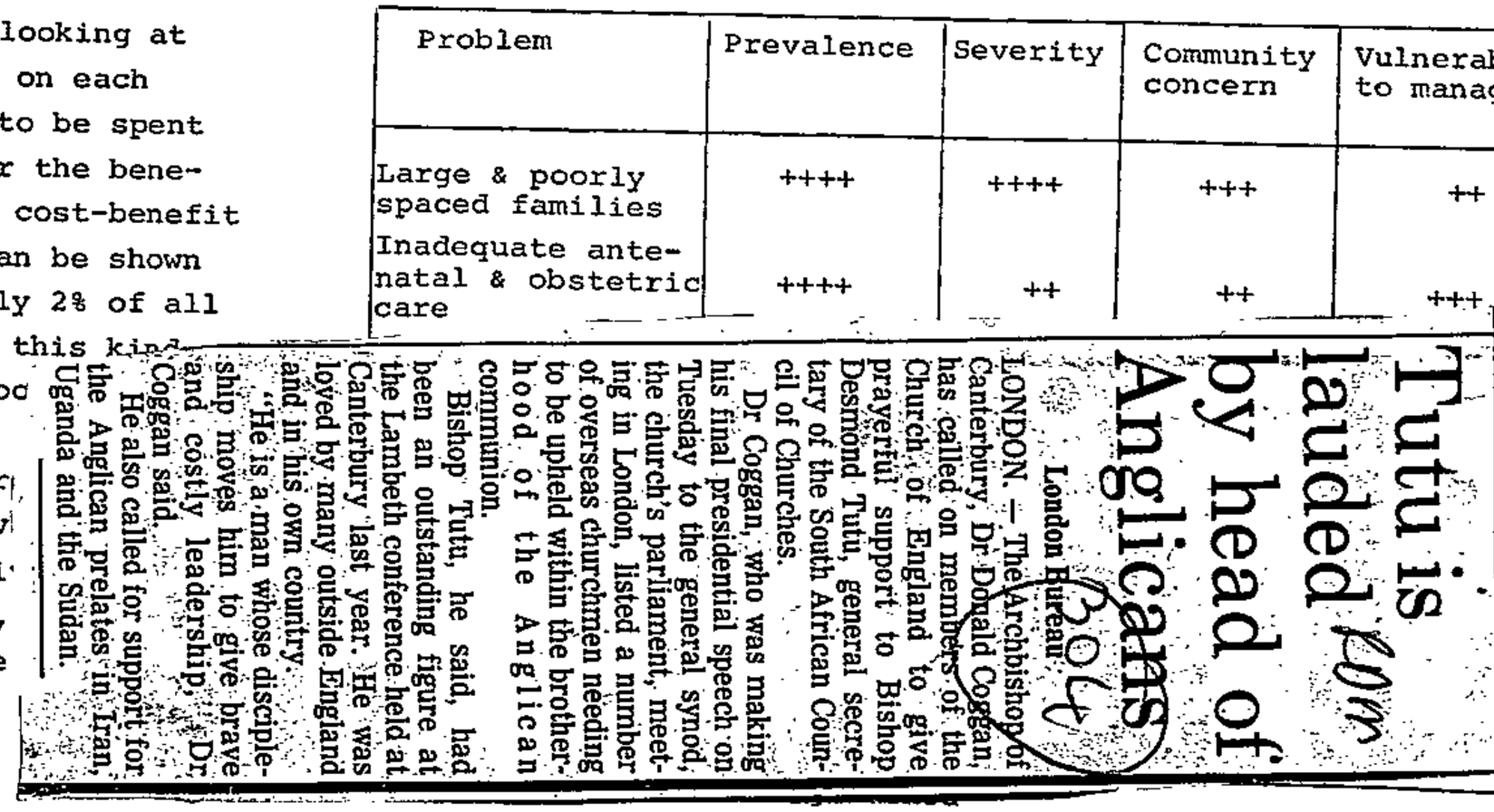
2.4 An Informal Method for Setting Objectives

The following method for guiding the choice of priorities has been described by John Bryant.[12] It has been used by medical and nursing students in Thailand, and one of its advantages is that it can be used where no numerical data is available. It, therefore, lends itself to discussion, to draw on the experience of a group of people.

Potential health problems are first listed, and then given a score (from one to four pluses) under each of four headings:

Diagram 1: A method of ranking health problems

Problem	Prevalence	Severity	Community concern	Vulnerability to management	Total
Large & poorly spaced families	++++	++++	+++	++	96
Inadequate ante-natal & obstetric care	++++	++	++	+++	48
					36
					32
					16
					16
					54
					0
					0



Tutu is lauded by head of Anglicans

London Bureau

LONDON. — The Archbishop of Canterbury, Dr Donald Coggan, has called on members of the Church of England to give prayerful support to Bishop Desmond Tutu, general secretary of the South African Council of Churches.

Dr Coggan, who was making his final presidential speech on Tuesday to the general synod, the church's parliament, meeting in London, listed a number of overseas churchmen needing to be upheld within the brotherhood of the Anglican communion.

Bishop Tutu, he said, had been an outstanding figure at the Lambeth conference held at Canterbury last year. He was loved by many outside England and in his own country.

"He is a man whose discipleship moves him to give brave and costly leadership," Dr Coggan said.

He also called for support for the Anglican prelates in Iran, Uganda and the Sudan.

Anglicans face WCC decision

(304)

13/11/79

Mercury Correspondent

PORT ELIZABETH — For the first time this decade the Anglican Church in South Africa will be asked next month to withdraw its membership from the World Council of Churches — because of "moral and financial support" the body gives to Swapo and the Patriotic Front.

A motion will come before the synod of the Church when it meets in Grahamstown from November 30 asking that the actions of the terrorist organisations be viewed with deep concern.

Proposed by Lieutenant-General W. R. van der Riet, the motion says that membership of the WCC implies acceptance of the support given to Swapo and the Patriotic Front and that the Anglican Church in South Africa should therefore withdraw its membership of the world ecumenical body.

This will be the first time since 1970, when the WCC first made grants to Southern African liberation organisations, that the Anglican Church will officially be asked to withdraw its membership.

Controversy

The synod also faces controversy from another source — the failure to invite the outspoken general secretary of the South African Council of Churches, Bishop Desmond Tutu.

An assistant bishop of Johannesburg, an honorary position he holds in addition to his full-time post with the SACC, Bishop Tutu, according to observers, should have been invited to the synod, particularly in view of the heated discussion that is likely to ensue over the WCC motion.

Imports

Bishop Tutu was recently at the centre of a controversy over his call at a Press conference in Copenhagen for all countries to halt their imports of South African coal.

Some observers have suggested that the bishop is embarked on a collision course with the State over his support of boycotts and his radical stand on political issues.

A spokesman for the Church, Canon Michael Carmichael, said yesterday that Bishop Tutu had not been invited but did not comment on the reason.

National

The Archbishop of Cape Town, the most Reverend Bill Burnett, could not be contacted for comment.

Bishop Tutu said the failure to invite him to the synod of his own Church "certainly looks odd" when he had been invited to the most important national conferences of the Methodist, Presbyterian and Congregational churches.

The synod, which is held every three years, will be attended by 190 delegates.

A standing committee of the synod will meet from November 26, followed by the convening of the full synod on the 30th for its 10-day meeting.

DISCUSSION

The crude death rates and the standardised mortality rates for whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part I with the exception of the urban Africans, which appears in Fig. 2. This population shows an excess of healthy working males and lack of elderly persons as a result of the migratory labour situation.

The standardised mortality rate provides a single figure for the mortality

Anglicans tell why Tutu is 'not invited'

CAPE TOWN. — Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, was not asked to the Anglican provincial synod in Grahamstown because he is not a diocesan representative and therefore may not participate.

This was explained yesterday by the Archbishop of Cape Town, the Most Rev Bill Burnett, after an announcement that Bishop Tutu had not been "invited" to the synod, which starts on November 30.

He said this should not be construed as indicating any unwillingness by the church to support the SACC.

Archbishop Burnett, who is metropolitan — spiritual and administrative — head of the Anglican Church, said there was "obvious confusion in the minds of some people about the status of Bishop Tutu in the Church of the Province of South Africa".

"The fact is that Bishop Tutu is no longer on the staff of the diocese of the CPSA but serves the SACC. The constitution of the church does not allow him, as an assistant bishop — he is not a suffragan bishop — to represent a diocese in one of the houses of the provincial synod. He is no longer a member of the synod of bishops for the same reason.

"When the present Archbishop of Cape Town was general secretary of the SACC he, in like manner, was unable to participate in the 1968 provincial synod, and was not invited therefore to be present."

"The provincial synod is open to the public, but it is not a public meeting. Decisions at provincial synod are made by diocesan representatives and Bishop Tutu cannot be one of those.

"It would do violence to the principle that debate and the making of decisions at provincial synod is the responsibility of diocesan representatives.

"If it was to invite a person who is not a diocesan representative to be present and who could also be expected to speak in synod, it would then be necessary to invite others also holding views other than the bishops on matters both ecclesiastical and political.

"The process could then be endless. There are a number of distinguished Anglicans, both laymen and clergy, black and white, politicians, retired bishops and so on, who might then desire to be heard at the provincial synod.

"The fact that Bishop Tutu will not be at our synod should not, however, be construed as indicating any unwillingness by the CPSA to support the SACC as it seeks radical change in our society, or in any way a denial of Bishop Tutu's freedom as general secretary of the SACC to express his views on national issues in that capacity," Archbishop Burnett said. — Sapa.

A mean figure and the range are given in Fig. 2. These de facto figures should be interpreted with caution as sick infants are often brought to the cities from rural areas. An indication of the situation in the rural areas is given by a sample survey carried out in Cape Town and Transkei among Xhosa-speaking Africans.[12] An increase in infant mortality was observed with decreasing urbanisation, the figure for the completely rural areas being of the same magnitude as those parts of the world devoid of medical services. Fig. 4 summarises the age specific mortality rates of

rural areas or cause of deaths' according to the Bantu Reference Bureau (Personal Communication). At least 50'000 deaths among Africans were not registered. These occur mainly in the rural areas. It is estimated that about 10% of the deaths in the main urban districts are not registered for Africans.

METHODS

The following indices were calculated:

1. Crude Mortality Rates.
2. Standardised M... ity Rates. Two standard populations were used: ...epresenting a developed population and Mexico 1960 ...e.

...fic Death Rates. Calculated mainly in five year age ...teen major divisions of the eighth revision of the ...fication of Diseases (ICD).

...s of Death.

...es.

Calculated for 1970, the last census year. ...risks.[8] This is the mortality experience of a hypothetical conditions which would exist if a ...death were eliminated. It gives an indication ...t of that cause on the expectation of life.

...involves a knowledge of the base population age ... official estimates of this are available for ...r whites, Asians and 'coloureds, the 1970 population ...ward using the age specific survival rates from ...ount the actual births and deaths in the 0-4 age ...ade for migration.

For Africans, a different procedure was adopted as a population figure for only part of the country was required. The 1970 age distribution[10] by magisterial district was used, the numbers being adjusted by the 1974 gross population estimates by economic region.[11]

the cost of raising the necessary funds has to be taken into account. The funds themselves are already justified by comparison with the alternative methods of provision, but there are additional costs involved in raising them: interest on loans, or administrative and incentive costs of raising taxation. These are normally insignificant for any given project, but may affect the overall amounts available for the health budget.

Where the methods of provid... h service use the same kinds of re- ... decision-making can be simplified ... h health service choices cannot ... l way required by this method.

SACC goes hungry to help refugee fund

Staff Reporter

EMPLOYEES of the South African Council of Churches and of other church organisations yesterday abstained from eating lunch. Instead they donated the cost of a lunch towards a fund to help refugees in South-East Asia.

Bishop Desmond Tutu, general secretary of the SACC, made an urgent plea for donations. "The atrocities in South-East Asia, especially those against children, deserve everyone's condemnation," he said at a prayer meeting.

Representatives of all church organisations and projects housed in Diakonia House, Johannesburg, took part in the prayer meeting. They are: the SACC, the Provincial Offices of the Anglican Church, the Evangelical Lutheran Church of the Transvaal, the Evangelical Lutheran Central Diocese, the Federation of Evangelical Lutheran Churches in Southern Africa and the Inter-Church Media Project.

...posing means to obtain a given ...e to aid the choice of object- ...on the question of the priority ...e groups, whether to allocate ... the aged?

O... ...ve to be expressed in such a w... ...uestions. Essentially, the p... ...sed to objectives achieved, but t... ...other.

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The grouping of expenditure into programmes is an art. Pole, an economist in the U.K. Department of Health, writes:

> "Programme structure should, in my view, be mainly determined by the decisions to the taking of which one wishes it to contribute... One might suggest that where decisions are primarily a matter of political or moral judgement - of determining basic priorities - one would want the activities to be compared to reside in different programmes - the mentally handicapped against the alcoholics; but where it is a more technical question of how particular objectives can best be achieved - drug therapy against behavioural therapy - one would want the activities to be compared to be within a particular programme. This distinction ties up with an economic jargon of slightly older vintage - that of cost-benefit and cost-effectiveness; and through that to the main stream of neoclassical welfare economics, which attempts to make a distinction between the choice of the composition of the basket of outputs and the choice of the set of resources from which each output is to be produced. The former is, in a broad sense, a question of tastes, values, or utilities; the latter is a question of techniques".

He adds:

> "In practice, it is not an easy matter to make a hard and fast distinction between technical matters and matters of values or utilities in the health services. From one point of view, the question whether to treat schizophrenics in hospital or in the community is a technical one. Which is the cheaper way to fulfil whatever are the society's requirements for the treatment of this group? But community care originally became fashionable as a good thing in itself. The practitioners are very apt to muddle the medical and economic arguments when it suits them, and the politicians and administrators equally so when it suits them, but the economist's concern is to keep them separate". [9]

Programme budgeting, then, entails the attempt at this separation, sorting out from the multiplicity of decisions those which can be made on the basis of administrative or economic, together with medical-technical criteria, and those in which the role of the public through political

Heed 'black anger' signal, urges Tutu

By PATRICK LAURENCE
Deputy Political Editor

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, yesterday urged South Africans to take heed of a Black Sash warning of "black anger" over the application of new measures against "illegal" workers.

Bishop Tutu said: "When the Black Sash says we are watching the fuse to the powder keg grow shorter by the day, then South Africa should sit up and take notice."

The Sash warning was issued in an "urgent" statement two weeks after the three-month moratorium for the registration of illegal workers ended on October 31.

Since November 1, employers of unregistered or illegal black workers have faced fines of up to R500 for a first offence or minimum fines of R500 and/or three months' jail for a second offence.

The Black Sash statement began with a reference to last week's warning by the Prime Minister, Mr P W Botha, that a reckless or careless government could turn South Africa into a "powder keg" within a few days.

The Sash statement added: "In the Advice Office we are now watching the fuse to a powder keg burn shorter by the day ... Never have we felt more urgently the need to try to communicate to white South Africa the realities of what is happening."

The Sash warning was prompted by its assessment of the mood of blacks, as perceived by its Advice Office workers, in face of the new law — which has virtually eliminated the chances of unregistered black workers getting work.

Bishop Tutu said: "I appeal to the Government and to our fellow white South Africans, in the name of Christ heed this warning ... Heed the plea before it is too late."

According to the Black Sash, thousands of blacks in prescribed urban areas were unable to register as lawful workers, either because they were unable to find work or because they were unable to find lawful accommodation.

"To these must be added the thousands of new homeland job seekers who will be precipated into the labour market at the end of this school year."

Analysts of the labour situation in South Africa have drawn attention to what they see as the mounting crisis of unemployment and under-employment in the rural areas, including, and in the view of some, especially, the homelands.

Dr Francis Wilson, of the University of Cape Town, has drawn a distinction between relatively privileged urban black "insiders" and comparatively deprived rural black "outsiders" who bear the brunt of unemployment and poverty.

Prior to this, Professor Arnt Spandau showed in his book, "Economic Boycott Against South Africa", that the per capita income of Sowetans is nearly 3½ times as high as that of blacks in the homelands and more than twice the national average for blacks.

XVI SYMPTOMS AND ILL-DEFINED CONDITIONS

	W		A		C		B	
	M	F	M	F	M	F	M	F
0-1	0,51	0,54	2,10	1,24	7,00	6,86	19,69	19,83
1-4	0,04	0,04	0,21	0,35	0,75	0,77	2,58	2,48
5-24	0,01	0,01	0,09	0,06	0,08	0,03	0,21	0,23
25-44	0,05	0,05	0,28	0,17	0,42	0,31	0,72	0,78
45-64	0,44	0,18	1,73	1,04	1,73	1,02	3,80	3,64
65+	1,84	1,95	8,32	6,56	8,55	5,71	14,69	14,84
ALL	0,22	0,23	0,56	0,38	0,83	0,65	1,80	1,96
NO.	463	485	199	134	943	761	3765	3145

XVII ACCIDENTS, POISONINGS AND VIOLENCE (EXTERNAL CAUSE)

	W		A		C		B	
	M	F	M	F	M	F	M	F
0-1	0,85	0,69	0,70	0,31	1,18	1,24	0,32	0,19
1-4	0,49	0,21	0,31	0,27	0,63	0,61	0,21	0,20
5-24	0,71	0,22	0,68	0,20	1,40	0,38	0,68	0,12
25-44	1,18	0,30	1,43	0,37	3,32	0,70	1,22	0,26
45-64	1,25	0,42	1,55	0,40	2,89	0,76	1,10	0,31
65+	1,26	0,71	1,34	0,91	2,19	0,90	1,02	0,53
ALL	0,95	0,33	0,95	0,29	1,91	0,56	0,89	0,20
NO.	1973	677	333	104	2175	652	1868	324

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SACC is fighting forced removals

The SA Council of Churches is trying to focus local and international attention on the "rising number of forced resettlements around the country. Since its national conference in July, at which the "current rural disaster" was highlighted, the SACC has introduced new measures to co-ordinate its response to resettlements.

As part of its efforts the SACC through its Northern Transvaal regional council, is helping to provide relief for the Makeato people who have been resisting Government efforts to resettle them.

One of the SACC team involved, Dr Wolfram Kistner, said legal advice on how to protect people in the area from enforced removals was being sought.

Blankets and food parcels were also being distributed to the Makeato people, Dr Kistner said.

PERSPECTIVE

The SACC recently formed a new committee to co-ordinate the work of its different divisions and provide a better national perspective on the resettlement policy, Dr Kistner said.

At its July conference the SACC declared that a national crisis was being created by dispossessing people of their land through resettlement and by the Government's policy — expressed in the Riekert report — of "deepening the division between urban and rural people and perpetuating privileges for the few."

Bishop Desmond Tutu, general secretary of the SACC, explaining the SACC's efforts said the background to the SACC's efforts as a worldwide church as a worldwide fellowship shared "suffering and joy throughout the world."

forced into the upper parts of the space-time box by ignoring several of the original definitions. As more examples of such forcing occurred, so the original definitions of the slots were loosened and expanded to contain an ever-increasing variety of artifacts. Survival of the revised framework was soon threatened again because the boundaries between the large, block-shaped subdivisions had become too blurred. Also, quantitative analysis was beginning to permeate archaeological procedures (Mason 1957) and the urgent need arose for numerically undistorted samples, complete artifact type lists, and far more rigorous attention to provenience (Inskeep 1961).

... of culture, industry, variant, stage, period, and

Constellation plan a ploy, says Tutu

By PATRICK LAURENCE

THE SA Council of Churches yesterday described the Prime Minister's proposed constellation of states as "a ploy to deprive South African blacks of their citizenship in the land of their birth".

The council's statement, issued by its general secretary, Bishop Desmond Tutu, coincided with the publication yesterday of a Markinor survey which showed that the Prime Minister's rating among urban blacks has picked up markedly since May.

The survey found that 67% of urban blacks were positive in their attitude toward Mr P W Botha, with 11% believing he was leading the country "very well" and 46% thinking he was leading it "fairly well".

The executive committee of the SA Council of churches welcomes the Prime Minister's initiative in consulting with leaders of business and community on matters of national importance," Bishop Tutu said.

"The executive would, however, warn against the acceptance of the idea of a constellation of states as a ploy to deprive South African blacks of their citizenship in the land of their birth."

The executive regretted that the business leaders had not expressed concern over a number of issues, including:

- Removal of citizenship;
- Relocation of thousands of blacks into "arid and overcrowded areas" with few work opportunities; and
- Harsh application of influx control law, especially on the rural poor.

"Until such basic issues as these are resolved, any economic advancement that a constellation of states might bring will not ensure the political stability and the social happiness of our people."

The Leader of the Opposition, Dr Fredrik van Zyl Slabbert, described the Markinor survey findings of Mr Botha's increased support among urban blacks as a response to his recent speeches and promises.

"He has unquestionably raised expectations to a much higher level than have ever been raised before, but the most testing time is still ahead," Dr Slabbert said.

"If Mr Botha can meet only some of these expectations, he will not only have confirmed what the survey findings show but also have done what no other Nationalist Prime Minister has been able to do before — and that is not only talk about reform but to actually bring it about."

Bishop Tutu yesterday appealed "in the name of the One God we all worship" to the Ayatollah Khomeini to release the Americans being held hostage in Teheran.

BISHOP TUTU
... "a ploy"

Wonderwerk, Rose Cottage, and several other miscellaneous assemblages including the long-ignored "coarse Stillbay" reported from between the Second Intermediate and LSA in the pioneer excavations at Fear's Cave (Keith 1931). Although a few categories have been tentatively isolated, such as the Robberg Industry (Deacon 1977), an increasing number of assemblages remain vaguely labelled (eg. "Early LSA") and floating uncertainl within the gross subdivisions of the Middle and Later Stone Ages.

To avoid the ambiguities inherent in even these large categories, an increasing number of authors have recently turned to terms such as Holocene and Upper Pleistocene to define broad units. Thus a third sytem is being introduced into the literature. The time-axis of the framework is clearly in the throes of its fourth major crisis.

Development of the space-axis

It is hardly surprising that the space-axis of the framework has undergone similar episodes of strain during the course of its development, but the causes were not always the same as those outlined above. W.D. Gooch (1881) was the first to recognize the need for subdivisions in South Africa, although the classifiers of his times in Europe appear to have avoided this approach. By subdividing his field observations into five geographical regions, Gooch anticipated that we should not expect the Stone Age continuum to advance in an orderly progression of contemporary phases throughout the subcontinent. However, the later accumulation of field results showed that his regional/landscape slots did not covary with "culture-areas" represented by mapped distributions of similar-looking stone artifacts. Although Goodwin (1946b) was attracted to regional subdivision, he seems to have realized this and the units known as Cultures and/or Industries became the common approach to both spatial and chronological subdivision of the three Stone Age blocks.

Inevitably, new Cultures tended to spring up wherever a pioneer archaeologist happened to be located — either because of his place of employment or because of his personal field interests. The first ones to appear in the literature tended to cluster around Cape Town, Grahamstown, the Kalkfontein dam on the Riet River, the diamond-diggings on the Vaal, and so on. By the time of the 1929 meetings of the British Association, vast uncharted regions still existed between these oases of research.

Churches tell Govt to lift the bannings

NM 4/12/79 (307)

SACC cites Naude, Russell, BPC, CI

Mercury Reporter

THE South African Council of Churches has appealed to the Government to lift the bans on those people and organisations banned on October 19, 1977.

The council cites people such as Dr Beyers Naude and organisations like the Christian Institute and the Black People's Convention.

In an editorial in the latest issue of Kairos, the official publication of the council, the SACC also appeals to the authorities to allow the formation of organisations that would undertake the work the banned organisations had been doing.

It says: "Such an action would be the beginning of a process of healing that our land so desperately needs, and would release the talents of people like David Russell for the urgent task of reconciliation among our peoples."

The article says that to persist in condemning some of South Africa's abler sons and daughters to the "shadowy limbo" of banning and house arrest would do nothing to lessen the resentment many felt. Furthermore, it would not eliminate the image of an uncompromising police State the country had in the eyes of many people overseas.

"To be generous and allow people who are passionately concerned for the welfare of South Africa, patriotic in the finest sense of the word, to live and work in freedom again would be a gesture of outstanding statesmanship.

"And it would be a very tangible and human sign that the Government is serious about a new dispensation in South Africa," the editorial concludes.

TABLE II

	WHITE		ASIAN		COLOURED		BLACK	
	Male	Female	Male	Female	Male	Female	Male	Female
Rheumatic Heart Diseases (390-398)	115 1.2%	121 1.5%	28 2.5%	15 1.9%	120 3.9%	139 4.4%	49 2.1%	56 2.9%
Hypertensive Diseases (400-404)	212 2.2%	389 4.9%	115 10.1%	127 15.8%	190 6.1%	276 8.8%	273 11.4%	212 11.0%
Ischaemic Heart Diseases (410-414)	5737	[illegible]	[illegible]	[illegible]	[illegible]	566	[illegible]	66 .4%
Motor Vehicle Accidents (E810-E819)	750 38.0%	287 42.4%	122 36.6%	28 26.9%	572 26.3%	161 24.7%	282 15.1%	59 18.2%
Suicide (E950-E959, E979) *	485 24.6%	104 15.4%	42 12.6%	13 12.5%	84 3.9%	18 2.8%	76 4.1%	11 3.4%
Homicide (E960-E969)	59 3.0%	41 6.1%	41 12.3%	2 1.9%	680 31.3%	167 25.6%	806 43.1%	89 27.5%
Total Accidents, Poisoning and Violence (E800-E999)	1973 100%	677 100%	333 100%	104 100%	2175 100%	652 100%	1868 100%	324 100%

Post 5/12/79

304

Scrap Oct 19 bans – SACC

THE SA Council of Churches has appealed to the Government to lift the bans on people and organisations imposed on October 19, 1977.

The council cites in particular Dr Beyers Naude, his organisation the Christian Institute, and the Black People's Convention.

In an editorial in the latest issue of Kairos, its official publication, the SACC also appeals to the authorities to allow the formation or organisations to do the work of the banned oragnisations.

The editorial adds: "Such an action would be the beginning of a process of healing that our land so desperately needs, and would release the talents of people like David Russell (also of the Christian Institute) for the urgent task of reconciliation among our people."

"To be generous and allow people who are passionately concerned for the welfare of South Africa, patriotic in the finest sense of that word, to live and work in freedom again would be a gesture of outstanding statesmanship.

"And it would be a very tangible and human sign that the Government is serious about a new dispensation in South Africa," the editorial says.

* E979 "Suicide and self inflicted poisoning by motor vehicle exhaust gas" is a code used in South Africa which does not appear in I.C.D. (8th revision). See Ref. 13.

Tutu slams sentence on objector

CAPE TOWN — The severity of the 18-month jail sentence imposed on conscientious military objector, Peter Moll was distressing and unhelpful, the Right Rev Bishop Tutu said yesterday.

Bishop Tutu, general secretary of the South African Council of Churches, said the Government should "do something quick" to recognise genuine conscientious objection to military service.

Many churches were urging the Government to look into the question of conscientious objection seriously, and it was "unhelpful to say the least" to impose such a severe sentence on a young man like Peter Moll, Bishop Tutu said.

The Rev Dr Allan Boesak of the NGK Sendingkerk at the University of the Western Cape said: "I support Peter with all my heart. His argument is impeccable from an informed Christian point of view."

Rev Boesak said he would regard Moll's situation as a yardstick when young white men approached him to discuss their "Christian commitment".

The **POST** Religion correspondent in Grahamstown reported yesterday that a motion expressing the greetings of the Anglican synod to Mr Moll had been set down on the order paper of the synod.

The motion proposed that Mr Moll should be "assured of our concern and our prayers."

A public statement signed by 17 South African clerics including Cardinal Owen McCann, Archbishop of Cape Town, appealed to the Government to understand that conscientious objection could be based on genuine religious and moral convictions.

The statement said: "Peter has made it known he is a conscientious objector to military service in South Africa because he is convinced that South African society is injust and that military service would involve him with violent conflict with citizens of South Africa who suffer under the prevailing injustices.

"We plead with the Government to regularise the position of conscientious objectors through the provision of non-military forms of national service and to exercise the humanity and clemency that should be characteristic of a Christian society," the statement said.

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Tutu calls for resistance to 'injustice'

Star 10/12/79 (304) (166) (335) (206) (28)

John Allen reports from Grahamstown

BISHOP TUTU

Bishop Desmond Tutu called at the weekend for a massive church campaign to support "positive non-cooperation with . . . immoral, unchristian and unjust laws."

He was addressing a meeting of the Anglican Provincial Synod as General Secretary of the SA Council of Churches.

"Is it being emotional or melodramatic to say that it is becoming increasingly criminal to be a Christian in South Africa?" he asked.

"Try employing a so-called illegal black — you are told it is better to increase the unemployment figures and to consign people to the scrapheap in the resettlement camps or the homelands."

Bishop Tutu commended the Prime Minister, Mr P W Botha, for his courage. But he said Mr Botha had, in a reply to a letter he had written about removals of people from their homes, basically said resettlement was legally carried out.

"One of the things wrong with this country is that people think legal and moral are the same thing."

Bishop Tutu was given a standing ovation before and after his address. He also promoted a standing ovation for the Rev David Russell, the banned Cape Town priest who attended the synod in defiance of the law.

Earlier, moves at the synod to get Bishop Tutu declared a fully recognised Anglican bishop again were ruled out of order. Attempts by Johannesburg Anglicans to have him at the synod failed.

Bishop Tutu said his calls for economic pressure were prompted by the "untold, unnecessary and utterly diabolical" suffering caused by resettlement and removal schemes.

He said he would rejoice if he could get whites to respond to removals with "only a fraction" of the feeling with which they responded to his Danish coal statement.

"It has been a horrible pain to experience the hatred and vituperation and hostility of whites because of my Denmark coal statement."

He said the aim of bringing economic pressure to bear on South Africa, or even the threat of economic pressure, was to get people to the negotiation table.

MR P W BOTHA

	C		B	
	M	F	M	F
0-1	1,24	0,79	0,89	0,74
1-4	0,05	0,02	0,04	0,05
5-2	0,01	0,02	0,00	0,00
25-4	0,00	0,01	0,00	0,00
45-6	0,00	0,00	0,00	0,00
65	0,00	0,03	0,00	0,00
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	C		B	
	M	F	M	F
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1-	0,02	0,04	0,04	0,00
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45	-	-	-	-
	-	-	-	-
	0,83	0,67	0,55	0,67
	942	785	1143	1075

ROBIDITY AND MORTALITY

SHOPPING AROUND WITH PAULINE

Post 304

'The Government is not there to defend the defenceless'

"ONE of the seemingly innocuous delusions we all appear to suffer from is the idea that a government (whatever government it might be) is put into power for the specific purpose of protecting the defenceless.

And so we turn a blind eye to things that happen under our very noses in the fond belief that if there are wrongs there somewhere within the structure of government a channel exists that will put things right with dedication and enthusiasm.

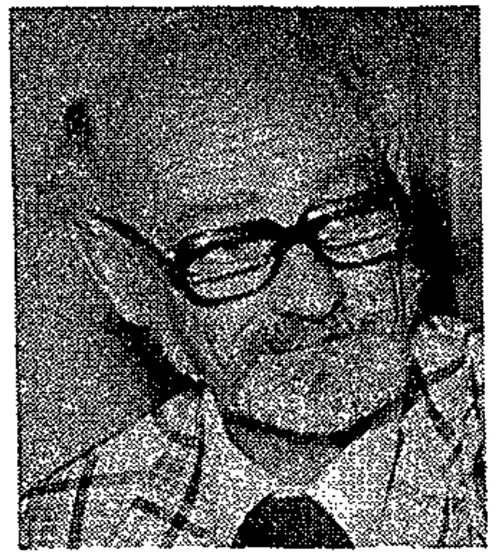
People who think along such lines are totally unrealistic. The hard fact is that governments all over the world govern by reaction. Most State measures taken for the benefit of a sector are reactions to outcry, to embarrassment and to good old fashioned public rows.

Commerce has long been aware of this and have over decades concentrated in building up political clout.

Chambers of Commerce for the interests of "die Engelse" and Sakekamers for "die Afrikaners" have organised and mobilised. They represent an immense power base which the Government cannot possibly ignore, neither can consumers.

Furthermore governments are formed by politicians and it is not surprising that political predilections of politicians are carried forward in political predictions of cabinet ministers.

Finally, I wish to assure those who think that civil servants are there to energetically protect the consumer, that the country has modern facilities for the treatment of such mental disorders notably at Sterkfontein and Volkenberg!



Mr Eugene Roelofse, (left), ombudsman for the South African Council of Churches, delivered a paper on "Government and the Consumer in South Africa" at a workshop organised in conjunction with the Checkers Award for consumer journalism at the Carlton Hotel recently.

Civil servants are in fact primarily in government service to obtain and maintain safe careers.

For the foreseeable future serving the needs of commerce will be the safe thing to do.

What I am saying is that the consumer of South Africa — especially the black consumer — is right on his own.

I have watched with argus eye for the slightest symptom of government concern for the consumer — a concern that had its roots in understanding and compassion. There is — nothing.

Sure there have been several measures of "consumer protection" but every single one has arisen from long agitation by newspapers and others.

I am with considerable reluctance being forced to the conclusion that the Government considers the consumer to be an expendable item.

The crushing burden borne by the country's white pensioners and the majority of black people, one would think would arouse the authorities into getting some sort of action scheme off the ground. But, as the Chief Minister of the Ciskei, Chief Lennox Sebe, so bluntly pointed out: "Dealing with the South African Government is like lifting a dead elephant". Dealing with the civil servants is of course worse.

The consumer in this country has been fobbed off with all sorts of excuses. We do of course still appear to have a Consumer Council. At least that was the position when last I checked. so I am speaking under correction.

When I had them under closer observation it seemed to remind me of a kindly hippo walking on stilleto shoes — ever cocktail party to cocktail party, instead of getting stuck into the fight against con-men and racketeers that are turning South Africa into a vast "verneukvlei";

4) To turn the Consumer Council into a tough no-nonsense unit;

5) To restructure the Fraud Squad;

6) To build the morale of consumers.

The recent cosy get-together of the Prime Minister and big businesses was an amazing affair. One got the impression that the concept of free enterprise was the highest truth and the most noble ideals of the Bible, the Quran and the Torak combined.

The idea seemed to be that all we needed was a massive dose of free enterprise and all would be well with the economy, race relations and every facet of South African life. What rubbish!

There are aspects of free enterprise as we have known it traditionally which are primarily responsible for the economic, political and security sicknesses we so clearly suffer from.

What we need — and what the Prime Minister

so careful that they might be doing the wrong thing.

We also have a Trade Practices Committee — Heaven alone knows what they keep themselves busy with.

Both these organisations not only fail to protect the consumer adequately but cost astronomical sums of the taxpayers money.

There is a curious concept in official minds viz — if you spend a lot of money on consumer protection then you are protecting the consumer. The same bright sparks thought that if you spend a lot of money on state propaganda then you will have effective propaganda.

The Consumer Council, the Trade Practices Committee and the defunct Department of Information stand as collosal monuments to prove the contrary.

The spending of taxpayers' money however lavishly and whether the Minister of Finance checks the bills before he authorises them or not does not by itself produce results — other than good copy for Sunday papers.

Before you can effectively spend money to protect the consumer there are a few basic steps the authorities need to take:

1) Acceptance that there are consumers;

2) To show or at least pretend to show that they are sympathetic to the plight of those who must feed and clothe their families on money that is worth less and less every month;

3) To get rid of civil servants, particularly those senior civil servants who drift from tea-time to tea-time, from pay increase to pay increase and from

was ever so careful to sweep under the carpet is that free enterprise while a good enough concept — urgently needs to be cleaned up.

That there is disgraceful, shameful, and repugnant exploitation under the guise of free enterprise is indisputable. Yet the Prime Minister was and still is mum. The fact that the exploitation of the poor is prejudicial to the security of South Africa presumably also leaves the present Minister of Police "cold".

The fact that crooked HP deals on furniture and second hand cars is building up a solid legacy of hatred against free enterprise itself is so plain that it loudly shouts at us from the silent smouldering eyes in Soweto, Atteridgeville, Langa and so many other places.

I believe that the prime concern of the Prime Minister should not be the creation of a constellation of States but how to get rid of the present constellation of crooks.

If what some of our businessmen understand by the term "Free Enterprise", goes on unchecked we may as well be frank and change the country's name to "Rip-off Republic" and have as our flag the time-honoured skull-and-crossbones.

For the Prime Minister to include such people in his open invitation to businessmen to get stuck in, sounds almost as if the Government wants to throw the poor and the unsophisticated to the wolves.

The overtures to black traders to come in on the act sounds ominous — as if they are saying — "Come in, there's plenty of loot for all of us".

Post 14/12/89. (304)

Shock at lot of displaced

By Mathatha Tsedu

THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday expressed his shock at the living conditions of the displaced Makgato people who fled from their homes when police invaded the area during the removal in October.

The Bishop was speaking immediately after a tour of the Machaka area in Botlokwa where most of the Makgato people have sought refuge. The purpose of the visit was to express the SACC's solidarity with the victims and to conduct an on-the-spot investigation of their needs.

He said what he saw filled him with revulsion and said the living conditions were "horrible".

"I cannot understand how Christians can do this. What I saw and what I heard reinforces my total rejection of removals and resettlements in the homelands and I am going to continue to oppose these", he said.

The Bishop said he was appealing to the Government to exercise the Christian principles to which they claimed to adhere. He said the Government's present line of action as shown by the Makgato removals, was "unChristian".

Amongst the people the Bishop met yesterday was a widow with seven children who only managed to escape with her children and the clothes they wore. All their other belongings were carted forcefully to Kromhoek, the new area which is 150 kilometres west of Pietersburg.

The widow, Mrs Mamologedi Nakene, is now staying with relatives. There are 20 people in the family who share two rondavels and another three rooms. Mrs Nakene said she used to work for a white farmer for 70 cents per day but has not worked since October. She depends wholly on relatives.

Bishop Tutu was accompanied by Bishop S E Serote of the Lutheran Church's Northern Diocese in Seshego and Mr Tom Manthata, from the SACC's Justice and Reconciliation Division.

The SACC has already sent over R1 000 in relief for families whose belongings were forcefully taken to Kromhoek.

DEFY, SAYS TUTU

BISHOP DESMOND TUTU this week repeated his call for civil disobedience against South Africa's unjust laws as a method for radical change.

In an interview this week, Bishop Tutu also said banned people ought to defy their banning orders until reasons for the bannings were provided.

By Zwelakhe Sisulu

Calls for civil disobedience against SA's 'unjust laws'

The South African Council of Churches, SACC, has already set up a commission on violence and non-violence as strategies for change.

The call for the defiance of unjust laws in the country was SACC's conference in Hammanskraal earlier this year, and more recently, at last week's Provincial Synod of the Anglican Church in Grahamstown.

Bishop Tutu said he saw it as the responsibility of individual churches and denominations to galvanise their members to action in defying these laws.

The Church should take the lead because its life was affected by restrictive legislation and, he added: "Secular authorities cannot tell the Church how to be the Church."

Bishop Tutu's call stems, from among other things, Government requirement for the church to apply for permission to hold mixed gathering.

"Why should you get a permit if you want to worship? It's just madness," he said.

He was aware of the consequences but, he said, it was important for Christians to do what they believed was right.

The effect of the defiance would be to make it difficult to administrate the implementation of such laws and this would generate publicity which would be detrimental to the image the Government was trying to project.

The actions would also provoke protest from Christians locally and abroad.

Asked if there were any similarities between the campaign he envisages and the Defiance Campaign of 1952, Bishop Tutu said: "Basically ours does not start from a political premise but from deeply rooted Christian beliefs."

When he was appointed the First Dean of Johannesburg and church tradition required that he should live where his parish was, he declined.

"I don't see why white Christians should apply for permission to attend a service in Jabavu, Soweto," he said.

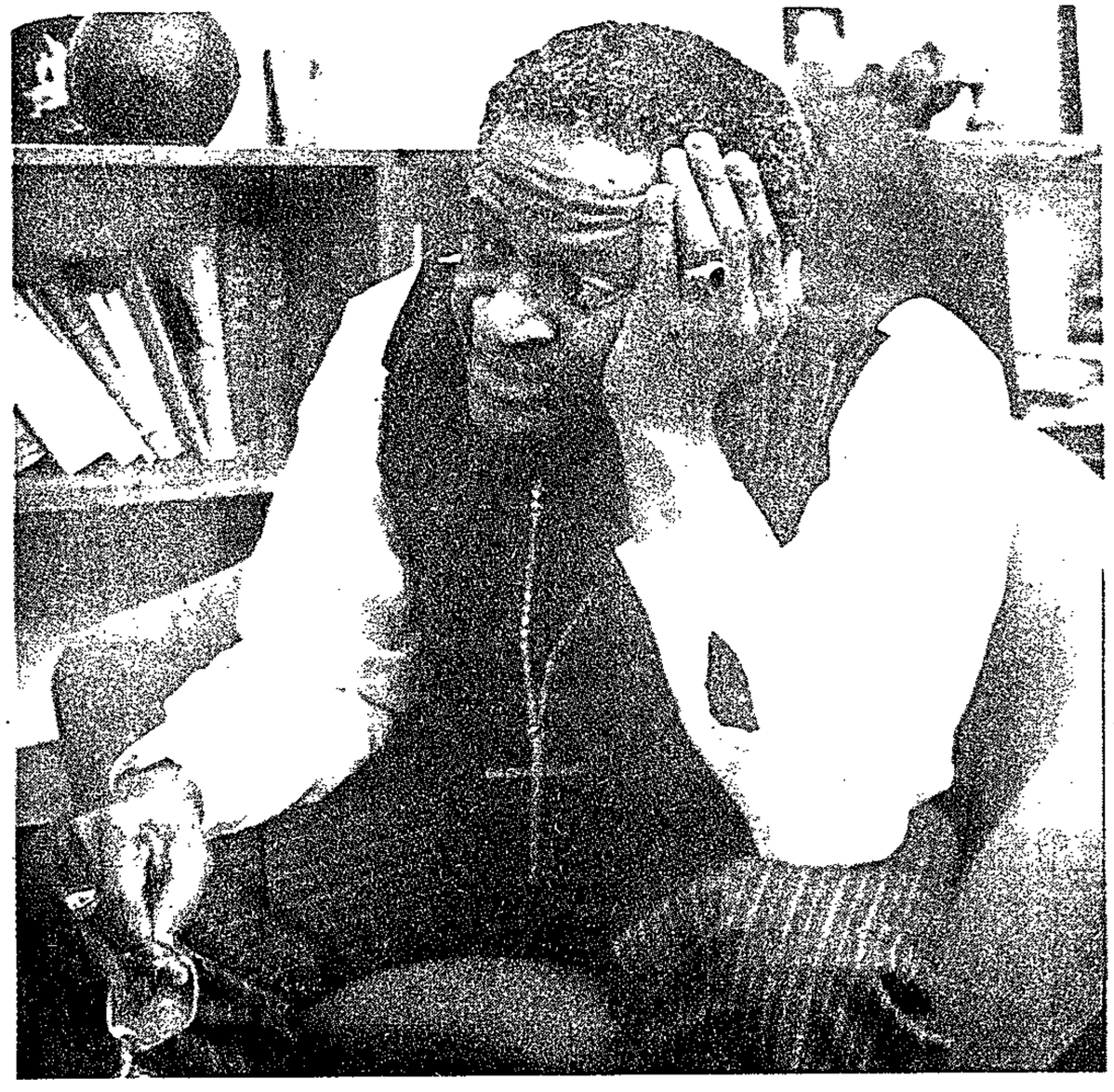
Bishop Tutu also supported the Rev David Russel, in defying his banning order to attend the Anglican Synod last week.

