

# S.A. Council of CHURCHES

18/2/81 — 31/12/81

GENERAL NEWS

# Enough goodwill, but act now <sup>304</sup>Tutu

Own Correspondent

GRAHAMSTOWN

There was still enough goodwill left in the black community for a negotiated settlement in South Africa, Secretary General of the South African Council of Churches, said here last night.

Speaking to new students at Rhodes University he asked his audience to imagine what would happen if blacks got their freedom through violence.

One thing could be that they would go to the statute book and change all references to "blacks" to "white" and vice versa — "and 'violet' you would

have your own laws."

Bishop Tutu asked if that was the kind of future the students wanted. It was a future that this Government was preparing for them, and they must refuse to be party to this deliberate rushing headlong to national suicide.

They must work earnestly for a new South Africa.

It was still possible to buy valuable time by getting the white Government to introduce changes which would change the atmosphere overnight and make possible a constitutional conference or a national convention. He called for:

- A commitment to a common citizenship for all in an undivided South Africa.
- Abolishing the pass laws.
- Stopping all forced population removals and
- A unitary education system.

"Then I would be the first to shout from the rooftops 'Give them a chance now — they seem to be talking about real change.'"

"The time to act is now, tomorrow may be too late," said Bishop Tutu. Earlier, speaking on the questions of defence and national service as well as patriotism, he said the people were exhorted day

in and day-out to pursue defence bonds.

They were told of total onslaught which the country was facing spearheaded by communists, marxists and everybody else who criticises apartheid and the hallowed South African way of life.

He said a funny thing had happened.

During the 1939-45 world war, the blacks were among the most loyal supporters of South Africa's war effort against the nazis, but things had changed remarkably.

Very few blacks would want to be seen in army uniform today. Those who did wear it were regarded as traitors to "our libera-

tion cause."

What were they fighting for?

To maintain the pass laws by which they were harassed as if they were fourth grade citizens, or to uphold Bantu Education which was designed deliberately to maintain blacks educationally to train them for perpetual serfdom.

The Government spent more than R600 per annum on a white child and not even R50 per annum on a black child.

What were they fighting for?

To ensure that even when they had the same qualification as their white counterparts and

were doing the same job, they must be paid far less?

What were they fighting for?

So that they were deprived arbitrarily of their South African citizenship and made citizens of some fraudulent bantustan meant to be a ghetto of poverty and an inexhaustible reservoir of cheap labour?

No, South Africa, as presently ordered, was not worth fighting or dying for.

The situation today saw blacks in the main on the one side and whites on the other, said the bishop. The whites had right on their side they claimed. Blacks had terrorists.

Bishop Tutu . . . rush national suicide.



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# Blacks, whites split over issues — Tutu

DURBAN. — Black and white opinion in South Africa was divided over most issues, said Bishop Desmond Tutu, general-secretary of the South African Council of Churches, yesterday.

"What pleases most whites is sure to displease most blacks," he told Natal University students in Durban.

He said opinion was divided over the level of change in South Africa, President Ronald Reagan's election, the Irish rugby tour and the problem of former guerrillas in Zimbabwe.

Blacks had fought in the Second World War against Nazism while many of South Africa's leaders were interned because they favoured it.

Now blacks were expected to support a State which gave them inferior education and

where they were arbitrarily deprived of their rights as citizens.

Black people were patriotic, he said, but the present order in South Africa was not worth fighting for.

He said there was already a low-level civil war with South Africans fighting each other.

For blacks the pain of the Maputo raid was aggravated by the banning of memorial services for the men who died.

Recent Government concessions to blacks only restored pre-1948 conditions. Blacks did not want concessions or cosmetic changes, he said.

"No, we are not interested in the crumbs of concessions from the masters' table. We want to be there deciding the menu together," he said.

Students had a vote, Bishop Tutu said, and could express their dissatisfaction. They could protest against censorship, the Group Areas Act and removals.

He said the Government still had time to introduce dramatic moves which could set the atmosphere for a national convention.

These included:

- Common citizenship for all South Africans in an undivided country;
- Abolition of the pass laws;
- Halting of all forced population removals; and
- A unitary education system.