"I believe he was right in defying the banning order and when he appears in court there should be a strong Church presence to support him," he said.

"Banned people ought to defy their banning orders until reasons for their bannings are provided and because bannings are arbitrary, unnecessary and unjust," said Bishop Tutu.

The cumulative effect of the campaign would result in fundamental change.

At last week's synod, the head of the Anglican Church in South Africa, Archbishop Bill Burnett, came out strongly against the permit system.



Bishop Desmond Tutu . . . defy unjust laws, he says.
Pic: MAC MOGOROSI

This could really be a powerful alliance

THE possibility of four influential black leaders forming an alliance and working together is increasing due to the support they have been giving one another.

It would be a mere formality for Bishop Desmond Tutu, general secretary of the South Africa Council of Churches (Sacc), Dr Nthato Motlana of the Committee of Ten, Mr Curtis Nkondo, the president of Azapo, and Mr Thozamile Botha, the chairman of the Port Elizabeth Black Civic Organisation (Pebco), to meet and make their loose alliance official.

There has been an exchange of ideas between the four leaders and support for their different causes. The three Johannesburg-based leaders pledged their support to Mr Botha and the Ford workers who were dismissed. They pledged their support at a Press conference on Tuesday where Mr Botha gave their version of the labour dispute.

Prior to this Bishop Tutu and Mr Nkondo had individually been to Port Elizabeth where they addressed various organisations and held talks with black leaders.

Bishop Tutu has pledged his support for the fight against the removals of the people in Port Elizabeth.

There already exists a loose alliance between Pebco and Dr Motlana's civic association. A few weeks ago Dr Motlana and Mr Botha held talks about cementing this relationship. There exists some slight problems between the civic organisations which are however in the process of being ironed out.

While homeland leaders have been working out strategies and agreeing or differing on various aspects of the homelands policy, four leaders have emerged from the community who will not identify with government plans for blacks. Phil Mtimkulu, senior POST journalist, looks at the four — Bishop Desmond Tutu, Thozamile Botha, Nthato Motlana and Curtis Nkondo.

Dr Motlana said there were no differences between the four of them. He said all that needed to be done was the working out of a common strategy. He said his secretary was in the process of arranging a meeting between the Committee of Ten and Azapo.

Mr Nkondo has twice been to Port Elizabeth to address the October 19 rally and the Ford workers. On the other hand Mr Botha has already made numerous visits to Johannesburg where he had consultations with some of the leaders.

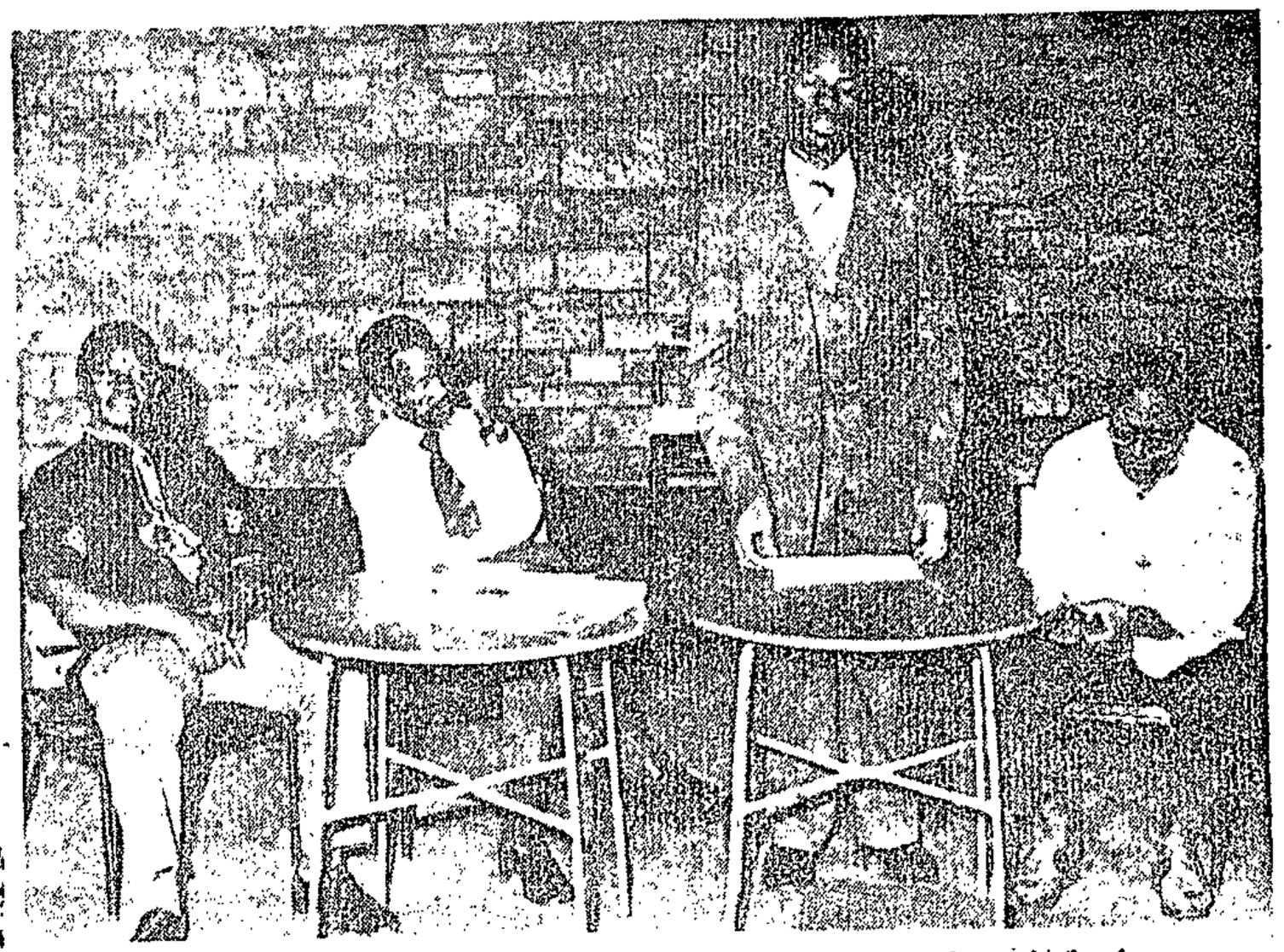
SYSTEM

What the four men have in common is their fierce opposition to the South African Government. They are not keen on working from within the system. Both Dr Motlana and Bishop Tutu turned down invitations to take part in the regional committees.

All the four men are also not enthusiastic about negotiating with the Government. In 1975 Bishop Tutu wrote to the then Prime Minister Mr B J Vorster requesting that a national convention of genuine leaders be convened. Another common factor among the men is their belief that the true leaders of the people are those on Robben Island. Dr Motlana's Committee of Ten refused to meet Dr Piet Koornhof while Mr Nkondo has made it clear that Azapo will not negotiate.

There still exists minor differences between the four which if solved can give those people who do not support leaders who are operating from within the system, a powerful leadership. In their own right the four men each commands respect and have a wide constituency.

The last word came from Mr Botha who said it will be a powerful alliance once it came into being.



It will be a mere formality if these leaders make their loose alliance official. They are from left: Mr Curtis Nkondo, president of Azapo, Dr Nthato Motlana, chairman of the Committee of Ten, Mr Thozamile Botha, the chairman of Pebco, and Bishop Desmond Tutu, the general secretary of the South African Coun-

This time it's serious

NM 20/12/79

(304)

BARRY STREEK examines the latest Church-State clash

IT will be a sombre Christmas in South Africa for the established Churches as they move into the 1980s with the prospects of a head-on clash with the Government looking inevitable.

The Churches have stated that where the laws of Christ conflict with the laws of the State they must stick to their religious beliefs whatever the consequences.

And in fulfilment of their witness, various church leaders have taken strong public stands during 1979 on issues such as the Pass Laws, the terrorist war on the borders, economic boycotts of South Africa

This stand has, however, lead to equally strong "warnings" by successive ministers of police.

If the comments being made in the Afrikaans Press are any indication, those warnings are likely to be transformed into some form of action in the New Year.

Although the South African Council of Churches is likely to be the focus of Government action, if it does take place, it is becoming increasingly clear that it cannot just be confined to the SACC: The mainstream Churches will have to be included in any attempt by the authorities to "moderate" or silence them.

After all, the heads of the Churches and/or their conferences have been making these controversial decisions, not individual Christians or groups of Christians, and it is difficult to see how the State can act without involving many of the major Churches themselves.

Obviously, the White-controlled sections of the Dutch Reformed Churches will not be directly affected by the Church-State clash, but the black-controlled sections could well be. A prominent leader of the NG Kerk in Afrika, Dominee Sam Buti, is, for example, president of the SACC.

It has not always been like this. In the 1950s and 1960s, the Government successfully isolated "activist" priests like Father Trevor Huddleston, Bishop Ambrose Reeves and Father Cosmos Desmond and took action against them.

Many other priests and Christian workers, like Father Aelred Stubbs and, more recently, Brother Kune Passly, have been deported.

Even on Black Wednesday, on October 19 1977, when the Christian Institute and key officials, like the Rev. Beyers Naude, the Rev. Theo Kotze and Mr. Cedric Mayson were banned, it Church-State confrontation, but rather State action against individuals and groups.

Today, however, a little more than two years later, that has changed. It is the established Churches that are standing up to the Government.

There are various reasons for this development but two seem significant.

The first is that the Black majorities in the Roman Catholic, Anglican, Methodist, Presbyterian and Congregational Churches are exerting their power and influence on the Church as a whole. Today, Christians from the safe, comfortable and rich Churches in the White suburbs are being confronted by the realities of trying to be a Christian in the Black townships or in the rural area.

More than that, though, the leadership in the Churches had a forewarning of what could occur when the Transkei Methodist Church, now the United Methodist Church of southern Africa, broke away from the Methodist Conference to form a separate, Black Church.

They also saw the experience in other multi-racial bodies during the 1970s, when Black people, with the influence of the Black Consciousness Movement high, largely withdrew from them. To a significant extent, the Churches managed to avoid major Black withdrawal but to do so it had to be far more responsive to Black feelings — and that meant that pussy-footing with apartheid and racial discrimination had to end.

The second reason for the change may have come from the Churche's basic success in confronting the State over the admission of Black pupils to the private schools.

Through the willingness to negotiate and the able political manoeuvering of Dr. Piet Koornhof, then Minister of National Education, the issue was diffused — and, even in the Transvaal where conservative resistance was highest, Black pupils were admitted to Church schools.

The influence of the joint Church body, the SACC, particularly under the leadership of Bishop Des- significant in this process.

During 1979, there has been the Anglican Church's decision not to apply for permits if negotiations to have them repealed fail, the Methodist Church's refusal to describe "guerillas" as "terrorists" and its call for the release of Nelson Mandela from Robben Island, and the stand by various Churches on conscientious objection.

It is perhaps the border war where the divide between Church and State is greatest. Last year the Methodist Church took a decision to minister to participants on both sides of the war, and Archbishop Burnett publicly warned that if peaceful methods failed to bring about social change and the ending of apartheid, Christians would be faced with killing and being killed.

It is not only in the English - speaking Chruches. The NG Sendding kerk has alleged the security police were trying a recruit ministers and said the Terrorism Act was unchristian. Ds Buti accused the Churches of complacency and of shirking their responsibility to champion the cause of the underdog in the political arena.

It was underlined by a decision by the SACC in July to give "moral support to people contravening racial laws in making contact with fellow - christians across the colour line" and to declare its belief that churches should withdraw, as far as possible, from co-operation with the State.

This trend has, of course, not been unnoticed by the Government and it is clear that the gap between the Church and the State is widening.

In August last year, the then Minister of Police, Mr. Jimmy Kruger, said the Black conciousness movement was busy moving as close to the Church as possible so that when the Government took action against them it could be accused of interference with the Church.

The new Minister of Police Louis le Grange, warned the SACC of "Leftist ministers and spiritual leaders" to desist from irresponsible actions and encouraging people to break the law.

He also said some churches were influencing plex and conditioning Blacks to believe the existing order was unchristian and illegal.

Bishop Tutu also had an 80-minute interview with the Minister of Justice Alwyn Schlebusch, and Dr. Koornhof after his controversial statement about coal imports from South Africa for Denmark.

After the Anglican synod this month, even a verligte journalist, like Louis Oosthuysen, writing in Rapport, could come to the conclusion that the Church "cannot get away from the impression that it is giving Christian justification to murder, revolution and heinious misdeeds which are committed in the name of justice".

The Nationalist MP for Gardens, Dr. Denis Worrall, felt that the Anglican church had taken a decision to side with the Black majority.

Which all seems to point to Church-State confrontation in the New Year, unless the concept of reconciliation among the Christians in the Government and the Christians in the churches manages to bridge the ever-widening gap.

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84 with selected major categories of disease. Clearly, this is an entirely hypothetical situation. However, these competing risks life tables not

85

Thought for the day

Never allow yourself to be manipulated by the system to create dissent and strife among our people. Our destiny and our pride will be protected if only we remain united. So for pride's sake, let us unite.

Post 28/12/79 (30cc)

Militant or moderate, Tutu is a newsmaker

POST Correspondent

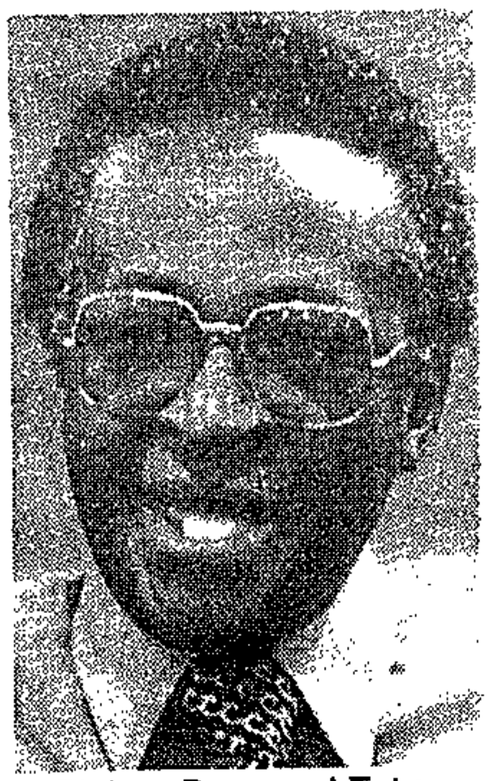
Whether he climbs a pulpit to deliver a sermon or climbs a soapbox to give a political speech Bishop Desmond Mpilo Boy Tutu is sure to deliver a masterpiece.

Born 48 years ago, the son of a schoolteacher and housewife, Bishop Tutu is a father of four.

Bishop Tutu's eldest child, 22-year-old Trevor lives in Britain; his eldest daughter Thandi studies in Botswana while two of the Tutu daughters study in Swaziland.

A number of people regard Bishop Tutu as a moderate while a bigger number regard him as a militant, especially his Christian brethren.

Moderate or militant Bishop Tutu has his heart in the right place. He does not mince his words against his own people when it is necessary. At a service at St Francis Anglican Church, Rockville, not so long ago, he slammed those blacks who drank irresponsibly and said blacks could not go far as long as they drank irresponsibly.



Bishop Desmond Tutu.

Opening a seminar of black journalists, organised by the Writers' Association of South Africa (Wasa), Bishop Tutu said writers would lose their credibility if they misused liquor.

Black militants dismiss Bishop Tutu as a moderate because of his constant call for reconciliation. He often says South Africa is a country with great potential and says there will be no freedom in this country for as long as there is separation.

"We are all oppressed, black and white. If whites think we are the only oppressed ones they are making a serious mistake. Whites can never be free until we are free," he has said on a number of occasions.

In his capacity as general secretary of the South African Council of Churches, Bishop Tutu has called a number of Press conferences and made a number of speeches.

He was under fire for making a statement in Denmark calling on the Scandinavian and European countries in checking their consciences on buying coal from South Africa.

That speech landed Bishop Tutu in trouble. The Minister of Justice summoned him to Pretoria for an explanation and also told him to withdraw his remarks. In typical fashion Bishop Tutu refused and instead called on church leaders to explain.

After a brilliant address, at which he said he would not be silent to injustice Bishop Tutu convinced church leaders that he had every right to put on economic pressure against South Africa.

Bishop Tutu, at the time, reminded the church leaders of the sufferings of the victims of resettlements and particularly about a child who told him (Bishop Tutu) that if they did not succeed in borrowing food they had to drink water to fill up their stomachs.

According to the Information Office of the South African Council of Churches Bishop Tutu has appeared in local newspapers in 42 weeks from the 52 that make a year. He is a real newsmaker!

304

SACC

1-1-80 — 31-12-80

Tutu tells of auditors' doubts

Star 10/1/80

304

The South African Council of Churches' auditors had "grave reservations" about aspects of the organisation's finances, a Johannesburg magistrate heard today.

This emerged during the questioning of Bishop Desmond Tutu, secretary-general of the SACC, at the trial of Bishop Isaac Mokoena, a former director of the SACC, who today pleaded not guilty to 17 counts of fraud.

Bishop Mokoena (51) of Meadowlands, Soweto, admitted that certain money had been paid to him but he denied receiving it specifically for drawing up constitutions for new African independent churches, as alleged by the State.

POWER

"The money I received was for membership fees for the Reformed Independent Church Associations," he said.

He also admitted granting power of attorney to a minister but said this was for the purpose of registering the minister with the Department of Co-operation and Development.

The State alleged the accused's action put the minister in a position to draw church money.

Bishop Tutu told the court that Bishop Mokoena did not have any right to issue power of attorney to any minister on behalf of his congregation.

MISSING

Bishop Tutu also agreed in cross-examination that the SACC auditors had "grave reservations" about missing invoices and receipts.

But he denied that the action against Bishop Mokoena was a "smoke screen" to cover what was generally happening with the SACC.

Bishop Tutu said he did not have direct control of SACC money. This was under the control of the finance department and an investigation had been instituted since the auditors' report.

The hearing continues.

Bishop appears on 17 counts of fraud

Staff Reporter

THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, told a Johannesburg magistrate yesterday the council's auditors had "grave reservations" about amounts of money on the council's books for which there were no receipts.

Bishop Tutu was giving evidence in the case of Bishop Isaac Mokoena, of the St John's Mission, Mabopane, near Pretoria. Bishop Mokoena appeared before Mr L P Smit charged with 17 counts of fraud.

Bishop Mokoena, 51, is the former director of church development for the council.

He is charged with four counts of selling printed constitutions to churches wanting to be registered by the Government; 12 counts of charging students at the South African Theological College for Independent Churches a registration fee when none was necessary; and one count of selling power of attorney.

Bishop Mokoena pleaded not guilty to all charges.

On the allegations he received money for the constitution forms, he said the money referred to was in fact for membership fees paid to the Reformed Independent Churches Association (RICA) of which he was the secretary.

On the charges that he took money from students for registration fees at the theological college, he said the money was for matriculation examination fees.

Bishop Tutu said: "Bishop Mokoena was not entitled to collect money for anything. The council has a financial division that handles all money matters. The bishop also should not have been a member of any other organisation in which he could be accused of bias by other members of the council."

He said Bishop Mokoena was also the secretary of Rica and he could have been accused of bias in favour of this organisation by both the African Independent Church Organisation (AICA) or the African Independent Church Movement (AICM).

Bishop Mokoena's former secretary, Mr Archie Mthiya, said he collected a R10 registration fee from at least 10 students.

Mr Mthiya said he had issued a number of receipts for money paid by churches for printed constitutions.

Bishop Isaac Mokoena, left, former director of church development for the South African Council of Churches, in discussion with his lawyer, Mr Cas van Vuuren at the Johannesburg Magistrate's Court yesterday.

Picture: DANIE COETZEE

Throughout the proceedings Bishop Mokoena sat quietly in the dock with his arms folded.

When Mr Mthiya was asked by Mr C van Vuuren, who appeared for Bishop Mokoena, whether he was the only one to receive money from churches, he replied, "No, Bishop Tutu also did."

Mrs Jenny Carelse, Bishop Mokoena's typist, told the court she typed a number of constitutions and letters asking for payment on Bishop Mokoena's instruction.

Mr A R Gautschi appeared for the State.

The hearing was postponed to February 20. Bishop Mokoena is on R300 bail.

406 10. SOUTH AFRICA A. General

405 9. THE PHARMACEUTICAL INDUSTRY

N.P. Speight, Cost-Effectiveness and Drug Therapy, p.89, April 1975.

M. Turshen, An Analysis of the Medicine Industry, 6,

In addition, 'agentes polivalentes' carry out simple therapeutic treatment (dressing and cleaning wounds), engage in health education and also engage in simple preventative medicine.

The 'agentes polivalentes' are chosen collectively by the members of their villages after a series of meetings at which the concept of basic rural health workers is explained. The 'agentes', once chosen and then trained, return to their villages, which support them by providing them with some food, however the 'agentes' are also expected to be productive members of the society and to work in agriculture, construction or other economic

Post 11/1/8 (304)

Bishop on fraud charges

THE South African Council of Churches auditors had "grave reservations" about some of the organisation's missing financial papers, a Johannesburg Magistrate heard yesterday.

This emerged during the questioning of Bishop Desmond Tutu, Secretary General of the SACC, at the trial of Bishop Isaac Mokoena, a former director of the SACC who yesterday pleaded not guilty to 17 counts of fraud.

Bishop Mokoena (51) of Soweto admitted that certain money was paid to him but denied receiving it specifically for drawing up constitutions for new African independent churches, as alleged by the State.

"The money was membership fees for the Reformed Independent Church Associations (Rica)," he said.

He also admitted granting power of attorney to a minister but said it was for the sole purpose of registering the minister with the Department of Co-operation and Development.

Bishop Tutu told the court that Bishop Mokoena did not have any right to issue power of attorney to any minister on behalf of his congregants.

Bishop Tutu also agreed that the SACC auditors had "grave reservations" about missing invoices and receipts.

But he denied that the action against Bishop Mokoena was just "a smokescreen" against what was generally happening within the SACC.

(Proceeding)

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4. Case finding and follow-up of patients on continuous care, especially TB, malnutrition, typansomiasis, etc.
5. Dispensing work to continuing TB patients and family planning clients.

6. Keeping simple records of activities... births, deaths, outbreaks of diseases.
7. Keeping the community informed about visits of mobile regional health teams to the health post.
8. Conducting child welfare clinics, especially weight surveillance.
9. Identifying patients for referral.
10. Up line referral of all problems that they cannot deal with themselves."

(Lesetedi, 1978:4-5).

The FWE's are full-time employees of the local authority and receive a salary, also slowly they are being provided with bicycles (a generally undervalued potential medical aid). FWEs work under the supervision of trained nurses and are stationed in villages with clinics. They are expected to establish themselves within the community, attend kgotla meetings and to mobilise communities to improve their own level of health. In the FW programmes, Botswana has moved towards creating a network of primary health care workers, rooted in rural areas, concerned with dealing with health problems common to most members of the society. The efficacy of the FWE has still to be tested, but in this programme, lie the seeds of a health care delivery model oriented to the basic needs of the Botswana population.

3. LESOTHO

In 1975, Lesotho introduced its first Village Health Worker (VHW) programme. The concept of VHW's is not new, it has been developed and implemented in a number of countries in recent years, under a variety of different titles (primary health care workers, paramedical workers, health auxiliaries and so on) and the duties and responsibilities of VHWs vary widely between countries. However, all VHW programmes are aimed at promoting health care at the village level and expanding the availability of health services to remote populations.

In Lesotho, the VHW programme at present has been introduced only in thre areas. The three VHW programmes, each operating in different hospital districts, were planned and implemented almost independently of one anoth While the programmes are all aimed at promoting village health, they diff significantly from one another in response to the varying needs and resources of the local environments in which they operate. A brief tabula description of the three VHW programmes, highlighting the distinctions between them, is given in Appendix I.

Tutu: We strongly condemn violence but . . .

THE South African Council of Churches yesterday expressed "deep sympathies" with those who were injured or bereaved during last Friday's bank siege by three gunmen in Silverton.

In a statement the secretary - general, Bishop Desmond Tutu, reiterated the SACC's total opposition to and condemnation of violence in all forms.

"But we want to recall the warning we have given in the past that the political situation in South Africa has driven many to despair of fundamental change happening reasonably peacefully and those who feel this despair are driven to use desperate methods to bring about a dispensation where they feel they matter as human beings and are not third class citizens in the land of their birth.

"We appeal to the authorities to translate the promises of change they have been making into reality, because those of us who are working for justice, equity and reconciliation through peaceful means are being steadily discredited.

"A source of considerable distress is the sadly divided state of our nation demonstrated by the different perceptions by black and white of Friday's tragic events. We pray for the healing of our nation." — Sapa.

Bishop Tutu . . . many driven to despair.

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with selected major categories of disease. Clearly, this is an entirely hypothetical situation. However, these competing risks life tables not only provide an indication of the relative importance of various disease categories to both the overall mortality experience and also to expectation of life of the three communities, but also, since there is an approximately linear relationship between the reduction of mortality and the percentage increase in life expectancy, any improvement will give rise to a proportional improvement in the expectation of life. Thus, if the mortality associated with any of the diseases included in Fig. 6 are reduced by 50%, then the increase in the expectation of life will be 50% of the improvements indicated.

With the exception of Neoplastic Diseases and Diseases of the Circulatory System in men, the [illegible] directly [illegible] of particular diseases [illegible] simple

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Debate ahead on combating sex apartheid

Staff Reporter

HAMMANSKRAAL. — A conference on racism was yesterday presented with a resolution stating that if the Government refuses to repeal the Immorality and Mixed Marriages Acts, these laws should simply be defied.

The resolution, drawn up by an unknown source but edited by the SA Council of Churches (SACC), was presented to delegates for discussion at the Hammanskraal Consultation to Combat Racism in the 1980s.

The conference was organised by the SACC.

It said that as the Prime Minister, Mr P W Botha, had recently expressed willingness to consider revision of this legislation — one of the major moral issues facing church ministers — repeated and urgent calls should be made to scrap it.

But if this was refused, the resolution read, civil disobedience should be considered.

The "problems" facing the State, if it did away with the Acts but maintained its general policy, would not be the concern of the church.

Other points were:

- If the Immorality Act were repealed, the State would have to work out for itself what to do regarding mixed-race children in terms of the Population Registration Act;
- If the Prohibition of Mixed Marriages Act were removed from the statute book, the Government would also have to repeal the Population Registration Act, or
- Instead, frame measures by which the subsequent classification of "mixed" marriage couples would be controlled in terms of the Population Registration Act.

The conference was asked to consider calling on marriage officers not to observe the terms of the Mixed Marriages Act, and to make it known that they were prepared to marry couples regardless of their race.

The dismantling of these Acts would mean the effective destruction of an essential ideological component of apartheid, the consultation was told.

Govt has left SACC out in cold — Tutu

(304)

Staff Reporter

HAMMANSKRAAL. — The advisability and effectiveness of talking to the Government was yesterday questioned by Bishop Desmond Tutu, general secretary of the South African Council of Churches.

The Government had apparently decided it would have no dealings with the SACC, the Bishop said.

Referring to a recommendation by Mr John Rees, director of the South African Institute of Race Relations, that churches declare support for changes made by the Prime Minister, Mr P W Botha, and encourage further changes, the Bishop said the SACC always tried to engage in dialogue with the Government.

Until about last September, courteous replies from the Government had been received.

But "since my Denmark-coal incident, I have received no acknowledgement of any letter", he said.

Cabinet Ministers, who had previously agreed to meet SACC delegates, were now refusing to do so. Bishop Tutu said the Minister of Education and Training, Mr Ferdie Hartzenberg, was no longer prepared to meet him.

This showed the Government had decided to have no dealings with the SACC, even though the body was trying to be as positive as possible, Bishop Tutu said.

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R22 000 given to PE strikers

12/2/80

PORT ELIZABETH — Workers dismissed from Ford Motor Company last year and those not re-employed at Adamas Paper Mill and General Tire received R22 220 from the South African Council of Churches at the weekend.

The SACC's regional secretary in Port Elizabeth, Miss Heather Ross, said the payout to 450 families was carried out in her office on Saturday.

A spokesman for Ford workers, Mr Government Zini, said: "The SACC must be truly commended for their assistance in reducing human suffering among black families."

Other groups who were asked to give financial help and expressed deep concern and had also promised aid, he said.

The Port Elizabeth Black Civic Organisation appealed for financial aid on behalf of workers.

Pebco last year appealed to the SACC, the chairman of the Soweto Council of Ten, Dr Ntatho Motlana, the Azanian Peoples' Organisation (Azapo) and to all professional people and businessmen in Port Elizabeth's black townships.

Ford workers have been re-employed by the company.

Mr Zini said the next move would be to hold fund-raising programmes to help the families of the detained Pebco leaders.

A gala film show will be held at the Rio Cinema in New Brighton on February 21 at 7 pm. — DDC.

buying info. in Vaal all-race indaba

By ALINAH DUBE

THE Vaal Triangle and the SA Co-ordinating Consumer Council will hold a two-day multiracial conference from April 11 to 12.

According to the regional officer of the Atteridgeville Consumer Council, Mr Mogobo Nokaneng, the conference will be held in Sebokeng.

Delegates from various consumer associations, welfare and teachers' organisations, academics, Government institutions as well as the business world are expected at the seminar.

Although the reading will be done by experts, most of the time will be devoted to group discussions — workshops.

The main discussions will be on buying, building and renting houses.

Personal money management, consumer facilities in townships and hire purchase agreements, guarantees, consumer buying problems and practices, protection, information and education, life insurance policies and school uniforms also.

People interested in the seminar should send the registration fee of R2 and contact the organiser at Vaal Consumer Conference, c/o SA Co-ordinating Consumer Council, PO Box 3800, Pretoria.

LOUNGE SUITE

Lounge suite brown R70. For this bargain and many more turn to Classified on pages 12 to 14.

Most of them are said to belong to the Congress group that has been a subject of assault, murder and plunder by pro-Lebowa Government mobs throughout the past week.

The Commissioner of the Lebowa Police, Brigadier W M van Zyl, said yesterday that there were no permanent roadblocks, but added: "Even if they are there, there's nothing wrong with that."

The Brigadier said the police were looking for suspects in last week's attacks and it was possible that some people had been arrested.

Sources at Situmong, near the chief's kraal, told POST there was a large contingent of police staying in four large tents at the tribal office.

Local police who knew the village well were stationed at the roadblocks where all cars were being searched.

Some Congress people who ran away from the attack that left two people dead and more than 80 injured, are trying to return home to evaluate the situation and are being arrested at these roadblocks, the sources said.

Meanwhile, 56 of the Congress people arrested in December last year after two petrol bomb attacks on Chief B K Matlala's house are due to appear in the Seshego Magistrate's Court today.

They face charges of public violence and are out on bail.

Most of the Congress people went into hiding in the wake of last week's attack after their homes were razed and some were taken to hospital.

So it is uncertain whether the trial will go on today. Their attorney, Mr D Z Tansi, of Pretoria, was not available for comment yesterday.

SACC TO CONSULT ON RACISM

By PHIL MTIMKULU

THE South African Council of Churches (SACC) has organised a five-day consultation which will start today at the St Peter's Seminary, Hammanskraal to consider the responsibility of the churches in South Africa in combating racism in the 80s.

After the consultation the findings will be submitted to the heads of member churches, to the All African Council of Churches and the International Conference on racism and to participants and the general public.

The meeting is a consultation of representatives of member churches of the SACC. Decisions or recommendations will not be binding on member churches until the churches have considered them and decided on their response.

It is expected that at the end of the consultation the participants would have:

- received guidance and instruction from bible studies related to the subject;
- read papers from participating churches;
- explored root causes of racism in church and society;
- discussed the WCC Programme to Combat Racism with special reference to its effect in South Africa;
- explored and listed other forms of racism, such as structural and economic racism.

The major consultation activity will take place in six workshops. Participants will be assigned on an arbitrary basis to their workshops for the duration of the consultation.

ALI: 'WE'LL

DAKAR — Former world he champion and current US pr envoy Muhammad Ali's parti to Africa were: "Boycott Mo you will gain support in W in your confrontation with S rica."

Informed African and sources concurred on the bala of the visit:

- **Not one country changed**

304

TP is snubbing SACC — Tutu

THE GOVERNMENT apparently decided it would have no dealings with the South African Council of Churches, the general-secret ary, Bishop Desmond Tutu, said at Hammanskraal yesterday.

He was referring to a recommendation by the director of the South African Institute of Race Relations, Mr John Rees, that the churches should declare support for changes made by the Government and encourage further changes.

Bishop Tutu told the conference discussing racism in the 80s that the SACC had always attempted to engage in dialogue with the Government.

He had sent telegrams whenever something praiseworthy had been done. He had also written to the Prime Minister and until about last September, had received courteous replies.

"Since my Denmark coal incident, I have not even received acknowledgement of my letters," he said.

The Miniser of Educatio and Training, Dr Hartzenberg had initially agreed to meet a delegation, but had subsequently said he was no longer prepared to.

"This is indicative that they have decided to have no dealings with us. Even though we are attempting to be as positive as possible and thankful for small mercies," Bishop Tutu said.

Responding to the bishop's statement, Mr Rees said the SACC should "continue to be the stone in the shoe of the Government and not let go even if on the surface of it, the SACC is being rejected."

Mr Rees said every opportunity should be used to get through to the Government. The SACC might not be the best vehicle for this. A breakthrough might come — if not in the name of the SACC, then in some other form. — Sapa.

Anti-racism proposals

CHURCHMEN examining proposals for civil disobedience have suggested that ministers should ignore the ban on quoting banned people and publications.

The suggestions, which have not yet been acted upon, have been raised in background papers provided at the Church consultation on the programme to combat racism in the 80s.

Delegates and observers, mostly from member churches of the South African Council of Churches, are attending.

One document, prepared for submission to the executive committee of the SACC, suggests that last year's SACC resolution urging that churches withdraw from co-operation with the State in areas "where the law violates the justice of God", should first be implemented in Church-controlled situations.

"Then the churches should also attempt . . . to work out what non-co-operation means in some general areas of life that affect everyone, for example race classification and in carrying of identity documents."

The documents before the consultation delegates use the term "positive non-co-operation" rather than "civil disobedience".

One said "For Christians the specific non-co-operation with unjust laws should take place within a larger willingness to serve the best interests of the State and the common good."

This would prevent accusations of hostility, hypocrisy or anti-social behaviour, it added.

The documents proposed:

- Banned people and publications which help an understanding of the Gospel should be quoted in Church media and from the pulpit.
- Churchmen serving in areas set aside for other race groups should live there without permission if necessary.

It was recorded that Dean Simeon Nkoane of the Anglican Church, Johannesburg, was already doing this.

- Whites should attend church services in black townships.
- Christians should ignore the Group Areas and Urban Areas Act to entertain people of other races in their homes.

The documents also said all church hospitals, orphanages and seminaries should be open to all races.

It suggested that a leaflet giving instructions on how to handle prosecutions and penalties could also be drawn up.

Bishop Desmond Tutu

Regarding the solutions proposed, some commentators call for partial reinstatement of direct charges to consumers, notably for hospitalisation which has proved the single most inflationary cost component, and for a type of means test. But this is not widely proposed. In fact, patients' cost shares and threshold prices, or co-payments and deductibles in the American terminology, are control devices criticised on allocative as well as distributive grounds.

(a) Payers are ignorant and cannot themselves always judge what care they need and how much;

(b) administrative costs per unit of service are raised (the absence of such costs is a factor widely canvassed in the debate surrounding the British NHS

(c) patients themselves

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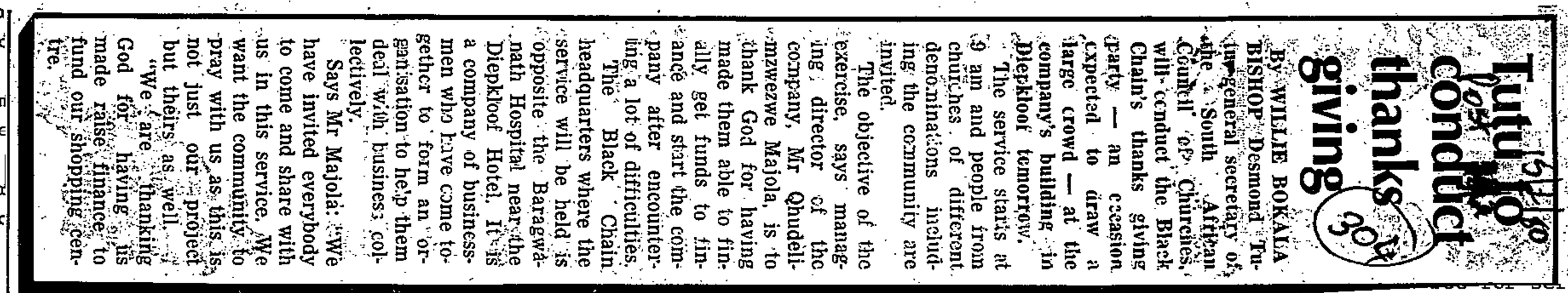
In the United States, there has been speculation about the causative role played by the Medicare and Medicaid programmes in the sector's inflation after the mid-sixties. Central government payment to hospitals and doctors for services rendered to those eligible among the old and indigent are made through "fiscal intermediaries" or through contractors selected by the providers themselves, for example, Blue Cross and Blue Shield. Criticisms of cost loading as well as charges of partiality have been levelled at these institutions. They form part of the establishment in the health care industry, are growth and to an extent profit maximisers, and yet have also to play an intermediating role between the state, the provider and the patient. However, it appears that certain trends, like the tendency towards increased hospital use by older persons, pre-dated the coming of Medicare, and that federal funding merely aggravated and impinged upon a structure already geared for cost inflation.[3]

One final query on the costs problem is whether the inflationary increases of recent years are "systems specific" or alternatively are to "be attributed to 'generic' factors, that is wider and general causes as they exist in all other countries" (Chester 1976: 81). On the basis of what is currently known, it is impossible to answer. But there have been informed guesses that concentrated financing, interpreted as a single unit of government paying the bill, assists in the containment of medical inflation; this is evidenced by the NHS experience. Paradoxically, "the 'conservative' goal of controlling inflation may be best accomplished by a greater degree of governmental centralisation than even many 'liberals' favour" (Marmor 1977: 82).

Other practi



Tutu to conduct thanks giving

By WILLIE BOKALA

BISHOP Desmond Tutu, general secretary of the South African Churches, Council of Churches, will conduct the Black Chain's thanks giving party — an occasion expected to draw a large crowd — at the company's building in Diepkloof tomorrow.

The service starts at 9 am and people from churches of different denominations including the community are invited.

The objective of the exercise, says managing director of the company, Mr Qhudeli Mzwezwe Majola, is to thank God for having made them able to finally get funds to finance and start the company after encountering a lot of difficulties.

The Black Chain headquarters where the service will be held is opposite the Baragwanath Hospital near the Diepkloof Hotel. It is a company of businessmen who have come together to form an organisation to help them deal with business collectively.

Says Mr Majola: "We have invited everybody to come and share with us in this service. We want the community to pray with us as this is not just our project but theirs as well.

"We are thanking God for having its made raise finance to fund our shopping centre.

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basis or receive income from capitation fees.[5] Third, doubts exist about the quality of medical care on multiple grounds. For instance, there are questionable procedures like over-subscription of drugs and uncalled for surgery; inefficient practices that are "needlessly expensive (hospitalisation for testing) or divert medical resources to very costly care (renal dialysis, cardiac by-pass surgery) from more cost-effective uses (immunisations, prenatal checkups for mothers)"; and malpractice - errors of omission or commission - the insurance cost of which outrages American physicians (Marmor 1977: 76).

Coming to theoretical issues of resource allocation in medical care, this is an extensive as well as thorny area of enquiry so the aim here is only to open up discussion on certain restricted themes. Could medical care, given certain preconditions, be bought and sold by principals like any other commodity? There is a minority opinion that would answer affirmatively about a suitably manipulated market.[6] Alternatively, it is the view of a wide, probably dominant segment within government, medicine and the social sciences that medical services have

Black plea to purge Church of racism

15.2.80

RDM

304

HAMMANSKRAAL. — A plea to all white Christians to demonstrate their willingness to purge the Church of racism was made at Hammanskraal yesterday in a statement by black church representatives attending the South African Council of Churches' consultation on combating racism in the 80s.

The statement said that if after a period of 12 months no evidence was shown of repentance in concrete action, "the black Christians will have no alternative but to witness to the gospel of Jesus Christ by becoming a confessing church".

The statement arose from an inconclusive debate earlier this week on a proposal that blacks alone should form a confessing militant church as an alternative to the existing denominational churches.

The statement by black church representatives was approved by the whole plenary session.

The statement said: "We black representatives of this consultation wish to place on record the painful realisation that the churches to which we belong have conformed to patterns of a racist society.

"The persistent cries of the black people that the Church is not consistent with the demands of the gospel of Jesus Christ have fallen on deaf ears.

"We acknowledge our participation in the sin of the Church. We are aware that God has been calling and continues to call his Church to be a community that transcends all barriers of denominations and race.

"We realise that the racial situation in this country has reached a critical stage and that God is calling the Church as a liberating and reconciling community to identify itself with the oppressed and the poor in their struggle for the dignity which is theirs as human persons created in the image of the Tribune God.

"We call upon black Christians prayerfully to seek the guidance of God in our desire to understand what God's obedience means in this situation."

The chaplain of the University of the Western Cape, Dr Allan Boesak, told the consultation that what the Church did to combat racism should be meaningful, not only in the context of the Church, but in the whole context of the social, political and economical situation.

He said it was the task of the Church to ask the kind of questions politicians asked and which the powerful were not going to ask.

Dr Boesak warned against bringing blacks into church structures "designed to paralyse" and which would not permit participation in "the struggle in South Africa".

The representatives yesterday also endorsed a proposal to call a national convention to prepare a new constitution for the country.

The proposal said all South Africans — including political prisoners and those in exile — should be represented. The new constitution should be based on "justice and equality of opportunity for all the inhabitants of South Africa".

Calling for the dismantling of all structures of apartheid, the proposal said measures which should be abolished immediately included pass laws, differentation of education, the Immorality and Prohibition of Mixed Marriages Acts, Group Areas and further forced removals.

Churches were called on to refuse to comply with the conditions of the 99-year leases.

On the question of enforced resettlement, the consultation urged churches and individuals to "take such non-violent action as may be necessary to express solidarity with the affected community and prevent the removals". This action should be resorted to after all possible representations had been made and had failed. — Sapa.

Results:

(a) Amniotic fluid infection syndrome 17 (Deaths/1000 Total Births)

(b) Abruptio placentae 7

(c) Unexplained anoxia 6,6

(d) Syphilis 3,2

(e) Obstructed labour 3,2

(6) Survey to determine epidemiological features of perinatal death

Maternal interviews were conducted into 202 facets of the background to the pregnancy in 464 women whose pregnancies ended with a perinatal death. These were compared with 590 pregnancies selected systematically to be representative of the delivery population. Salient features which appeared to contribute to perinatal death were:

1. Failure to receive medical care
27% of the women who had perinatal deaths had no medical examination prior to admission compared with only 7% of the controls.

2. Inadequacy of antenatal care
Only 31% of the women with perinatal deaths had adequate antenatal care compared with 53% of controls.

3. Place of residence in 3rd trimester of pregnancy
46% of the women who had perinatal deaths were resident in a rural area in the 3rd trimester compared with 32% of the controls.

Factors such as social status and mother's schooling made no difference but it should be noted that almost all patients in both groups had a relatively poor social status and inadequate schooling.

Likewise, marital status did not affect pregnancy outcome, neither did the wanted or unwanted status of the pregnancy, giving the lie to the suggestion that a high perinatal mortality may be associated with interference.

Two last factors of some significance were maternal age - mothers older than 35 had a perinatal mortality rate higher than younger women at a 1° significance level and amongst the controls there was a significantly higher percentage of mothers of stature greater than 160 cms. indicating possibly better nutrition in childhood.

same time hospital deliveries have decreased. During the same period of time, the total number of non-obstetric hospital admissions has progressively increased.

(f) The hospital Caesarean section rate has progressively increased particularly in relation to hospital deliveries.

(g) A random sample survey conducted in 75 homes found that a community obstetric service was acceptable to the community although there were some criticisms of its implementation.

The medical benefits of a community obstetric service seem apparent in terms of a lowered perinatal mortality rate, a sharp reduction in the number of ruptured uteri and a more rational use of resources with high

changed the proportions of total expenditure accounted for by the three tiers of government.[7] Health services provided in the private sector largely comprised hospital services (including the nursing of the aged), and the services of private medical and dental practitioners. An indication of the relative importance of these services is given in Tables 2 and 3.

The ownership of hospitals and beds is shown in Table 2. State hospitals and aided institutions account for almost all of the beds for infectious diseases, and the state and private sector share responsibility for the supply of beds for the treatment of mental conditions. Bed accommodation for the aged and chronically sick is provided largely by private and aided institutions, and the supply of general hospital services is shared almost equally by the private sector and provincial administrations. Private and aided institutions accounted for 71 per cent of all hospitals, although they only accounted for 34 per cent of the available beds. Approximately 25 per cent of the beds supplied by the private sector were purely for profit.[8]

In Table 3, the employment of doctors is analysed. This table, like Table 2, emphasises the importance of the private sector in supplying heal
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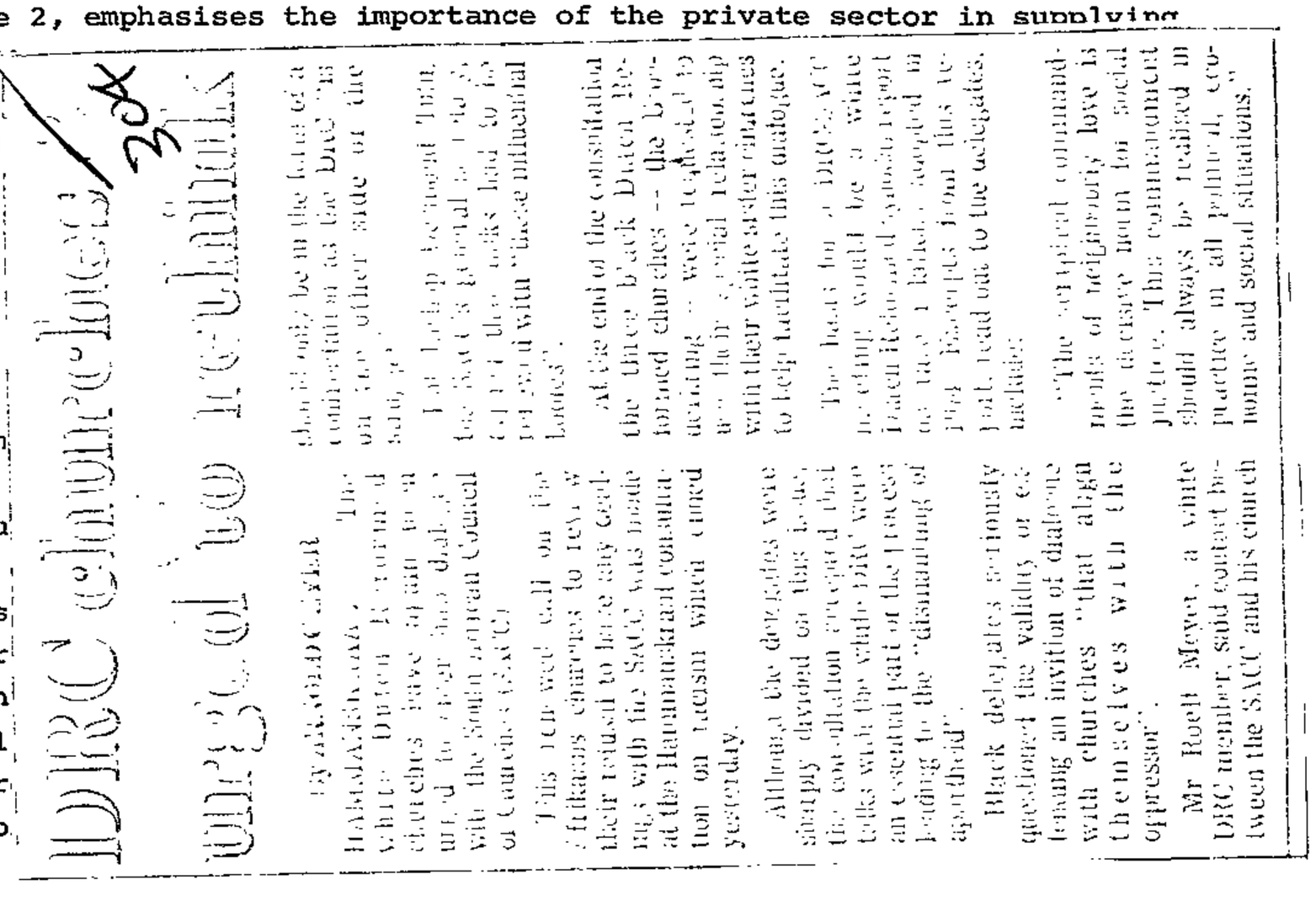

DRC challenges Church

Church only body in the front of a confrontation as the DRC is one of the other side of the coin

By Alexander Parker

HABANA, Kwa-Ndebele, — The white Dutch Reformed churches have again turned down a request to meet and deal with the South African Council of Churches (SACC).

This time we call on the Afrikaans churches to revise their refusal to have any meetings with the SACC was made at the Hammanskraal consultation on racism which ended yesterday.

Although the delegates were sharply divided on this issue, the consultation accepted that talks with the white DRC were an essential part of the process leading to the "disassembling of apartheid".

Black delegates seriously questioned the validity of continuing an invitation that alienates the churches with the oppressor.

Mr Roeth Meyer, a white DRC member, said contact between the SACC and his church

Table 1 — Expenditure by Type of Service Provided in the Public Sector 1969/70 (b)

(Percentages)

Service (a)	Level of Government (a)			
	Central	Provincial	Local	All Levels
Administrative (d)	23 (80)	2 (20)	- (-)	7 (100)
Mental Hospitals	27 (100)	- (-)	- (-)	6 (100)
Infectious Diseases (f)	42 (85)	1 (6)	43 (9)	11 (100)
General Hospitals (g) and Nursing	4 (1)	91 (97)	57 (2)	70 (100)
Subsidies to Hospitals in the Private Sector	4 (15)	7 (85)	- (-)	6 (100)
All Services	100 (22)	100 (75)	100 (3)	100 (100)

Notes:

(a) Figures in parenthesis show the proportion of the row totals accounted for by each level of government, and those not in parenthesis show the proportion of the column totals accounted for by each type of activity.

(b) Expenditure data is drawn from: Estimate of the Expenditure to be defrayed from Revenue Account during the year ending 31st March, 1970, RP 2/1969.
Part II of the Report of the Controller and Auditor General for the Financial year 1969/70, RP 51/1970
Report of the Provincial Auditor on the Accounts of the Province for the Year ended 31 March, 1970, Province of the Orange Free State, Cape of Good Hope, Transvaal and Natal.

(c) Local Government expenditure is not available in published reports but has been estimated by assuming that the maximum rate of subsidy was paid, and using this as a multiplier on all subsidies paid from Central Government. Amounts of subsidies are drawn from Central Government estimates, adjusted for actual expenditures.

(d) Including training and laboratory examinations.

(f) Including hospitalisation, expenditures on prevention, and the salaries of local health officers.

(g) Including outpatient services, and ambulance services.

Tutu: Full rights wanted

Staff Reporter

BLACKS wanted full citizenship in an undivided South Africa with a significant share in political decision-making, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday.

Addressing students at the University of Cape Town's orientation week, Bishop Tutu said that if fundamental changes were not made, there would be a bloodbath.

"You have no future in this country if change does not take place. Blacks are going to have freedom in spite of the government spies and bugging of meetings."

He urged students to develop a critical awareness and to carry this to the white community.

"I want freedom for you and us and have no doubt that will come. The only questions are how and when. We want change to be reasonably peaceful. It can't be without some violence when there has already been a June 16, 1976 and deaths in detention," the bishop said.

He spoke of the destruction of communities through forced removals and the breaking up of families through the migrant labour system.

Turning to the border war, he said there was no way that the war could be won when "80 percent of the population is disaffected". The 400 students who packed the lecture theatre applauded for a full minute at the end of the bishop's address.

The president of the SRC, Mr Tony Weaver, yesterday confirmed that it was decided last week to bar the SABC from covering campus events to avoid news being distorted.

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Star 30/7/80

Blacks will share decisions, says Tutu

CAPE TOWN — Blacks wanted full citizenship in an undivided South Africa and that meant a significant share in political decision-making, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said in Cape Town today.

Addressing students at the University of Cape Town Bishop Tutu said blacks were going to have that whatever the Nationalists "say or think," whatever their defence budget, however many spies they deployed all over the place to bug "this or that" meeting and to steam open "this or that" letter.

"I have no doubt in my own mind that freedom is coming and I want it to be for you and for us. The only questions are how and when.

"We want it to be now and we want it to be reasonably peaceful. It can't be without some violence considering even just 1976 and the several deaths in detention," the bishop said.

He urged the students to play an influential part in the socio-economic situation of their country.

"We want to be instruments for urging critical and awkward questions and bringing these to the consciousness of the white community, which is the one that still has the power of decision-making." — Sapa.

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EARLY RESPONSE TO ... LDS

1868 saw the openi... h it new roads,
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Black farmers mark... th of produce
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But new market opp... arket opportunites
for white farmers ... ed, and new taxes
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in cash income fr... elled out the
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In several areas, ... was already starting
to occur, and young men left with little or no land had no alternative but to go out and work usually either on white farms or at the Kimberley mines. So on the one hand, we see a class of small commercial farmers or peasants farming in black rural areas - which disproves the idea that black farming has always remained underdeveloped - and on the other, we see the start of labour migration.

Court told that Tutu tried bribe on Bishop

304

Star 21/2/80

Bishop Desmond Tutu, general secretary of the South African Council of Churches, tried to bribe a colleague to cover up financial irregularities, a Johannesburg magistrate was told today.

He allegedly wanted Bishop Isaac Mokoena, former executive director of the SACC, now appearing on 17 counts of fraud, to act as a "smoke-screen" to cover general financial irregularities within the organisation.

"He tried to get rid of me because I knew too much," Bishop Mokoena told the court.

"Bishop Tutu offered me R1 500 to leave the country and said he would secure my dependents all the time."

Bishop Mokoena was appearing on four allegations of charging fees to draw up constitutions for new African Independent churches while a director of the SACC division for church development.

On 12 charges of taking R12 registration fees at the South African Theological College for Independent Churches from students, Bishop Mokoena said they needed to pay the money for private study.

At a previous hearing Bishop Tutu said it was "grossy misleading" for Bishop Mokoena to draw up powers of attorney for ministers.

"When SACC auditors expressed grave reservations about the organisations funds, Bishop Tutu offered me money to take the rap but I refused," Bishop Mokoena said.

(Proceeding)

REASONS FOR THE DECLINE OF BLACK AGRICULTURE

What we now need to do is find out why even the prosperous peasants gradually disappeared and joined the migrants, because there are very few families in black rural areas today whom we could call peasants - ie people who support themselves on the food they produce, and sell their own produce to satisfy their need for cash. It's the history of the period from about 1886 until about 1913 that is most important in explaining why black agriculture has underdeveloped and why black rural families earn most of their income by working in factories, mines, or on white farms instead of by farming. (Some of the reasons have already started to come out. eg tax, land expropriation, anti-squatter laws, etc)

The discovery of gold on the Witwatersrand in 1886 had much the same effects as the discovery of diamonds in Kimberley about 20 years earlier, only much more intense. The mines needed a great deal of labour and food to support them and not only this, but cheap labour and cheap food because the grade of ore was often so low, that expensive labour being fed with expensive food would have made mining unprofitable.

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RDM 23/2/80

Charge against Tutu 'false'

(304)

THE Praesidium of the South African Council of Churches yesterday dismissed as "unfounded, unwarranted and false" an allegation that the secretary-general of the council, Bishop Desmond Tutu, offered bribes to Bishop Isaac Mokoena.

According to evidence in court yesterday, Bishop Mokoena said he had been offered R1 500 by Bishop Tutu to "skip the country". Bishop Tutu had also asked him to admit guilt to the charges, Bishop Mokoena said.

Bishop Mokoena had been charged with 17 counts of fraud. He pleaded not guilty to all counts.

The statement by the Praesidium said any person who knew Bishop Tutu could not fail to be horrified that such an allegation could be made.

"We are absolutely confident our view will be shared by every Christian in this country and we express our total support for Bishop Tutu, sharing the anguish he must be feeling as a result of this unwarranted attack.

"We are not surprised that Bishop Tutu was in any respect unclear in answering some of the questions put to him during cross-examination. It appears he was cross-examined at length on the complex financial affairs of the council which has an annual budget in excess of R3-million, when the charge sheet related to something different.

"We believe it is extremely difficult for any man at the head of such a large organisation to be able to quote exact financial details without being aware that he would be required to do so and without an opportunity to consult his records, or those in the SACC responsible for its financial administration," the statement said.

The SACC staff also held a meeting at which they discussed the "distressing newspaper reports" relating to the trial.

A statement issued afterwards said: "The entire staff of the council met urgently to discuss the distressing newspaper reports relating to the Mokoena trial, that could possibly be taken to reflect on the integrity of our general secretary. We affirm, as a staff, that we know him as a man of complete integrity under whom we are glad to serve and to follow in the struggle to live out the Gospel of Jesus Christ in South

"It is our view that the allegations made during the course of the trial are totally false."

Bishop Tutu said yesterday that he had been surprised and angered at reports of allegations made in the Johannesburg Magistrate's Court this week.

He said: "I'll be getting in touch with my lawyer. It's my word against his. It's totally untrue — that's all I can say." — Sapa.

304

Bishop acquitted on fraud charges

JOHANNESBURG. — Bishop Isaac Mokoena, a former director of the South African Council of Churches, was acquitted of 17 counts of fraud by a magistrate yesterday.

The trial took a dramatic turn when Bishop Mokoena told a packed court that the general secretary of the SACC, Bishop Desmond Tutu, had tried to bribe him.

Bishop Mokoena, 52, of Soweto, had pleaded not guilty to all 17 charges before Mr L P Smit. He was charged with fraudulently selling constitutions to new churches, frudulently charging students of the South African Theological College for Independent Churches (SATCIC) entrance fees, and of frudulently issuing a church minister power of attorney.

After a three-day trial, Mr Smit acquitted him on the grounds that the State had not proved its case. Bishop Mokoena left the dock to smiles and handshakes from friends and relatives.

His acquittal comes nearly a year after he was suspended from the executive committee of the SACC when the police launched their investigation. He was also suspended from his church and his bishop's allowance was stopped.

On Wednesday Bishop Mokoena told the court that Bishop Tutu had offered him R1 500 to "skip the country".

"He wanted me to admit guilt to the charges," he said.

Mr Cor van Vuuren, defence counsel: Did Bishop Tutu ever offer you money to take the rap on these charges?

Bishop Mokoena: Yes. And my reply was that I could not skip the country because I had my family to look after here and I was also a well-respected member of my community.

Mr Van Vuuren: What I mean is, did he want you to be the culprit for the "grave reservations" that the auditors expressed about the SACC's financial affairs?

Bishop Mokoena: Yes.

The magistrate: How much money were you offered?

Bishop Mokoena: R1 500. This was to cover my trip out of the country. He also said he would take care of my family after I had gone.

Passing judgement, Mr Smit said he found Bishop Mokoena to be an "open and honest witness". He described Bishop Tutu as a "vague, evasive and contradictory" witness.

"His evidence cannot be accepted with safety by the court. Nothing he said in evidence had a direct bearing on the accused. His performance on the witness stand was vague, his answers evasive and his evidence contradictory.

"I would believe Bishop Tutu wanted to place the accused in a bad light," Mr Smit said.

The first four charges alleging the sale of constitutions to new church organizations had not been proved. The three black bishops who gave evidence, while displaying a very low level of education and understanding of their roles as witnesses, had not acknowledged that they had bought constitutions from Bishop Mokoena as head of the Reformed Independent Churches Associations.

There was no evidence to support the 12 charges of fraudulently charging students money for entry to the SATCIC and threatening them with expulsion if they did not pay.

The evidence of three students had not disputed Bishop Mokoena's explanation that an amount of R10 was payable by students who intended writing external junior certificate and matriculation examinations. The money was a registration fee payable to the Department of Education and Training, the court had heard. There were receipts from the department and minutes of a SATCIC meeting backing that argument.

— Sapa

CAPE TIMES 23/2/89 304

Bribe claim false — SACC

JOHANNESBURG. — The South African Institute of Race Relations wished to express deep concern about press reports in connection with a court hearing, in which insinuations concerning Bishop Desmond Tutu's character and integrity were made, the director of the institute, Mr J C Rees, said yesterday.

A former SACC director, Bishop Isaac Mokoena, claimed in a Johannesburg court on Thursday that Bishop Tutu had offered him a R1 500 bribe to "skip the country". Bishop Mokoena was later acquitted of 17 counts of fraud.

Mr Rees said in a statement yesterday: "Bishop Tutu is a respected member of the South African Institute of Race Relations executive and has played an important role in our affairs.

"From my personal knowledge of him and as a former colleague of his, I dismiss the insinuations as being untrue and without foundation.

The SACC staff yesterday held an urgent meeting at which they discussed the "distressing newspaper reports" relating to the trial.

A statement issued afterwards said: "The entire staff of the council met urgently to discuss the distressing newspaper reports relating to the Mokoena trial, which could possibly be taken to reflect on the integrity of our general-secretary, Bishop Desmond Tutu.

"We are privileged to work for the South African Council of Churches under a man of his calibre. We affirm our loyalty and support for him both now during this time and in the future.

"It is our view that the allegations made during the course of the trial are totally false."

The praesidium of the South African Council of Churches yesterday dismissed the allegations as "unfounded, unwarranted and false". — Own Correspondent, Sapa

Tutu has support of churchmen

23/2/80

(304)

Mercury Reporter

THE three-man praesidium of the South African Council of Churches (SACC) says it is shocked by allegations made about Bishop Desmond Tutu, general secretary of the body, in Press reports about the trial of Bishop Isaac Mokoena, a former director of one of the departments of the SACC.

In a statement released yesterday, the praesidium said it found it difficult to understand how such allegations could have been made about a Christian leader of such unquestioned stature and integrity.

The statement continues: 'We are not surprised that Bishop Tutu was in any respect unclear in answering some of the questions put to him during cross-examination, as it appears that he was cross-examined at length on the complex financial affairs of the council with an annual budget in excess of R3 000 000 when the actual charges related to something quite different.

'We believe it is extraordinarily difficult for any man at the head of such a large organisation to be able to quote exact financial details without being aware that he would be required to do so and without an opportunity to consult his records or those in the SACC responsible for its financial administration.'

● Bishop Tutu said in Cape Town yesterday that he had been surprised and angered at reports of allegations made in the Johannesburg Magistrate's Court this week.

He said: 'I'll be getting in touch with my lawyer.'

92 SYMPTOMS AND ILL-DEFINED CONDITIONS XVI

	0–1	1–4	5–2	25–4	45–6
5–24	0,71	0,22	0,68	0,20	0,12
25–44	1,18	0,30	1,43	0,37	0,26
45–64	1,25	0,42	1,55	0,40	0,31
65+	1,26	0,71	1,34	0,91	0,53
ALL	0,95	0,33	0,95	0,29	0,20
NO.	1973	677	333	104	324

93 ALL CAUSES

	0–1	1–4	5–24	25–44	45–64	65+	ALL
	1,40	0,38	0,68	1,22	1,10	1,02	0,89
	3,32	0,70	1,43	1,77	1,55	1,34	1,29
	2,89	0,76	1,55	1,10	1,31	1,53	1,20
	2,19	0,90	1,34	1,02	1,31	1,53	1,20
	1,91	0,56	0,95	0,89	0,20	0,53	0,20
	2175	652	333	1868	324	324	324

	0–1	1–4	5–24	25–44	45–64	65+	ALL
ALL	9,44	7,40	8,03	5,51	14,62	11,00	8,77	8,13
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(304)

SACC shocked at Tutu bribe claims

CT 26/2/80.

THE praesidium of the South African Council of Churches has expressed its shock at reports of allegations made in a Johannesburg court that its secretary-general, Bishop Tutu, offered bribes to Bishop Isaac Mokoena.

Evidence was given during the trial of Bishop Mokoena on charges of fraud that Bishop Tutu offered R1 500 to Bishop Mokoeana to "skip the country", and advised him to admit guilt on the 17 charges of fraud.

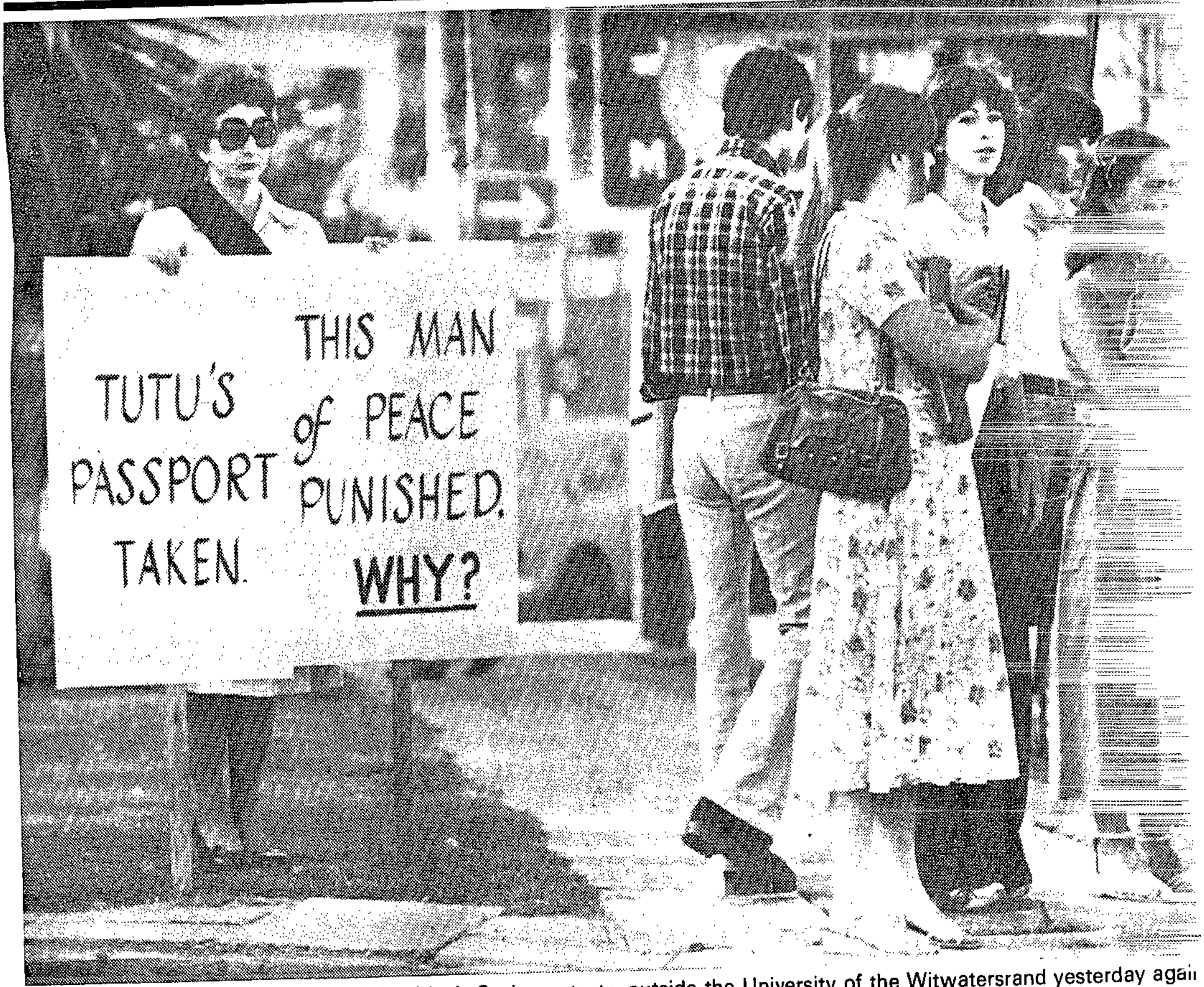
"Any person who knows Bishop Tutu cannot but be horrified that such allegations could be made. We are confident that this view will be shared by every Christian in this country," the SACC's praesidium said.

"We express our total support for Bishop Tutu, sharing the anguish he must be feeling as a result of this unwarranted attack.

"We are not surprised that Biship Tutu was in any respect unclear in answering some of the questions put to him during cross-examination. It appears he was cross-examined at length on the complex financial affairs of the council which has an annual budget in excess of R3 million, when the charge sheet related to something different.

"We believe it is extremely difficult for any man at the head of such a large organization to be able to quote exact financial details without being aware that he would be required to do so and without an opportunity to consult his records, or those in the SACC responsible for its financial administration," the praesidium's statement said.

● In an interview yesterday, a past president of the SACC, Bishop A Habelgaarn, said he had been "most upset" by the reports and wanted to express his support for Bishop Tutu and the praesidium's statement.



Mrs Sheena Duncan, president of the Black Sash, protests outside the University of the Witwatersrand yesterday again the passport withdrawal of Bishop Desmond Tutu, general secretary of the South African Council of Churches.
Picture: DANIE COE

~~330~~ 304 RDM 7/3/80

International outcry over Tutu expected

Staff Reporters

THE withdrawal of Bishop Desmond Tutu's passport on Tuesday has met with condemnation from South African church leaders and the Black Sash.

And widespread international reaction to the Government's action against Bishop Tutu, general secretary of the South African Council of Churches (SACC), could be expected soon, leading churchmen said yesterday.

The Rev Sam Buti, the SACC's president, yesterday said the Government could not have chosen a more inopportune time to withdraw Bishop Tutu's passport than immediately after the result of the Rhodesian election and the recent publication of the findings of the Cillie Commission.

"Bishop Tutu has always been a visionary warning prophet and this decision by the Government creates an impression of revenge."

If the Government acted in that way against a black leader, who had always run the risk of losing credibility amongst his own people because of his stand against violence and the polarisation of black society, especially the youth, then they, the youth, would certainly be entitled to ask what merit existed in seeking solutions in peaceful negotiations.

The Rev Peter Storey, the SACC's senior vice-president, yesterday predicted international protests might come through diplomatic channels as well as overseas church leaders.

Many South Africans, particularly whites, were unaware of the stature of Bishop Tutu in major western countries and the Third World, he said.

Sapa reports that the Bishop has already received many messages of solidarity from friends and colleagues throughout the world.

One was from an American Senator, Paul Tsongas, who recently visited South Africa on a two-week fact-finding mission.

A church-related organisation in Switzerland has organised a nation-wide publicity drive to register protest against the action.

Bishop Tutu said he maintained he had done nothing to deserve the treatment meted out to him by the Minister.

He said as far as he was concerned a passport was a right and not a favour.

Bishop Tutu said he had planned to leave the country on April 13 for London on business.

The Black Sash yesterday staged a "one-woman" demonstration against the withdrawal of Bishop Tutu's passport at the University Fountain on Jan Smuts Avenue, Johannesburg.

Sash members held placards — one at a time, because open-air gatherings are banned in terms of the Riotous Assembly Act — saying: "Tutu's Passport Taken" and "This Man of Peace Punished. Why?".

New appeals over Tutu

RDM 8/3/80

By ARNOLD GEYER

THE Methodist Church of Southern Africa yesterday joined in the appeal against the withdrawal of Bishop Desmond Tutu's passport.

And the Protestant French-speaking Churches in Switzerland have applied directly to the South African Government to repeal its action against Bishop Tutu, general secretary of the South African Council of Churches (SACC).

These calls are the latest to be made in the mounting protest movement against the Government's action — both inside and outside the country.

Bishop Tutu had his passport taken away on Tuesday, with no reason given.

A joint statement yesterday made by the president of the Methodist Church Conference, the Rev Andrew Losaba, and its former president, the Rev Donald Veysie, said they were shocked to hear of the incident.

They said South Africa needed men like Bishop Tutu "who are able to vocalise the feelings of black people and open the way for dialogue about the real issues concerning them".

In a letter to Bishop Tutu, the board of the missionary department of the French-speaking Churches in Lausanne, Switzerland, yesterday said they were "extremely upset" that the bishop was unable to visit Switzerland as planned.

"We have requested the South African Government to alter its decision," it said.

The SACC has received messages of solidarity form church councils and organisations in Britain, West-Germany, Denmark, Switzerland and France.

The Danish Church Aid organisation's general secretary, Mr Jens J Thomsen, said in a cable he deeply regretted the South African Government had found it necessary to reduce Bishop Tutu's movements so that he no longer could take part in important and necessary international meetings.

"We consider him to be one of the most important leading church personalities who has always strongly supported a peaceful solution to the apartheid problem," he said.

The Afrikaans daily newspaper "Beeld" asked in its editorial whether the authorities had really understood the findings of the Cillie Commission when they decided to withdraw Bishop Tutu's passport.

"It was dangerous timing to announce this withdrawal on the very day that both Mugabe and Soweto were jubilant about the election results in Rhodesia," the editorial said

The newspaper also deplored the fact the the reason for this action was not given.

Blacks prepared to exercise patience provided there's commitment to change

304

Post 11/3/80

Tutu warns govt

By PHIL MTIMKULU

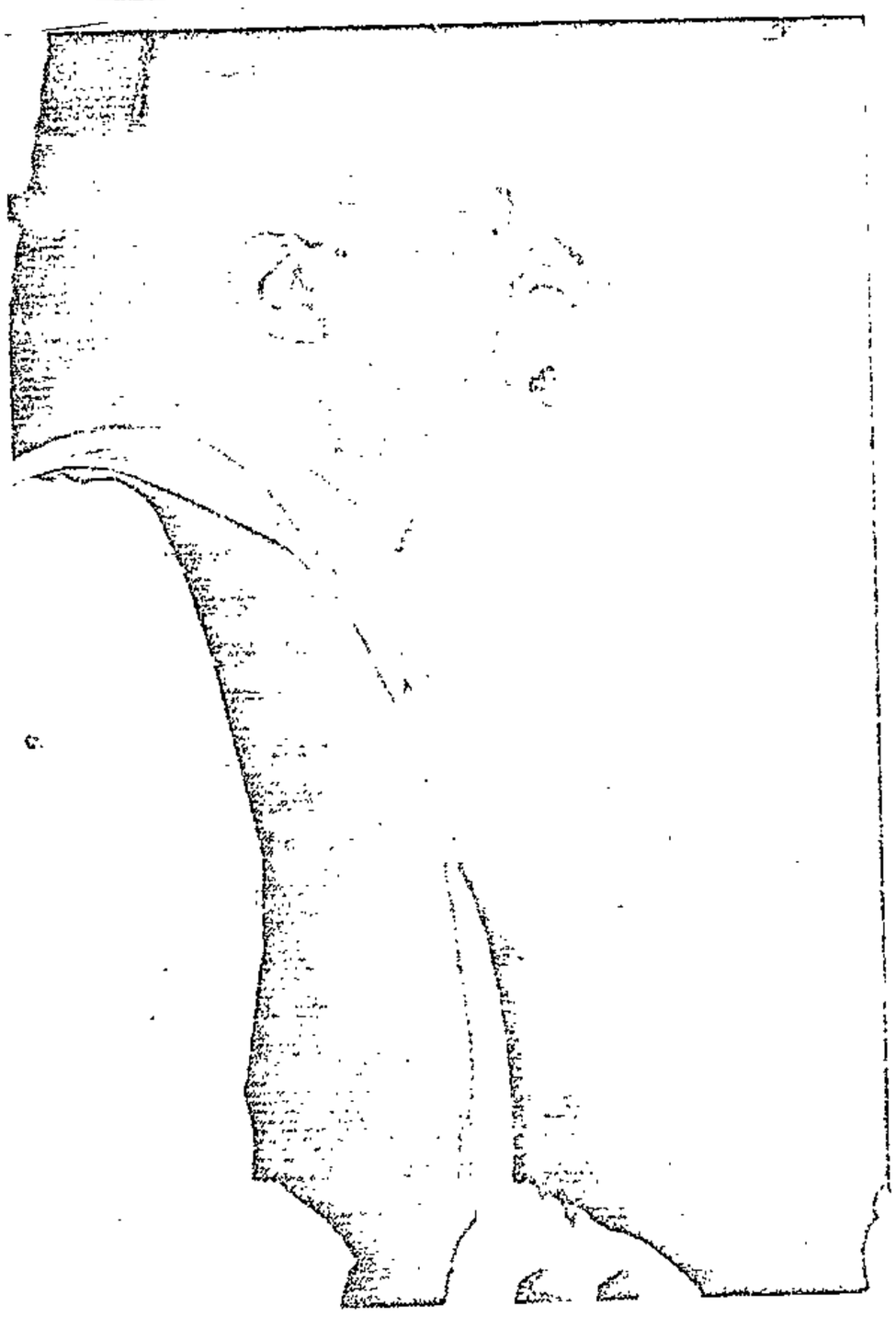
BISHOP Desmond Tutu, general secretary of the South African Council of Churches, yesterday warned South Africa that if blacks were stripped of their citizenship and the country balkanised then "you can kiss goodbye to any chances of a peaceful solution."

He said this when opening the annual congress of the Black Sash at Auden House, Institute of Race Relations Building, Braamfontein.

In his address he drew a five-point programme of change for the Government that can appease the blacks. He said blacks are prepared to exercise some patience provided the Government demonstrated a commitment to real change.

He listed the five point programme of actions as:

- An unequivocal commitment to an undivided non-racial South Africa.
- Abolishing the Pass Laws.
- Abolish provisions for detention without trial and lift all banning orders or lay charges against those banned.



Bishop Tutu . . . five point programme

said if tomorrow "we are ready to tell our people to hold their horses because these chaps are now talking business."

He said at present no government has

be no black South Africans.

On Pass Laws he said the atmosphere would change dramatically overnight if this was abolished. "You can do this gradually without encouraging chaos," he said.

He said a former Prime Minister arranged for Namibians and Rhodesians to sit together and solve their problems. "But why choose this way of dealing with a political crisis by only for export and not for domestic consumption. All the current black political leaders who are acknowledged as such by the black community are ready to talk.

"It is no use engaging in what appears to be a charade with leaders whom most blacks repudiate. Look at what has happened to Bishop Muzorewa," he said.

Polarisation

He said there were two sets of people in South Africa. Those who say there is change and those who say that the changes that have happened and are happening are peripheral and cosmetic. He said he was distressed about the degree of polarisation that exists in the country.

To the chambers of commerce, mines, as well as corporations and other business undertakings, Bishop Tutu asked for three things:

- That you will insist that your workers are housed in family type accommodation as families near the place of work of the breadwinner.
- Recognise black unions.
- Massive investment in black education at every

Point-by-point call to whites

Post 12/3/80 304

Excerpts from the opening address by Bishop Desmond Tutu, secretary general of the SA Council of Churches, at the Black Sash annual congress in Johannesburg this week.

MY address is entitled Change or Illusion, hence my keenness to wait as long as possible to take account of all new directions in Government policy and the ordering of our society here in the Republic of South Africa.

As it happens, I needn't really have cut it so fine because I could just as well have written this address early last year as now.

There are those of us in South Africa who will go into ecstasies about the changes that have happened.

Such people, those who see change around, get a little annoyed when others, with equal vehemence and conviction, declare that there has really been very little significant or fundamental change.

They make the first lot quite hot under the collar when they say that nearly all the much vaunted changes are only superficial or, to use their favourite term, "cosmetic".

★

I think most of the second lot would be among the first to give credit where it is due. They would commend Mr P W Botha for his courage and realism.

I believe we must be thankful that he is influenced or advised by the military because he must then be aware that there is no way in which South Africa can win a war, conventional or unconventional, with nearly 80 percent or her population disaffected.

Those who see little change would I am sure be willing to commend, say, people such as Dr Koornhof, for creating goodwill by his reprieve of Crossroads, Alexandra Township, the Fingo village in Grahamstown, etcetera.

Change generates change, it creates a climate for further change and begins a process which gathers a momentum which cannot ultimately be stopped.

.... I am really distressed at the degree of polarisation that exists in our country.

● **To the Government, I want to say what I have said times without number — nobody expects all the changes to happen overnight.**

First of all: Say clearly and unequivocally that you are committed to an undivided non-racial South Africa.

That, for us blacks, is quite unnegotiable — our citizenship in an undivided South Africa.

If we get this commitment, we are ready to tell our people to hold their horses because these chaps are now talking business.

★

At present, no one in Government has repudiated Dr Mulder's statement (quite breathtaking) that the logical goal of apartheid is that there will be no black South Africans.

If that be the case, then I want to issue a warning as responsibly and as dispassionately as possible. It is this:

If South Africa is to be balkanised and blacks stripped of their South African citizenship, then you can kiss goodbye to any chances of a peaceful solution.

In South Africa, when you issue a warning and the thing happens that you warned about, you are criticised or detained because it is said you caused what you predicted.

Secondly: Abolish the pass laws for nothing is more hateful to blacks than this feature of an iniquitous and hateful system.

The atmosphere would change dramatically overnight. Race relations would be as they never have been if that were to happen.

You can do this gradually without encouraging chaos — because you must link it with a crash programme to develop the rural areas so that people are not attracted to the towns.

★

Thirdly: Halt immediately all population removal and dislocation schemes — and I underline IMMEDIATELY.

Fourthly: Please get rid of Bantu Education — that is, this obsession for differentiated and discriminatory education system.

Fifthly: Please abolish the provisions for detention without trial and lift all banning orders or lay charges against those so banned.

And then call a national convention.

God is good to us. He says, "I want to give you an object lesson on how not to solve a political crisis." And he has provided us with Rhodesia.

Our real leaders are eminently reasonable men and I include those on Robben Island and those in exile.

★

I have dedicated myself to help bring this about and yet, when you hear some references to people such as Dr Motlana or Percy Qoboza or myself, you could be forgiven for thinking that we were fire-spouting radical Marxists toting Russian-made guns.

● **To the white community in general I say: express your commitment to change by agreeing to accept a redistribution of wealth and a more equitable sharing of the resources of our land.**

Be willing to accept voluntarily a declension in your very high standard of living. Isn't it better to lose something voluntarily and to assist in bringing about change — political power-sharing — in an orderly fashion than to see this change come with bloodshed and chaos when you stand to lose everything?

Change your attitudes. Know that blacks are human beings and all we want is to be treated as such.

● **I have not given up hope for the SABC. As a heaven-sent opportunity to help change attitudes in South Africa and to help pave the way for change.**

★

If the SABC stopped being a propaganda machine (not even for the Government but for a political party), it would begin to educate whites for change.

It is amazing that since my last interview with Cliff Saunders about the WCC, I have not been asked to appear again, although after my Denmark speech, system men and women, (Bantustan leaders in the main) were paraded as refuting my position.

● **To our so-called white universities: You have a very good record for standing up for academic freedom.**

But why don't you tell the Government that you are not going to be dictated to in this matter?

● **To the chambers of commerce and mines as well as corporations and other business undertakings I ask for only three things.**

A. that you will insist that your workers are housed in family-type accommodation as families near the place of work of bread-winner — out goes the evil of the migratory labour system.

B. recognise black unions — out goes the evil of pass laws and influx control. Unionists should be able to sell their labour everywhere.

C. massive investment in black education at every level.

I want to add just one more: The possibility of free discussion of various options politically, religiously, economically and socially.

We are inhibited in our land from canvassing various possibilities. Let us hear about Marxism and communism.

If democracy is superior to them, as I believe it is, then they stand no chance of being tempting.

Part of their attraction lies in that they are forbidden fruit.

Let us talk about alternatives to capitalism. I will want to see that form of socio-economic ordering of society changed.

The Riekert Commission wants to help in the creation of highly privileged black middle class who are surely going to be some of the best defenders of a status quo that provides them with such benefits and privileges.

Riekert is ruthless in its intentions about those who don't qualify. Get them out of the urban areas.

It does not really matter where they go — they will be out of sight and so out of mind.

● Write to the Editor at P O Box 6663, Johannesburg 2000. Nom-de-plumes can be used but full names and addresses should be supplied or the letter will not be published.

Political comment in this issue by P Qoboza and J Latakgomo. Subediting, headlines and posters by S Matlhaku. All of cor. Blumberg Street and Commando Road, Industria, Johannesburg.

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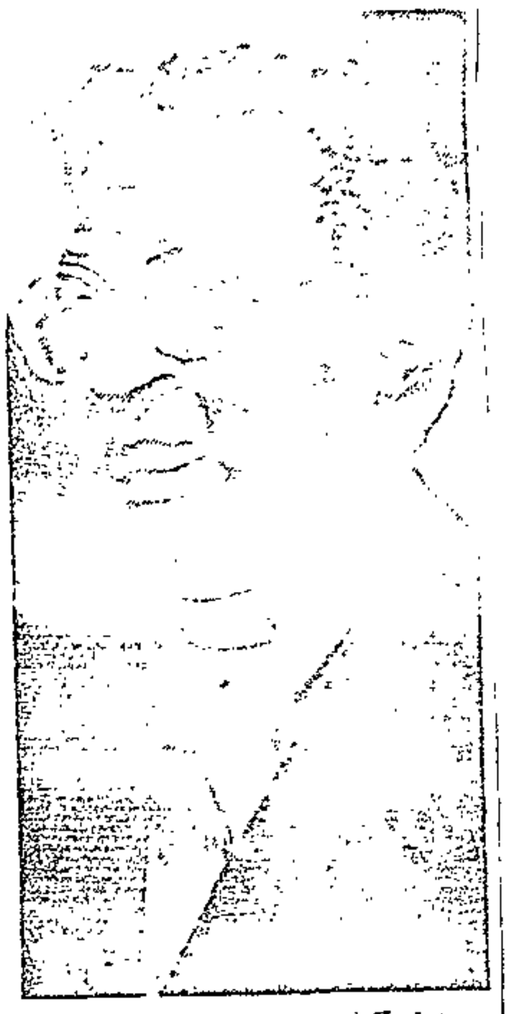
Urges churches to provide petitions

Tutu backs 'Free Mandela' campaign

BISHOP DESMOND TUTU has given his blessing to the "Free Mandela" campaign launched by our sister paper, SUNDAY POST, at the weekend.

He gave this backing when he addressed the Black Sash congress at the Institute of Race Relations on Monday night. He also requested all churches to provide petitions that must be signed by their parishioners on Sundays calling for the release of Mandela.



Bishop Desmond Tutu

Bishop Tutu also pleaded that people at the Black Sash congress must be provided with the petition to sign after his speech. But the applause that followed made everything be forgotten, though the organisers are expected to be having the petitions at places where they can be signed.

This weekend **SUNDAY POST** will again have a petition in each copy for signatures of people who support the "Free Mandela" campaign.