If this was achieved, Bishop Tutu said, he would be the first to say: "Give them a chance, now they are talking about real change." — Sapa.

CHEMIC

Sammy Sacks Memorial Prize  
Awarded to the student with the  
best classwork in Engineering  
Drawing.

J H Rens

Professor George Menzies Prize  
Awarded on results of final  
examinations to the best male  
student in Land Surveying or  
Civil Engineering.

P M Salmon  
T J Cumming  
D P Weeks  
J H Rens  
B F McClelland

Fourth Year (Gold Medal)

Miss N C Davidson

Third Year (Silver Medal)

Miss G C Littlewort

Second Year (Bronze Medal)

For the best student in each  
of the 2nd, 3rd and final years.

FACULTY OF ENGINEERING

# Still enough goodwill —Tutu

Argus 18/2/81

304

Argus Correspondent

GRAHAMSTOWN. — There was still enough goodwill left in the black community for a negotiated settlement, Bishop Desmond Tutu, secretary-general of the South African Council of Churches said here last night.

Speaking to new students at Rhodes University, he asked his audience to imagine what would happen if blacks got their freedom through violence.

One thing would be that they would go to the statute book and change all references to 'blacks' to 'white' and vice versa and 'voila, you would have your laws'.

Bishop Tutu asked if that was the kind of future the students wanted.

It was a future that the present Government was preparing for them, he said.

The students, he said, should work earnestly for a new South Africa.

It was still possible to 'buy valuable time' by getting the white Government to do certain dramatic acts which would change the atmosphere overnight and make the circumstances more favourable for a constitutional conference or a national convention.

These acts included:

- A commitment to a common citizenship for all South Africans in an undivided South Africa.

- Abolition of the pass laws.

- A stop to all forced population removals.

- The establishment of a unitary education system.

Then I would be the first to shout from the rooftops: "Give them a chance now. They seem to be talking about real change".

"The time to act is now, tomorrow may be too late."

average student

engineering prize with the

Professor George Menzies Prize  
ded on results of final  
nations to the best male  
ing or

P M Salmon  
T J Cumming  
D P Weeks  
J H Rens  
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Fourth Year (Gold Medal)

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For the best student in each  
of the 2nd, 3rd and final years.  
Corporation Medals

FACULTY OF ENGINEERING

CHEMICAL



# Terrorists are our people, says Tutu

**Mercury Reporter**  
THE pain that blacks in South Africa felt after the Maputo raid on ANC bases was exacerbated by the unfeeling action of the Government in banning the memorial services last Sunday for victims of the raid.

This was said yesterday by Bishop Desmond Tutu, general secretary of the SA Council of Churches, when he addressed first-year students at the University of Natal in Durban.

Bishop Tutu said black South Africans were being told when they might or might not mourn.

'Can you imagine what Afrikaners would feel if they were told they could not celebrate December 16?', he asked.

'Those people whites call terrorists happen to be our children, our brothers, our fathers. When your brother commits murder he is no less your brother for that.'

South Africans were already engaged in a low-level civil war. The Defence Force which struck against ANC bases in Maputo killed fellow South Africans, he maintained.

Most whites were cock-a-hoop about the strike on Maputo, he claimed. But

what stunned blacks more than anything else was how newspapers they had thought were on their side had written their stories as if their only readership was white.

Bishop Tutu urged the students to ask critical questions about the South African situation.

'In this country we are in such desperate straits because people have been browbeaten into conform-

mity,' he added. 'People have been trained not to "rock the boat", to toe the "party line".'

'Maybe you will learn here to have critical questioning minds.'

He said it was still possible for South Africa to buy valuable time by getting the white Government to change the atmosphere overnight and make circumstances more propitious for a national con-

vention.

There were four requirements. These were a commitment to a common citizenship for all South Africans in an undivided South Africa, the abolition of the pass laws, a stoppage of all forced population removals, bannings and detention without trial, and the establishment of a unitary educational system.

Bishop Tutu yesterday denied having sent a telegram to President Samora Machel expressing sympathy at the death of ANC supporters killed in the strikes into Mozambique.