The chairman of the Soweto Committee of Ten, Dr Nthato Motlana, has indicated that he will support any campaign for the release of authentic black leaders.

He also said he would support any campaign for the release of white political prisoners.

The chairman of the Diepkloof Civic Association, Mr Isaac Mogase, said it was time that the Government spoke to real leaders if it wanted to avoid what happened in Zimbabwe.

He said he had spoken to many people who were willing to join the "Free Mandela" campaign.

Mr Curtis Nkondo, suspended president of the Azanian Peoples Organisation said the first thing blacks should do now was to ask themselves who was calling a national convention. He said once this has been answered, preparations towards a national convention should be made.

He said this included the release of Nelson Mandela, Walter Sisulu, Govan Mbeki and other political prisoners.

The chairman of the Soweto Traders Association, Mr Veli Kraai, said all "clear minded people in this country, would like to see things running smoothly."

He said in order to avoid what happened in Rhodesia before Mr Robert Mugabe won the elections last week, the Government should speak to black leaders like Nelson Mandela and Walter Sisulu.

Meanwhile the Methodist Church of Southern Africa has condemned the withdrawal of Bishop Tutu's passport. In a statement released to POST by the president, the Rev Andrew Losaba, the church says South Africa needs men like him who are able to voice the feelings of black people, and open the way for dialogue about the real issues which concern them.

"The withdrawal of Bishop Tutu's passport will do nothing but harm South Africa's image abroad," he added.

STU13-9 EXAMINATION RESULTS IN FACULTY ARTS AS AT 29 02 80 PAGE 2

13030 BACHELOR OF ARTS YEAR : 3 13030

STUD NO	SURNAME	FIRST NAMES	COURSE	DESCRIPTION	SYMBOL			
133100Z	VILJOEN	ADELE	116317	DRAMA III	2-	(63)	4	133100Z
113116C	WANNENBURG	MOIRA MARIA	908307	GEOGRAPHY IIIB (HALF COURSEUP		(51)	4	113116C
096146G	WENGROME	CAROL TESSA	110301	HISTORY III	F	(45)	5	096146G
0965606	WILLIS-SMITH	GRANT	906205	GEOGRAPHY IIB (HALF COURSE)	ABS		4	0965606
103278J	WYNGAARD	GAIL ESTELLE	110301	HISTORY III	F	(43)	4	103278J
114463R	ZOELLER	CHRISTOPHER HANS	102101	AFRIKAANS	ABS		5	114463R

* TOTAL NUMBER OF STUDENTS 29

DEAN

REGISTRAR (ACADEMIC)

SACC asks for support

Post 13/3/80

THE South African Council of Churches called on yesterday churches and member leaders to join other delegation to the its Minister of the Interior to ask for the reinstatement of Bishop Desmond Tutu's passport.

A resolution adopted at the SACC's national executive meeting expressed concern at the damage done to the Christian ministry of reconciliation and work for peaceful change in South Africa caused by the withdrawal of Bishop Tutu's passport.

UCT

New SACC book on Black Uprooting

Post 14/3/80 (304) (~~271~~)

THE South African Council of Churches yesterday published a booklet on removals and resettlements, Black Uprooting from 'White' South Africa.

The booklet, by Dr Margaret Nash, is to be distributed to parishes.

The publication of the booklet follows an SACC congress resolution that the crisis of population removals and resettlement be highlighted.

Dr Nash is the Cape Town-based ecumenical education officer of the SACC. In her preface, Dr Nash says, "White privilege feeds black anger which feeds white fear . . .

"The aim of this book is not only to open your eyes to the reality of evil in uprooting . . . but also to open us up as persons to more active and obedient partnership with God in his mission to uproot evil — not persons; to built and to plant a community of justice and compassion; to guide his people along paths that lead to that which is good and enables them to find rest."

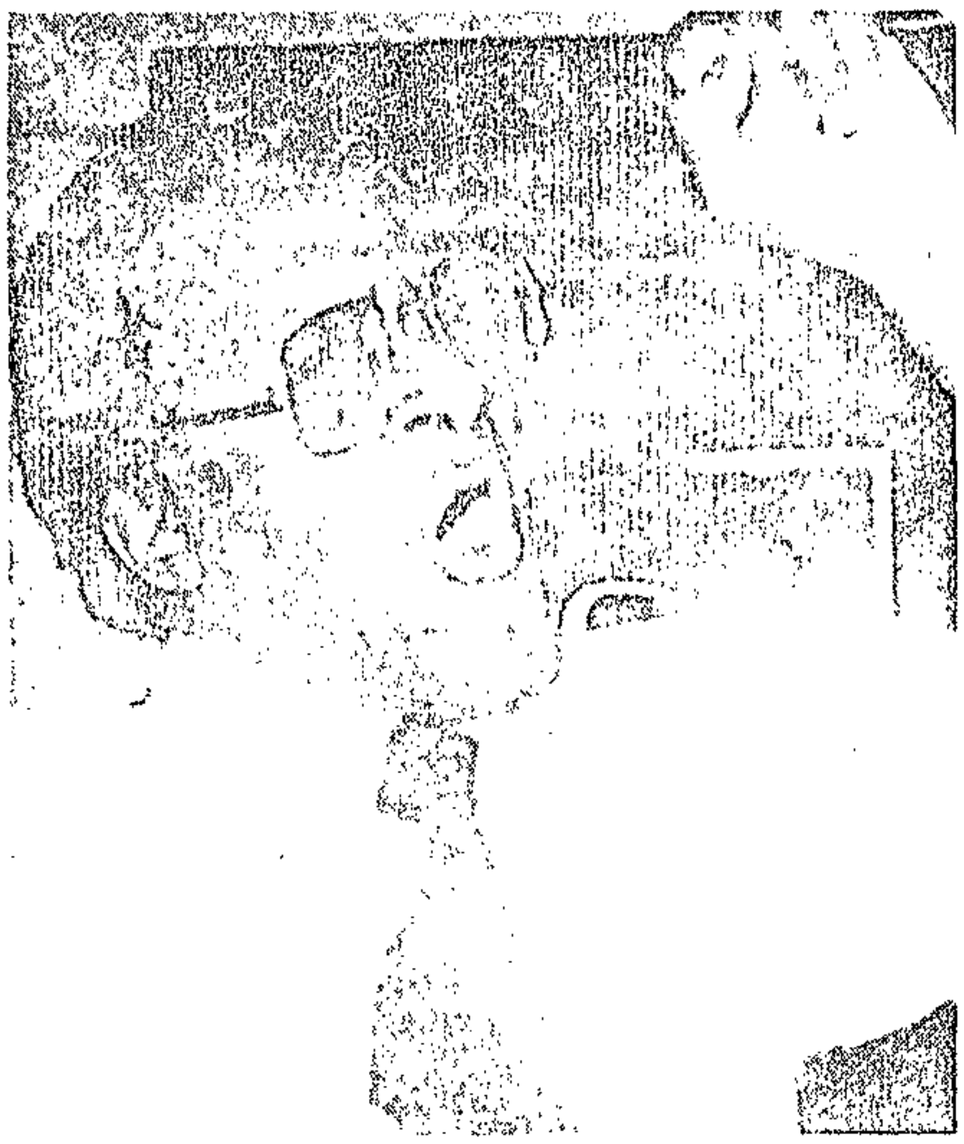
Dr Nash says an estimated two million people have been uprooted and, according to a 1976 official statement, another one million Africans are still to be moved — with an unknown number, but upwards of another million — likely to be moved off agricultural land and concentrated in rural villages and dormitory towns within the bantustans.

The booklet sells at R2,25.

'Few know removals' seriousness — Tutu

Post 14/3/80

THERE were far too many whites in the country who did not realise the seriousness of resettlement which had hit the black people, the general secretary of the South African Council of Churches, Bishop Tutu, said yesterday.



Bishop Tutu . . . God-given right to say it's enough.

Speaking at a conference to launch the book Black Uprooting From White South Africa, written by staff member of the SACC, Dr Margaret Nash, Bishop Tutu said all black peoples were part of the insecurities of resettlement.

"Regardless of even my being a bishop or general secretary of this council, a township's superintendent can endorse me out any time he feels I am a threat to the peace of Soweto. He can withdraw what they call a right but is in fact permission or a privilege to stay in Soweto," Bishop Tutu said.

GOD-GIVEN RIGHT

"Our liberation is in our hands and the day the black man says he's had enough there won't be anything to stop him. And it is his God-given right to say he's had enough," Bishop Tutu said.

But in cases of mass resettlement he and other Christians would go and show their solidarity with the people about to be removed, no matter what action would be taken against them, he said.

Christian faith ought to galvanise and strengthen people so as not to be put down by oppression.

Dr Nash, author of the book, said Christians had to mobilise a spirit of commitment to change.

"Even ordinary parishoners have a contribution to make towards the reshaping of society. The church, if it is true to its calling, must fight, otherwise we deny Christ if we turn our backs away from those who are helpless," he said.

STU113-9 EXAMI
13010 BACHELOR OF ARTS

STUD NO	SURNAME
155148P	JERVIS
156426D	JONES
160764U	JONES
162323N	JOOSTE
157009H	KATZ
157519R	KENYON
160448A	KOOY
157025E	KOTZE
160168W	KRAMER
137458L	LANCASTER
159476W	LE ROUX
156804P	LOUW
130847A	MAHOMED
137330X	MALHERBE
159321A	MALHERBE
150182R	MARSHALL
155800Y	MARTIN
157772R	MARX
158259W	MASSARI
156326V	MATTHEE
157549Z	MC CRAE
159454V	MCCARTHY

SACC supports call for Mandela release

Post 14/3/80 (30)

By JOE THLOLOE

THE South African Council of Churches has come out in support of the call for the release of Nelson Mandela and is now collecting signatures for a petition for his release.

The call was made in Sunday Post this week and has been supported by various leaders.

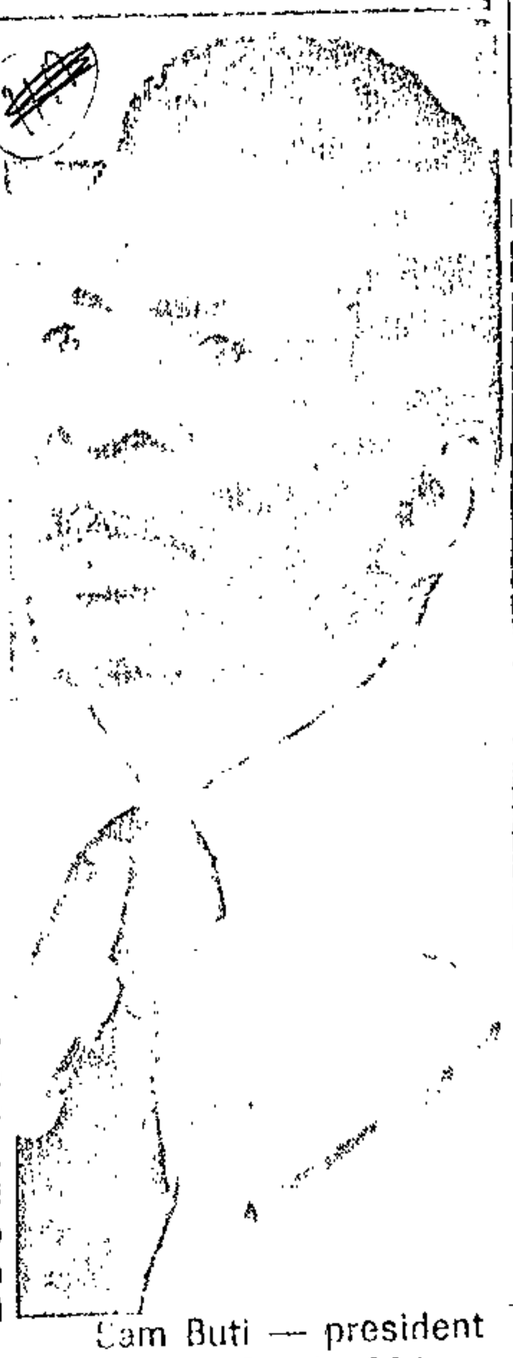
In a statement yesterday, the national executive of the SACC, called on "the local churches to promote the signing of a petition for the release of Nelson Mandela".

By yesterday afternoon a number of signatures had been collected.

The executive said: "We recognise the unique leadership role still accorded to Nelson Mandela by very many South Africans and we note the calls being made in many quarters in South Africa for the recognition of our natural leaders.

"We believe that the Church in its role as peacemaker must help the people of South Africa to avoid needless suffering and bloodshed such as have been endured by the people of Zimbabwe. Such suffering can only be avoided if Mandela and other leaders in prison or in exile are enabled to share in the reshaping of a unitary South African society more conformed to God's will for justice and peace."

Mandela was jailed for life in the early sixties with other African National Congress leaders.



Sam Buti — president of the South African Council of Churches.

PAGE 2 AS AT 29 02 80 13010

EXAMINATION RESULTS IN FACULTY ARTS

YEAR # 1

STU13-9 13010 BACHELOR OF ARTS

STUD NO	SURNAME	FIRST NAMES	DESCRIPTION	COURSE	SYMBOL
162004R	BURNE	SUZANNE ELIZABETH		196103	
158955C	CARO	SALLY-ANN			
162195Z	CHAIT	CHERYL			
153945D	CLARKE	PENELOPE JILL			
157789K	COHEN	DAVID			
156503M	COLLIER	LINDSEY JEANNE			
153999D	COLLINS	BEVERLEY ROYNON			
153621E	COUCHER	ROBERT GEORGE REN			
138572X	COURTENAY	COLETTE			
153796V	DAVIS	CASSANDRA ELAINE			
140457W	DE LAHUNTY	ANNA TERESA			
162384E	DOMAN	MICHAEL EDWARD			
155931D	DU PLESSIS	MARCIA ELIZABETH			
158919N	DUNCAN	ANDREW SYMON			
156415R	ERASMUS	ARNO JACQUES ERASM			
162310Z	EVANS	GAVIN MARK READ			
161480X	FAFAK	GIULIETTA			
153863T	FARQUHAR	GILLIAN DEBORAH			
152866J	FARRELL	MICHAEL BRUCE			
157359T	FINLAY	PAMELA JOAN			
159744K	FIORAVANTI	LUIGINA			

'We'll fight on for black liberation'

Post 17/3/80 (HA) (364)

THE secretary general of the South African Council of Churches, Bishop Desmond Tutu and the chairman of the Soweto Committee of Ten, Dr Nthato Motlana yesterday pledged themselves to continue fighting for the liberation of blacks and asked people to join in the fight.

Bishop Tutu . . . urges people to join the struggle for liberation.

The two leaders were speaking at a thanksgiving ceremony held in honour of Mr Aubrey Mokoena, the banned black consciousness leader who won a court case after being charged for contravening his banning order.

The ceremony was held at the AME church in Orlando West.

Bishop Tutu said the victory of Robert Mugabe and his partner in the Patriotic Front, Mr Joshua Nkomo, in the Rhodesian elections, raised hopes for freedom in South Africa.

He said those taking part in the struggle should condition themselves for any casualties that might arise. He also said some would not enjoy freedom because they would have died in detention or killed.

Bishop Tutu said: "Let us get together and be brave. One day we will be free from oppression if we fight together. God will also free us from bondage just like when he freed the children of Israel from oppression."

Dr Motlana said the struggle for the liberation of South African blacks was on and that victory was near. He said this was shown by the recent division within the National Party.

He said the world was looking upon blacks in the country to free themselves just as the black Zimbabweans did three weeks ago. All blacks should unite and fight apartheid "to the bitter end", Dr Motlana said.

Dr Motlana . . . speaking at the ceremony yesterday.

EXAMINATION RESULTS IN FACULTY ARTS

YEAR : 2

AS AT 29 02 80

PAGE 1

13020

| | DESCRIPTION | SYMBOL | | |

NCC congress wants Tutu

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, may speak at the second annual congress of the Namibian Chamber of Commerce, scheduled for late next month.

Although his name appears on the chamber's agenda for the congress — said by the organiser, Mr Clemens Kustaa not to be final — Bishop Tutu has not yet been approached by the organisation.

Mr Kustaa said this week that they hoped the Bishop would accept their invitation when they approach him and that they have also invited the National African Federated Chamber of Commerce (Natcoc).

The congress starts in Windhoek, Namibia, from April 28 to April 30.

Among the chief speakers will be the president of Natcoc, Mr Sam Motsuenyane, who will speak on "Black industry in the eighties."

Other topics for the congress are "Industrial development in the 1980s". The chamber still has to finalise its programme and find speakers on the topics.

The chamber, headed by Mr Martin L Shipanga, was started three years ago, according to Mr Kustaa, with the purpose of establishing a non-racial and non-political association catering for the needs of all Namibian businessmen with the purpose of furthering the development of commercial enterprise through co-operation and the pooling of resources and facilities with existing chambers of commerce.

304 Post B 21/3/80

UCT

STU13-9 EXAMINATION RESULTS IN FACULTY ARTS AS AT 29 02 80 PAGE 1

14210 B.A./PERFORMERS DIP (SPEECH & DRAMA) YEAR : 1

STUD NO	SURNAME	FIRST NAMES	COURSE	DESCRIPTION	SYMBOL			
~~1523371~~	~~MAGOOLA~~	~~DUMILE~~	~~110120~~	~~OTAMA I~~	~~APS~~	~~1~~	~~1523371~~	
1523660	POGRUND	JENNIFER SOLANGE	115101	FRENCH I	F (45)	1	1523660	

DEAR

* TOTAL NUMBER OF STUDENTS 2

Tutu to open youth indaba

Post 3/4/80

304

THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, will open a special youth national conference of the home and family life division of SACC at the St Peter's Conference Centre, Hammanskraal near Pretoria from April 24 to 28.

An information officer of the SACC said in Johannesburg yesterday that delegates from all over the country had been invited.

He said that the youth conference was in preparation for the 12th SACC's national conference to be held from May 5 to 9.

Items on the youth's conference include an address by a member of the Soweto Committee of Ten, Mr Leonard Mosala and the Anglican pastor, the Rev Otto Babuila. — Sapa.

'Frustration leads to violence'

Post 10/4/86 (306)

THE violence at the Booysens police station and other places recently found its roots in the frustration of a people who were losing hope in any Government promises of change, the senior vice-president of the South African Council of Churches, the Rev Peter Storey, said in Johannesburg yesterday.

He was reacting to the Minister of Police, Mr Louis le Grange's reported statement that those supporting the campaign to "free Mandela" from prison were involved in events such as the attack on the Booysens police station last Friday.

In a statement Mr Storey said:

"The SACC rejects this transparent attempt to discredit the campaign which has already drawn support from a wide range of responsible opinion.

"To suggest that major newspapers, churches and bodies such as the Black Sash should wish to see any escalation of violence in South Africa is absurd.

"The reason why this campaign which already enjoys the support of the vast majority of black people is gaining ground daily, is the very opposite." — Sapa.

Information Costs

Uncertainty, i.e. incomplete information about various aspects of its activities plays a central role in many of the models of bank asset selection which have been mentioned. The degree of uncertainty is treat xogeneous in most of these models. One except ' Aigner and Sprenkle (1966), who hypothesize th pending resources on the collection of informatic mers, can reduce the expected rate of default, t urn on its information collection activity. Th is somewhat questionable, though, since it resumption that bankers always overestimate the y of default, so that more information necessa r default probability. It is not clear a) why e case, and b) why extra information should if it results in a downward adjustment in the t probability, as their model implies. The cos errors arise because they lead to decision ll turn out to have been suboptimal. This i sible, regardless of whether we initially hav restimation of the "true" probability.

An example of an nks the cost of incomplete information and the r rmation with the variability of certain rando as default losses and deposit fluctuations), a above problem, is given in Baltensperger (1

Determinants of t f Deposit Changes f(X)

The liquidity mar narized above did express optimal reserves he parameters r and p, and the deposit fluct n f(X). If f(X) can be

I didn't advocate violence — Rees

Pretoria Bureau

MR JOHN Rees, former general secretary of the South African Council of Churches, yesterday gave evidence in the Pretoria Supreme Court in a defamation action against the Rev Fred Shaw, of the Christian League of Southern Africa.

Mr Rees instituted the R50 000 action after Mr Shaw alleged in an article that the Naval Council of Churches had said that Mr Rees "gravely injured them, against their collective judgment, in the justification of violence as the only solution for South Africa's problems".

The article was published in the Information-funded Christian League's newspaper, Encounter.

Mr Rees alleges that the article meant, and was understood to mean, that he had "advocated violence and persuaded the WCC to support violence as the only solution, and had enlisted foreign aid to support violence".

He claimed that the article was published with the intention of injuring his good name and reputation.

In evidence before Mr Justice P J van der Walt, Mr Rees said that the South African Council of Churches had always rejected violence as a means of bringing about change, and had criticised the WCC for its financial support of violence.

"I believe very firmly that nothing positive is wrought by violence, and I have thus always worked for non-violence. When addressing the WCC, I always took a very critical stance towards their support of violence and pleaded and cajoled them to return to non-violence."

Mr Rees said he had said that violence was inevitable unless there was radical change in South Africa.

He admitted under cross-examination that at times he had been despondent about the future of South Africa.

"But I have never lacked hope. There continue to be signs of sharing of resources to achieve social justice. The issues of social justice must be confronted before there will be meaningful reconciliation. That is the job of the church — to confront a large segment of South African society with this fact."

The hearing continues today.

Mr J Unterhalter appeared for Mr Rees.

304 Post 30/4/80

Mandela first black PM?

SOUTH AFRICA would have a black Prime Minister within five to 10 years, the general-secretary of the South African Council of Churches, Bishop Desmond Tutu, said in Durban yesterday.

Addressing students of the University of Natal, he said the white community could not stop South Africa from having a black prime minister.

"What the white community still has in its power to do is to decide whether that Prime Minister is going to end up there through a process of reasoned negotiation and discussion at a conference table or whether he will have to do so after bitter fighting and bloodshed.

"I think we have a very good chance of pulling off the first alternative. And we need Nelson Mandela because he is almost certainly going to be that first black prime minister.

"He represents all our genuine leaders, in prison and exile. So to call for his release is really to say, please let us sit down, black and white, each with our acknowledged leaders and work out our common future, so that we can move into this new South Africa which will be filled with justice, peace, love, righteousness, compassion and caring.

"One would like to say some politicians learned a lesson from Zimbabwe — don't make such categorical statements. You will have to eat your words — look at Mr Ian Smith and his no black majority in a 1 000 years or over my dead body?

"It is possible that some politicians may end up being totally irrelevant. Retirement might do some of them good. Look at what it's done for Gen van der Bergh.

Bishop Tutu thought South Africa would have a new non-racial society and that meant we must negotiate and bargain at the conference table and this can be done only by genuine and acknowledge leaders. Hence our call, free Mandela, and start talking.

There could be no real freedom for anyone in South Africa while one section was unfree, because freedom was indivisible. Instead of enjoying her freedom, white South Africa invested untold resources into trying to defend it and prevent any black from participating in it as well, he said.

Special probe into SACC cash launched

(304) RDM 2/5/80

BY TONY STIRLING and MERVYN REES

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, announced yesterday the appointment of an independent auditor to investigate the SACC's financial affairs.

The appointment follows queries raised about the expenditure of about R1-million from various SACC trust funds.

It also comes after a report by the council's auditors in which they said they were unable to express any opinion on the spending of R750 000 by the Asingeni Relief Fund.

The fund was set up in the wake of the Soweto riots in 1976. But the audit queries relate to the 1978 calendar year.

Mr John Rees — now director of the Institute of Race Relations — and Bishop Tutu, as general secretary of the SACC, were responsible for all disbursements from this fund over this period.

The Rand Daily Mail has been conducting an investigation into the auditors' report and matters raised at the recent trials of Bishop Isaac Mokoena, a former chairman of the SA Theological College for Independent Churches.

Bishop Mokoena faced charges of fraud relating to SATCIC funds in Roodepoort and Johannesburg was cleared on both occasions.

The SACC ombudsman, Mr Eugene Roelofse, has been pressing for an inquiry for several months, since submitting a memorandum to Bishop Tutu on November 26 last year.

Bishop Tutu and the recently appointed administrative head of the SACC, Mr Matt Stevenson, said before a meeting of the council's praesidium yesterday that they would "stop working" unless the praesidium agreed to the investigation.

They said speculation about the SACC's financial affairs was creating an impossible climate for them to work in.

Bishop Tutu said a prominent auditor — a person of status and unquestionable integrity — had already agreed to head the inquiry. Because of the possible legal implications of his task, he had asked for the inclusion of a person with legal training, possibly a senior counsel, to assist him.

Bishop Tutu said last night he welcomed the inquiry, but at this stage he could not name the special auditor because there were certain matters pertinent to his appointment which still had to be finalised.

He expected to announce the name of the auditor today.

To Page 2

Special probe into SACC cash launched

He said the special investigator would be expected by the praesidium to report directly to the executive of the SACC, which, in terms of its constitution, would retain the right to take any action it considered appropriate in the event of any irregularities being uncovered.

The special investigator would also be expected to investigate the SACC's finances [illegible]

If the special auditor did not agree with the actions of the SACC executive, he had the authority as an auditor to submit a report to the SA Public Accountants and Auditors Board after the customary 28-day period of notice to the SACC executive.

Mr Rees confirmed last night that he had been told of the pending internal audit and would be happy to give evidence before it.

Mr Rees said the SACC executive had granted him total discretionary powers over the expenditure from the Asingeni Relief Fund — now the Hospices and Relief Fund.

[illegible] when the fund was [illegible]

"As [illegible] these reports, [illegible] to meets for discretionary [illegible], while vouchers on local and overseas expenditures were retained and published in the Asingeni Relief reports.

"I accept the responsibility — and have always done so — for destroying the vouchers relating to Asingeni discretionary allocations," he said.

"I am more than happy to go over every single account with you. I want to state that categorically."

Mr Rees said he might well be able to identify categories of the expenditure, but not personalities and purposes.

Bishop Tutu said he welcomed the opportunity to clear the air through the investigation. All payments during his tenure had been made by cheque.

He said he was glad the praesidium had decided in favour of an investigation, because it would put Mr Rees the opportunity to place his integrity beyond question.

The special investigator could require the full accounts of the SACC and would have the aid of the working documents of the council's own auditors.

It was hoped the investigation would be completed within months.

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'Innuendo has driven' Tutu to call for audit

STAR 2/5/90 304

The cloud of suspicion, innuendo and snide remarks regarding the finances of the South African Council of Churches had become intolerable and driven him to appoint an independent auditor, the Council's general secretary, Bishop Desmond Tutu, said today.

During a recent court case in which a former director of the SACC, Bishop Izak Mokoena, was found not guilty on 17 counts of fraud, Bishop Tutu was accused of bribery by Bishop Mokoena. The magistrate said Bishop Tutu was "vague and evasive."

In an interview this morning Bishop Tutu said: "There has been a cloud hanging over us and I want to have it sorted out once and for all."

He said the auditor would be given a free hand, with access to "evtrything and everybody."

"This special review will have no legal standing but it will have considerable moral authority. There will be no legal pressure on anyone who will not give evidence but obviously his or her refusal will be damaging," he said.

"Results will depend on how far back the auditors want to go but I expect reports within two to three months. The work the SACC covers is very extensive, as can be expected on an annual budget of R3-million.

"We believe in the integrity of our operation and expect that the queries that arise will be on the fact that funds were made available in rural areas."

Mr John Rees, who was general secretary of the SACC before Bishop Tutu and is now director of the Institute of Race Relations, has confirmed he is aware of the new development.

As its former head Mr Rees was involved with the finances in the Asingeni Fund, which have been questioned.

Mr T S Potter, the immediate past president of the Transvaal Society of Chartered Accountants, was today named as the leader of a team of auditors.

UCT

Black PM in 5 years — Tutu

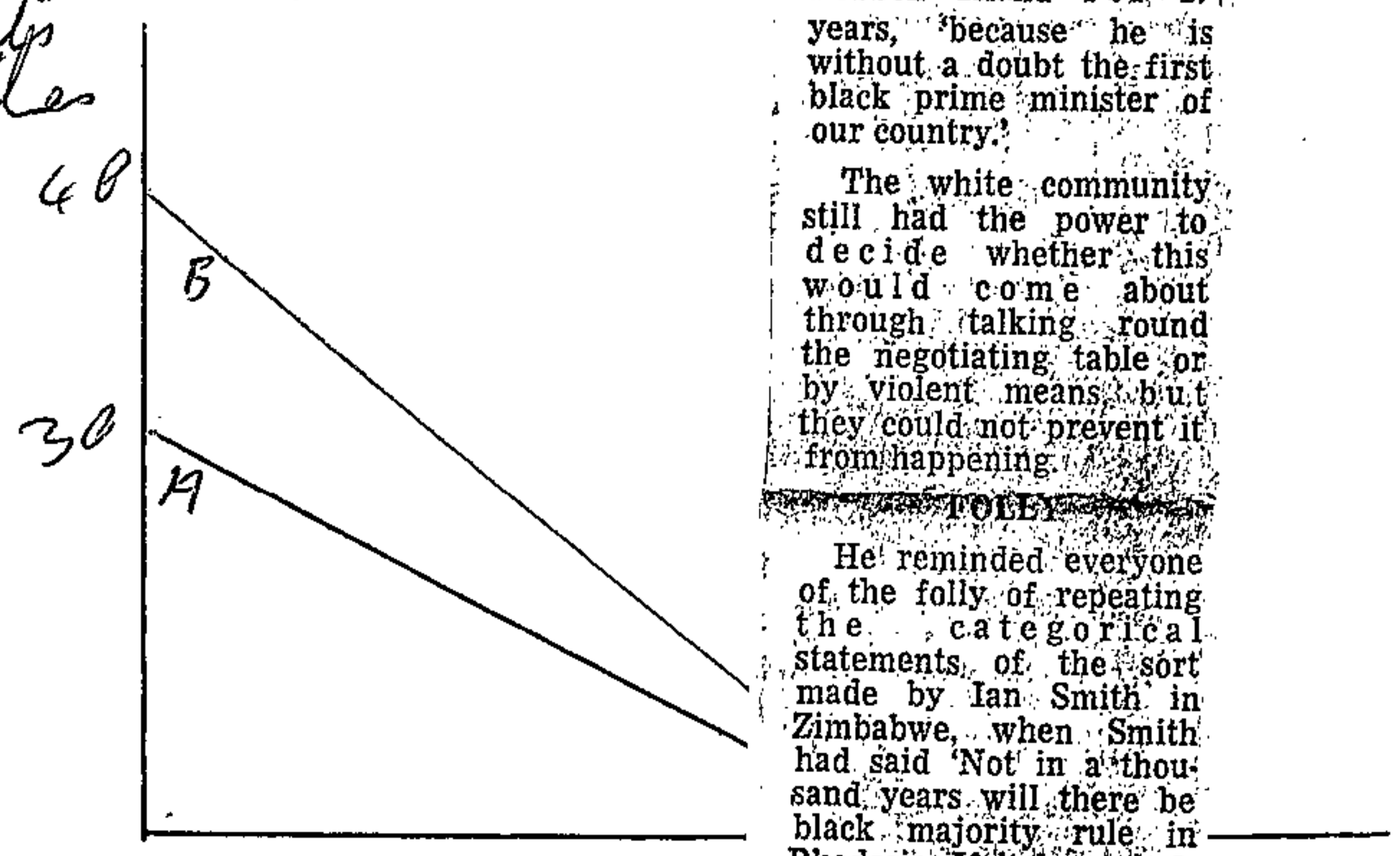
BISHOP Desmond Tutu, general secretary of the South African Council of Churches, says that South Africa will have its first black prime minister within five or ten years.

He told a student boycott meeting at the University of Natal yesterday that the black community needed Nelson Mandela, imprisoned on Robben Island for 17 years, 'because he is without a doubt the first black prime minister of our country.'

The white community still had the power to decide whether this would come about through talking round the negotiating table or by violent means, but they could not prevent it from happening.

TOLLY

He reminded everyone of the folly of repeating the categorical statements of the sort made by Ian Smith in Zimbabwe, when Smith had said 'Not in a thousand years will there be black majority rule in Rhodesia. If it happened, it'll be over my dead body.'



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SACC names probe man

(304)

RDM 3/5/80.

TONY STIRLING
Chief Reporter

THE SPECIAL investigator appointed to probe the finances of the South African Council of Churches hopes that the report he is to submit to the SACC executive will be made public.

Bishop Desmond Tutu, general secretary of the SACC, announced yesterday that Mr T S Potter, immediate past president of the Transvaal Society of Auditors, had agreed to do a special investigation into the finances of the SACC.

His appointment followed a decision of the SACC praesidium at a special meeting on Thursday to conduct a special audit into the SACC's finances.

Mr Potter told the Rand Daily Mail yesterday he believed it was in the interests of the SACC to make public any report submitted by him.

He said that his terms of reference, which he required in writing, would only be finalised in 10 days. It had not been possible to do this in advance of his appointment because of pressure of time.

Mr Potter said he hoped to be able to examine witnesses from outside the SACC if such witnesses could provide relevant testimony.

He said he had made it a condition of acceptance that he have complete and free access to potential witnesses at the SACC without restrictions and intended to set up his inquiry along lines similar as possible to inquiries conducted by the British Board of Trade.

It had been for this reason, and difficulties which might be experienced in dealing with legal documents, that he had asked for the assistance of a person with legal training.

Before yesterday's decision of the praesidium of the SACC, it had been indicated to the Rand Daily Mail by Bishop Tutu that the praesidium was to consider the appointment of a commission of inquiry, not an internal auditor. He added that such a commissioner was intended to have the authority to make public statements if he found irregularies.

Mr Potter confirmed that this had been the original intention when he was first approached. He said, however, that he did not believe that the change in format would limit his inquiry in any way. He confirmed that he had the authority to report to the Public Accountants and Auditors Board if he considered any action taken by the SACC executive relating to his findings to be inappropriate.

In a statement issued last night the praesidium of the SACC said that it had always had the fullest confidence in its general secretaries and did not believe that the integrity of either was in question.

"Mr John Rees and Bishop Desmond Tutu are both men of impeccable character and enjoy the confidence and continued support of the SACC," the statement said.

SENTRUM VIR INTERGROEPSTUDIES CENTRE FOR INTERGROUP STUDIES
(Geregistreer as / Registered as The Abe Bailey Institute of Inter-Racial Studies Limited (Limited by Guarantee))

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'Liberate the oppressor'

S. Post

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WE LOVE WHITES AS BROTHERS – BISHOP TUTU

HE PRESENT school boycott is not a struggle for the liberation of blacks but a struggle for the liberation of the oppressor and the oppressed, according to Bishop Desmond Tutu, secretary-general of the South African Council of Churches.

Addressing a public meeting this week called by The People's Candidates at Lenasia where he was a guest speaker, Bishop Tutu said the oppressor, who alone enjoyed freedom in this country, needed to be liberated from the fear of losing that freedom.

In a speech that drew prolonged applause from over 1 000 people who crammed the Lenasia Civic Centre on Wednesday night, the Bishop said teargas, dogs, solitary confinement and bullets would not stop the children from achieving the freedom they desired.

"Our freedom is in our hands and we don't have to ask for it. It is not a gift from the white man, but freedom comes from God and it is inalienable.

There was a social pyramid in South Africa, at the bottom of which were the masses (Africans) and on top of whom were the Indians, then 'coloured', with whites at the top.

This, the bishop said, was creating enmity among the people because Indians were told that they were better off than Africans and coloureds were also told that they were better off than the Indians, and the whites convinced themselves that they were better than anybody else and therefore entitled to what blacks were not.

He commended Mr Robert Mugabe, who in spite of the fact that he was incarcerated in Rhodesia and refused permission to bury his only son, had appointed General Walls to head the armed forces and still appointed whites in his Parliament.

"This should serve as a clear example that we love whites and we want to live with them as brothers," the Bishop said.

A bus load of students from Laudium High School in Pretoria also attended the meeting, during which Mr Nelson Mandela, the imprisoned ANC leader, was described as "the true Prime Minister of South Africa," and "the gallant son of South Africa."

The call for his release was echoed by a standing ovation from the crowd outside the hall and SUNDAY POST's petitions on the Free Mandela campaign were signed.

The Black Students Society at the University of Witwatersrand slammed the university authorities for their refusal to stop lectures for one day to pledge solidarity with the students boycotting classes in schools around the country.

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about resources to us.

We hope that through the combined co-operation of organisations in this project we may be able to render a worthwhile service.

We enclose a copy of Intergroup, our bulletin, and our annual report.

Board of Governors/Raad van Beheer SIR RICHARD LUYT (CHAIRMAN), PROF W.H.B DEAN, Dr. J P DUMINY, PROF G F R ELLIS,
BISHOP A.W. HABELGAARN, PROF. M.F. KAPLAN, DS. W.A. LANDMAN, MR G.K. LINDSAY, PROF. H.W. V.D. MERWE (DIRECTOR), Dr. D.J. WELSH

Oppose total strategy—Bishop Tutu

STAR 6/5/80

By John Allen, Religion Reporter

HAMMANSKRAAL—Bishop Desmond Tutu, general secretary of the South African Council of Churches, today called on Christians to oppose the Government's "total strategy."

In his annual review to the National Conference of the SACC, Bishop Tutu said last year the conference had undertaken to "obey God rather than man."

But it gave no guidance as to how this should be done and this was irresponsible.

"We must get down to the nut and bolts of what that means. The survival of South Africa is at stake," he said.

"The church (that is, we Christians) must face up to the possibility that it may die in the struggle."

In a wide-ranging review of events of the past year, Bishop Tutu:

- Predicted that jailed African National Congress leader Nelson Mandela would "almost certainly" be South Africa's Prime Minister in five to 10 years
- Attacked the Government for reformulating its policy in such a way as to ask blacks "to assist in their own oppression and and exploitation."
- Said the Government had invoked nearly all the sanctions it could in response to the coloured schools boycott but had only polarised South Africa further.
- Condemned Soviet interference in Afghanistan and criticised Mozambique for restricting church freedom.

"LYING"

Bishop Tutu also hit out strongly at the authorities over recent allegations in a court case which implied that he was corrupt.

"The authorities are lying and they know they are lying," he said.

Bishop Tutu said recent developments indicated that under international pressure the Government was changing its tactics and moving away from racial discrimination.

"South Africa is being asked to believe that she is facing a total onslaught from outside — communist from the East and liberal inspired from the West.

"The way to counteract this is by the total strategy which is outlined in the Prime Minister's 'twelve points'. Today we know that this twelve point total strategy is really a slightly disguised apartheid . . .

DARKNESS

"We are really being asked to protect exploitable capitalism. The Government is prepared to give substantial privileges and concessions to certain blacks in the urban areas, who are being co-opted to form a buffer between the white capitalist haves and the black have-nots.

"Those who do not qualify to remain in the core community will be condemned to the outer darkness . . . blacks who don't qualify must go and starve and die in the resettlement camps. Quite callously huge concentrations of human beings are being moved from pillar to post just to satisfy an ideological blueprint.

SUBVERTED

"The church must do more than just talk. We can't sit around and see the death of District 6 and just shrug our shoulders and pass a pious resolution.

"We can't sit around and have people detained without trial in the name of a non-existent justice and for an apparent law and order which were long ago subverted by the erosion of the rule of law."

Bishop Tutu said white South Africans' only role was to decide whether a black Prime Minister would be installed peacefully or "after more than 20 000 deaths and destruction."

"We must oppose the total strategy with all the fibre of our being, for the sake of South Africa. We listen to those who are skilled to analyse our situation and then work out how we do this costly thing. We can never have an Easter without a Good Friday."

APARTHEID

The bishop said the current school boycott was "really against the total apartheid system."

He said the Government's response had been distressing. "It is as if 1976 had never happened . . . as if the Cillie Commission has not yet reported."

"The police, who must be commended for initially maintaining a low profile, have blotted their already untidy copybook by their actions of baton-charging peaceful demonstrations and using teargas. The trouble is they are dealing with black children whose parents have no political power.

"They would not do that with white children. We must warn them very seriously: 'You are playing with fire. You are building up a legacy of bitterness and hatred. . . . You are helping to politicise docile parents and children and you can forget about co-opting coloureds into your side of the struggle'."

Bishop Tutu said he saluted editors who refused to be brow beaten by Government threats.

He suggested that the conference should consider sending a message to United Nations Secretary-General, Dr Kurt Waldheim, expressing its abhorrence of Russian action in Afghanistan.

Bishop Tutu also suggested appealing to President Samora Machel of Mozambique to lift travel restrictions on church leaders and allow greater church freedom.

Bishop Tutu . . . "the survival of South Africa is at stake".

In South Africa, the interests ... ger the tax concessions ...

Tutu urges rejection of 'total strategy'

DM 7/5/80 (304)

By ARNOLD GEYER

HAMMANSKRAAL. — The Government's policy of total strategy — as outlined in the 12-point plan of the Prime Minister, Mr P W Botha — had to be resisted by South Africans "with all the fibre of their being", the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday.

He was given a standing ovation by the delegates to the SACC's national conference in Hammanskraal after a strongly-worded speech in which he said Mr Bothas' plan was nothing but "slightly-disguised apartheid perpetuating white minority rule".

South Africa was going through a serious crisis and its survival was at stake.

Pupils and students taking part in the school boycott were demonstrating against the total apartheid system, he said.

Government reaction to this crisis was deplorable and inept.

The police and Government officials were dealing with children whose parents had no political power and should therefore be very seriously warned: "You are playing with fire. You are building up a legacy of bitterness and hatred that you will regret one day".

He warned Mr Botha that threats against the Press would not make any crisis disappear and he praised newspaper editors who "refused to kowtow or be browbeaten".

"Many South Africans still refuse to learn from 1976 that there is a new breed of young people who are quite unafraid and determined that the country will be freed — whatever the cost to them."

And, Bishop Tutu added, they refused to learn the lesson of Zimbabwe that they had to negotiate while there was still time.

"We are going to have a black Prime Minister within five to 10 years," he added.

Returning to the Government concept of total strategy, Bishop Tutu said it was asking everyone to protect "exploitative capitalism" and to "assist in our own oppression and exploitation".

Roelofse hits at 'starvation' farm wages

RDM 7/5/80

By ARNOLD GEYER

HAMMANSKRAAL. — White farmers were paying black farm labourers "starvation wages" — in some cases R12 a month or less, Mr Eugene Roelofse, ombudsman for the South African Council of Churches, said yesterday.

And, he added, assaults on farm labourers over the last 12 months were characterised by "violence and cruelty which has to be seen to be believed".

These claims emerged from the annual report of the SACC's ombudsman office submitted to the SACC's national conference in Hammanskraal.

In one survey conducted in the maize-growing areas of the Western Transvaal, 13 out of 23 adult labourers interviewed were getting R12 a month or less.

"In one case the wage was R4 per month plus a bag of maize. Only six had cash wages ranging from R25 to R50".

In the wine-growing areas of the Western Cape the average wage was R13 a week — plus "lots of free wine".

"It is no wonder that South Africa is able to export food and wine at rock-bottom prices", Mr Roelofse said.

Quoting numerous examples of assaults by wine farmers on their workers, he said: "I have seen the brutes, left-overs from years gone by, whose violence and cruelty have to be seen to be believed".

The South African commercial scene abounded with unfair trading practices, he said, whereby "the few create wealth for themselves by creating poverty for the many".

Mr Roelofse said in a country where matters of colour were considered to be of the utmost gravity and priority, there had been such emphasis on racial legislation that legislation protecting consumers had been relegated to last place.

In South Africa, the interests of the farmer and the trader were paramount.