Bishop Tutu told the Mercury in Durban yesterday it was possible that someone had sent a telegram in his name.

President Machel was quoted as having said that among the many messages of support and sympathy following the South African raid were two telegrams from Chief Gatsha Buthelezi, Chief Minister of KwaZulu, and Bishop Tutu.

Chief Buthelezi has also denied having sent a telegram to President Machel.



BISHOP Desmond Tutu addressing about 500 first-year students at the University of Natal in Durban yesterday.



# Thousands at Soweto service for ANC dead

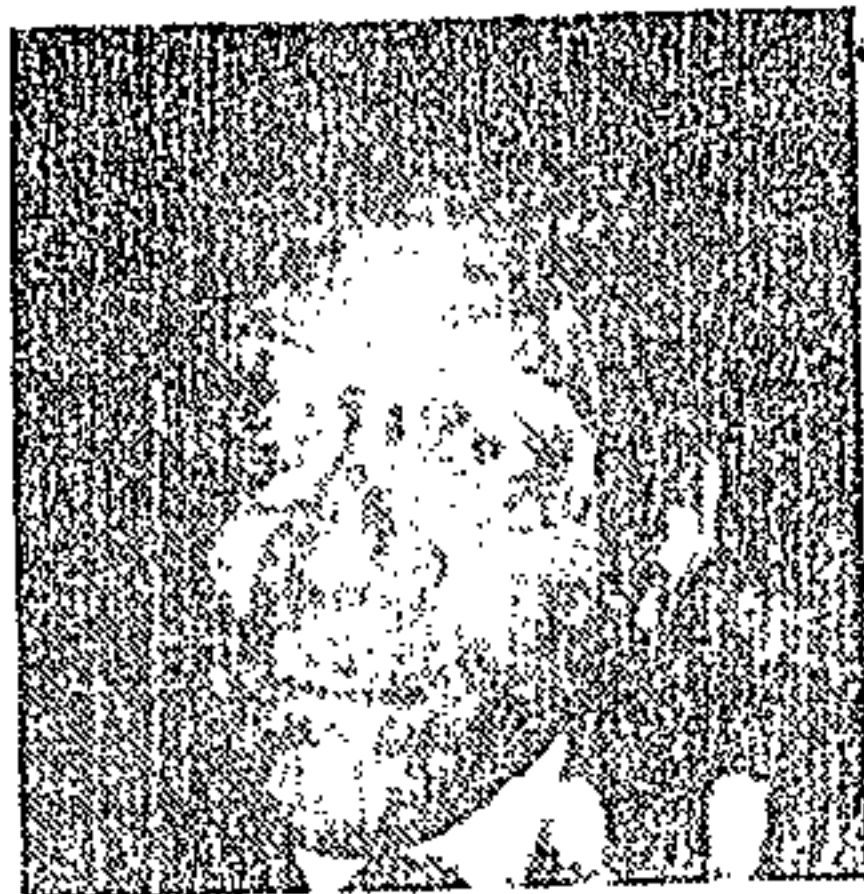
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Own Correspondent

JOHANNESBURG. — Thousands of blacks yesterday attended the service held at Regina Mundi Catholic Church, Soweto, in memory of the men who died when the South African Defence Force raided ANC bases in Maputo last month.

The emotionally-charged service, organized by church leaders after it had been banned the



Bishop Desmond Tutu

previous weekend, was interspersed with the singing of hymns, freedom songs and choral music, as well as dramatic displays and speeches.

Names of the men who died in the raid on January 30 and their home areas, including ad-

resses in some cases, were read at the service, which was filmed by foreign correspondents.

Bishop Desmond Tutu, general secretary of the South African Council of Churches, told the crowd that many young people had left South Africa because they loved the country.

"They didn't like to live in hostels. They didn't like Bantu Education and cheap labour. They wanted to live together with their parents but were forced by utter oppression and injustice to leave the country.

"They decided to use violence to counter violence, the violence of apartheid and the violence of cheap labour," he said.

Bishop Tutu said, "Our sons may be called terrorists but they remained our sons and nothing will change that."

Blacks should be comforted, he said, because God was with them and God was with them because their cause was a just cause.

## 'Time running out'

There were still some South Africans who believed in a negotiated settlement but time was fast running out.

"We know we shall overcome injustice and exploitation because our God is the great liberator. This God is on our side. We will be free, then people will be people simply because they are people, irrespective of skin colour."

Dr Nthato Motlana, chairman of the Committee of 10, said black and white reactions to the raid on ANC bases in Maputo typified the great racial divide created by the apartheid system, the system that said there were no black South Africans.

While whites were united in supporting the raid in Maputo, blacks saw no justification for it and saw the men who died in it as heroes.

## 'Better South Africa'

"Unless it was admitted that this country belongs to us all — black and white — there will be endless strife," he said.

Mr Izzy Mthembu, of the Azanian Students' Organization, said the crowd was not gathered there to mourn but to show concern over what had happened to their people during the Maputo raid.

"The worst injustice to the men who died in the raid would be to sit down. They died in pursuit of a better South Africa. They wanted black and white to share in the wealth of this country, that the doors of learning be opened for all. They set themselves to fight for liberation and we need to rededicate ourselves to their goals," he said.

CHEMICAL

(Gold Medal)

Davidson

(Silver Medal)

Littlewort

(Bronze Medal)

rd and final years.

student in each

Medals

G

# SACC takes defiant stance

RDH  
26/2/81

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By ARNOLD GEYER

THE South African Council of Churches (SACC), which represents the majority of the country's Christians, yesterday took a major step in defiance of the Government, placing future talks between the Prime Minister, Mr P.W. Botha, and church leaders in serious jeopardy.

At its national executive meeting in Johannesburg yesterday, the SACC passed far-reaching anti-Government resolutions, including the boycotting of the Republic Day festivals, the rejection of visits by overseas sporting teams to South Africa and the demand that foreign investments should only take place if full human rights in a united South Africa are promoted.

The executive is to discuss the strengthening of the ministry to refugees from South Africa in neighbouring countries and further afield as well as to "guerrilla forces" on South Africa's borders.

Bishop Desmond Tutu, the SACC's general secretary, told the executive that Mr Botha had become more "totalitarian" and that the Government was returning to the "dark ages of Dr H.F. Verwoerd and Mr Jimmy Kruger".

Referring to the planned one-day talks between church leaders and Mr Botha, Bishop Tutu asked: "Is there still any point in discussing matters with him?"

A spokesman for the Prime Minister's Office yesterday said Mr Botha would not comment on the SACC's stand at this stage.



28/3/81 5/11/81 26/2/81  
Strict Security for  
Tutu's varsity visit

Own Correspondent

BLOEMHOUTEIN — Students at the University of the Orange Free State were up in arms today about the visit of Bishop Desmond Tutu, general secretary of the South African Council of Churches, to the campus to-night.

He was invited by the Organisation of Thinking Students to address them on whether the South African society was still a

Christian one.

More than 1600 students signed a petition deploring the bishop's visit, but university authorities stopped it and told them they should attend the meeting and question the bishop.

An unidentified caller told The Friend that if Bishop Tutu addressed the meeting, "something bloody might happen."

Strict security measures have been taken.

many of the patients who at present go to general practitioners, "witchdoctors", homeopaths and other practitioners for their primary medical care.

The details are not important. What is important to note is that it is extremely difficult to determine manpower

Neither comparative ratios  
give reliable results. All  
estimates are guesses,

have?

any doctors and nurses we  
and end try and look at

had 13 347 doctors on the

ratio of 1900 : 1. However if one excludes 1088 doctors

already giving overseas addresses in 1975, and another 624 doctors over the age of 70 years, the ratio moves up to 2200 : 1.