Producers of maize, wheat, beef and other basic commodities received guaranteed minimum prices based on regular increases to compensate for "their avarice and inflation".

"While the consumer pays more and more for less and less, the wages of black farm labourers remain static".

The report singled out for criticism the practice of credit sales and the implications of our General Sales Tax.

The legal entanglements arising from a simple sale on "easy terms" were so complicated that official advice that "the consumer should be educated" was completely unrealistic, it said.

"The need is for adequate legislation . . ."

GST, based on turnover, gave the Government a vested interest in inflation: "The bigger the increase in prices, the bigger the tax collections".

Tutu slams Botha's 12-point strategy

HAMMANSKRAAL — The Prime Minister, Mr P. W. Botha's 12-point strategy was really a "slightly disguised apartheid" for it was a reformulation of National Party principles, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said here yesterday.

Addressing the SACC's annual conference, he said the government was aware of international pressure against the "blatantly unjust and racist ordering of society and so we are perceiving a change of tactics."

He said: "There is going to be a move away from racial discrimination as evidenced by the registration of black unions and the lifting of job reservation determinations.

"South Africa is being asked to believe she is facing a total onslaught from outside — communists from the East and liberal-inspired from the West.

"The way to counteract this is by the total strategy which is outlined in the Prime Minister's 12 point-plan.

"We are being turned into little Nats to perpetuate white minority rule because anyone opposing this is labelled a traitor who has no patriotism and is part of the total onslaught.

"We are really being asked to protect exploitative capitalism and assist in our own oppression and exploitation."

Bishop Tutu said the government was prepared to give many and substantial privileges and concessions to certain blacks in the urban areas who were being co-opted to form "a buffer between the white capitalist haves and the black have-nots".

Those who did not qualify to remain in the "core community" would be condemned to the outer darkness.

He said the Riekert Commission report which

BISHOP TUTU

appeared to represent a significant step forward in liberalising influx control was now seen as in fact "an evil instrument of injustice and oppression.

"It has relegated and is relegating many to starvation and death in the unproductive homelands. Is it the final solution to the political crisis of South Africa?

"Blacks who don't qualify must go and starve and die in resettlement camps.

"Quite callously, huge concentrations of human beings are being moved from pillar to post just to satisfy an ideological blueprint. The church must do more than just talk. The survival of South Africa is at stake."

Bishop Tutu said the church must oppose total strategy with all the fibre of its being for the sake of South Africa. — SAPA.

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'Freedom charter' motorcade urged

STAR 7/5/80 (30K) 2

Religion Reporter

HAMMANSKRAAL — The National Conference of the South African Council of Churches was today urged to drive to Pretoria in a motorcade to nail the banned Freedom Charter of 1955 on the doors of churches.

The proposal was one of a range of suggestions for acts of civil disobedience, which came before the conference from workshop groups today.

The proposals have been referred to a scrutiny committee of the conference, and have not yet been decided upon. The scrutiny committee can change proposals that come before it.

Among suggestions to come from groups were:

- A call that conscientious objections to military and police service should be encouraged.
- A recommendation that the SACC and churches should adopt the Freedom Charter with the aim of ensuring a non-racial, egalitarian society for South Africa.
- A recommendation that the SACC should adopt a stand "that it does not condemm violence executed in pursuance of a just society."
- A proposal that Christians should be encouraged to refuse to apply for permits to enter areas set aside for other races.

Most of the recommendations came from a workshop which was considering a programme of action for civil disobediance and non-co-operation with the State.

- The Freedom Charter was drawn up in 1955 at The Congress of People — made up from members of various black conscious organisations. The document is banned in South Africa.

The drive to Pretoria was suggested because the group believed that the protest should take place at "the very heart of the political power structures."

"We believe the time has come for us to put our bodies where our mouths are," a spokesman for the group said.

UCT

SUN TIM 11/5/80

Roelofse's R1m inquiry

'I DEMAND SACC FINANCE ANSWERS'

MR Eugene Roelofse, ombudsman sponsored by the South African Council of Churches, said this week that he would "insist" on receiving answers to questions he had raised about the council's finances.

By KEVIN STOCKS

Questioned about the amounts involved, Mr Roelofse said, "half-a-million here and half-a-million there — it all adds up," implying that at least R1 000 000, if not more, of SACC money was involved.

Asked if he really meant there were problems involving figures of this magnitude Mr Roelofse replied: "You heard what I said."

Mr Roelofse has been the centre of controversy within the Council of Churches since he queried the handling of the organisation's finances in an eight-page letter to the the SACC executive in November last year.

He told the Sunday Times this week that the questions arose from a report by the council's auditors and that although he had received a reply to his original memorandum and to subsequent letters he had received "no answers to the questions raised".

The controversy aroused by Mr Roelofse led recently to the council appointing Mr T S Potter, past president of the Transvaal Society of Chartered Accountants, to conduct an inquiry into its finances.

Mr Roelofse said that before deciding whether Mr Potter's inquiry was acceptable he would need to know his terms of reference.

However, the Reverend Peter Storey, senior vice-president of the SACC, told the Sunday Times that although Mr Potter's terms of reference had been discussed they had not yet been fully formulated.

"The terms will be spelt out in a letter of appointment to be given to Mr Potter next week," he said, "but as there might be minor changes as a result of discussion with Mr Potter, I do not think I should discuss them now."

He added that the inquiry would be "bona fide and independent as it would otherwise be meaningless and would fail to clear up any misconceptions anyone may have."

Mr Storey would not discuss the issue further as he said he felt the Potter inquiry should have a chance to do its work.

Mr Roelofse, whose office as ombudsman has its own constitution, but is financed by the council, said he would be failing in his duty if he did not pursue an inquiry about "my own employer".

"As ombudsman I often raise questions about commercial organisations and in fairness to them I cannot be less rigorous about an inquiry concerning the council," he said.

He added that the council did a great deal of excellent work and the last thing he wanted was to harm its image but he nonetheless had to insist on answers to the matters he had raised.

However he refused to say exactly what questions he had asked.

Mr Roelofse also claimed that he and his family had been threatened with violence since he began pursuing his inquiry into council finances.

"The threats were anomymous and some were made through my secretary and some directly to me," he said.

EUGENE ROELOFSE
No answers

He added that as a result of "acrimonious discussion" of the financial issue at the SACC Conference National Conference at Hammanskraal, which ended on Friday, there was a possibility of "legal consequences".

Asked whether he had been forbidden to attend the conference, as was reported, Mr Roelofse said that question would have to be put to Bishop Desmond Tutu, the SACC's general secretary.

Bishop Tutu was not available yesterday but Mr Storey said he did not know whether such an instruction had been given.

"All I know is that the general secretary said that Mr Roelofse was not at the conference," he said.

DO 8/5/80 (321) (304)

Banned charter may be handed to PM

HAMMANSKRAAL—Delegates to the National Conference of the South African Council of Churches (SACC) were urged yesterday to drive in a motorcade to Pretoria and to nail copies of the banned "Freedom Charter" on church doors in the cities.

And the SACC's top office-bearers were asked to fly down to Cape Town to hand over a copy of the charter to the Prime Minister, Mr Botha.

These were two of many wide ranging recommendations taken at the conference here.

Dr Margaret Nash, official, echoed the feelings of many delegates when she asked:

"How do we relate to the freedom movements and what are our attitudes to those children who have left country to fully commit themselves?"

"We have to actively oppose total strategy, and not only pass resolutions about it," she said.

The delegates yesterday were divided into groups to discuss and make recommendations about issues considered as critical priorities for South Africa.

The vice-president of the SACC the Rev Peter Storey, said the recommendations would be "scrutinised" before they were adopted.

Among the recommendations were:

- Church members should refuse to obtain permits to entering group areas and should form real, meaningful and committed friendship with blacks, the group discussing civil disobedience and non co-operation suggested.

It was also imperative that whites should go to areas where crises like the current school boycott were taking place.

- All young people should be "encouraged" to refrain from undergoing military service or police training and church ministers should support those who had either left the country or were held in detention barracks as conscientious objectors.
- The "Free Mandela" campaign should include a call for the release of all political prisoners as well as the unconditional return of all South Africans in exile.
- Churches had to agitate against immigration, especially by whites from Zimbabwe, if this meant taking away skilled jobs from black South Africans, another group proposed.

SACC backs Rees, Tutu

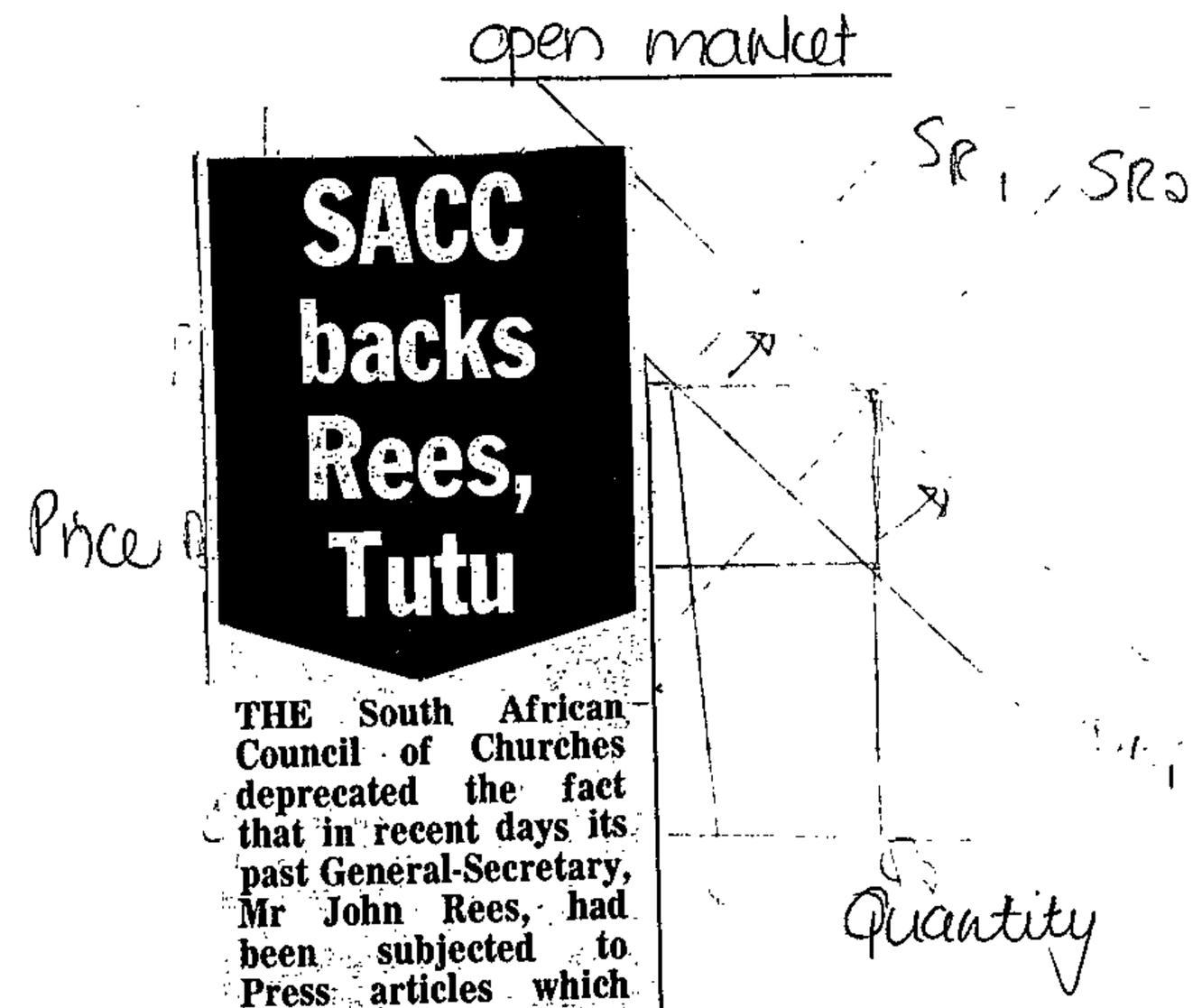
THE South African Council of Churches deprecated the fact that in recent days its past General-Secretary, Mr John Rees, had been subjected to Press articles which might have cast doubt on his personal integrity or on the confidence in which he was held by the body, the Council said in a statement in Hammanskraal yesterday.

The statement released at the SACC's national conference said: "We wish to affirm that the SACC has the fullest confidence in its general secretaries, both past and present.

"Mr Rees and Bishop Desmond Tutu have always enjoyed the complete support of the SACC and will continue to do so.

"We regard any reflection on them as directed at ourselves under whose direction they have worked and to whom they have reported." — Sapa.

Post 8/5/80 (304)



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Freedom Charter is debated by SACC

POST 9/5/80

304

By PHIL MTIMKULU

RECOMMENDATIONS that the Freedom Charter be adopted for a non-racial and egalitarian South African society were being debated last night by the South African Council of Churches (SACC) conference in Hammanskraal.

One school believed the recommendations should be referred to the council's national executive. Another felt an immediate decision should be taken.

The national conference said it believed the message coming through the reports of the groups was that the church must align itself visibly with the people's struggle for a new South Africa.

There was great expectation about the recommendations.

Two of the other controversial recommendations were that a motorcade must drive from Hammanskraal to Church Square, Pretoria for a short church service.

Thereafter the Freedom Charter should be pinned on the doors of Pretoria churches and that the SACC prassidium should fly to Cape Town to present the charter to the Prime Minister and his cabinet.

In other resolutions accepted the conference called for the release of Nelson Mandela and all other political prisoners and the lifting of all banning orders.

• To Page 2

SACC debate freedom charter

304

• From Page 1

The conference also called in the Government to pledge itself to the establishment of a single nonracial educational system.

The Minister of Police and Prisons will be asked to ensure that adequate notice is given by the police to the next-of-kin of detainees when they are released or are to appear in court.

The reason was that people sometimes vanished unaccountably between prison or police station and their homes when their relatives were not informed.

The SACC was urged to do more than just adopt resolutions.

Prof warns SACC on violence

Post 9/5/86

304

A CHURCH's decision to resort to violence should be taken with "great heart searching" and prayer after it had been found evident that no other method would succeed, a visiting Ghanaian, Prof J Pobee, said in Hammanskraal.

Addressing the annual conference of the South African Council of Churches, he said the decision whether to resort to violence or not depend on whether the aggressor would change.

He said: "It is not enough to say in principle we are against violence, there is also the issue of how the aggressor can be brought to the path God had mapped out for his world, how the aggressor can also be made to acknowledge the will of God that man must have dignity.

"To that extent while I affirm that in principle we are committed to the non-violent approach, I will also affirm with some scholars that violence is social control — a way of bringing deviants and recalcitrants back in line with the will of God.

"Let me emphasise that the decision to resort to violence must be taken with great heart searching and prayer and when it is evident that no other method will succeed."

He said proclaiming the Kingdom of God involved looking for structures that made for a just, sustainable and participatory society. It meant genuinely committed Christians in the Press, government, personal moral life etc., to secure the things made for human dignity.

Throughout Africa, governments had been instruments for carrying out the private agenda of individual politicians and not of the people.

Politicians who fought for freedom for their compatriots had turned round to "tyrannize" their own compatriots and quote scripture to support their own prejudices.

Prof Pobee said the world outside was carefully watching what was happening in South Africa. He assured church members that the whole of Africa was not ignorant of what was happening here. —Sapa.

SACC rejects Tutu plea for protest prayers

STAR 9/5/80 (28) (304)

By John Allen

HAMMANSKRAAL — The South African Council of Churches narrowly defeated a proposal that it should defy the law today by holding a service in Pretoria's Church Square protesting against population removals.

The proposal was defeated by one vote at the council's national conference in Hammanskraal last night after a stormy debate during which many churchmen made it clear they were prepared to break the Riotous Assemblies Act by holding a service, face police with dogs and risk the Government closing the SACC as a result of their actions.

Calling for a "service of Christian witness" to be held, SACC general secretary, Bishop Desmond Tutu, suggested that conference members pray on their knees in Church Square and tell police they would not move until they had finished praying.

The call for civil disobedience came after the conference heard of black families suffering in forced removals.

The conference was faced with a series of causes for civil disobedience, ranging from some which advocated conscientious objection to police and military service to one which said the SACC should declare that it did not condemn violence in "pursuance of a just society."

But most recommendations were referred to the executive committee for further study in view of their far-reaching implications.

In one decision, the conference committed itself to supporting church ministers who ignored the prohibition of Mixed Marriages Act to marry people of different races.

Bishop Tutu suggested the "removals' service as an alternative to a recommendation from a workshop group at the conference which urged nailing copies of the Freedom Charter to church doors in Pretoria after a Church Square service.

The Freedom Charter was drawn up by the Congress of the People. Endorsed by the banned African National Congress in 1956.

Young Afrikaans ministers of the black Dutch Reformed Churches were among those calling for the distribution of the charter.

Call for non-racial education system

Religion Reporter

HAMMANSKRAAL — The national conference of the SA Council of Churches has declared its solidarity with the latest protests against discriminatory education.

The conference yesterday urged the Government to pledge itself to setting up a single, non-racial education system.

A conference workshop suggested that community representatives be urge to withdraw from school committees, school boards and advisory boards, but the conference did not act on this recommendation.

"The present educational crisis is only a simptom of the vital question of full citizenship," the group said.

The conference also decided to send a message to United Nations Secretary-General, Dr Kurt Waldheim, saying it supported the UN efforts to secure a Soviet troop withdrawal from Afghanistan as well as efforts to advance the struggle for justice and liberation in South Africa.

SWA ISSUE

Bishop Desmond Tutu sharply intervened when some delegates objected to the conference saying the "South African Government shares responsibility for delaying liberation in Namibia."

The initial suggestion had been that only the Government was responsible for the delay.

"We should be so emotional that we should close our eyes to the truth," he said. "It weakens our case if we behave as if we are not aware of the several factors and many parties involved, including internal bodies wanting a UDI."

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DD 10/5/80 (304)

SACC bar Roelofse

JOHANNESBURG — There is dissatisfaction among office-bearers of the South African Council of Churches (SACC) over the handling by the council's ombudsman, Mr Eugene Roelofse, of matters relating to the SACC's finances.

It has been learnt that Mr Roelofse had been forbidden to attend the SACC's five-day national conference at Hammanskraal which ended yesterday.

This follows the appointment of an independent auditor, Mr T. S. Potter, past president of the Transvaal Chartered Accountants Society, to conduct an inquiry into the council's finances.

A special meeting will be convened soon by the SACC executive to consider this year's accounts report and the special auditor's findings. Member churches will send financial experts as observers.

When yesterday asked to comment, Mr Roelofse would neither confirm nor deny that he had been forbidden to attend the conference. — DDC.

SACC stalls motorcade protest to Pretoria

DD 10/5/80 (304)

HAMMANSKRAAL — A suggestion that delegates attending the national conference of the South African Council of Churches drive in a motorcade to Pretoria and nail copies of the banned "Freedom Charter" on church doors, was defeated by a single vote yesterday.

The vice-president of the SACC, the Rev Peter Storey, said the split decision was "crucial" since delegates would possibly have been charged under the Riotous Assemblies Act and this would have put the council in a bad light in the eyes of the government.

The council had many projects and other funds and if the government acted on the SACC, many blacks who benefited from the fund would suffer.

The conference resolved to send a message to the United Nations Secretary General, Dr Kurt Waldheim, regarding the Soviet invasion of Afghanistan and another, which sympathised with the people of Namibia, to the South African Minister of Foreign Affairs, Mr Pik Botha.

The conference further resolved to:

- Protest strongly against the withdrawal of the SACC's General Secretary, Bishop Desmond Tutu's passport;
- Deplore barring Dr Beyers Naude from attending the conference;
- Call on the government to establish a single non-racial educational system;
- Call for the Mixed Marriages Act to be repealed;
- Call all church members and churches to make Sunday, June 15, a day of rededication to the people's struggle for justice, liberation and peace; and
- Endorse the call for the release of Nelson Mandela and all other political prisoners, and to lift banning orders on those restricted. — SAPA.

SACC may follow a 'defiant' path

RDM 10/5/80. (304)

By ARNOLD GEYER

HAMMANSKRAAL. — The South African Council of Churches (SACC) has come to a crossroads.

The mood at the national conference of the influential church body — which ended yesterday — was reminiscent of defiance campaigns of the 1950s.

Many delegates said they were now prepared to defy "unjust" laws even if it meant the closing down by the Government of the SACC as result of their actions.

In "one of the most dramatic and traumatic debates in the history of South Africa's churches", the SACC defeated, by only one vote, a proposal that it — in open defiance of the Riotous Assemblies Act — hold a protest service in Pretoria's Church Square against resettlements and population uprootings.

The significant change in the organisation's policy was manifested by:

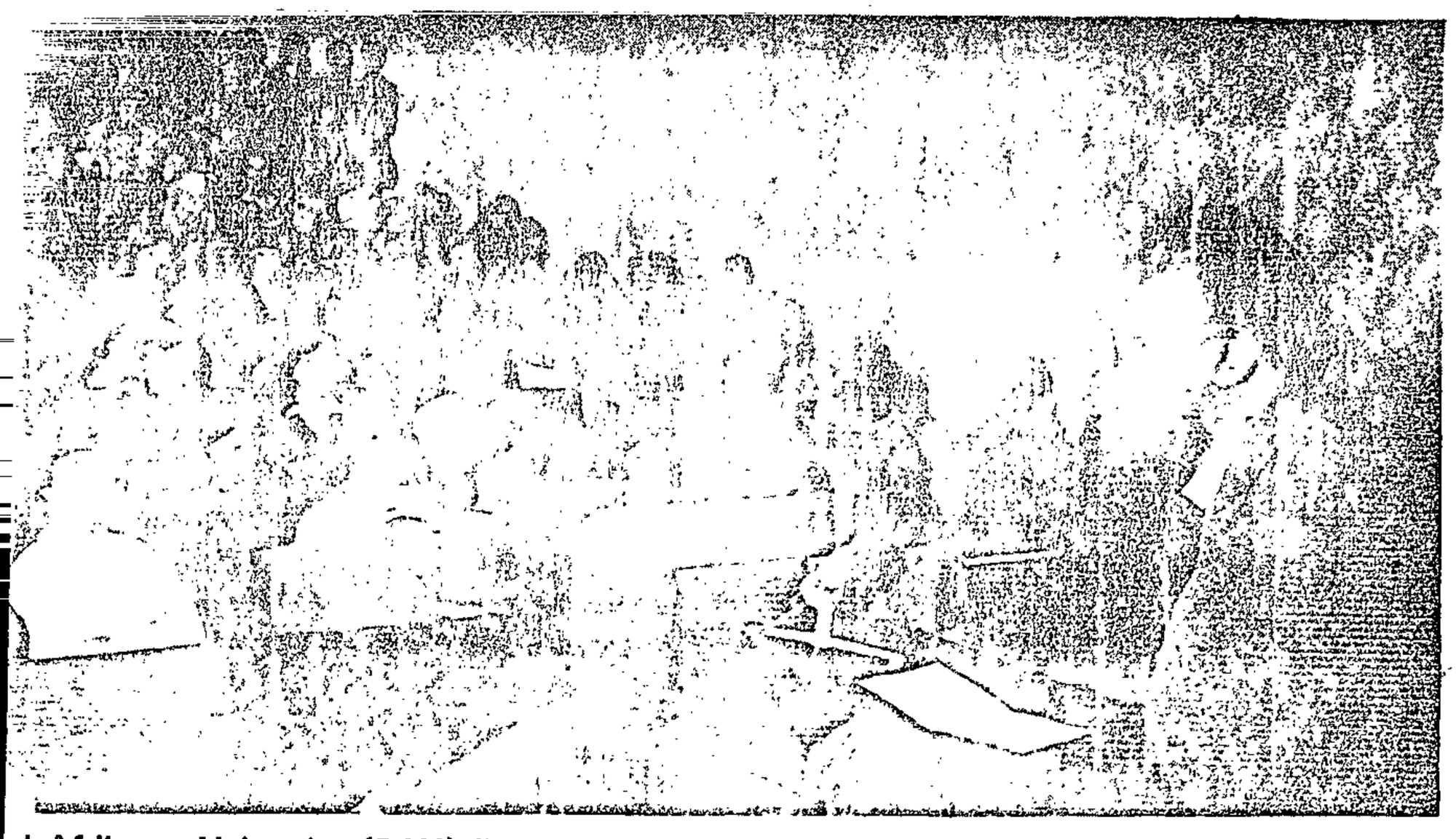
- The conference's clear wish to "actively, visibly and sacrificially identify with the people's liberation struggle";
- A self-critical admission that the institutional church had "dismally" failed to align itself with the "oppressed and persecuted";
- A move away from being "a church of printed agendas and published resolutions" to one working out programmes of action instead — particularly on ways to defy "unjust" laws;
- The stress on economic and labour issues and the introduction of consultants to inform churchmen on these matters;
- A desire to stop looking at the symptoms of apartheid and the Government's total strategy and, instead, to "grapple with and actively resist" their causes.

During the week the agenda was changed and groups were asked to work out action programmes on controversial issues.

Resolutions passed yesterday included a call on the Government to unconditionally release Mr Nelson Mandela and other political prisoners and lift all restriction orders.

It was also resolved to give church support to marriage officers who solemnise "mixed" marriages.

And the conference called on the Government to pledge itself to the establishment of a single non-racial educational system.



nd Afrikaans University (RAU) listened attentively when Bishop Desmond Tutu (foreground) addressed them.

12/4/80

ooken Tutu gets big welcome at RAU

(304)

By PHIL MTIMKULU

a standing ovation at the end of his forthright address to them.

The students, who had crammed into the small hall where the meeting was held, gave Bishop Tutu a good reception.

They listened attentively as he analysed the South African political situation and proposed solutions.

Throughout his address Bishop Tutu had the students in stitches with his humour. The students were most impressed with the way he handled questions and each time they clapped their hands.

Bishop Tutu told the students that nothing will stop blacks from being free. What was in question, he said, was how and when. "Your people proved it, that once people are determined to be free, nothing will stop them," he said.

He also said blacks were daily amazed that Afrikaners with such a history should be incapable of realising a major lesson of history.

OPTIONS

He said there were only two options available for South Africa: "The first option is that things remain — fundamentally as they are, the second is a movement towards political powersharing. I would be an ardent advocate of the second," he said.

Bishop Tutu said the South African crisis was obviously political. All talk of improving the quality of life for blacks, the inclusion of urban blacks in some way, are concessions and some quite substantial ones, he said, adding that "so many things depend on whether you have political power or not. If you have it, then you have access to other kinds of power, if you lack political power, then you really have had it," he said.

"If South Africa chooses the first option, then we are going to have the ghastly alternative spoken of by Mr Vorster. I think we can then say there will be no peaceful settlement." Blacks would not sit by idle "whilst they are robbed of their birthright," he said.

Bishop Tutu said Mr P W Botha could go down in history as a great man for whom blacks and whites would one day erect a monument if he takes his courage in his hands and dismantles apartheid.

He said it was possible and could still be done with gradualism that would educate whites for a new state of affairs and avoid a chaotic rush.

Bishop Tutu said if the authorities were to commit themselves to abolish Pass Laws, Bantu Education, stop population removals, and accept a united and unbalkanised South Africa and agree to call a national convention. he would be the first to say to blacks, "hold your horses, be patient a little, since now they are talking about real change."

The general secretary also warned Mr Botha was building up a legacy of hatred and bitterness which he will live to regret. Here he was talking about the removals. He said South Africa rightly boasted of sending food to Zambia while people were starving here. He said their starving was not accidental but it was in pursuance of a policy.

SUNDAY POST, May 11, 1980

One vote ends planned SACC protest in Pretoria

By PHIL MTIMKULU

AFTER rousing speeches and recommendations, this week's conference of the South African Council of Churches (SACC) ended in anti-climax when delegates who wanted to demonstrate their determination lost the vote.

The delegates were asked to agree that, as a body and not as individuals, they would go to Church Square, Pretoria, and hold a service which would focus on uprootings. It was also suggested that the banned book of Dr Margaret Nash on uprootings be handed to the authorities in Pretoria.

The Church Square debate arose from a report by a group looking into a programme of action for civil disobedience and non-co-operation.

This group had recommended that people refuse to undergo military training or training in the police force, refuse to obtain permits to enter different group areas, defy the Riotous Assemblies Act and present the Freedom Charter to the Prime Minister in Pretoria.

The delegates first had to vote on going to Pretoria as individuals or as delegates to the SACC conference. They voted in favour of going as SACC. But when it came to voting for going to Pretoria those in favour pulled 17 votes and those against 18.

The idea was to drive to Pretoria in a motorcade, hold a short service and nail the Freedom Charter on the doors of churches in the vicinity. But this was amended to a service focusing on uprootings.

There was a lot of hedging and uncertainty when the delegates had to vote. At first it was not clear on which motion they were supposed to vote. There was also the problem of how to vote. At first it was by show of hands and later by ballot.

Other people who took part in the debates throughout the conference, such as SACC staff members, realised they were not eligible to vote when the rule book was produced. People who also wanted to register abstentions were also eliminated.

The senior vice-president of the SACC, the Reverend Peter Storey, warned delegates on the implications of taking illegal action. He said the SACC could be banned and many people were relying on the SACC for their livelihood.

Some delegates were surprised that the "hot" recommendations which were made on Tuesday did not form part of the motions or resolutions. There were other resolutions which had an easy passage in the conference.

The recommendations were referred to the SACC executive for re-examination.

Some of the recommendations which were referred to the executive were:

- That the church acknowledge its guilt for having built and operated its own schools on racial grounds;
- To call on all Christians for non-co-operation in the further operation of the present system;
- That Christians be encouraged to share the resources and wealth of the country;
- That whites be encouraged to open their homes to the homeless.

Other resolutions called for the release of Mr Nelson Mandela and other political prisoners, the return of Bishop Desmond Tutu's passport, the establishment of a single non-racial educational system and the repeal of the Mixed Marriages Act.

The Cape Times

WEDNESDAY, JUNE 4, 1980

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Church and State

THE prime minister's unsubstantiated attack on the South African Council of Churches, accusing that body of promoting unrest, was an inadequate response to crisis by the holder of the highest political office in the land. It was an exercise in seeking handy scapegoats rather than a serious contribution to debate. Mr Botha would have done better to heed the constructive suggestions put forward by the leader of the opposition. Dr Van Zyl Slabbert has advocated quick action to take the heat out of the immediate points of friction which are manageable, such as the bus boycott, the school boycott and labour troubles in the meat industry and elsewhere. The deeper, structural causes of unrest — including the question of inadequate political representation — are rather more intractable and will need to be resolved by open-hearted negotiation.

As Bishop Tutu has pointed out, the prime minister has not demonstrated the truth of his charges. And the SACC books are open to inspection. The fact is that a great deal of money is provided by the SACC for legal defence of people who have fallen foul of the wide-ranging security laws, or for maintenance of their dependants while such detainees are awaiting trial or after they have been convicted under these laws. Does our legal system not require such representation? And should the victims of political upheaval, the women and children, not be properly cared for by Christians? Is not this legal system one of the cornerstones of the free society we are striving to preserve against communist subversion? Is it not praiseworthy of the SACC to assist the fair operation of the legal system? Most fair-minded people would regard such expenditure as ameliorative and reconciliatory — calculated to head off revolution — rather than the contrary. The SACC also distributes educative pamphlets, to win support for reform of the system, which is likewise a reformist rather than a revolutionary activity.

Apart from the Dutch Reformed churches, and a few other unrepresentative exceptions, the SACC is broadly representative of the Christian church in South Africa. An attack on the SACC has overtones of a church-state conflict. It is hardly surprising that the Archbishop of Cape Town has taken strong exception to the prime minister's remarks. Unless the accusation is substantiated, as Archbishop Burnett has said, the prime minister's statement is an unworthy smear. The fact that all member churches of the SACC do not necessarily support all resolutions passed by that body does not mean that they are not in favour of rapid and radical change.

Rather than the SACC, it is the policy of apartheid which is responsible for unrest and violence. This forthright response to the prime minister by a leading English-speaking churchman, whose career has been distinguished by pastoral concern rather than political enthusiasm, should be carefully weighed by Mr Botha. If they are serious about a national strategy against subversion, the Nationalist government should seek to engage the support of the churches rather than alienate them.

A gesture of defiance — well, not quite

11/5/80 SUN TIM

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By MARION SPARG

CERTAIN members of the South African Council of Churches tried to catch up with their more radical followers this week — and fell short by one vote.

The 35 delegates were challenged by one of their more radical wings at the national conference at Hammanskraal to "put your bodies where your mouths are" and march to Church Square in Pretoria, to nail copies of the ANC's Freedom Charter to church doors.

The significance of the gesture was not simply its clear reference to Martin Luther's famous action, but that it required a defiance of the Riotous Assemblies Act.

Challenge

The challenge reflected intense frustration and a need to "do something" to retain the faith of the younger and more radical blacks who seem to be running far ahead of the church.

One angry young Indian delegate stood up during the debate and told delegates to act now or be left behind.

"My brothers and sisters are boycotting classes," he said. "They are not afraid.

"You talk of demonstrating. What I see here is a demonstration of fear.

"My message to you now is: Move, or be left behind. The children will not wait for you."

He won support, interestingly, from an Afrikaans delegate, Dominee Gerrie Lubbe, scribe of the Indian Reform Church who said:

"The sickness of the church in this country is that it is built on paper.

"The most decisive action we can take is to churn out resolutions which end up in books which end up in archives. Can't we do anything except churn out paper?"

Dominee Lubbe and another white Afrikaans church minister, Dominee Frikkie Conradie, were two of the most vociferous supporters of this original recommendation.

They were supported by SACC president, Dominee Sam Buti, and the general secretary, Bishop Desmond Tutu.

Ironically, though, Bishop Tutu — generally regarded as a demon of the far left by the Government — tried to tone down the protest.

He suggested instead, a church service in protest against the resettlement of blacks.

In the end, however, the delegates decided that if they were to be protest at all it would be by marching, and they did have a positive vote on it by a show of hands.

Dominee Buti made a personal and impassioned plea to delegates to join the proposed march to Pretoria.

He underlined what seems to be an internal moral crisis in the council . . . the loss of credibility in the eyes of the majority.

"At this stage of our history the church must align itself visibly and sacrificially with the people's struggle for a new South Africa," he said.

"This is the acid test There were moments when we never thought South Africa would be the only country in Africa left with problems of the kind we are facing.

The test

"We never realised one day we would be tested on what we have said about the church and its teachings. This is the moment when we are being tested.

"It would be a mark in the history of South Africa to see churchmen marching in protest of unjust laws.

"It may mean the end of the SACC, but we must not be afraid.

"This must be a demonstration of reconciliation — a demonstration of what we want to see in a new South Africa."

But a second vote by secret ballot produced the hair-thin majority against marching.

"We are simply delaying action," said a disappointed Dominee Lubbe.

"We never come to the moment where we say: Yes, I will stand up and be counted."

Dominee Buti put it more sadly:

"It seems we don't want to be the light."

Chaotic accounts to be probed

By PETER FABRICIUS

Why the council of churches had to fire its firm

THE South African Council of Churches (SACC), whose chaotic accounts are now the subject of a special auditor's probe, this week disclosed it had fired its accountants, a largely black firm employed partially to give training to novices.

The council's auditors' reported in July last year there was something wrong with the accounts. But it was only in recent weeks the council appointed Mr T. S. Potter, a past president of the Transvaal Society of Auditors, to put the books right.

The delay has given rise to a welter of rumours about the SACC. This week, the council explained why it had taken so long to come to terms with the problem.

Vice-president Peter Storey admitted the council had made a mistake in having its books done by SACC Accounting Services (Pty) Ltd. (Saccas).

The firm had been set up to provide a service to the council and to provide blacks with higher training in finance.

"It's true to say with hindsight that these two don't go so well together."

Mr Storey said despite the auditor's report — and an accompanying report by the council's finance committee which

How long can the SACC survive now?

HOW LONG can the South African Council of Churches teeter on the brink of action which will lead to its extinction? This must be the question opponents of the Government are

# of accountants

FIRM SET UP TO HELP TRAIN BLACKS

blems on the inexperience of Saccas — the council had continued to use Saccas until the appointment of a director of administration who would make the necessary changes.

After the decision to appoint a director has been made, it has taken 12 months to fill this post. Meanwhile, there had been nobody in the council competent to sort out the problems posed by Saccas.

The man chosen to fill the new post of director of administration, Mr Matt Stevenson, told the national conference he had found it necessary two months ago to "run down" Saccas. None of the staff had been retained for the new accounting division of Sacc.

Where last year's finance committee report — and also Mr Storey's report this year — suggested that SACC had been too indulgent and charitable in giving work to inexperienced accountants, Mr Stevenson blamed the problem on bad management in Saccas.

The auditors report to the conference last year on the 1978 financial year — which has caused all the problems — said that "proper books and records" were not kept by some branches of the dependents conference — a huge fund administered by the council.

The auditors said they were unable to examine adequate supporting documentation for the Asingeni relief fund — now called the Distress and Relief Fund.

On other funds they reported that:

- A clause in the council's constitution — that no expenditure above R250 could be made without the finance committee's permission — had been "contravened on numerous occasions."

- Disbursements made during the year were not always supported by satisfactory documentation for audit purposes.

It was clear from the 1979 reports that SACC was not trying to hide anything. In its own report the finance committee with Bishop Tutu as a member, revealed that several special investigations into funds were under way.

One of these was a probe into the affairs of the South African Theological College for Independent Churches (SATCIC). The finance report said certain cheques on the SATCIC account had been forged.

This later led to the trial and acquittal of Bishop Isaac Mokoena, former head of SATCIC.

Mr John Rees, general secretary of SACC until the beginning of 1978, has explained the lack of some vouchers for payments from the Asingeni relief fund.

He said in a statement that after these "discretionary" payments were made the vouchers were shown to the finance committee and then destroyed. It is understood this was because the payments were sensitive politically.

Bishop Tutu told the **SUNDAY TRIBUNE** he was sure "There was no clear indication of embezzling" — apart from the SATCIC case.

He said the council had no legal responsibility to keep books for many of the funds. It was simply a conduit and once the money had been passed on the legal responsibility ended.

But the council had felt a Christian duty to help some of the recipients with the books. However, many of these were rural people and it was difficult to get them to keep regular books.

The system had often broken down.

Bishop Tutu . . . no indication of anyone embezzling

asking themselves aft the council's 1980 n tional conference th week.

After a marath polite but neverthele evident struggle be ween the liberal ar radical factions in th council a resolutio calling for action whic would have plunged th churchmen into confli with the Governmer was defeated by on vote.

The proposed actio was not in itself e treme. A motorcad would have gone fror the conference centre a Hammanskraal t Church Square, Pretori where after a service the Freedom Charter o 1955 (adopted by th banned ANC) woul have been nailed to th doors of severa churches.

But it would hav contravened the Riotou Assemblies Act and th Government reactio was expected to be severe.

Midway through th agonised debate o Thursday night, President Sam Buti handed over the chair of the meeting to enter the argument. In an impassioned plea to delegates to support the resolution he told them that they had reached a crucial moment in the history of the Church in South Africa.

"This is the moment, we are in an acid test," he said. They had to decide whether they would choose violent change or support the resolution and make an impact by "catching the eyes of the country."

He saw the consequences of such open confrontation with the Government as "will the South African Council of Churches end tomorrow? Yes. Definitely. But we shouldn't be afraid. What we do will make a mark on history."

SACC general secretary Bishop Desmond Tutu also supported the protest but maintained a more neutral stance in the debate. Neither was afraid of the consequences. They had long ago thought through the argument and concluded that it was better for the church to cease to exist as an institution if it could not avoid condoning injustice any other way.

The two white Afrikaans church ministers who played a part in drafting the protest resolution lashed the conference for being a "paper church". The Rev Frikkie Conradie of the Black NG Kerk of Afrika and the Rev Gerrie Lubbe, scribe of the Indian Reform Church, were among those who reminded delegates that at last year's conference they had passed a "civil disobedience" clause committing them "to withdraw from co-operation with the State where the law violates the justice of God".

Mr Lubbe said: "We find ourselves to be a Church of the conference room, a Church of printed agendas and published resolutions."

On the first vote — a show of hands — the resolution was carried. But some constitutional technicality was infringed. A secret ballot was held and the motion was then defeated by one vote, which seemed to run against the mood of the meeting.

Though the council had survived to debate — or fight — another day the future looked uncertain.

SACC condemn arrests

304

RDM 27/5/80

THE praesidium of the South African Council of Churches has condemned the detention of those arrested by police yesterday as they marched to John Vorster police headquarters in protest against the detention of a fellow clergyman, the Rev John Thorne.

In a statement signed by the president of the SACC, the Rev Sam Buti, and a vice-president, Mrs Sally Motlana, the praesidium said (text): "We abhor the police action of detaining the people of God who were marching peacefully to John Vorster Square to protest against the detention of the Rev John Thorne.

"We condemn the action of the South African Police through their riot squad police for manhandling and detaining the people of God and for using force against the public unjustifiably.

"We condemn all detentions without trial which led to this protest

"We pledge solidarity with all those who are in detention.

"We appeal to the South African Government for peace and justice instead of the prevailing order that is maintained by force and violence.

"Let justice flow like a stream and righteousness like a river that never goes dry," the statement said.

RDM 20/5/80 (304)

Camouflaged police armed with automatic rifles, pistols and gasmasks sealing off one of the entrances to the Johannesburg Magistrate's Court. Hundreds of praying, singing and dancing churchmen and women of all races, representatives of the Black Sash, the South African Institute of Race Relations and passersby were waiting outside the court for the release of those held.

Pictures: RAYMOND PRESTON

Three of the charged marchers — Bishop Desmond Tutu, the SACC's general secretary, his wife, Mrs Leah Tutu, and the Rev Thom Anthony, a visiting Canadian Anglican minister — leaving court after their release on warning and one night in police custody at John Vorster Square.

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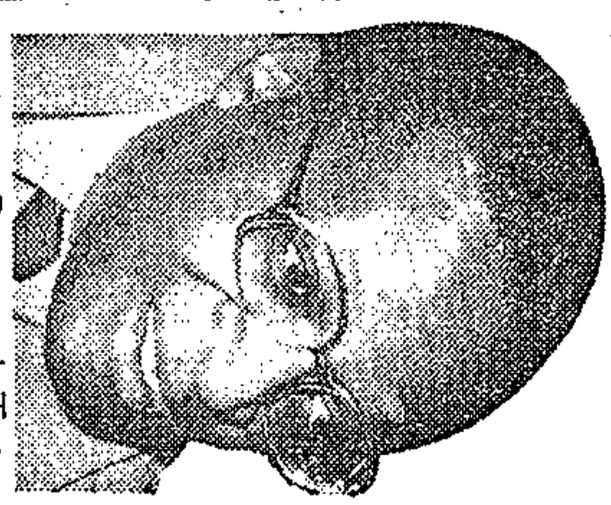
WEEKEND ARGUS, MAY 31 1980

31/5/80

COURT 'KILLS BOTHA' TUTU



Bishop Desmond Tutu

Weekend Argus Correspondent

JOHANNESBURG. — The general secretary of the SA Council of Churches, Bishop Desmond Tutu, has challenged the Government to charge the SACC in open court if it has 'fomented unrest.'

Bishop Tutu said in a strongly worded reply to yesterday's accusations against the SACC by the Prime Minister, Mr Botha, that he was 'sick and tired' of Government officials making allegations such as those by Mr Botha.

'If they have evidence of our nefarious activities

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don't they charge the SACC in open court?'

Bishop Tutu also gave details of steps he had taken this week to help police control unrest and to try to arrange talks between Mr Botha and church leaders.