Even so a ratio that is only four times that of Western Europe does not seem too bad, however the maldistribution of doctors in this country is appalling. In 1962 Professor

Snyman<sup>5</sup> gave South African population to doctor ratios as varying from 600 : 1 in Durban (190 : 1 for whites in Durban) to 40 000 : 1 elsewhere in the country. Fifteen years later the variation in ratios was reported to be largely unchanged.<sup>6</sup>

The numbers of medical students are being increased rapidly but the numbers of doctors are not rising correspondingly. In the six years from 1970 to 1975 (quiet years politically) it is estimated that 14% of all our medical graduates and 50% of those from Wits and U.C.T. left the country permanently.<sup>4</sup> During the course of 1975 despite the fact that 469 new doctors graduated and another 178 immigrated into the country, the net gain of doctors to the country was only 111.<sup>7</sup> During 1977 the country had a net loss of 152 doctors.<sup>7</sup> Of the doctors remaining, 20% practise as specialists<sup>5</sup> so that counting or even an extra 1000 doctors working in primary health care in the next five years seems unrealistic.

#### B. Nurses

In 1973 there were 36 931 registered nurses in South Africa, but 37% of these were listed as not practising.<sup>8</sup> This leaves us 23 266 nurses and a population to nurse ratio of 1100 : 1, five times the Swedish figure. Even if all these nurses were working in hospital wards, allowing for twenty-four hour cover, when on duty each registered nurse would be responsible for 33 beds. Teaching hospitals may consider themselves to be short of nurses but compared to this national "average"

# Students boo speech on power sharing

Own Correspondent

BLOEMFONTEIN Bishop Desmond Tutu's address at the University of the Orange Free State last night was disrupted when students walked out booing.

Throughout his speech on political power sharing in South Africa the Bishop was jeered, booed and laughed at.

The Organisation for Thinking Students (Ordes), which invited Bishop Tutu, met considerable resistance from other students.

More than 1600 signed a petition deploring his visit and presented it to the university authorities yesterday.

## SECURITY

At midday yesterday The Friend received an anonymous telephone call from a man who said that if Bishop Tutu addressed the meeting on campus "something bloody might happen," but strict security measures were enforced at the meeting.

Students had to show student cards before they were admitted and security guards patrolled the balcony along the sides of the hall where the meeting was held. About 2500 students attended.

The culmination of the students' boorish behaviour was when a group walked out booing because Bishop Tutu did not take up a challenge from a student, Mr Marius Swart, to denounce the ANC.

The bishop told Mr Swart to condemn the voortrekkers and his forebears and he (the Bishop) would condemn the ANC.

every	no help	Total
3	no.	3
(1)	2	(3)
(1)	10	(3)
(1)	2	(3)
(1)	2	(3)

after trying the latter, in the hope of getting more relief from their symptoms.

The importance of the cost of treatment in deterring some blacks from seeking medical attention is not a factor which can be removed by insurance of the type available. Blacks as a rule do not carry insurance, nor would it be work-  
 while since treatment is available for most at such a low cost. Even for those who would like to use private doctors the type of insurance available is unacceptably costly for them as doctors' fees are lower. A very small scale scheme, involving for example a group of beneficiaries contributing 100 each a month would perhaps carry considerable weight but would not be workable unless it was administered by a voluntary body.

relief, partial or total. In 22 cases (27%) the treatment was said to have been no help; and in two of these it was said to have made the patient worse (both were for chest complaints which gave heart trouble). In 39 cases (47%) the relief was only temporary. Those who had to return periodically for treatment of chronic conditions were included as the degree of recognition of the nature of the chronic condition varied, and the interviewer was requested to judge whether an ailment could be permanent-ly cured or not. Some of those who reported no relief must have had incurable conditions or have failed to take treatment correctly. However there was a marked difference in the reported success of different types of facility.

It is recognised that reliable estimates of the effective-ness of treatment is highly variable. The fact that some delayed recovery is an indication that the treatment is not to be dismissed, it also reveals that any more delay in the full course of treatment and delay will they may not be able to tell whether the treatment has prevented them from getting worse and may not be curable condition. Like high blood pressure which can only be controlled and not cured. Only the patients' impressions could be gathered here.