The Prime Minister's accusations were 'sheer and unadulterated nonsense,' he added.

He accused Mr Botha of linking the SACC with the banned African National Congress in an attempt to create 'guilt by association.'

He also challenged Mr Botha to a public debate.

Mr Botha said in a Republic Day address at the Rand Afrikaans University that the SACC had channelled about R2,5-million from abroad to bodies and to projects, with the aim of promoting unrest.

Civil disobedience and passive resistance tied in with the actions of the banned ANC, he added.

Freedom of religion was South Africa's most precious possession and a proper relationship of respect still existed between Church and State, Mr Botha said.

'SMEAR'

'It is therefore ironical and objectionable that the SACC is in the vanguard of making an onslaught on the developing order in South Africa.'

Bishop Tutu said both Mr Jimmy Kruger, former Minister of Justice, Police and Prisons, and Mr Louis le Grange, current Minister of Police and Prisons, had engaged in similar 'smear tactics.'

He repeated earlier assurances that SACC books of account were open for scrutiny by anybody.

'Massive funds' had been used to provide legal defence for those charged under the 'often vicious security legislation,' he said.

(304) RDM 31/5/80.

Tutu denies PM's charges on the SACC

By ARNOLD GEYER

BISHOP Desmond Tutu, general secretary of the South African Council of Churches (SACC) yesterday said the Prime Minister, Mr P W Botha, and the Minister of Police, Mr Louis le Grange, were not telling the truth about the SACC, and challenged them to an open debate on the aims and methods of the council.

At a Press conference, he said Mr Botha had to "stop playing politics and stop looking for scapegoats" and challenged the Prime Minister to take the SACC to an open court.

He was reacting to a Republic Day speech by the Prime Minister, Mr P W Botha, at the Rand Afrikaans University, in which Mr Botha accused the SACC of:

- Having distributed about R2 500 000 to promote unrest;
- Furthering the aims of the banned African National Congress (ANC);
- Being in the frontline of a passive resistance and civil disobedience campaign;
- Making whites feel guilty, and of
- Engaging in the total onslaught on the present political order in South Africa.

"In 1978 Mr Jimmy Kruger, the then Minister of Police, engaged in similar tactics against the SACC and his example was followed by the present Minister of Poilice, Mr Louis le Grange, in October last year.

"I am sick and tired of Government officials making such allegations — if they have evidence why, for goodness sake, don't they charge the SACC in an open court?" he asked.

The SACC's books were open to the scrutiny of "all and sundry", he said.

Referring to the allegations regarding funds made by Mr Botha, Bishop Tutu said:

- Massive funds had been used for the legal defence of people charged under the "vicious security legislation dreamt up by the Nationalist Government" and that the SACC was proud of this as it was the "hallowed right" in any free and democratic country for any accused person to enjoy the best defence possible;
- The SACC had provided assistance to banned and detained people, as well as political prisoners, and that it would continue to do so despite Mr Botha's "fulminations";
- The SACC had given funds to unemployment self-help projects to "defuse a volatile and tense situation in the country".

Bishop Tutu said it was not the aim of the SACC to make whites feel guilty, and if they did feel this way then they had to examine their conscience.

"What we are doing is to fight for a just, open and nonracial society where everyone counts," he said.

Referring to the ANC, he said just because the SACC's ultimate objective to create such an open and non-racial society coincided with the objectives of this banned organisation, this did not mean that the SACC was furthering the aims of the ANC, he said.

"The Prime Minister is scorning non-violent ways to bring about meaningful change. Does this mean that there are to be only violent ones?" he asked.

Bishop Tutu said he had this week sent an urgent telegram to Mr Botha and had twice telephoned him to urge a meeting with church leaders because of the critical situation facing the country.

"I was told that Mr Botha was not available until Monday," he said.

Also, he was asked twice this week by the police to help control crowds in and outside the Johannesburg Magistrate's Court — to which he agreed.

"Isn't this strange behaviour for the head of an organisation that seeks to foment trouble and unrest?" he asked.

Bishop Tutu said Mr Botha was not telling the truth.

"He must stop playing politics and looking for scapegoats. The SACC does not use the methods of the Nationalist, exposed in the Info scandal."

"I challenge Mr Botha, as I challenged Mr Kruger, to an open debate on the aims and methods of the SACC. I ask one thing: he must not lose his temper," Bishop Tutu said.

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STAR 31/5/88 (304)

Tutu challenges Government to charge SACC

Religion Reporter

The general secretary of the SA Council of Churches, Bishop Desmond Tutu, has challenged the Government to charge the SACC in open court if it has "fomented unrest."

Bishop Tutu said in a strongly worded reply to yesterday's accusations against the SACC by the Prime Minister, Mr Botha, that he was "sick and tired" of Government officials making allegations such as those by Mr Botha.

"If they have evidence of our nefarious activities why for goodness' sake don't they charge the SACC in open court?"

Bishop Tutu also gave details of steps he had taken this week to help police control unrest and to try to arrange talks between Mr Botha and church leaders.

The Prime Minister's accusations were "nonsense."

Bishop Tutu accused Mr Botha of linking the SACC with the banned African National Congress in an attempt to create "guilt by association."

He also challenged Mr Botha to a public debate

Mr Botha said in a Republic Day address at the Rand Afrikaans University yesterday that the SACC had channelled about R2,5-million from abroad to bodies and projects with the aim of promoting unrest. Civil disobedience and passive resistance tied in with the actions of the banned ANC, he added.

Freedom of religion was South Africa's most precious possession and a proper relationship of respect still existed between church and State, Mr Botha said.

"It is therefore ironical and objectionable that the SACC is in the vanguard of making an onslaught on the developing order in South Africa."

Bishop Tutu repeated earlier assurances that SACC books of account were open for scrutiny by anybody.

"Massive funds" had been used to provide legal defence for those charged under the "often vicious security legislation," he said.

The SACC had helped the families of bann and detained people a of political prisoners. "h doing this makes us guil of a heinous crime, the Mr Botha, we plead guil and will go on doing n despite your fulmine tions"

"Our objective is deter mined by the Gospel o Jesus Christ, and if othe organisations are workin for justice and reconcilia tion in South Africa ther we are happy for that to be so.

"But the fact that the ultimate objective of the SACC coincides wih that of the ANC — a better South Africa, non-racial and more just — can never mean we in the SACC are therefore furthering the aims of the ANC.

"The Prime Minister pours scorn on non-violent methods of bringing about change in South Africa. Does he mean us to understand the only methods that can bring about change are to be violent ones?"

Bishop Tutu said nothing would stop him in what he was doing. He had dedicated himself to destroying apartheid, a policy which forced people into resettlement camps, where they starved.

BISHOP TUTU

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SACC is accused by Botha

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CAPE TIMES 31/5/80

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JOHANNESBURG. — The Prime Minister, Mr P W Botha, yesterday accused the South African Council of Churches of having distributed about R2 500 000 with a view to promoting unrest in the country.

He said it was also clear to anybody involved with security that actions of civil disobedience and passive resistance tied in with the actions of the banned South African ANC.

Mr Botha was delivering a Republic Day address to a packed auditorium at the Rand Afrikaans University in Johannesburg.

"During 1978 about R2,5-million was received from abroad which was channelled by the South African Council of Churches to numerous bodies and projects with only one purpose — that is to promote unrest," he said.

"The idea of civil disobedience and passive resistance is closely connected with developments in the field of so-called non-violent actions.

"The link between these actions and those of the South African ANC becomes quite clear for everyone who is involved with our security," Mr Botha said.

Freedom of religion was South Africa's most precious possession and a proper relationship of respect still existed between church and State.

"It is therefore so ironical and objectionable (verwerplik) that the SACC is in the vanguard of making an onslaught on the developing order in South Africa," the Prime Minister said.

But South Africa's will to maintain law and order should not be underestimated, he added. — Sapa

Tutu challenges Botha, Le Grange

Own Correspondent

JOHANNESBURG. — The general-secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday challenged the Prime Minister, Mr P W Botha, and the Minister of Police, Mr Louis le Grange, to an open debate on the aims and methods of the SACC.

At a press conference, he said Mr Botha had to "stop looking for scapegoats" and challenged him to take the SACC to an open court.

He was reacting to a Republic Day speech by the Mr Botha at the Rand Afrikaans University, in which Mr Botha accused the SACC of distributing R2,5 million to promote unrest, furthering the aims of the ANC, being in the frontline of a civil disobedience campaign and engaging in an onslaught on the political order in South Africa.

"I am sick and tired of government officials making such allegations — if they have evidence why don't they charge the SACC in an open court."

Referring to the allegations, Bishop Tutu said:

- Funds had been used for the legal defence of people charged under the "vicious security legislation dreamt up by the Nationalist government" and that the SACC was proud of this as it was the "hallowed right" in any free and democratic country to enjoy the best defence possible;
- The SACC had provided assistance to banned and detained people, as well as political prisoners, and that it would continue to do so;
- The SACC had given funds to unemployment self-help projects to "defuse a volatile and tense situation in the country".

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SACC attack: Tutu replies

C. 2/6/80

304

Staff Reporter

BISHOP Desmond Tutu last night dismissed a call by two Cape Town clergyman to have the South African Council of Churches declared "an affected organization".

Bishop Tutu, general secretary of the SACC, said: "They (the clergymen) are beneath contempt. I don't think we ought to waste time in commenting on their letter."

The two ministers, the Rev Dr Charles Scarborough of the Sea Point Congregational Church, and the Rev Peter Schoonraad of the Cape Town Union Congregational Church, sent copies of their personal letter to the Cape Times, the Argus and to the South African Press Association.

The letter calls on "the authorities" to declare the SACC an "affected organization".

The clergymen claim that the SACC promotes racial hatred, civil disobedience and supports "terrorism and violence".

"As 90 percent of the funds of the SACC comes from sources outside the country, it is clear that the Christians of South Africa are not supporting the aims and purposes of this body," the letter claims.

Bishop Tutu said he was "sick and tired of people making such allegations".

"If they have evidence, why don't they charge the SACC in open court?" he asked.

Referring to the allegations, Bishop Tutu said:

- SACC funds had been used for the legal defence of people charged under the "vicious security legislation dreamt up by the Nationalist government".
- The SACC had given funds to unemployment self-help projects "to defuse a volatile and tense situation in the country".

2/6/80 ARGUS

Burnett hits back at Botha's allegation

(300)

IF IT were true that the South African Council of Churches had been misused, as alleged by the Prime Minister, this should have been established and clearly shown before the attack was launched, the Archbishop of Cape Town, The Most Rev Bill Burnett, said today.

'It must seem, otherwise, to be simply a smear which would not be worthy of our common life,' he said in a statement.

'Although all members of churches belonging to the SACC will not agree with all resolutions passed by the SACC conferences, this does not mean that they do not desire substantial and indeed radical change, and that soon,' the statement continued.

'It is difficult to expect Christians and churches who have for several decades sought urgently to dissuade a succession of governments from following the apartheid ideology with all its unfortunate ramifications in our national life, not to continue to disapprove of what now still exists in legislation and practice.

'Of course, SACC churches still disapprove of the practice of apartheid and of the Group Areas Act and the Mixed Marriages Act and the shocking difference in Government votes on education for black and coloured people as compared to whites.

The Most Rev Bill Burnett

'Surely it cannot be expected to be otherwise until there is clear evidence of substantial change.

'This is why our police are now once again engaged in the difficult task of preserving order. The fact is that they have been given an impossible task.

'They are asked to restrain the anger that our laws and ways of life have provoked.

'Our legislation has set the scene for the violence we now see and deplore. Whether this is a reckless stone-throwing mob or police who over-react in response, it is not the SACC which is responsible for that, but our own legislation,' the bishop said.

Cape Times 3/6/80

Burnett defends SACC

1304

Staff Reporter

LEGISLATION is responsible for the violence in a reckless, stone-throwing mob or police who over-react in response, the Archbishop of Cape Town, the Most Rev Bill Burnett, said in a statement yesterday.

He was reacting to the attack by the Prime Minister, Mr P W Botha, on the South African Council of Churches at the Rand Afrikanse University on Friday.

Archbishop Burnett described the attack as very serious. He said if SACC funds were misused, as the Prime Minister alleged, it ought to have been established and clearly shown before the attack was launched.

He said even if all the churches did not agree with resolutions passed by SACC conferences that did not mean they did not want radical and substantial change very soon.

"It is difficult to expect Christians and churches, who have for several decades sought to discourage a succession of governments from following apartheid ideology, not to continue to disapprove of this in legislation and practice," he said.

The SACC churches disapproved of apartheid laws such as the Group Areas Act and Mixed Marriages Act and the shocking difference of expenditure in black, coloured and white education.

"Our police are engaged in a difficult task of preserving order. They are asked to restrain the anger that our laws have provoked.

"It is not the SACC which is responsible for that but our own legislation," he concluded.

Epilogue criticised by SACC leader

Post 3/6/80

304

MINISTERS of religion automatically compromise themselves by appearing on SATV's Epilogue, the Rev Peter Storey, senior vice-president of the SA Council of Churches, said yesterday.

He was responding to the decision by the Rev Abel Hendricks, chairman of the Cape district of the Methodist Church of Southern Africa to cease appearing on SATV because it aligned itself with apartheid.

Mr Hendricks said he had re-examined the script of his epilogue screened on January 27 and felt that if words and phrases used or sentiments expressed offended the corporation, it is time "to resign."

Mr Hein Jordaan of the SABC-TV public relations department, said that, contrary to practice, Mr Hendricks had not submitted a text for his programme.

"We were not entirely happy with the recording but allowed it to be broadcast," he said.

A text had been received subsequently and when Mr Hendricks had been due to broadcast in August, SABC-TV objections to what he had said were taken up with the Rev Stanley Pitts, chairman of the South-East Transvaal district of the Methodist Church.

Mr Hendricks subsequently decided not to broadcast and said in a weekend statement: "The full Gospel on love and reconciliation cannot be preached through the medium of television in South Africa.

Mr Storey said: "We are automatically compromising ourselves by broadcasting with the SABC. But I have weighed this against the fact that I have been able to preach the whole Gospel and not an incomplete one."

"I have had criticism from the SABC, but it doesn't worry me. Nobody there is qualified to criticise the content of any thing a minister of religion says during an epilogue.

"If anyone stopped me from saying anything I had planned for a sermon on television, I would think very differently."

(304)

Bishop attacks SACC, Tutu

RDM 9/6/80

Staff Reporter

THE controversial Christian League of Southern Africa — repeatedly alleged to have been a front organisation for the defunct Department of Information — is stepping up its campaign against the South African Council of Churches (SACC).

Its members have written to the Prime Minister, Mr P W Botha, asking the Government to have the council declared an "affected organisation".

Last week it hosted a Press conference in Johannesburg, to which only the SABC was invited and at which Bishop Isaac Mokoena, president of the South African Theological College of Independent Churches (TCIC), strongly attacked the SACC and its general secretary, Bishop Desmond Tutu.

Bishop Mokoena, who claimed to be the head of 2,5-million black Christians, was recently acquitted on 17 counts of fraud. He is a former member of the SACC executive.

At the Press conference he said his college had broken all ties with the SACC to "safeguard the identity of the black churches in the country".

"I wish to make it known that the TCIC dissociates itself totally from the policy of confrontation with the State followed by the SACC. I also strongly object to the inclination of the SACC's general secretary, Bishop Desmond Tutu, to issue statements without the mandate of the churches."

Describing the recent protest march by 53 clerics in defiance of the Riotous Assemblies Act as "childish, especially at a time when the country was faced with boycotting students", he challenged Bishop Tutu to support his claim that the SACC had 50 000 members.

Asked about his association with the Christian League, he said links "were open to negotiations".

Speaking from Cape Town, Bishop Tutu said it was not worth commenting on Bishop Mokoena's statements as it had now become clear with whom the TCIC leader was aligning himself — the Christian League of South Africa.

He dismissed claims by Bishop Mokoena that the TCIC had a following of more than two million people

The Post 18 JUN 1980

Tutu hits out at violence

304

BISHOP Desmond Tutu, general secretary of the South African Council of Churches has strongly attacked last weekend's violence.

In a statement, Bishop Tutu writes: "We deplore all the violence that erupted over the weekend and we regret especially the death of one policeman. But we want to emphasise firmly that to tell people when they can mourn and when they cannot is really to ask for trouble.

"The black community has been very deeply hurt by this insensitive ban on what have always in the past been peaceful and dignified solemn occasions.

ANGERED

"Afrikaners would be angered if one day they were told they cannot commemorate the Day of the Covenant.

"Please, for God's sake let us stop playing with fire."

The statement adds: "I want to warn the authorities that their efforts at maintaining law and order will succeed only in producing a sullen and bitter lull.

"The situation in our country is highly volatile and only meaningful discussions between the Prime Minister and at least church leaders with the intention of bringing about meaningful change in South Africa can deal with a rapidly deteriorating situation. We appeal with all the eloquence at our command for such an urgent meeting.

"The black community can be dealt with effectively only through its own recognised leaders. Anything else the Government attempts will be like fiddling whilst the fires of revolution burn in our country.

"We place ourselves unreservedly at the disposal of the authorities to work with them for justice, peace, law and order and reconcilliation.

"Please, will somebody hear us. Please hear us before it is too late."

The Post 18 JUN 1980 (304)

PM may meet Tutu

THE Prime Minister, Mr P W Botha, said yesterday he was prepared to meet the South African Council of Churches subject to four conditions.

He was reacting to a questionnaire he had received from the news editor of the POST newspaper, and to a letter from the SACC.

Mr Botha said: "I am prepared to meet the SACC on the following conditions:

- Firstly, they openly reject communism for South Africa.
- Secondly, they dissociate themselves from undermining of the national service.
- Thirdly, they denounce any organisation connected with violence, and
- Fourthly, they denounce the attempts of the South African National Congress to overthrow orderly government in the Republic of South Africa."

The questionnaire from POST followed a meeting between an SACC delegation and the Minister of Co-operation and Development, Dr Piet Koornhof, at which the Council repeated an earlier request to have discussions with Mr Botha.

The letter from the SACC came after a special meeting had endorsed a call by the General Secretary of the Council, Bishop Desmond Tutu, for the Prime Minister to meet a delegation of church leaders.

The SACC made a request to meet with the Prime Minister to discuss the present crisis in the country. This was at the height of the coloured schools boycott when two youths died in Cape Town. In the meeting with Dr Koornhof the SACC had expressed similar sentiments on the grave situation in the country.

The Prime Minister responded in writing to the letter.

Bishop Tutu was not available for comment yesterday. — Sapa.

The PM's terms for meeting Tutu

(304)

RDM 18/6/85

By AMEEN AKHALWAYA
Political Reporter

THE Prime Minister, Mr P W Botha, announced yesterday that he was prepared to meet leaders of the South African Council of Churches — subject to certain conditions — and his move was immediately welcomed by Bishop Desmond Tutu as a "positive response".

However, Bishop Tutu, general secretary of the SACC, said the council would like to meet Mr Botha without any pre-conditions.

Mr Botha was reacting to a letter he had received from the SACC calling on him to meet a delegation of church leaders in view of the rapidly deteriorating situation, and to a telegram from a newspaper.

The Prime Minister, who has been strongly critical of the SACC's activities, said he was prepared to meet the council subject to four conditions:

- "First, they openly reject communism for South Africa;
- Second, they dissociate themselves from undermining national service;
- Third, they denounce any organisation connected with violence;
- Fourth, they denounce the attempts of the African National Congress to overthrow orderly government in the RSA."

Bishop Tutu said: "We would like to meet him without any conditions being laid down by either side."

The SACC believed the situation in the country was so serious that the conditions laid down by Mr Botha, or those the SACC could insist on from its side, should be part of the agenda of their meeting.

"I am consulting church leaders and the executive of the SACC," he said.

The PM's terms for meeting Tutu

(304)

RDM 18/6/80

By AMEEN AKHALWAYA
Political Reporter

THE Prime Minister, Mr P W Botha, announced yesterday that he was prepared to meet leaders of the South African Council of Churches — subject to certain conditions — and his move was immediately welcomed by Bishop Desmond Tutu as a "positive response".

However, Bishop Tutu, general secretary of the SACC, said the council would like to meet Mr Botha without any pre-conditions.

Mr Botha was reacting to a letter he had received from the SACC calling on him to meet a delegation of church leaders in view of the rapidly deteriorating situation, and to a telegram from a newspaper.

The Prime Minister, who has been strongly critical of the SACC's activities, said he was prepared to meet the council subject to four conditions:

- "First, they openly reject communism for South Africa;
- Second, they dissociate themselves from undermining national service;
- Third, they denounce any organisation connected with violence;
- Fourth, they denounce the attempts of the African National Congress to overthrow orderly government in the RSA."

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The SACC believed the situation in the country was so serious that the conditions laid down by Mr Botha, or those the SACC could insist on from its side, should be part of the agenda of their meeting.

"I am consulting church leaders and the executive of the SACC," he said.

Tutu appeals for meaningful change

Cape Times 18/6/80

JOHANNESBURG. — The secretary-general of the South African Council of Churches, Bishop Desmond Tutu, has warned the authorities that their efforts at maintaining law and order would succeed only in producing a "sullen and bitter lull".

In a statement issued in Johannesburg yesterday he said:

"We deplore all the violence that erupted over the weekend and we regret especially the death of one policeman.

"But we want to emphasize firmly that to tell people when they can mourn and when they can't is really to ask for trouble.

"The black community has been very deeply hurt by this insensitive ban on what have always in the past been peaceful, dignified and solemn occasions.

"Afrikaners would be angered if one day they were told they cannot commemorate the Day of the Covenant.

"Please, for God's sake, let us stop playing with fire.

"I want to warn the authorities that their efforts at maintaining law and order will succeed only in producing a sullen and bitter lull.

"The situation in our country is highly volatile and only meaningful discussions between the Prime Minister and at least church leaders with the intention of bringing about meaningful change in South Africa can deal with a rapidly deteriorating situation. We appeal with all the eloquence at our command for such an urgent meeting.

"The black community can be dealt with effectively only through its own recognized leaders. Anything else the government attempts will be like fiddling whilst the fires of revolution burn in our country.

"We place ourselves unreservedly at the disposal of the authorities to work with them for justice, peace, law and order and reconciliation.

"Please will somebody hear us? Please hear us before it is too late." — Sapa

Botha will meet SACC, if

Cape Times 18/6/80 (304)

THE Prime Minister, Mr P W Botha, said yesterday he was prepared to meet the South African Council of Churches, subject to four conditions.

The Prime Minister was reacting to a telegram he had received from the news editor of the Post newspaper, and to a letter from the SACC.

Mr Botha said: "I am prepared to meet the SACC on the following conditions: Firstly, they openly reject communism for South Africa; secondly, they dissociate themselves from the undermining of national service; thirdly, they denounce any organization connected with violence, and fourthly, they denounce the attempts of the SA African National Congress to overthrow orderly government in the Republic of South Africa."

The telegram from the Post followed a meeting between an SACC delegation and the Minister of Co-operation and Development, Dr Piet Koornhof, at which the council repeated an earlier request to have discussions with Mr Botha.

The letter from the SACC came after a special meeting had endorsed a call by the general secretary of the council, Bishop Desmond Tutu, for the Prime Minister to meet a delegation of church leaders. The Prime Minister responded in writing to the letter. — Sapa

Bishop Desmond Tutu

PM's conditions no problem—Tutu

The Post 19 JUN 1980

By PHIL MTIMKULU

MUCH as the South African Council of Churches (SACC) would have preferred to meet the Prime Minister unconditionally, Bishop Desmond Tutu, the general-secretary, said they have no problems with any of the conditions set down.

The Prime Minister, Mr P W Botha said yesterday he was prepared to meet the leaders of the South African Council of Churches (SACC) subject to certain conditions.

The conditions are that:

- They openly reject communism for South Africa;
- They dissociate themselves from undermining national service;
- They denounce any organisation connected with violence;
- They denounce the attempts of the South African African National Congress to overthrow orderly government in the Republic of South Africa.

It was generally feared that the SACC would not be prepared to commit themselves to the conditions. The conditions were also interpreted as an attempt not to hold the meeting.

The SACC's response that they have no problems about the conditions has now made the meeting inevitable.

Bishop Tutu said the praesidium of the SACC was not going to meet over the conditions but he said he has sent telegrams to church leaders and members of the executive informing them about the developments.

"We have no problems with any of the conditions set down though we would have preferred to meet without conditions. We could, for instance, also make conditions like asking for the release of political prisoners or the calling of a national convention. But I am prepared to do anything to save the country," Bishop Tutu said.

When asked what would be their response to the four conditions, Bishop Tutu said they rejected communism; every person has a right to object to do military training on the basis of his conscience and it does not need the SACC to encourage them.

He said there were sects and other people who were refusing to do military training.

Bishop Tutu said the SACC rejected violence and this included structural and legal violence like detentions, resettlements and migratory laws. On the question of the ANC he said this was covered in the above answer, "but anybody who openly identifies with the ANC would go to jail," he said.

More than any other black leader, Bishop Tutu has had clashes with the South African authorities.

He has had exchanges with the following Cabinet Ministers, Mr Le Grange, Mr Schlebusch and more recently the Prime Minister. But in spite of all the exchanges he has been getting in touch with them either by letter or telephone. Just last Saturday he was speaking to Mr Schlebusch trying to get clarification about the banning.

Tutu: I didn't accept terms

(304) RDM 19/6/80

Staff Reporter

BISHOP Desmond Tutu, general secretary of the South African Council of Churches (SACC), yesterday refuted reports in the Afrikaans Press that he had accepted the terms set by the Prime Minister, Mr P W Botha, for a meeting with church leaders.

"Those reports are wrong. Because the country is on fire, a meeting with the Prime Minister is imperative — we are not going to attend to his preconditions," he said.

Mr Botha said this week he was prepared to meet SACC leaders, subject to four conditions, including the council's dissociation from "undermining of national service" and its denunciation of organisations "connected with violence".

After the Prime Minister's announcement, Bishop Tutu said church leaders would like to meet Mr Botha without conditions being laid down by either side.

"For our part, we could, for instance, ask that he should make a commitment to hold a national convention and that he would meet the real acknowledged leaders of every section of our society," he said.

However, the situation in the country was so serious that Mr Botha's conditions, or those the SACC could insist on, should be part of the agenda of their meeting.

"The important thing at the moment is that Mr Botha makes himself available for a meeting. We have to talk as we cannot allow such structural violence to continue," Bishop Tutu said.

He has sent telegrams to the leaders of the SACC's member churches, informimg them of Mr Botha's decision.

As soon as the SACC received Mr Botha's letter, officially announcing his willingness to meet the church leaders, they would start arranging a date and venue, he said.

19/6/80 ARGUS

SACC may meet PM's conditions

(304)

Argus Correspondent

JOHANNESBURG. — Church leaders are unlikely to have 'serious problems' in meeting the conditions laid down by the Prime Minister, Mr P W Botha, for discussions with them.

This belief was expressed by Bishop Desmond Tutu, general secretary of the SA Council of Churches.

Mr Botha announced earlier that he would meet church and SACC leaders on a number of conditions.

Bishop Tutu said he had told leaders and members of the SACC executive of the conditions. He had not received their views yet.

'We would prefer a meeting without any conditions,' he said. 'We could also lay down conditions. But once you start doing that it is fiddling while the country burns.'

EARLY MEETING

Bishop Tutu said churches wanted the meeting as soon as possible.

Two of Mr Botha's conditions for a meeting were that the SACC should denounce organisations connected with violence and attempts by the African National Congress to overthrow the Government.

'Those are covered by our total abhorrence and condemnation of violence,' said Bishop Tutu.

'But we would have to include legalised and structural forms of violence including the migratory labour system.'

SA DEFENCE

Mr Botha also said the SACC would have to dissociate themselves from the undermining of national service.

'We're not interested in underminging national service,' the Bishop said. 'We're not saying people should not be associated with the SA Defence Force. We're saying that people have a right to conscientious objection and therefore to alternat-

Bishop Tutu said he was surprised that Mr Botha should include the condition that the SACC had openly to reject communism for South Africa.

● See page 13.

PM insists on conditions for SACC

23/8/80 Post (304)

THE Prime Minister, Mr P W Botha, has refused to meet with a delegation of the South African Council of Churches (SACC) without any conditions.

This was said yesterday by Bishop Desmond Tutu, secretary general of the SACC, who said they received this information from the PM's private secretary.

Mr Botha has prescribed four conditions of meeting with the SACC delegation and Bishop Tutu responded by saying they preferred to meet Mr Botha without any conditions as they also had conditions they would like met.

Last night Bishop Tutu said they would be getting in touch with Mr Botha on the basis of the replies they gave to the conditions set by Mr Botha.

PM agrees to meet SACC

(304) STAR 26/6/80

Political Staff

CAPE TOWN — The Prime Minister, Mr Botha, has agreed to meet a delegation of the SA Council of Churches, in Pretoria on August 7.

The meeting comes after a recent equest from the SACC. Mr Botha subsequently set a number of onditions which the SACC has now apparently met to his atisfaction.

"In view of the assurances by the SACC on the basic elements of the conditions enunciated by me, I am prepared to meet a representative committee of the SACC on August 7, at 11 am in my office in Pretoria," Mr Botha said today.

"Some of the issues raised by the SACC will still have to be clarified at this meeting."

After the initial request for the meeting, Mr Botha said the SACC should express itself against communism for South Africa. It should dissociate itself from the undermining of National Service and it should reject all organisations which work in favour of violence and also reject the attempts by the banned ANC to overthrow the Government.

Mr Botha at first rejected a reply to these conditions from Bishop Desmond Tutu, general secretary of the SACC, being insufficient and yesterday the executive of the SACC met to draw up its reply.

A statement issued by

To Page 3 Col 1

The Anglican Dean of Johannesburg, the Very Rev Simeon Nkoane, has altered his [illegible] and fasting in response to the "[illegible] crisis" in South[illegible] as the Prime Minister, Mr Botha, [illegible] announced he would meet a SACC delegation in Pretoria in August. Father Nkoan[illegible] [illegible]d on Christians around the country to [illegible] their lunch every day to join him in praying for the meeting with Mr Botha. © Picture by Alf Kumalo.

PM agrees to meet SACC delegation

STAR 26/8/80

From page 1

the executive said the SACC did not and had never supported communism or any other ideology.

OBJECTION

The SACC did not undermine National Service. It believed all South Africans of all races had an obligation to perform National Service as citizens of one country.

"We insist, however, on the right of every citizen to conscientious objection to military service and, therefore, to be allowed alternative forms of National Service."

"The SACC rejects and has always rejected violence as a means of maintaining or overthrowing the authority of the State, including institutionalised violence such as the deprivation of citizenship, migratory labour, detention without trial and the forced population removal schemes.

"The SACC does not identify with the ANC or any other political movement.

"It is superfluous, therefore, to ask the SACC to dissociate itself from or denounce the methods of the ANC or any other organisation with which it has never aligned itself in the past or the present."

The statement added that the SACC and church leaders believed that all ideologies and institutions, including the State and the church itself, stood under the authority of the Gospel of Jesus Christ.

"Our desire for this meeting between the Prime Minister and church leaders is accompanied, therefore, by the sincere prayer that all involved will submit to that authority and together see to obey it."

The senior vice-president of the SACC, the Rev Peter Storey, said he believed all people concerned for the future of South Africa would pray that the meeting would be fruitful.

"We are very pleased that it is to take place.

"Never before has it been so important that there should be honest communication on the issues facing us.

"I believe the Christian churches are in a unique position to reflect the deepest concerns of South Africa's people."

In Cape Town today Bishop Tutu welcomed the positive response of the Prime Minister, but said he wished the meeting could have taken place earlier.

SACC won't budge on PW's demands

(30)

RDM 26/6/86

By ARNOLD GEYER

THE proposed crucial talks between the Prime Minister and church leaders hung in the balance last night.

This follows the refusal by the South African Council of Churches to back down on its earlier response to pre-conditions set by Mr P W Botha.

Yesterday the SACC's executive reiterated — in stronger terms — its answer to Mr Botha's conditions for talks on the "crisis situation".

This week Mr Botha rejected the SACC's earlier response. He had said it was "insufficient and unsatisfactory", and demanded a "new response".

A spokesman for the Prime Minister said last night Mr Botha would consider the SACC's latest stand today.

Mr Botha had said he would meet a delegation if the SACC openly rejected communism, stopped undermining national service, denounced all organisations which supported violence, and rejected attempts by the banned African National Congress to disrupt orderly government in South Africa.

But in a statement, sent to Mr Botha yesterday, the executive said the SACC:

- Rejected violence as a means of maintaining or overthrowing the authority of the State, including institutionalised violence such as the deprivation of citizenship, migratory labour, detention without trial and forced population removal schemes;
- Did not undermine national service, stressing that all South Africans of all races had an obligation to perform national service as "citizens of the one country".

The SACC insisted on the right of every citizen to conscientious objection to military service and to therefore be allowed alternative forms of national service;

- Did not and had never supported communism or any other ideology, and
- Did not identify with the ANC or any other political movement and therefore regarded as superfluous that it be asked to dissociate itself from, or denounce the methods of, the ANC or any other organisation with which it had never aligned itself.

Last night a spokesman for the Prime Minister's Office said Mr Botha had received the SACC statement but would only pay attention to it today at the earliest.

After yesterday's meeting, the SACC executive said it and church leaders would have preferred to meet the Prime Minister without pre-conditions.

"In order to facilitate a dialogue which we believe to be essential for the health of the nation, the SACC and church leaders reiterate their standpoint on issues raised by the Prime Minister," the statement said.

Bishop Desmond Tutu, the SACC's general secretary, has repeatedly stressed his "determination" that such a meeting should take place. After the shooting by police of two pupils in Elsies River, near Cape Town, he said:

"The country is on fire — a meeting with the Prime Minister is imperative."

Bishop Tutu has stressed that the "crisis situation in the country is too serious" not to try to meet the Prime Minister and that there was already "considerable dissatisfaction" among SACC executive members and church leaders over Mr Botha's pre-conditions for the talks.

The SACC's president, Dominee Sam Buti, the only executive member not present at yesterday's meeting, had earlier expressed concern about Mr Botha's terms.

He said this could be a "trap" for the SACC as acceptance of the conditions would result in large numbers of black Christians becoming "alienated" from the council.

Outright rejection, however, would lead to alienation of whites from the SACC, Ds Buti said.

● Editorial comment — Page 10

utu to meet PW

Post 23/6/80

PRIME Minister P W Botha has agreed to meet Bishop Desmond Tutu and a delegation from the South African Council of Churches.

In a statement from Pretoria yesterday Mr Botha said he was prepared to meet a representative committee of the SACC. The meeting has been set for August 7, in Pretoria.

By PHIL MTIMKULU and LEN KALANE

The Minister said: "In view of the assurance by the SACC on the basic elements of the conditions enunciated by me, I am prepared to meet a representative committee of the SACC at 11,00 am on August 7 in my office in Pretoria.

"Some of the issues raised by the SACC will still have to be clarified at this meeting," the statement said.

Recently, the Prime Minister said he would meet the SACC delegation if they:

- Openly rejected communism for South Africa,
- Stopped undermining the national service.
- Denounced all organisations supporting violence.
- Rejected attempts by the banned ANC to disrupt orderly Government in the Republic of South Africa.

The conditions set by the Minister emerged after a questionnaire from the news-editor of **POST**. the questionnaire followed a meeting between the SACC delegation and the Minister of Co-operation and Development Dr Piet Koornhof at which the SACC repeated an earlier request to have discussions with Mr Botha.

In his reply to this development of a meeting with the Prime Minister, Bishop Tutu, general secretary of the SACC said: "We are very pleased this is going to happen and the executive committee will meet to work out details."

But president of the SACC, the Rev Sam Buti, said: "Although this is something commendable, I regret on the other hand that the meeting will be in August. Why does he put it so far? It means the Minister is not taking us seriously. Things are burning in the country right now. We would like to meet him now!"

Happy

Said the Rev Peter Storey, senior vice-president of the SACC: "We believe all people concerned for the future of South Africa would [illegible]

Bishop Tutu . . . to meet with P W Botha.

meeting would be fruitful".

"We are very happy that it can take place," he said. "Never before has it been so important that there should be honest communication on issues facing us. I believe the Christian churches are in a unique position to reflect the deepest concern of South Africa's people."

Asked about his view yesterday, chairman of the Soweto Council, Mr David Thebehali, simply said: "No comment".

"Should we call this a coup?" asked Mr Leonard Mosala of the Committee of Ten. "That short man is working. That's great. It is a wonderful experience. He is not meeting a person he has called or a person nominated by the Government."

POST

Telephone 27-6081

A step in the right direction

THE FORTHCOMING meeting between the Prime Minister and representatives of the South African Council of Churches is long overdue.

One is even tempted to sound a more optimistic note by saying 'better late than never,' despite the fact that some apostles of doom may insist that it is too late for such meetings to bear fruit.

Surely the way civilised people act is to meet and talk, even if the disputants are obviously going to disagree. It is also a powerful piece of image-building for the PM, who one feels, needs all the friends in the world these days.

It is such a pity that former leaders of the white oligarchy were so tardy in meeting the real leaders of the people in the past. One can imagine, for instance, how history could have been changed had the Vorster leadership met the Committee of Ten.

Members of the Committee of Ten came from the most respected sections of the community in Soweto, and everybody had high hopes that some of our problems would be sorted out if they sat down with a head of State. What happened to those responsible and almost conservative elderly men a few years back is now history.

Instead of leaders attacking each other through the media, isn't it about time those who are considered significant voices of their people, be it from the left or right, sat down, if only to take measure of one another's personalities.

Even in world politics leaders from completely diverse spectrums of political thinking meet across the round table. No one believes there is going to be a magical solutions overnight. B utit is a most welcome step in the right direction for them simply to express the intent to meet.

5 6 SECTION B

6.3

Botha will meet SACC delegation

RDM 27/6/80

(304)

By AMEEN AKHALWAYA
Political Reporter

A POTENTIAL deadlock over pre-conditions for crucial talks between the Prime Minister and the SA Council of Churches was averted yesterday with the announcement that Mr P W Botha would meet an SACC delegation on August 7.

The proposed talks had seemed likely to founder earlier this week in the wake the SACC's replies to conditions set by Mr Botha.

Mr Botha said that "in view of the assurance by the SACC on the basic elements of the conditions enunciated by me", he was prepared to meet its representatives at his Pretoria office on that date.

The Prime Minister added: "Some of the issues raised by the SACC will still have to be clarified by this meeting."

His announcement was immediately welcomed by church leaders, and averted — at least temporarily — another confrontation between the Government and the SACC.

The senior vice-president of the SACC, the Rev Peter Storey, said: "We are pleased that we will be able to meet. At this crucial time in our country's history statesmanship is called for, and this seems to be a step in the right direction."

The meeting agreement followed an unprecedented public debate in which key issues of dispute in South Africa were crystallised in the conditions set by Mr Botha, and the SACC's responses.

Mr Botha's conditions were that the SACC:

- Rejected communism for South Africa;
- Dissociated itself from undermining national service;
- Denounced any organisation associated with violence;
- Denounced ANC attempts "to overthrow orderly government in the RSA".

The Prime Minister described Bishop Tutu's response to the conditions as "insufficient and unsatisfactory" and demanded a new response.

On Wednesday, the SACC executive reiterated the answer in stronger terms, saying:

- the SACC rejected violence as a means of maintaining or overthrowing the authority of the State, including institutionalised violence such as the deprivation of citizenship, migratory labour, detention without trial and forced population removal schemes;
- The council did not undermine national service, and stressed that all South Africans of all races had an obligation to perform national service as "citizens of one country". But it insisted on the right of conscientious objection to military service and that citizens be allowed alternative forms of national service;
- The SACC did not and never had supported communism or any other ideology;
- It did not identify with the ANC or any other political movement.

In the light of Mr Botha's earlier stand on Bishop Tutu's response, it was generally felt that the SACC's reply might lead to a further deadlock.

However, sources said the way for the meeting might have been cleared by the Minister of Cooperation and Development, Dr Piet Koornhof. Neither Dr Koornhof nor Bishop Tutu could be contacted last night.

The August meeting will not be the first between the Government and SACC leaders. The former Prime Minister, Mr John Vorster, first met SACC leaders in 1971 after the World Council of Churches — to which the SACC is affiliated — had come out in support of liberation movements.

● Editorial comment — Page 14

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ARNING

No books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.

Candidates are not to communicate with other candidates or with any person except the invigilator.

No part of an answer book is to be torn out.

All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

EDSON 15255

SACC welcomes meeting with PM

CAPE TIMES 28/8/80

28

304

JOHANNESBURG. — The executive committee of the South African Council of Churches yesterday welcomed the response of the Prime Minister, Mr P W Botha, towards meeting a delegation of church leaders without any conditions.

Addressing a press conference here, the general secretary of the SACC, Bishop Desmond Tutu, said the council's executive committee would meet on August 6 to discuss a memorandum to present to the prime minister.

The meeting will be held in Pretoria on August 7.

The prime minister had earlier indicated that he was prepared to meet the SACC if it rejected communism, stopped undermining national service, denounced all organizations which supported violence, and rejected attempts by the banned African National Congress to disrupt orderly government in South Africa.

Bishop Tutu said that there were serious matters to discuss concerning the Republic. "We are going to discuss real peace and real change in this country, and we would like the meeting with the prime minister to be covered by prayer from all over the world."

He said he would send requests to different denominations around the world to pray for "this enterprise".

"I have the vision of a wonderful South Africa and I am going to make myself available for the sake of my country to help avert that which could easily happen to disrupt the meeting." — Sapa

NGK attacks SACC on national service

(304) RDM 28/6/80.

By ARNOLD GEYER

THE South African Council of Churches (SACC) has been attacked strongly by the white Nederduitse Gereformeerde Kerk (NGK) for its stand on national service.

• This follows the SACC's response to terms set by the Prime Minister, Mr P W Botha, for talks with church leaders. Mr Botha had challenged the council to dissociate itself from undermining national service.

The SACC said it did not undermine national service and said all South Africans of all races had an obligation to perform national service as "citizens of one country".

But it insisted on the right of conscientious objection to military service and that citizens be allowed alternative forms of national service.

In its official journal "Die Kerkbode", the NGK also said young South Africans had to "sacrifice their lives" to prevent a take-over by "terrorist forces" which "demolished churches and killed clerics", as was the case in Zimbabwe.

Bishop Desmond Tutu, the SACC's general secretary, yesterday said: "Let the NGK attack us — we won't allow anyone to jeopardise our crucial meeting with Mr Botha."

And the Rev Rob Robertson, convener of the SACC's commission on violence and non-violence, said young men who wanted to "attempt a pacifist way" of meeting violence should be allowed to do "peace corps-type" work instead of being imprisoned and subjected to solitary confinement.

"Die Kerkbode" expressed disappointment and concern at church leaders and church meetings in South Africa which propagated the idea that the "sacrificing of South Africa's sons" could not be justified.

"Against the background of the highly successful attack and cleaning-up operation by Security of the strong Swapo base in Angola, there are church leaders and organisations trying to discredit military service, to vilify it, and to discourage young people from undergoing training to defend their country," it said.

The editorial asked what the situation would be like if South Africa's security forces did not act against terrorists and if the "enemies of our country" were allowed to play their part as they wanted to play it.

Referring to "numerous destroyed churches and killed clerics" before the end of the struggle in Zimbabwe, it said there was much uncertainty over the future of Christians — "just as in Mozambique, where the spirit of anti-Christian Marxism is rampant".

"This could be the situation in South West Africa and South Africa should the enemy forces take over," the editorial said.

In a statement released this week, the Zimbabwe Christian Council greeted the fact that "we have just emerged from a situation of political domination of over 6-million indigenous blacks by 250 000 settler whites.

"The struggle for liberation, which demanded a high degree of self-sacrifice, and resulted in a lot of suffering for our people — thousands were killed, countless numbers were maimed, and there are large numbers who were left displaced, dispossessed and homeless — was realised by the blacks' determination."

But, the statement added, "the hard-won victory" was also sustained and reinforced by the co-operation and support — materially, morally and spiritually — given by the Zimbabwe Christian Council and its member churches.

"In the midst of this conflict, the churches in Zimbabwe were awakened and rose to identify their role as sufferers with the people," the statement said.

(304) Post 30/6/80

'Good news of hope'

THE Prime Minister's meeting with the South African Council of Churches' leader was an important occasion which would help avert the crisis situation facing the country.

Bishop Desmond Tutu, general secretary of the SACC, said this yesterday during a Press conference at Diakonia House. He was going to call on all believers to pray for this country.

At the same time he announced that coupled with the "good news of hope" after Mr P W Botha had agreed to meet the SACC, about 130 young people of all races in the country left this week for a Pilgrimage of Hope tour of the Holy Land, the religious town of Haize in France and Geneva, where they will pray earnestly for peace, security and real change in South Africa.

Some would leave South Africa next Wednesday to join those who have already left. They will be in the Holy Land for a week, then for two days in Geneva and also spend 10 days in Taize. This has been welcomed by the Taize society which has given the assurance that they would look after the financial expenses of the South Africans.

He said however, that many who had wanted to go, have been hampered by problems with travel documents.

PRAYER

The meeting with the Prime Minister will be on August 7.

Bishop Tutu said the SACC delegation would spend August 6 together in prayer and to discuss their memorandum.

"The meeting will be in six weeks' time and just pray that nothing happens between now and then. Something that will cause us all to wish we had held the meeting early enough.

"We regard the situation as one of extreme urgency at the moment," he said.

Bishop Tutu said he thanked for the response of the Prime Minister and wanted to thank many people who had responded to the Anglican Dean of Johannesburg, the Very Rev Simeon Nkoane's call on all believers to pray and fast.

Tutu: Only one solution

Own Correspondent

PRETORIA. — Bishop Desmond Tutu, general secretary of the South African Council of Churches, who heads the SACC delegation which is to meet the Prime Minister, Mr P W Botha, tomorrow, last night stated that the concept of common citizenship and shared power was the only real basis for meaningful discussion on the future of South Africa.

Addressing the Pretoria Press Club, Bishop Tutu said there was no alternative solution to the problems facing South Africa.

"I believe quite fervently that it (shared power) is going to happen and there is nothing that is going to stop me from saying it.

"Obstacles are merely temporary and will only postpone the inevitable. The government is going to have to sit down and talk with our real leaders," Bishop Tutu said.

"We want a new South Africa — a non-racial South Africa which will be more open, more just, where the constitution will be truly democratic based on adult suffrage, with a bill of rights which entrenches individual not group rights.

"There will be no real peace in South Africa until we have real change. We are not to be fobbed off with so-called international hotels and restaurants, with multiracial sport, with the removal of a few signs from public buildings and park benches."

Tomorrow's meeting — which is viewed by political commentators as crucial — takes place against a backdrop of conditions set by Mr Botha last month. These were that the SACC:

- Reject the Communist Party of South Africa;
- Dissociate itself from undermining national service;
- Denounce any organization associated with violence, and
- Denounced ANC attempts to overthrow orderly government in South Africa.

Bishop Tutu said it was unfortunate that tomorrow's meeting had been "preambled" by conditions but that the SACC was proceeding with the round-table discussions because of the deep anger, bitterness and the potential violent situation that existed in South Africa.

It was possible that the issues of common citizenship and the release of banned ANC leader Nelson Mandela would be discussed.

He stressed that the SACC [redacted] leaders and that it had no "political axe to grind".

SACC plans protest supporting objector

RDM 10/7/80

304

By ARNOLD GEYER

SOUTH African churches and "concerned individuals" have been called on to fast and hold vigils in protest against the alleged solitary confinement imposed on Mr Peter Moll in the Pretoria military detention barracks.

Mr Moll is serving a 12-month sentence for refusing to do military service.

The church's protest action is to coincide with a three-day fast next week by Mr Moll — his second so far — because, it is alleged, he has to "undergo repeated spells of solitary confinement" for refusing to wear a military uniform.

Friends are also rallying to collect R5 145 which Mr Moll has been forced to repay the Old Mutual bursary fund after a study grant was cancelled.

In a letter to all congregations in the country, the Rev Rob Robertson of the South African Council of Churches' commission on violence and non-violence appealed to churchmen to:

- Urge the Government to commit Mr Moll to civilian imprisonment where the uniform issue would not arise and where, after serving his sentence, he would be discharged from the Defence Force "with ignominy".
- Organise prayer vigils and fasts on July 16 to 18 to bring to the attention of the authorities Mr Moll's plight.

Over Easter this year, individual church ministers and congregation members of four major denominations went without food and held vigils in protest against the alleged solitary confinement of two students in detention barracks for refusing to wear military uniforms.

Mr Robertson yesterday emphasised that Mr Moll was not protesting against his imprisonment, but specifically at the solitary confinement which amounted to "a double penalty".

Mr Moll was dismissed by Old Mutual this year "on contractual grounds" after having been jailed. He now has to pay back the R5 145 allowed him to continue his studies for a University of Cape Town degree.

Mrs Di Scott-Saddington of Cape Town, who is sending out letters appealing for contributions, yesterday said: "It is important that we start accumulating the outstanding amount now."

POST
TRANSVAAL

Telephone 27-6081

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BISHOP Desmond Tutu and a delegation of the South African Council of Churches are due to meet Prime Minister P. W. Botha in a few weeks time.

That this meeting has taken place is in itself cause for gratitude and hope. For the Government's intense dislike for the SACC is ably too well known as is the SACC's opposition to the apartheid philosophy.

In the crisis we are continuously facing in the country, it is only too fitting that the two get together in an effort to avert a worst disaster overtaking the peoples of this country.

Against this background, all South Africans, black and white, should support this meeting and see it as perhaps the only glimmer of light — and hope — in a dark tunnel.

For the South African Government, this meeting represents just about the most vital undertaking they have ever attempted in recent years. As their policies become more and more unstuck, black resistance to apartheid is reaching frightening proportions.

But because they have not taken the trouble of finding exactly what our real aspirations are, they continue to adopt the mistaken view that the unrests around the country are the work of agitators.

Blacks do not need any agitators to tell them about the pain and hurt imposed by apartheid. The daily humiliations of men and women arbitrarily stopped in the streets and asked for passes. The terrible prison population composed largely of men and women convicted under the hated pass laws.

The denial to parents of the right of sending their children to the school of their choice. The appaling low wages being paid to people and the glaring injustice of refusing a man the right to sell his labour in the market of his choice.

All of these things are the daily experiences of a black man. For which he needs no agitator to bring to his notice. We sincerely hope that these matters will be fully dealt with when the meeting takes place.

Post 11/7/80

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Assistance for pass offenders

By SUZETTE NXUMALO

THE Witwatersrand Council of Churches is to open an advice office for pass law offenders at the corner of Becker and President Streets, Johannesburg, from Monday, July 21.

The office will help people arrested for pass laws in Johannesburg and Soweto with free legal assistance. It will operate from 7.30 a m to 2.30 p m from Mondays to Fridays.

Stressing that the office would deal with pass law offenders only, Mr Tom Manthatha, an official of the South African Council of Churches said, "Many people are arrested for pass law offences and are found guilty because they do not know that everybody is entitled to be represented in court by a lawyer."

"People do not realise that they are entitled to ask for a postponement and refuse to answer any questions put to them in court until they have consulted a lawyer," he added.

Mr Manthatha also pointed out that many people did not know what bail is and that they could ask the commissioner to allow bail.

"Bail can simply be explained as a deposit which is paid to the court so that the arrested person can be released while he waits for the trial. It is only given if the arrested person asks for it. If the commissioner grants bail, the arrested person is told how much it is and released once it has been paid."

He stressed the need to keep the receipt after paying bail so that the money can be refunded after the trial.

"When the person has

they know the area where the person is arrested and which court they are to appear."

Mr Manthatha emphasized that the Becker Street office would not help with bail money which is often R50.

Free legal assistance for other offences is available through the Legal Aid Board, third floor, Liberal House, 58 Marshall Street, Johannesburg.

Theologian slammed for support of WCC

By ARNOLD GEYER

THE ongoing attack by the pro-Government Press and the Nederduitse Gereformeerde Kerk on the South African Council of Churches (SACC) took a new turn this week — after a Dutch magazine published an interview with a Unisa theology lecturer.

Dr Charles Villa-Vincencio, the SACC's representative at the recent conference in Holland to discuss the World Council of Churches' controversial Programme to Combat Racism, has been slammed for supporting WCC grants to Swapo.

The SACC has been strongly criticised for its stand on national service and resolutions to defy "unjust" laws.

In an editorial this week, Die Beeld said people such as Dr Villa-Vicencio and his "kindred souls" had to ask themselves if they were not countering the evil they saw in the present system with an even worse evil.

In an interview with the Dutch magazine "Elsevier", Dr Villa-Vicencio described the WCC grants as a "gesture of brotherly solidarity", and said the funds were used for humanitarian purposes.

Die Beeld editorial said: "Swapo at the moment is the tool of a godless country — or countries — and there is no reason to believe that they would not try to reform Namibia in this way if given the chance."

Foreign churchmen still enjoyed the benefit of the doubt because they did not know any better, but a churchman in South Africa could not overlook Swapo's "terror" — and the mountains of arms brought back from Angola was in no ways humanitarian, it said.

In a letter in the Afrikaans Press, Dr Villa-Vincencio countered the attack, saying the SACC did not justify violence, and Christians had to express love and help to people "caught on both sides of the struggle".

Dr Villa-Vincecio said this week:

- The church could never justify violence and had to seek different methods of solving conflict — but "on both sides of the conflict";
- At the conference in Netherlands, the South African delegation abstained from voting on all resolutions affecting South Africa;
- He had told "Elsevier" that the WCC's grants to Swapo should be seen as a "gesture of brotherly solidarity" and that the church had to pay its attention to people of both sides of any conflict;
- The WCC grants were "expressly" of a humanitarian nature;
- History had shown that aid to people on both sides of a crisis situation could create possibilities of restricting conflicts, leading to reconciliation.

16/7/80

Vigils support fast

ARGUS

(28)

(309)

Argus Correspondent

JOHANNESBURG. — Vigils were being held at churches in Cape Town and Johannesburg today supporting conscientious objector Peter Moll in his three-day fast in protest against continual periods of solitary confinement.

Sympathisers will pray and go without food throughout the period. The Rondebosch Congregational Church and St Anthony's United Church in Fordsburg, Johannesburg, are supporting the idea.

Mr Moll is facing his tenth two-week period of solitary since he was sentenced to 12 months' imprisonment in December last year. He is in Voortrekkerhoogte military detention barracks.

UNIFORM

He was convicted of refusing to report for military duty and has been confined to solitary imprisonment because he also refuses to wear the detention uniform.

He is to take only water until Saturday to protest the impostion of this punishment which could stretch into eight months of the one-year sentence.

Under the Defence Act he is liable to serve continuing imprisonment and solitary confinement until he is 65.

A cousin and fellow objector, Mr Richard Steele, is also serving similar sentences in detention barracks in Bloemfontein. Both men base their objections on Christian conviction.

Threat to cut off trade

CANBERRA. — Australia has threatened to cut off R877 000-million worth of trade with the European Economic Community in retaliation against possible new curbs on mutton and lamb imports, the Deputy Prime Minister, Mr Doug Anthony, has announced. — Sapa-Reuter.

SACC's integrity is defended

(304)

RDM 16/7/80

THE African Independent Churches' Association did not see the South African Council of Churches as "seeking confrontation with the Government", the association's president, the Rev Mashabathe Mayathula, said in Johannesburg yesterday.

In a statement, Mr Mayathula said the association respected the SACC's membership, integrity and its general secretary, Bishop Desmond Tutu.

The statement follows recent Press reports by the chairman of the Reformed Independent Churches of Africa, Bishop Isaac Mokoena, that the SACC's policy was to seek confrontation with the State.

"If the SACC sought confrontation with the Government it would not have initiated a meeting between the church leaders and the South African Government," Mr Mayathula said.

"It should be borne in mind that the world is awaiting the meeting of the clergy and the head of the Government of South Africa with great interest," he said.

Referring to the recent clergymen's march to John Vorster Square, which Bishop Moekoena had described as "childish", Mr Mayathula said:

"No discipline of our Lord Jesus Christ can condemn the conscience of the church of God and collaborate with the evil system of apartheid." — Sapa.

NHK claims SACC fuels fears of crisis

RDM 24/7/80

By ARNOLD GEYER

THE Rightwing Nederduitsche Hervormde Kerk (NHK) has attacked the SA Council of Churches, accusing it of creating an atmosphere of crisis in South Africa.

THE NHK's official mouthpiece, Die Hervormer, charged that the aim of organisations such as the SACC was to launch a psychological onslaught on South Africa, particularly on the "moral and mental preparedness of the whites".

"It is crystal clear: a climate of crisis has to be created — to such an extent that whites would no longer be able to endure it, throw in the towel, and then run away," the editorial in the latest issue of the journal said.

It accused the SACC of:

- Setting conditions for talks with the Prime Minister, Mr P W Botha, by saying it would only meet him if nothing serious had happened in the country before August 7, the date of the proposed meeting in Pretoria;
- Appealing to Christians and churches throughout the world to focus on this meeting, "they do not want a relaxed atmosphere and merely want to generate publicity for themselves";
- Publicly expressing doubts whether there was "any sense left" in consultations and changes, with the result that South Africa's fate would seem to be one of an "inevitable bloodbath"; and of
- Ridiculing and rejecting "with contempt" every concession and change in South Africa, and then making radical demands.

"Many people have become so intimidated by this that they are no longer able to distinguish between lies and the truth," Die Hervormer said.

South Africa was not on the "edge of a precipice" and people had to learn to distinguish between real dangers and "scare stories" and to steel themselves against the latter, it said.

Tutu to meet PM

Post 31/7/80 (300)

ALL regions of the South African Council of Churches will meet in Johannesburg tomorrow to select a delegation to meet the Prime Minister, Mr P W Botha, in Pretoria next Thursday.

An SACC spokesman said that among the delegates would be the council's general secretary, Bishop Desmond Tutu and other senior representatives.

The delegation would discuss the council's stand on anti-South African measures and other matters affecting population groups in South Africa, he said.

The SAAC asked for a meeting with the Prime Minister several months ago and this was agreed to by Mr Botha. — Sapa.

STAR

No thefts from SACC—auditor

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Religion Reporter

A special investigation into the financial operations of the SA Council of Churches has revealed no evidence that funds were misappropriated or used for personal gain.

This was announced today by the SACC national executive, which was presented this week with an interim report by an independent auditor, Mr T S Potter, past president of the Transvaal Society of Chartered Accountants.

Mr Potter's report, commissioned after attacks on the SACC's financial administration, dealt with the period 1976 to early 1978.

NO PURPOSE

The executive said today: "Although Mr Potter did not regard any extension of his investigations as serving any purpose, the executive is requesting him to complete the study for 1978 and to examine the 1979 financial operations as well."

Mr Potter has been asked to try to present a final report by November.

In a critical report to the SACC national conference last May the deputy secretary-general, Mr Matt Stevenson, said the situation was "as bad as people led me to believe when I took up my post."

Control procedures were not being carried out, he said. Mr Potter's investigation would never have had to be carried out if someone had been found to fill Mr Stevenson's post earlier, the conference was told.

EXPANSION

Mr Stevenson said he had initiated a series of in-service training programmes for staff.

He said the SACC Accounting Services firm, founded by the council to train black accounting staff, was "an excellent idea but it went wrong."

Other SACC officials have attributed the problems to the council's inability to keep pace administratively with its rapid expansion in the 1970s.

Crucial SACC meeting postponed

RDM 1/8/80 (304)

THE meeting of all regions of the South African Council of Churches (SACC) — scheduled to take place in Johannesburg today — has been postponed until next Wednesday, an SACC spokesman said yesterday.

He said the meeting was postponed because the SACC general secretary, Bishop Desmond Tutu, has been attending a church conference at Botha's Hill near Durban and would only return to Johannesburg later today.

The spokesman said the SACC executive and church leaders would meet at the St Peter's conference hall in Rosettenville, Johannesburg, on Wednesday.

Their discussions will centre mainly on what they will tell the Prime Minister, Mr P W Botha, at their meeting in Pretoria next Thursday, the spokesman said. — Sapa.

UK backs meeting

(304)

RDM 2/8/80

Own Correspondent

LONDON. — British church leaders are attaching major significance to the meeting next week between Prime Minister P W Botha and a South African Council of Churches delegation led by Bishop Desmond Tutu.

"This country has close historical, economic and religious links with South Africa. We welcome the meeting and commend it to the prayers of British Christians," the British Council of Churches said.

The Methodist Recorder said many observers believed the meeting in Pretoria on Thursday "may prove to be a turning point in Church-State relations in South Africa".

'Change the laws, for God's sake'

304

BLACK ANGER RISING, WARNS BUTI

By J H P SERFONTEIN

TAKE STEPS to remove all laws in conflict with the Commandments of the God of love and justice.

Ds Sam Buti, president of the South African Council of Churches, has made this challenge to Justice Minister Louis Le Grange as a fellow Christian "who also subscribes to the Reformed faith".

He made the call this week in an outspoken letter to Mr Le Grange.

He said he was forced to write the letter because of his serious concern about recent events and about the reactions of the Government.

Ds Buti said he accepted the word of Mr Le Grange "and that of other rulers who stress with great earnestness that they are Christians". Both Ds Buti and Mr Le Grange belong to the family of Nederduits Gereformeerde Churches — but in racially separate churches because of the apartheid policy of the White NGK.

Significantly, Ds Buti's defiant letter was delivered only a week before the crucial talks in Pretoria next week between Prime Minister PW Botha and leaders of the SACC. The meeting has been called in an attempt to discuss the escalating Church-State conflict.

The tone and contents of the letter reflect the church leaders' determination not to abandon their uncompromising opposition to laws which they regard as being in conflict with Christian principles.

Relations between the NP Government and the SACC — representing more than 15 million Black and White Christians — have never been as bad and critical as they are now.

Mr Le Grange has, over the past year, sharply attacked the SACC and church leaders such as Bishop Desmond Tutu, the Secretary General of the SACC.

In his letter Ds Buti:

- Disbelieved and rejected the Government's claims and promises that important changes are in the pipeline.
- Warned the Government that it was driving Black youth to violence.
- Accused the Government of breaking the ninth commandment, which forbids the giving of false evidence.

In a clear reference to the jailed ANC leader Nelson Mandela, and leaders of other banned organizations, Ds Buti asked bluntly:

"How can your Government carry on real dialogue if it refuses or postpones talking with people who differ seriously in their views from the Government?

He asked how the Government could carry on "dialogue" with people or bodies "who are appointed by you or who are elected within the structure or according to laws that are unilaterally laid down by you?".

According to Ds Buti, the duty of the Government was to maintain justice instead of giving priority to the maintenance of law and order.

While he was not against the maintenance of law and order, "the laws of the country have to be fair laws" and people should be fairly charged.

Ds Buti said: "The reason it is so difficult for us as a Black community to accept your actions as Minister of Justice, is because you are an advocate and an executor of a policy which denies the other party the right to have his voice heard through measures that are calculated to suppress the truth and to smother justice.

"By suppressing the truth, you are cultivating a generation of rebellious, embittered, young people.

"And then you should not be surprised if these young people in desperation, go over to write their message with fire and flames because all meaningful channels of free communication have over the years been systematically blocked".

Ds Buti mentioned claims by the Government, in particular by Dr Piet Koornhof, "that important changes are in the pipeline" and that the Government would give sympathetic consideration to representations by Blacks.

He said: "You must excuse us if we say that we find it difficult to believe these promises as long as the fundamental violation of human rights by bannings, detentions without trial, further muzzling of the Press, bannings of meaningful publications, prohibition of meetings, and threats of further action, leave the Black society with only one impression: namely that the rulers of the country say one thing but in reality do the opposite."

Ds Buti said that with all the talk of obedience to the State, which the Bible demanded from a subject, "I want to remind you of the ninth commandment which forbids man to give false evidence. This commandment also allows the right to a free defence against any false evidence."

On Wednesday the executive of the SACC and leaders of the member churches will meet in Johannesburg to discuss the

Tutu-Botha meeting crucial

(304)

DD 4/8/80 (304)

An extraordinary meeting will take place on Thursday in Pretoria, between Prime Minister P.W. Botha, and a delegation from the militantly anti-apartheid South African Council of Churches.

Except that all the participants will be Christians, the two groups could not be further apart.

On the one hand, there will be the Prime Minister, dedicated to National Party policy and maintaining white control; on the other, there will be a multi-racial group representing the major churches of South Africa who regard the government's apartheid policies as evil. They are dedicated to political power-sharing in an undivided South Africa.

The fact that the meeting has been agreed upon leaves some remote hope that some understanding is possible. It takes place against a background of growing tension between the churches, particularly the SACC, and the government.

In May, 53 Christians, including 47 priests, were arrested and charged with participating in an illegal march in which they were protesting against the detention of a former general secretary of the SACC and former head of the Congregational Church, the Rev John Thorne.

Some days afterwards, Mr Botha made a scathing attack on the SACC, accusing it of furthering the aims of the illegal African National Congress and of being the frontline of a passive resistance and civil disobedience campaign.

His speech seemed the prelude to government action against the SACC, but Thursday's meeting, which nearly was not agreed to because of four conditions laid down by Mr Botha, has put that off.

If, after Thursday no progress is made, the government may not hold back any longer. For the gap between the SACC and the National Party will then be ever-widening.

Just how wide the gap is, has been underlined by the hard-hitting views of

by Political Correspondent BARRY STREEK

the SACC's present general secretary, Bishop Desmond Tutu, a 48-year-old black Anglican.

A father of four children, Tutu has headed the SACC since 1978. During the time since then the Council's stand has hardened and has been uncompromising in its opposition to the government. Says Tutu:

"Apartheid denies the Gospel of Jesus Christ.

"It claims that we are made for separation and division, whereas Jesus Christ came to destroy the wall of partition separating us into warring factions."

For him, it is not sufficient merely to say that one is opposed to the government's policies; these views have to be translated into action.

Tutu, whose passport has been taken away by the government, says: "In the Church of God we are one body where race, colour and culture, as well as sex, are irrelevancies because all of us are the children of one God."

Because of these convictions he has "dedicated my whole life to working for a new kind of South Africa — one in which there is justice, peace and reconciliation for all and where all count as human persons created in the image of God as persons of infinite worth and value."

So, he has said openly, Christians are obliged "to obey God rather than man" and if laws are unjust they are not legally and morally binding on Christians, who might feel "obliged to disobey on a massive scale".

Referring to the march by the 53 Christians, he said all of them were law-abiding citizens. "For instance, we don't drive on the right hand side of the road. We don't go breaking into stores.

"We recognise that laws are necessary for an orderly society. That is a reasonable position to adopt, otherwise we would have chaos.

"But laws must be just and must usually have been passed with the whole community participating in the law-making process — usually through elected representatives.

"Many laws in South Africa, indeed most laws, fail that twofold test dismally. They are neither just nor have the vast majority had any part in their making. How can they be morally obliged to obey lawless laws?"

In terms of this approach, he refuses to carry a pass. He recently said over British television that he would rather go to jail than carry a pass.

He has also called on the government to commit itself to one citizenship for all South Africans, to scrap the pass laws, to establish one educational system for all South Africans and to stop all population removals.

To avert bloodshed, he has appealed "to the international community to apply political, economic and diplomatic pressure to get us to the conference table, for the sake of the future of our children, black and white, for the sake of the world."

For white South Africans, this is radical stuff and there seems little doubt that Mr Botha will tell him so on Thursday.

Bishop DESMOND TUTU

4/8/80

Buti letter accuses Govt

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JOHANNESBURG. — The president of the South African Council of Churches, the Rev Sam Buti, has accused the Government of breaking 'God's commandments' and driving young blacks to violence.

He has made the accusation in a letter to the Government on the eve of the crucial talks this week between the Prime Minister, Mr P W Botha, and church leaders.

And leading black theologians have said the church delegation — which is to meet Mr Botha in Pretoria on Thursday — should endorse the contents of the letter to reassure young and radical blacks that it will 'not compromise itself.'

SACC officials today said there was considerable pressure on them from blacks in the 22 churches represented in the delegation not to talk to Mr Botha as it would be 'futile and even counter-productive.'

FREE DEFENCE

The letter by Rev Buti to Mr Alwyn Schlebusch, Minister of Justice and of the Interior, is now seen as an attempt to publicly say with what 'determination and uncompromising opposition to apartheid,' the delegation is entering the talks.

The letter accused the Government of breaking the Ninth Commandment, which forbids the giving of false evidence and 'allowed the right to a free defence against any such false evidence.'

The letter also:

- Blamed the State for 'suppressing the truth' and thereby cultivating a generation of 'rebellious and embittered young people.'
- Criticised the Government for refusing to take to 'real leaders,' including members of banned organisations, and, instead, insisting on only meeting people or bodies 'elected within the structure or according to laws unilaterally laid down by the down by the State.'—Sapa.

Buti attacks govt in letter

(304)

4/8/80 CT

Own Correspondent

JOHANNESBURG. — On the eve of the crucial talks this week between the Prime Minister, Mr P W Botha, and church leaders, the president of the South African Council of Churches (SACC) has written a hard-hitting letter to the government accusing it of breaking "God's Commandments" and driving young blacks to violence.

And leading black theologians have said the church delegation -- which is to meet Mr Botha in Pretoria on Thursday — should endorse the contents of this letter by Dr Sam Buti in order to reassure young and radical blacks that it will "not compromise itself".

Dr Sam Buti

The Pretoria meeting coincides with an all-time low in church-State relations, characterised by strong attacks by the government on the SACC and black churchmen such as Bishop Desmond Tutu, the council's general secretary, and Dr Allan Boesak, chairman of the Broederkring -- a fraternity of the three black Dutch Reformed churches.

In view of the mounting State action against clerics and churchworkers, including bannings and detention without trial, many churchmen have expressed apprehension about Thursday's talks and demanded that the SACC, "at least" publicly lay down conditions for the meeting.

SACC officials yesterday admitted there was considerable pressure on them from blacks in the 22 churches represented in the delegation not to talk to Mr Botha as it would be "futile and even counter-productive".

The outspoken letter by Dr Buti to the Minister of Justice and the Interior, Mr Alwyn Schlebusch — a similar letter to the minister had been written by Dr Boesak — is now seen as an attempt to publicly say with what "determination and uncompromising opposition to apartheid" the delegation is entering the talks.

The main points of the letter, written in "serious concern about recent events and reactions of the government", included:

- Disbelief and rejection of claims by Cabinet Ministers, especially the Minister of Co-operation and Development, Dr Piet Koornhof, that important changes were in the pipeline;
- Warnings to the government that it was "driving black youth to violence";
- Accusations against the government of breaking the Ninth Commandment which forbade the giving of false evidence and allowed the right to a free defence against any such false evidence;
- Blaming the State of "suppressing the truth" and thereby cultivating a generation of "rebellious and embittered" young people;
- Slamming the government for refusing to talk to real leaders, including members of banned organisations.

Dr Boesak yesterday said the fact that two such letters by members of the Dutch Reformed Church had been written in a short period of time was a "sign of the time and the desperation instilled in us".

"If they all endorse the contents of this letter before Thursday, the apprehension and scepticism among young blacks could be allayed."

Even if no dialogue took place in the Prime Minister's office, at least the message of the churches would have been conveyed "without compromises", Dr Boesak said.

CHANGE 'UP TO WHITE CHURCH'

5/8/80 ARGUS

(2/4) (DWA) (304)

Religion Reporter

BLACKS in South Africa have already taken the initiative in both the political and theological spheres in seeking peaceful change, and now the onus is on whites to respond, Dr Allan Boesak, theologian of the Ned Geref Sendingkerk, said today.

DR ALLAN BOESAK . . . future of Christian Church at stake.

No group in South Africa — and not even Parliament — could have a greater impact for the peaceful good of South Africa's future than the white Ned Geref Kerk if it rejected apartheid, Dr Boesak said in an interview in Cape Town.

'Without doubt, black people are seeking peaceful solutions to the problems of our South African situation, but they are not getting the support they should get from the white community, and particularly from the white Christian community,' Dr Boesak said.

'Naive'

'What people must begin to understand is that what is at stake is the continued relevance and future of the Christian Church as a whole in South Africa.

'That is what we are really talking about. It would be naive of us to forget this.

they are, I can foresee a situation in which the church will be judged as totally irrelevant, and that would be a sad day.'

Influence

Dr Boesak said there was a challenge to whites to witness to their Christian belief as opposed to the heresy of apartheid.

Frustrations arose because whites were not responding to this challenge.'

The one single body that wielded the most power and influence, as being of the very essence of Afrikanerdom, was the white Ned Geref Kerk. It had a special responsibility to Christianity and to South Africa in that the ruling National Party claimed to be Calvinist.

'Inevitably, the white Ned Geref Kerk will reject apartheid. But whether it does so in time will determine whether or not such a decision, when it is made, is at all relevant in the South African situation,' said Dr Boesak.

'If the white Ned Geref Kerk will respond to the challenge to be true to Christianity, if it will re-

(Continued on Page 3, col 4)

Crucial Govt-Church talks are on tomorrow

By ARNOLD GEYER

THE crucial talks tomorrow between the Prime Minister, Mr P W Botha, and the South African Council of Churches (SACC), as well as other church leaders, have been given the go-ahead by leaders of most South Africab churches.

But they have clearly spelt out what they want to say to the Government: if there is no radical change to the system, "the total scrapping of apartheid", and political power-sharing soon, there will be "violence and probably wide-scale bloodshed".

Senior South African clerics representing 22 churches and more than 15-million Christians are today holding a closed all-day meeting at St Peter's conference centre in Rosettenville to decide what they will discuss with Mr Botha.

So far, the four-member praesidium of the SACC, as well as leaders of the Catholic, Methodist, Anglican, the three black Dutch Reformed, Reformed Presbyterian, United Congregational, African Catholic, Evangelical Lutheran, Presbyterian and Moravian churches, have personally decided to join the talks.

The only major denomination not represented is the powerful white Nederduitse Gereformeerde Kerk (NGK).

Bishop Desmond Tutu, the SACC's general secretary, yesterday said the delegation would go to Pretoria to talk within the framework of a "total rejection of apartheid".

The scrapping of so-called petty apartheid could no longer pacify anyone, he said.

Without wanting to pre-empt the talks, Bishop Tutu said the issues which might feature tomorrow included the release of political prisoners, particularly of the jailed ANC leader, Mr Nelson Mandela, mass population removals, the schools boycotts, and a common citizenship for all South Africans.

Radical black churchmen as well as the black youth, which is becoming more and more disillusioned with the "compromising" stand of church leaders, have slammed the SACC for its decision to go to Pretoria.

Tomorrow's meeting with Mr Botha will not be the first between the Government and SACC leaders. Former Prime Minister, Mr John Vorster, met an SACC delegation in 1971 after the World Council of Churches — to which the SACC is affiliated — had come out in support of the banned African National Congress (ANC), Pan-Africanist Congress of Azania (PAC) and Swapo.

But this week's talks coincide with an all-time low in Church-State relations as well as mounting polarisation within the SACC member churches themselves.

Not only is the Dutch Reformed family of churches facing an inevitable split, but blacks in the other major churches are also rebelling against their conservative hierarchies, as evidenced by the recent threat by black churchmen to quit the "white" churches to form a "militant black professing church".

8/8/80 ARGUS

'Wide gulf' between SACC and Government

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Argus Correspondent

PRETORIA — There was 'a very wide gulf' between the high-powered Cabinet delegation and top South African church leaders at yesterday's talks, but the Government took the churches' views seriously.

This was the consensus of opinion expressed by representatives of the church delegation at a Press conference at St Alban's Cathedral here after the historic meeting at the Union Buildings.

Churchmen disclosed that:

They had urged a common citizenship for all in an undivided South Africa and had rejected the 'balkanisation' of the country.

Archbishop Bill Burnett, head of the Anglican Church, had made it clear the churches rejected apartheid on Christain grounds.

They had called for a national convention including jailed and exiled black leaders.

Bishop Desmod Tutu of the SA Council of Churches had proposed that to demonstrate its commitment to fundamental change, the Government should commit itself to common citizenship, abolish the pass laws, stop uprooting people from their home and introduce a uniform education system.

The Minister of Justice, Mr Alwyn Schlebusch, had indicated that the passports of Bishop Tutu and Mrs Sally Motlana, SACC vice-president, had been withdrawn because the Government had information that they had advocated an end to foreign investment in South Africa, the Press conference was told.

The Minister of Co-operation and Development, Dr Piet Koornhof, had reiterated that population removals would not be forced on communities against their will.

The talks will continue in a day-long session later this year.

Bishop Tutu said the meeting began and ended with prayer. The churchmen were received 'cordially and courteously' and the Government delegation had listened to them attentively.

The Rev Peter Storey, senior vice-president of the SACC, said: 'There is a very wide gulf between us. More genuine conversation took place today than in any other talks in 30 years. In the past we have been treated shabbily . . . swept aside and disregarded.'

INVITATIONS

He said the Prime Minister invited them to visit the operational area 'to see what was being done there by the South African Government apart from shooting people.'

The Argus London Bureau reports that Bishop Tutu, speaking on a BBC news programme, said they came away from the meeting with a feeling that 'the holocaust could be avoided in South Africa.'

He was encouraged in this belief by the fact that the Prime Minister had suggested another meeting, an all-day one, later this year.

Among matters the clergymen had pressed was the abolition of the pass law. Bishop Tutu said that Dr Koornhof had given

Govt plans more talks with SACC

300

8/8/80

C.T

Own Correspondent

JOHANNESBURG. — South Africa's state and church leaders yesterday gave notice of their intention to continue discussing the fundamental issues of conflict facing the country.

The Prime Minister, Mr P W Botha, greets, from left, Dr Sam Buti, Bishop Desmond Tutu and the Rev Peter Storey.

This was the most important outcome of the summit meeting held in Pretoria's Union Buildings where a government delegation, under the Prime Minister, Mr P W Botha, and the leading figures in the South African Council of Churches agreed to hold further talks before the end of the year.

However, the holding of another round of talks is by no means certain after a television report last night that Mr Botha would agree to further discussions only if the churchmen refrained from making "provocative and antagonistic" anti-government statements.

Such a condition could place the churches in a severe dilemma as they have already come under heavy fire from radical black churchmen for agreeing to take part in talks with the government.

Yesterday's talks were preceded by a countrywide controversy after Mr Botha set the conditions that the SACC reject violence, communism, attempts to undermine national service, civil disobedience and "subversive" organizations, before the meeting could take place.

In another strategic political move during yesterday's meeting, Mr Botha invited the full SACC delegation to visit the operational area — a move that could also cause dissension in church ranks. The churches have not yet replied to the invitation.

Yesterday's talks, which lasted three hours, did not succeed in bridging the "wide gulf" between the government and the churchmen but went better than widely expected. Although the churchmen said that the two delegations were "not on the same wavelength", they agreed to hold a follow-up meeting later this year in order to thrash out specific issues for which there was no time at yesterday's meeting.

Churchmen described the most positive development of the day as the decision to meet again, while the Minister of Co-operation and Development, Dr Piet Koornhof, described the talks as "a good start".

The only points resolved were an assurance by Dr Koornhof that there would be no more forced removals and the statement by the Minister of Justice, Mr Alwyn Schlebusch, that the passports of Bishop Desmond Tutu and Mrs Sally Motlana had been withdrawn because they had advocated disinvestment overseas.

No majority rule

Describing the purpose of the meeting, the Rev Sam Buti, president of the South African Council of Churches, said that although the two delegations were on different wavelengths, "our role is to create a climate in which the two warring forces can be brought together to work out a solution".

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members and General Magnus Malan, Chief of the Defence Force, both delegations made statements to the press setting out their positions.

Mr Botha issued three carefully-worded statements and the church delegation held a press conference in a Pretoria cathedral.

The following key points emerged:

The Prime Minister rejected majority rule in a unity state but said he was prepared to lead South Africa to a form of confederation.

Bishop Desmond Tutu, general secretary of the SACC, said common citizenship in an undivided South Africa remained a precondition for peaceful change.

In a skilful political manoeuvre, the Prime Minister told the church delegation in his opening remarks that he did not expect the church to meddle in the affairs of the state and that it was not right for the state to negotiate with the church on "political assignments or purely political matters".

The church leaders said they had not come as politicians but as Christians to raise key political issues such as the need for a national convention, political power-sharing, the release of imprisoned political leaders and the return of exiles, detention without trial and freedom of movement.

Violence rejected

No specific replies were received to these questions which will be discussed again at the meeting later this year.

Mr Botha also raised the controversial conditions he set before the meeting, and stated that all those present rejected violence as a means of undermining the state and denounced the activities of "communist-inspired organizations from outside the country, such as the ANC".

The church leaders avoided any discussion of these conditions, saying they had been prepared to enter dialogue despite strong opposition because it was the church's duty to seek reconciliation in harmony with Christian principles.

The Prime Minister said he rejected apartheid as understood by South Africa's enemies.

The church leaders said they rejected the philosophy of apartheid in all its manifestations.

The Prime Minister announced in his closing remarks that he was prepared to lead South Africa to a form of confederation — a highly contentious issue in the National Party.

Over the past two weeks there has been a country-wide outcry over the proposals of Professor Jan Lombard, one of Mr Botha's key advisers, that South Africa should become a confederation of eight multi-racial regions.

At the church leaders' press conference, Mr Buti commented on yesterday's meeting: "We were speaking on different wavelengths. The government tried to sell its policy to the SACC delegation. What did emerge was the extent of the gulf between us."

Bishop Tutu declined to say whether he felt more optimistic about the country's future, but said: "I think that we still retain our quiet optimism that there is still the possibility of bringing about fundamental change reasonably peacefully."

Mrs Sally Motlana, vice-president of the SACC, commented: "Nothing really new came out of the meeting. There was no real dialogue and no time to discuss all the issues fully."

Talks: PM's vow on SA's future

(3041)

CM 8/8/80.

By HELEN ZILLE and ARNOLD GEYER

DURING a three-hour Church-State summit at the Union Buildings in Pretoria yesterday, the Prime Minister, Mr P W Botha, firmly committed his Government to leading South Africa towards "a form of confederation".

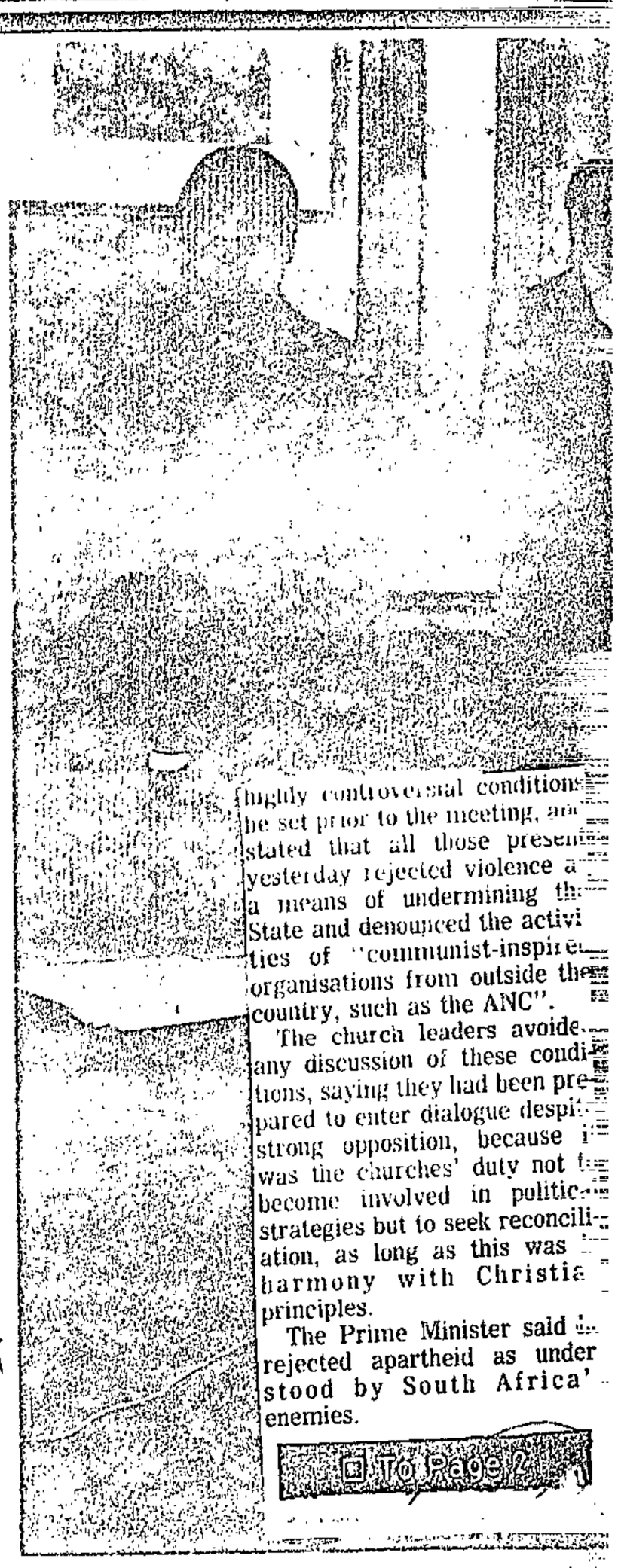
Although a "wide gulf" remained between the high-powered delegations, the discussions went better than had been widely expected, with both sides agreeing to a further major meeting before the end of the year to thrash out specific issues.

Describing the purpose of the historic meeting, Ds Sam Buti, president of the SA Council of Churches, said although the two delegations were on different wavelengths, "our role is to create a climate in which the two warring forces can be brought together to work out a solution".

The church delegation — consisting of leaders of all the churches except the white NGK and the Sendingkerk — did not respond to a Government invitation to visit the operational area.

After the meeting with Mr Botha, which was attended by most of his Cabinet and General Magnus Malan, Chief of the Defence Force, both delegations made comprehensive statements to the Press setting out their positions.

The Prime Minister issued three carefully-worded statements and the church delegation held a Press conference in



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The church leaders avoided any discussion of these conditions, saying they had been prepared to enter dialogue despite strong opposition, because it was the churches' duty not to become involved in political strategies but to seek reconciliation, as long as this was in harmony with Christian principles.

The Prime Minister said he rejected apartheid as understood by South Africa's enemies.

To Page 2

The historic meeting yesterday betwee Minister of Labour; Mr P

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No specific replies were received to these questions, which will be discussed again at the meeting later this year.

Mr Botha also raised the

(304) 13/8/80 (251)

Minister hits at Council of Churche

Argus Correspondent

BLOEMFONTEIN. — The Minister of Police, Mr Louis le Grange, launched an attack on elements of the South African Council of Churches, the Chief Minister of Kwazulu, Chief Gatsha Buthelezi, and criticised Press coverage of the Committee of Coloured Students in the recent boycotts, at a public meeting here last night.

'The Committee of 81, originally established to join students and pupils at different educational establishments together in a class boycott, received wide Press coverage,' Mr le Grange said.

'As in the case of the Committee of 10, established in Soweto during the 1976 unrest, the Committee of 81 was for political reasons put forward by the news media as representative of the coloured community and therefore entitled to air its grievances,' he said.

'Although the committee is in reality a faceless, unorganised body operating on a loose groundwork, it is put forward by the Press as the spokesman of the school boycotters.

'This action by the Press has had the result that the committee now enjoys that recognition.'

The committee's activities had gone beyond airing grievances about coloured education, to the point where the power of the State was being openly challenged.

'During meetings and out of pamphlets stemming from the boycott action, it is clear that their real aim is the overthrowing of the present order,' said Mr le Grange.

Turning to the talks between the South African Council of Churches and the Government, the Minister said newspaper reports suggested that the Rev Allan Boesak, chairman of the Broederkring in the Cape, was unhappy.

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Dr Boesak and his friends had taken a strong attitude to civil disobedience and refusal to do national service and said the Church must initiate and support such programmes.

'Churchmen and members of the SACC who shared his view must think seriously over their standpoint, because it's possible that far-reaching consequences could ultimately be the responsibility of the SACC.

Mr le Grange said the action of Chief Buthelezi in not attending the discussions with the Prime Minister and then issuing a statement insulting him was 'distasteful and juvenile.'

Mr Louis l

9/8/80 ARGUS

'Miracle meeting'

(220) (304)

Weekend Argus Correspondent

JOHANNESBURG. — Dramatic changes to church-state relations in South Africa could result from the summit talks between leading members of Mr P W Botha's Government and the country's top religious leaders.

The 2½-hour Union Buildings meeting this week has created potential for a watershed in which 30-year-old battle lines between the Nationalist Government and its church opponents might be redrawn.

The churches represented at the meeting have fought apartheid since soon after the Government came to power.

The churchmen at the meeting are the religious leaders of millions of South Africans of all races.

It was a 'miracle' the meeting had taken place when it was viewed against the previous church-state clashes, said Bishop Desmond Tutu, SACC general secretary.

The Prime Minister's suggestion of a full day of talks later this year was 'one of the most positive things.'

But, Bishop Tutu cautioned: 'We refuse to be co-opted. We're not going to be party to our own oppression.'

Bishop Desmond Tutu

The churchmen made clear their rejection of apartheid and their belief that peaceful change could be brought about only by moving rapidly towards what would in effect be majority rule in a unitary state.

Factors which churchmen felt opened up the prospect of full-scale dialogue included:

- The high-powered nature of the Government delegation at the talks.
- That the parties had at least talked and that a full day would be set aside for talks later.
- Mr Botha's decision not to take up issues on which the Government has in the past attacked the SACC, such as civil disobedience and conscientious objection.

But, it was noted, Mr Botha made it clear: 'My Government and I are not prepared to accept majority rule in a unitary state. We are prepared to lead our people to a form of confederation.'

Theologian, Dr Allan Boesak said: 'We must remember the Government is in a powerful position in which it can accommodate any amount of talking for as long as it likes, while it continues to follow its policy.'

24/8/80 SUN TIMES

Threats to Tutu cause concern

(304)

By GHERHARD PIETERSE

THREATS made against Bishop Desmond Tutu — allegedly by the Wit Kommando — were being viewed as serious and had been reported to the Security Branch, a spokesman for the South African Council of Churches said yesterday.

Mr Matt Stevenson, deputy general secretary of the council, said the matter had been reported to the Security Branch, but no help had been sought.

"We do, from time to time, receive crank calls, but we view all threats of violence as serious," said Mr Stevenson.

He said the council would have to decide whether to ask the police to help protect the bishop.

The threat, received from a man who claimed to be a member of the Wit Kommando, was received about 10.45 am on Friday. He said the bishop was "left with only one month to be in the country".

A Security Branch spokesman said he knew nothing about the threats and added that the force had not been asked to look into the matter.

He said the activities of the Wit Kommando were being investigated, but he could not disclose any information.

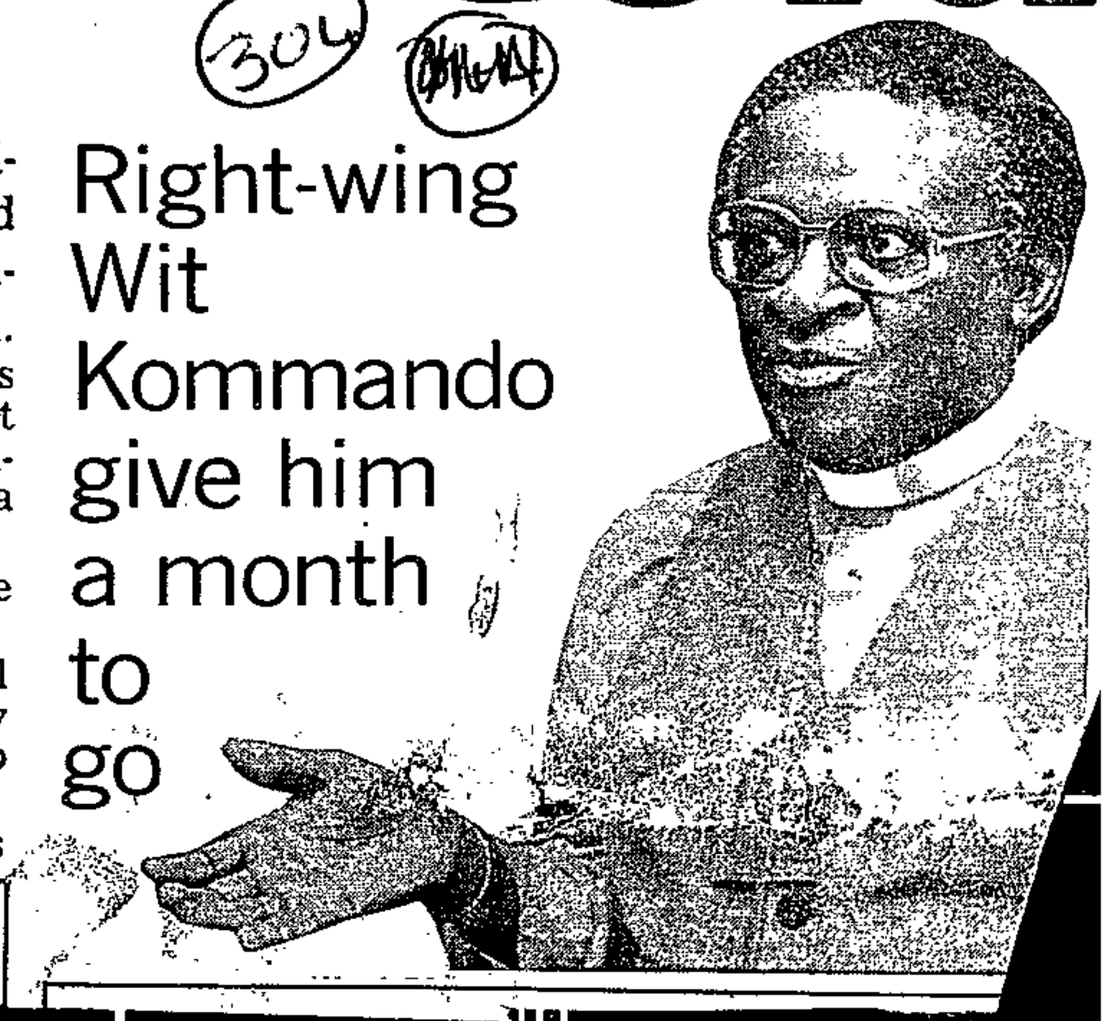
Bishop Tutu, general secretary of the SACC, was not available for comment yesterday.

Leave SA or die, Bishop Tutu told

S. POST. 24/8/80

(304)

Right-wing Wit Kommando give him a month to go



THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, has been threatened with death unless he leaves the country within a month.

The threat was made by an anonymous caller who said he was a member of the Wit Commando, the group which claimed responsibility for last week's bombing of the Pretoria University offices of Professor Jan Lombard.

The threat against Bishop Tutu was made at the SACC offices on Friday afternoon.

"The call came through to my personal secretary. When the caller refused to identify himself she refused to speak to him," Bishop Tutu said yesterday from his home.

The call was then answered by the SACC's deputy general secretary, Mr Matt Stevenson.

SUNDAY POST Reporter

The caller told Mr Stevenson that the Wit Kommando was giving me one month to leave the country," he said.

The Wit Kommando, a rightwing white extremist group, is believed to be operating from Benoni. Last week they claimed responsibility for the time bomb which exploded in Prof Lombard's office causing R10 000 damage.

The group has also been linked to death threats made against people who oppose South Africa's race policies.

"They can do what they like, death is not the worst thing that can happen to a human being. God will protect me," Bishop Tutu said.

He was adamant that he would not be intimidated: "I don't know where they expect me to go. Perhaps to Robben Island.

"I will be free and nobody will stop me from doing God's work. There is not much I can do about these threats," he said.

The caller did not say where Bishop Tutu should go. Anyway, he cannot leave the country since the Government withdrew his passport in March.

Asked if he was going to take any precautions as a result of the threats, he said: "What precautions can one take? I will just go on as before."

The SACC has reported the incident to its lawyers and to the security police.

The Bishop revealed that his family had received threatening calls in the past: "I get angry when people start drawing my family into this type of situation. Anyway the most they can do is kill me and that is not the worst thing that can happen to one."

He had told his family about the incident. Although they were somewhat apprehensive, it would not affect what they wanted to do.

In September 1978, four members of another rightwing white group, the South African National Front, stormed Bishop Tutu's office and insulted him.

They threw 30 five cent pieces on the floor and likened him to Judas. They called him a murderer following the shooting down of a Viscount plane by guerillas in Rhodesia.

Bishop Tutu said the men who threatened him could do what they liked. He would still feel free and would not be obsessed by the threat.

(306) (WAS) POST 4/9/80

Tutu attacks DRC

By JOE THLOLOE

BISHOP Desmond Tutu yesterday attacked the white Dutch Reformed Churches for trying to justify apartheid — "the most vicious system since Nazism."

Bishop Tutu, secretary of the South African Council of Churches (SACC), was addressing a meeting of University of the Witwatersrand students, organised by Political Forum — a liberal campus society.

The meeting was also addressed by the director of church information of the DRC, Reverend Henno Cronje, who maintained: "Ethnic diversity and cultural differences have to be acknowledged in a definition of the so-called racial problem."

Many of the students hissed and interjected as Reverend Cronje spoke.

Bishop Tutu said the DRC "tried to give a Biblical and theological justification to apartheid."

"I believe apartheid, or whatever anybody wants to call it, to be totally evil, totally un-Christian, since it seeks to treat a child of God as if he were less than this," Bishop Tutu told the students.

He said the church had to ask critical questions.

"It is interesting to note too that it tends to be the Afrikaner who gets rather hot under the collar about so-called political predikante," he said.

"It comes strangely from a group whose church, according to one of their number, is largely responsible for most of the racist legislation of the Nationalist Govern-

Reverend Cronje told the students that he was impressed by the "positive attitude" of black business leaders at the recent conference of the National Federated Chambers of Commerce (Nafcoc).

"They spoke out frankly about their problems, about red tape, need for more opportunities, etc. but they always spoke in a controlled, disciplined manner."

Tutu's boycott warning to Putco

STAR 8/9/85

By Derrick Thema and Abel Mabelane

Any decision by Putco to press ahead with bus fare increases could spark off legal action and a bus boycott in the Transvaal, Bishop Desmond Tutu, secretary general of the SA Council of Churches, warned today.

His warning came in the wake of protest meetings in Soweto and Mamelodi, where residents threatened to walk rather than pay 11 percent fare increases.

Mr W S Bowen, planning executive for Putco, said today that although the Transportation Board had approved the increase in Pretoria, these had not come into effect.

"The tentative date is set for the end of September but we still have to get the reaction of the Community Council and other bodies before the increases are put into effect," he said.

He said Reef fare increases had been temporarily shelved while the National Transportation Commission was investigating the matter. The commission had as yet came to no decision.

Bishop Tutu said he opposed the increases.

"It is not the people's fault that they live far away from the places of employment. The apartheid system is to blame and it is therefore the duty of the Government to subsidise fares," he said.

He warned there would be a bus boycott if Putco increased fares. He also threatened legal action, "as we did in the Cape."

Blacks to rule in 10 years

9/9/80 ARGUS

304

Argus Correspondent

DURBAN. — Bishop Tutu, general secretary of the SA Council of Churches, yesterday advised students at the University of Natal to prepare themselves for black majority rule within 10 years.

Speaking on 'the role of the student' Bishop Tutu said he had no doubt South Africa would have a black Prime Minister in the near future.

'You can only do one of two things: either you let it happen reasonably peacefully or you let it happen as Vorster did — by evoking the wrath of the majority of the people.

'I'm not threatening you, I'm only stating the facts.'

Bishop Tutu said he believed most of the problems in South Africa stemmed from the fact that people had not been taught so much how to think, 'but what to think'.

He said very few white people questioned policies or the 'unjust' legal system.

'They think that what happens in South Africa is legally right.'

SACC's funds found in order

(304) RDM 16/9/80

AN INVESTIGATION by the South African Council of Churches has found no evidence that any of its funds have been misappropriated or used for "private enrichment", a SACC spokesman said in Johannesburg yesterday.

The investigation was made after allegations from various sources — including by Bishop Isaac Mokoena of the independent churches, who was formerly director of the SACC's church development division — when he appeared in the Johannesburg Magistrate's Court on charges of misappropriating funds and issuing constitutions to other churches.

The SACC had contended that such documents were supplied free to members.

Bishop Mokoena referred at his trial to what he claimed was the SACC's mismanagement of funds, and also alleged that the SACC's secretary-general, Bishop Desmond Tutu, had advised him to go overseas to "save the face" of the SACC.

The SACC executive later dismissed the claims as "lies" and affirmed faith in Bishop Tutu and the past secretary-general, Mr John Rees.

Runaway attorney Mr Shun Chetty also claimed that the SACC owed him "huge amounts of money", contrary to earlier statements that, in fact, it was Mr Chetty who owed the SACC R17 000.

After the SACC's praesidium meeting this week, Mr T S Potter, the past secretary of the Transvaal Society of Chartered Accountants, said that there was no misappropriation of private money by the SACC.

In a statement yesterday, the SACC's national executive said it received Mr Potter's findings with "great pleasure".

"Though Mr Potter did not regard any extension of his investigations as serving any purpose, the executive is requesting him to complete the study for 1978, and examine the 1979 financial operations as well." — Sapa.

Tutu encourages 'laager rebels'

16/9/80 RDM (384)

THE ferment among the Afrikaners should be encouraged, but the people should not get over euphoric as this was happening within a small segment of that community, Bishop Desmond Tutu said yesterday.

Bishop Tutu, General Secretary of the South African Council of Churches, was commenting on the formation of a "verligte" Afrikaans student body Polstu over the weekend.

Polstu has pledged itself to the principles of full South African citizenship for all and equal economic and social opportunities.

The organisation also stands for the inclusion in the South African constitution of a Bill of Rights, which would allow for freedom of movement, speech and association.

Bishop Tutu has recently been addressing meetings at Afrikaans universities. He received a good reception at his first meeting at the Rand Afrikaans University and last week he also received a good reception when he spoke to a small group of students at Potchefstroom University.

"There has been no hostility in the meetings I have addressed. And this is in spite of the fact that I have not softened when speaking to them.

FERMENT

"There seems to be a ferment within them, and this needs to be encouraged. But we should not be over-euphoric as it is happening in a small segment of their community.

"We should also not be hyper-sceptical because it demonstrates that Afrikanerdom is not monolithic as it was thought to be. What is of significant is that perhaps they are being touched by some things.

"The question to ask is: 'Is it going to be something that happens in sufficient numbers and is going to happen in time?'".

(AAP) (300) POST 19/9/80

Disinvest says Tutu

BISHOP Desmond Tutu, General Secretary of the SACC, reiterated his call yesterday for a halt to foreign investment in South Africa after meeting visiting British Foreign Office Minister, Mr Richard Luce.

With him during the talks was British Ambassador to South Africa, Mr John Leahy.

Mr Luce refused to elaborate on this morning's talks but said they centred on relations between Britain and South Africa. He denied that he was here for talks with the South African Government on Namibia.

Bishop Tutu said afterwards that he had reiterated the SACC call for a halt to foreign investment in South Africa.

"We talked generally about what we would hope a country like Britain can do to bring about the kind of land we want South Africa to be."

Bishop Tutu with Mr Richard Luce.

Shaw must pay damages to Rees

(304)

WM 21/9/80

Pretoria Bureau

THE honorary life vice-president of the South African Council of Churches, Mr John Rees, was awarded R5 000 damages and costs yesterday in a civil action for defamation against the Rev Fred Shaw and a publishing company.

In the case before the Pretoria Supreme Court, Mr Rees had originally claimed R25 000 from Mr Shaw and Encounter Press and Publishing Company.

The action arose from an article by Mr Shaw in the December 1978 issue of "Encounter", a South African periodical, entitled "The Dilemma of a Church Unwilling to Face Reality".

In the article, Mr Shaw alleged that the World Council of Churches had stated that the former secretary of the SACC "that honoured Methodist and local preacher, Mr John Rees, greatly influenced them, against their own judgment, in the justification of violence as the only solution to South Africa's problems".

Mr Justice van der Walt's written judgment in the action was read by Mr Justice Theron.

The judge said the article was understood to imply that:

- Mr Rees advocated violence;
- He had persuaded the WCC to support violence as the only solution to the problems of South Africa;
- He was guilty of deception and hypocrisy; and that
- Mr Rees had enlisted the aid of a foreign organisation to support violence in South Africa.

The judge found the article was published with the intention of injuring Mr Rees' good name and reputation. This was denied by Mr Shaw and his publishers.

Mr Rees had said in his evidence that he was committed to non-violence.

According to the judgment, Mr Shaw "could not see and would not concede the defamatory nature of the particular paragraph.

"Consequently, he did not, and saw no need — even as a confirmed Christian — to offer an apology to the plaintiff."

The judge said he had found Mr Shaw an unsatisfactory witness, as evidenced by his evasive answers under cross-examination.

Mr Rees, who had said in evidence that he would be regarded as a controversial person and would be exposed to stronger criticism than was normally the case, had made a good impression upon the court.

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Mr Rees, who had said in evidence that he would be regarded as a controversial person and would be exposed to stronger criticism than was normally the case, had made a good impression upon the court.

Tutu discusses education with Min

THE SECRETARY general of the South African Council of Churches (SACC), Bishop Desmond Tutu, this week met the Minister of Education and Training, Dr F Hartzenburg, to discuss "the sensitive issue of black education." POST 2/10/80

The meeting was held at Dr Hartzenburg's office in Pretoria, and lasted almost four hours.

Although Bishop Tutu and all four members of the delegation he led could not be reached for comment, a statement issued by the SACC yesterday said the meeting was held "in a cordial atmosphere."

The SACC delegation made it clear to Dr Hartzenburg that blacks rejected a separate Bantu Education system because its architect, the late Dr H F Verwoerd, had declared that it was aimed at subservience.

Because of Dr Verwoerd's declaration, blacks regarded Bantu Education as inferior, hence the call for its abolition.

The delegation called for the government to establish a non-racial education system accessible to all races and a way of dealing with the present crisis.

Dr Hartzenburg said it was the government's aim to establish equal education for all, and promised to study the request to meet the authentic leadership.

The SACC delegation comprised Bishop Tutu; special education projects officer at Wits University, Dr Peter Hunter; director of the South African Council for Higher Education (Sached) Mr John Samuels; chairman of the Port Elizabeth Parents Committee Fr J Haya and SACC director of home and family life, Mrs B Mosala.

Present from Dr Hartzenburg's Education and Training Department were Mr G J Rosseau, the director general of the department and Dr A B Fourie, the director of DET public liaison department.

Options open to SA — Tutu

RDM 300 3/10/80

CAPE TOWN. — South Africa had only two options for the future, Bishop Desmond Tutu, secretary-general of the South African Council of Churches, said on Wednesday night.

Matters could either remain as they were or power could be shared, he told a meeting of students at Stellenbosch University.

"Our solution is a political one. I am an ardent believer of this. We don't want the crumbs of concessions from a generous master's table. We want to be at that table planning the menu with him."

The key was political power. The budget, for instance, benefited the white voter while blacks were hit by increases in the prices of basic commodities.

Referring to the homelands as "non-viable ghetto reservoirs of cheap labour," Bishop Tutu said blacks would find it difficult to forgive and forget what the whites had done and were doing to them.

And it was all being done to preserve white Christian civilisation. "Is white Afrikaner identity such a fragile thing to be protected by methods as serious as these? We are amazed that such people with such a history are incapable of knowing how we feel.

"Once people are determined to be free, nothing will prevent them from becoming free. Your history has taught you that. Now we are going through that history.

"Absolutely nothing is going to stop us from bringing it about."

He said the Afrikaner had an obsession with his identity. He should have greater confidence. — Sapa.

PW talks with SACC hang in balance

STAR 14/10/80

304

Religion Reporter

Doubt hangs over the future of talks between the Prime Minister and members of the SA Council of Churches.

Mr Botha has told church leaders that the fixing of a date for a second Church-State meeting "depends to a large extent" on when the churchmen were going to visit the operational area in response to a Government invitation.

But most church leaders have rejected the invitation.

"Most of them are opposed to going, although some say that if the next meeting hinges on our going to the operational area they will go," said Bishop Desmond Tutu, general secretary of the SACC, today.

"I will not go. Those opposed to going say that in the meetings we are discussing internal issues, not matters on the border.

"Some of the church leaders have been to the border previously and others say they are in touch with what is happening there through their military chaplains there," he said.

The SACC has asked the Government for suggested dates both for a trip to the operational area for those churchmen willing to go and for a second meeting with church leaders.

The SACC, the umbrella body of South African churches, has left individual member churches to decide whether they want to send their leaders to the border.

304 POST 22/10/80

Le Grange is a bore: Tutu

THE verbal battle between Bishop Desmond Tutu and the Minister of Police, Mr Louis le Grange, goes on. The bishop yesterday issued a statement dismissing the Minister as "an insufferable bore."

By CHARLES MOGALE

The attack follows remarks made by Mr Le Grange in Bloemfontein at the weekend when he accused the South African Council of Churches (of which Bishop Tutu is the secretary-general), of calling for non-violent protest action.

Mr Le Grange made several accusations against the Methodist church for opting to promote civil disobedience.

"He is trying to depict the churches and the SACC as un-South African and unpatriotic. We think this is particularly galling from someone who, presumably, belongs to a church which during World War 2, often refused to allow uniformed South African soldiers to attend its services because many of the church's members opposed the war effort," Bishop Tutu said.

The churches Mr Le Grange was attacking believed that their ultimate loyalty and obedience could be given only to God.

"They find the present dispensation in South Africa to be unjust and oppressive and apartheid to be totally evil and un-Christian. With a dear and fervent love for South Africa these churches are striving through peaceful means to bring about fundamental change in our beloved motherland because they are aware that this change is inevitable and will come either through violence or through peaceful means," Bishop Tutu said.

LAWS

"They may find the laws intolerable and un-Christian and wish to see them changed — hence repeated appeals to them. But, if these laws are not changed, Christians can have no option but to obey God rather than man. That is a Christian and Biblical position and nothing Mr Le Grange or anyone else may say can alter the fact.

"We pray earnestly that Christians will not, in obeying God and their consciences, be forced to disobey the laws of the land. If they are, the world and history will know who to blame."

In his attack Me Le Grange said the refusal by several black churches to accept the Government's invitation to visit the operational area was a "smokescreen."

However, Bishop Tutu said that, if the invitation to visit the operational area was a pre-condition to a second meeting with the Prime Minister, Mr P W Botha, "I, for one, would fall out."

The churches are not discussing issues on the borders, they are dealing with issues within the borders, the Bishop said.

"Mr Le Grange needs a course in logic."

The Minister's remarks, Bishop Tutu said, were unfortunate in that they came at a time "when we thought we had stopped shouting at each other."

SACC bound to 'biblical position,' says Tutu

STAR 22/10/80 (30V)

By Craig Charney

Recent warnings from the Minister of Police will not deter the SA Council of Churches from advocating civil disobedience, according to Bishop Desmond Tutu.

Nor will most of its member churches accept a visit to the Operational Area as a pre-condition for a second meeting with the Prime Minister, the SACC general secretary said yesterday.

'INTOLERANCE'

Responding to recent remarks by Mr Louis le Grange, the Minister of Police, Bishop Tutu said the churches "find many of the laws intolerable and un-Christian and would like to see them changed. But if these laws are not changed, then Christians can have no option but to obey God rather than man."

"That is a Christian and biblical position and nothing Mr Le Grange or anybody else may say can alter that fact."

He added that the SACC and its member churches had not understood the Prime Minister's invitation to go to the Operational Area as a precondition to a second meeting between the churches and the Government.

BORDER

"The churches are not discussing issues at the border; they are dealing with issues within our borders."

At a Press conference following his statement, Bishop Tutu said that SACC members were "overwhelmingly not in favour" of accepting such a condition."

Even those who said we should go (to the Operational area) did not display a great deal of enthusiasm."

The Rev Peter Storey, SACC vice-president, added that "it would place certain churchmen in an impossible position" if the visit was a precondition for a second meeting, though he did not rule one out.

Both Bishop Tutu and Mr Storey said, however, that they would not take part in such a meeting.

DEFENDED

Mr Storey also defended the Rev Alan Walker, a visiting Australian clergyman whom Mr Le Grange had attacked.

"Mr Le Grange's information on Dr Walker's speech is completely false and erronous," he said. "Dr Walker preached the Christian gospel, and the Christian gospel cannot be preached in this country without references to the injustices which exist in South Africa," he said.

Buti denies rift with SACC

The Rev Sam Buti denied today that his resignation as president of the South African Council of Churches (SACC) this week was a result of his disillusionment with the council.

He said this suggestion was definitely "not correct."

Mr Buti, who has served three terms as president of the SACC said he intended retaining membership of the executive committee.

"My work has increased a lot as a community leader and also as a congregation pastor and secretary of the NG Kerk in Africa, so my load is now very heavy," he said.

"I would not be doing justice to the SACC in the present situation — escalating strikes and meetings with the Prime Minister. All these things need attention."

Mr Buti also heads the Uplift Alex campaign and is chairman of the Alexandra Liaison Committee.

Buti quits as leader of SA Council of Churches

By ARNOLD GEYER

DOMINEE Sam Buti, black community and religious leader, has resigned as head of South Africa's largest multiracial organisation — the South African Council of Churches (SACC).

SACC sources yesterday confirmed the resignation, saying Ds Buti quit as president of the church body, a position he has held since 1977, because of "other commitments".

It was pointed out that Ds Buti was heavily engaged as chairman of the Alexandra Liaison Committee, scribe of the black Dutch Reformed Church in Africa, and executive member of the Broederkring, a progressive minister's fraternity of the three black Dutch Reformed Churches.

But it is believed in black Dutch Reformed circles that the resignation was also prompted by Ds Buti's "disillusionment" with the SACC and, particularly, its handling of the talks between the Prime Minister, Mr P W Botha, and church leaders.

Ds Buti earlier warned of grave differences of opinion within the churches on whether the proposed second round of talks with Government representatives should take place.

And after me first church-State meeting in August, he recommended the SACC should not accept Mr Botha's invitation to church leaders to visit the Operational Area.

This invitation has been interpreted as a precondition for the second round of talks scheduled for the end of the year or early next year.

Ds Buti was not available for comment yesterday.

The new president will be elected at the SACC's conference next year. The Rev Peter Storey, senior vice-president, is tipped as Ds Buti's likely successor.

Problems as Buti quits his job

By MARION SPARG

THE resignation of the Rev Sam Buti from his powerful position as president of the South African Council of Churches (SACC) has created uncertainty within a body that is facing tough attacks from both the Government and conservative church critics.

Mr Buti, elected after the 1976 Soweto riots, told the Sunday Times he had resigned because of "other commitments". He is also chairman of the Alexandra Liaison Committee and scribe of the black NG Kerk in Afrika.

"I simply have too much to do," Mr Buti said. "As president of the SACC, I must be able to focus attention on specific issues and I do not have the time."

He denied that his resignation two weeks ago was the result of disillusionment with the SACC and dissatisfaction at its handling of talks with the Government.

The SACC has been under attack from the Government and from the NGK, with some theologians talking of setting up an alternative SACC to counter an alleged leftist influence.

Mr Buti has kept a low profile since his election, but he has undoubtedly played a vital role in maintaining a balance between so-called "left" and "right" factions in the SACC which have become increasingly polarised since the talks between the Prime Minister, Mr P W Botha, and the SACC executive.

He spelt out his views last year when he said in his report to the national conference that the Church in South Africa had not heeded the message of Angola, Mozambique and Rhodesia where churches had identified so closely with the status quo that when the movement of political liberation came, most people utterly rejected the churches.

R76 800 Greek award for Tutu

Own Correspondent

ATHENS — Bishop Desmond Tutu, general secretary of the South African Council of Churches, has received R76 800 for his struggle against racial discrimination.

The money has been awarded to Bishop Tutu by the Alexander Onassis Foundation here and will be handed over to him at an official ceremony in Athens in June.

The Foundation's announcement said Bishop Tutu was getting the award for "his leading contribution to the worldwide struggle against discrimination and, more specifically, his unflinching courage in expressing the demand for an equal and peaceful coexistence between whites and blacks in South Africa."

CELEBRITY

Making the announcement yesterday, Professor Ioannis Georgakis, the Foundation's permanent secretary, said the bishop was not a "striking celebrity," but was one of the world's little-known warriors.

The Alexander Onassis Foundation is a welfare body headed by millionnairess Christina Onassis which aims eventually to match the Nobel committee in international prestige.

It was named after Christina's brother Alexander, who was killed in an air crash in 1973, and its committee consists of 15 international celebrities in the fields of law, politics, economics and literature.

Tutu to receive 'Onassis award'

ATHENS. — The Alexander S Onassis public benefit foundation yesterday awarded its top two annual prizes to Bishop Desmond Tutu, secretary general of the South African Council of Churches, and to the International Union for Conservation of Nature and Natural Resources.

The prizes, which carry R75 000 each, will be awarded during a special ceremony in June, said Professor Ioannis Georgakis, secretary of the foundation.

Prof Georgakis said Bishop Tutu was awarded the prize "for his leading contribution to the worldwide struggle against racial discimination."

"More specifically (Bishop Tutu was given the award) for his unflinching courage in expressing the demand for an equal and peaceful co-existence between whites and blacks in South Africa."

Bishop Tutu, whose South African Council of Churches claims a membership of 15-million "has become an African Gandhi because he is seeking the abolition of apartheid through peaceful means and excludes the use of violence," Prof Georgakis said.

The second prize was awarded to the Swiss-based Union for Conservation of Nature and Natural Resources for its contribution to nature's protection and conservation worldwide and especially for its work in Greece.

The Onassis foundation established the prizes in honour of shipping millionaire Aristotle Onassis' only son Alexander, who was killed in an air crash in 1973. — UPI.

KEY TO COSTING TUTORIALS

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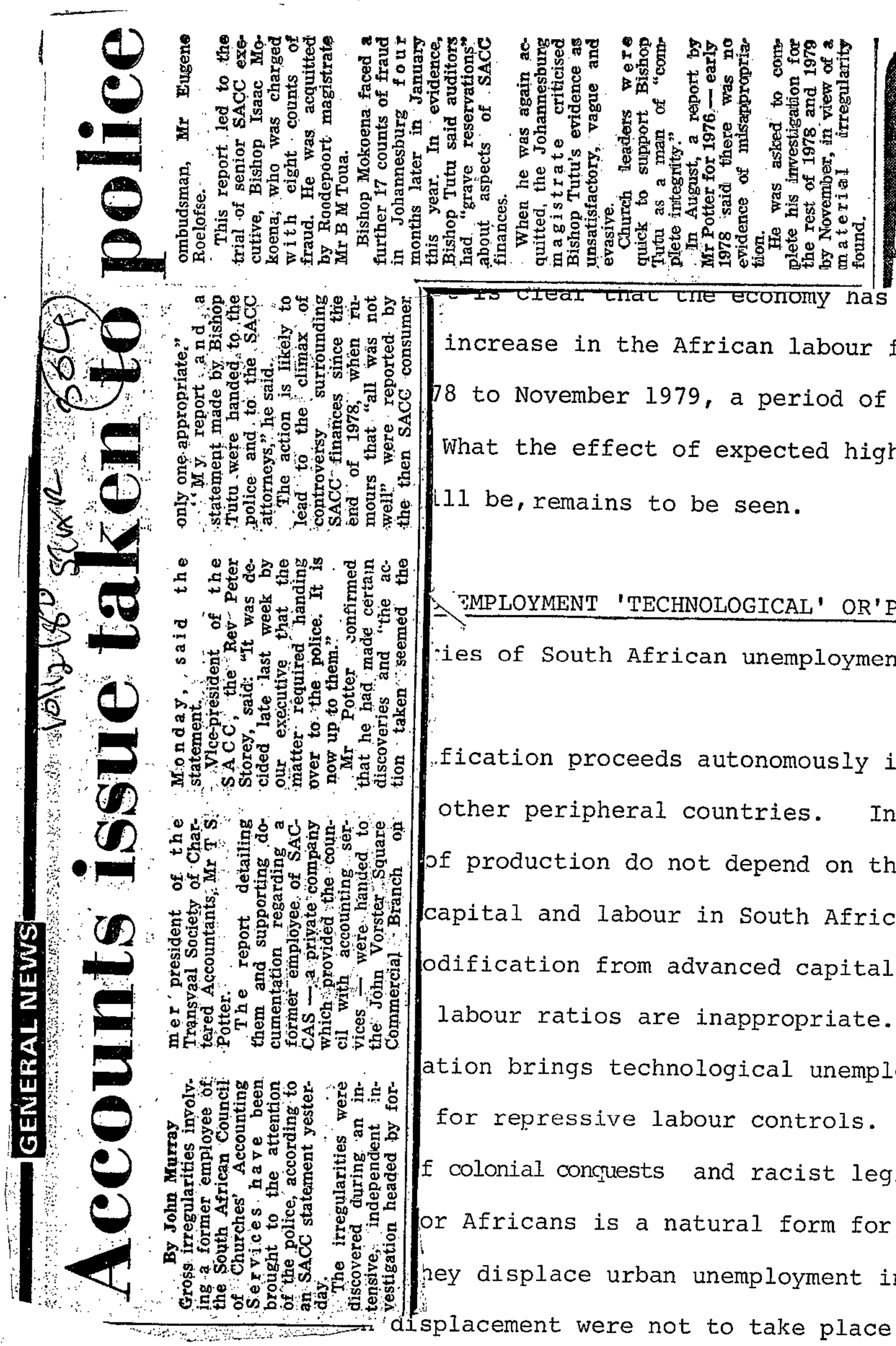
CB	Capital budgeting	8
CC	Contract costing	2
CL	Linear programming	5
CM		7
CP		4
CS		8
CX		9



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Accounts issue taken to police

By John Murray

Gross irregularities involving a former employee of the South African Council of Churches' Accounting Services have been brought to the attention of the police, according to an SACC statement yesterday.

The irregularities were discovered during an intensive, independent investigation headed by former president of the Transvaal Society of Chartered Accountants, Mr T S Potter.

The report detailing them and supporting documentation regarding a former employee of SACCAS — a private company which provided the council with accounting services — were handed to the John Vorster Square Commercial Branch on Monday, said the statement.

Vice-president of the SACC, the Rev Peter Storey, said: "It was decided late last week by our executive that the matter required handing over to the police. It is now up to them."

Mr Potter confirmed that he had made certain discoveries and "the action taken seemed the only one appropriate."

"My report and a statement made by Bishop Tutu were handed to the police and to the SACC attorneys," he said.

The action is likely to lead to the climax of controversy surrounding SACC finances since the end of 1978, when rumours that "all was not well" were reported by the then SACC consumer ombudsman, Mr Eugene Roelofse.

This report led to the trial of senior SACC executive, Bishop Isaac Mokoena, who was charged with eight counts of fraud. He was acquitted by Roodepoort magistrate Mr B M Toua.

Bishop Mokoena faced a further 17 counts of fraud in Johannesburg four months later in January this year. In evidence, Bishop Tutu said auditors had "grave reservations" about aspects of SACC finances.

When he was again acquitted, the Johannesburg magistrate criticised Bishop Tutu's evidence as unsatisfactory, vague and evasive.

Church leaders were quick to support Bishop Tutu as a man of "complete integrity."

In August, a report by Mr Potter for 1976 — early 1978 said there was no evidence of misappropriation.

He was asked to complete his investigation for the rest of 1978 and 1979 by November, in view of a material irregularity found.

TERM I : A PERIOD OPTIONS

1. Shakespearean Tragedy 4
2. Revenge, Justice & Mercy 5
3. Shakespeare's Histories 5
4. Shakespeare's Comedy of Love 5
5. Donne, Herbert, Marvell 6
6. The Faerie Queene 6
7. Tudor Poetry 7
8. Poetry from Metaphysicals to Augustans... 7
9. Jacobean Drama 7
10. Jane Austen 8

B GENERAL OPTIONS

11. Early Middle English Lit to 1300 8
12. Middle English Romances 8
13. Modernism 9
14. D. H. Lawrence 9
15. D. H. Lawrence
16. Reading t
17. Explorer
18. Beckett
19. Language
20. Anglo-Sax
21. Introduct

TERM II : A PERIOD OPTIONS

22. Shakespea
23. Shakespea
24. Donne, He
25. Milton
26. Paradise Lost 14
27. Swift and Pope 15
28. Cervantes, Fielding & Sterne 15
29. Jonson 15
30. Pope 15

B GENERAL OPTIONS

31. Tales of the Supernatural 16
32. The Fifteenth Century 16
33. Anglo-Saxon Poetry 16
34. Poetic Metaphor 17
35. Aspects in the Use of English in S.A..... 17
36. Sociology of Literature 17
37. Stevens & Yeats 18
38. Tragedy of the Bedroom 18

YEAR-LONG OPTIONS

39. Early English Drama 18
40. Modern English Language 19
41. Smith & Gordimer 19
42. Pound & Eliot 20

Butler/Mann (eds)	:	A New Book of South African Verse in English (OUP)
Royston, (ed)	:	To Whom it May Concern - an anthology of Black South African Poetry (Donker) p/b
Gray (ed)	:	A World of their Own (Donker) p/b
Fugard, A	:	Boesman and Lena and other plays (OUP) p/b

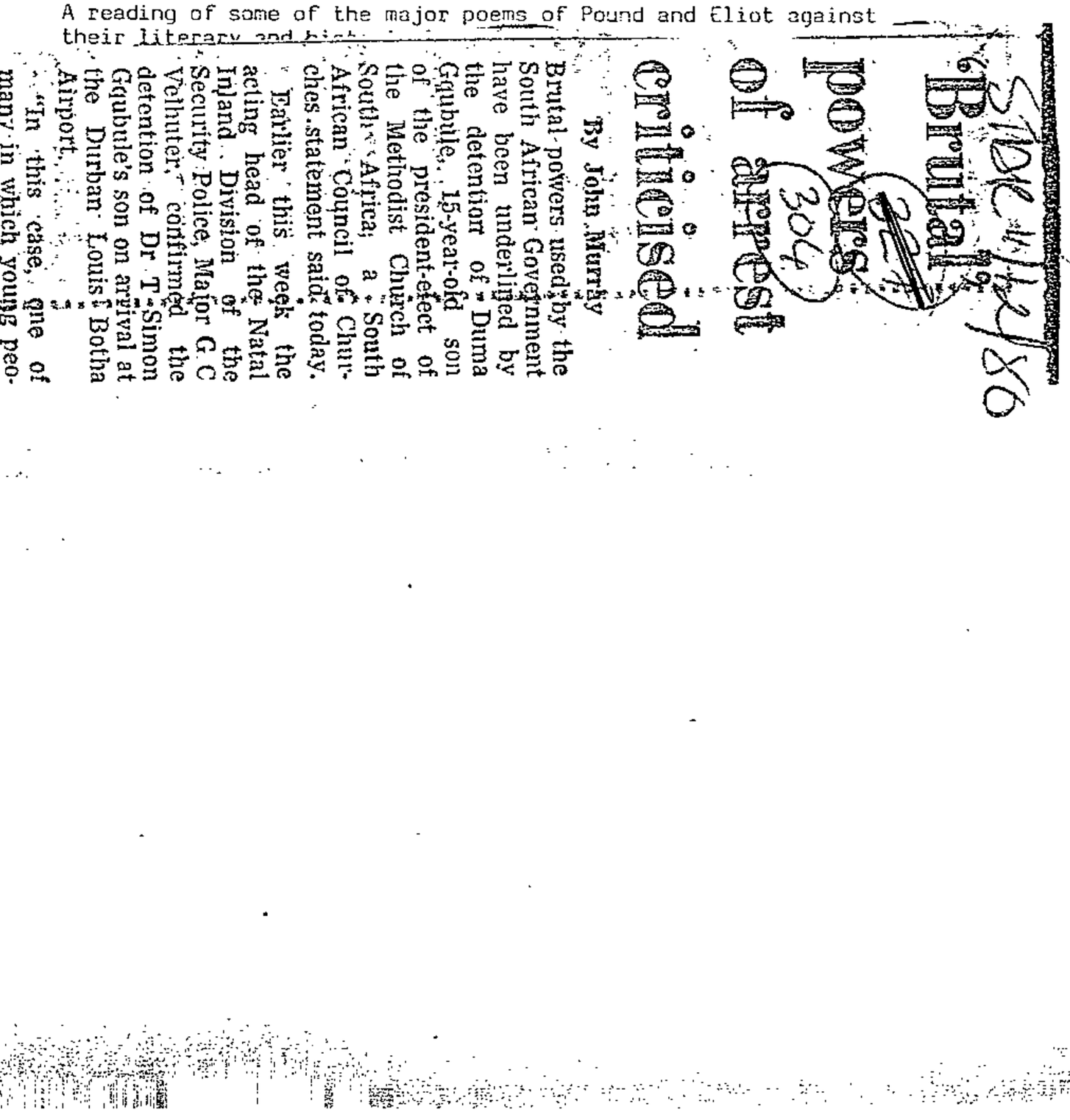
Recommended Reading:

Lennox-Short, A (ed)	:	English and South Africa (Nasou)
Gray, Stephen	:	Southern African Literature (Collings'

42. Related Authors: Pound & Eliot — Thurs. 8.30 a.m.

Lecturers : Dr. J.M. Coetzee and Dr. I.E. Glenn

A reading of some of the major poems of Pound and Eliot against their literary and hist



Brutal powers of arrest criticised

By John Murray

Brutal powers used by the South African Government have been underlined by the detention of Duma Gqubule, 15-year-old son of the president-elect of the Methodist Church of South Africa, a South African Council of Churches statement said today.

Earlier this week the acting head of the Natal Inland Division of the Security Police, Major G C Velhuter, confirmed the detention of Dr T Simon Gqubule's son on arrival at the Durban Louis Botha Airport.

In this case, one of many in which young people are detained, the evil is compounded by the fact that these brutal powers are being used against a minor," said the SACC statement.

REFUSED

"Even if he should be guilty of some offence, can the normal procedures not be used for questioning and the laying of charges?

"Is it necessary to refuse the parents access to their son, to deny them the knowledge of where he is being detained, to refuse him a Bible and clothing brought by his parents?"

The SACC says that the threat from the authorities in such cases is far greater than any alleged threat to the security of the State.

"We condemn all detentions without trial and again call on the Government to release or charge such detainees," the statement ends.

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4/12/86