122 different responses to illness were described. Of these, the outcome of 33 illnesses were known. In 22 cases (27%) the treatment was reported to have given permanent

improvement and clearly that to be highly effective, though the condition which were treated were not more severe than others. Other conditions which were not more successful than the existing clinical situation. The numbers for outside doctors are too small to compare, and as most patients visited them after getting unsatisfactory results from local doctors most of these consultations



# SACC condemns foreign rugby tours

## Religion Reporter

The coming Irish rugby tour and the Springbok tour of New Zealand have come under fire from leading South African churchmen.

The national executive of the South African Council of Churches meeting in Johannesburg has said it is concerned at "the enthusiasm with which some overseas sporting bodies have accepted that apartheid in sport has been abolished."

"We are particularly disturbed that overseas

sporting bodies participate in sporting events while apartheid in sport is not eradicated at all levels," the executive said.

Although the statement did not specify the two rugby tours, acting SACC president the Rev Peter Storey said it was a response to them.

The Pretoria City Council decision to bar blacks from using public sports facilities was only one example of how apartheid was entrenched in sport, including rugby, the executive said.

In another statement issued after its meeting, the executive called on investors to enter investment, loan or trade agreements with South Africa only if their action would promote full human rights for all inhabitants of a united South Africa.

"Increased foreign investments are an essential part of Prime Minister Botha's national strategy," the executive said.

"So too are concessions and adaptations in the spheres of labour . . . in

sport and other amenities which give the appearance of reform. At the same time the politico-economic system of oppression and exploitation is strengthened and refined."

In further statements, the executive:

- Condemned Government action against black journalists and newspapers.

- Said there were parallels between the Group Areas Act and "the ghetto policies of nazism."

CL 11  
CL 10



# Tutu outlines options for SA's future

27/10/84  
304

BLOEMFONTEIN. — Bishop Desmond Tutu told Afrikaans students yesterday that two options faced white South Africa — one would lead to a bloodbath and self-annihilation, while the other would open up the possibility of eventual peace.

Bishop Tutu, general secretary of the SA Council of Churches, was addressing the Organisasie vir Denkende Stude-  
dente (Ordes) at the University of the Orange Free State.

He said if white South Africans chose the first option and retained political power in their own hands, there would be no peace. The peaceful option was to work together towards a common future.

"Blacks will not sit by idly while they are robbed of their birthright, their citizenship in the land of their birth, nor can they acquiesce in a policy aimed at destroying them through the balkanisation of their fatherland into non-viable ghettos of poverty and reservoirs of cheap labour..."

Bishop Tutu said the Afrikaners had found it difficult to forgive — "certainly difficult to forget" — what the British had done to them in the concentration camps.

Blacks would find it equally difficult to forgive or forget

what whites had done and were doing to them "in this vicious policy of uprooting people and dumping them as if they are potatoes..."

Blacks were "amazed every day" that the Afrikaners, with their history of oppression by the British and their fight for liberation and freedom, should be incapable of appreciating just how blacks felt; that people with such a history and tradition should be incapable of realising a major lesson of history — that once a people were determined to become free, then nothing would stop them becoming free.

"So it is with blacks: there is no question that we will be free. What we keep saying is that the only things that are in question are how and when we will be free."

"I want it to be reasonably peaceful", Bishop Tutu said, and added that it should happen now.

"I recognise the anxieties of the white community and their desire to retain their ethnic purity and to preserve as much of their material prosperity as possible."

"They tend to point to what has happened in places such as the Congo — perhaps Angola and Mozambique — and fear they will be driven into the sea,

or that the country will be reduced to chaos as soon as blacks take over.

"We want to point out that it is an exercise in futility to say: 'Look at what happened here or there' ... because blacks can counter by saying: 'What is happening in Ulster; that it was a highly civilised Christian nation that caused the massacre of six million Jews in the Nazi holocaust.'"

Bishop Tutu said South Africans should work together at building a common future. If the authorities were to commit themselves to this, he would say to blacks: "Hold your horses, be a little patient, since now they are talking about real change."

However, many years of racist propaganda, of instilling fear of blacks in whites, had to be undone, and the SABC should be used for this purpose, he said.

"So I would say we have two options: one leads us without doubt to self-annihilation, to the bloodbath, the race war from which none will emerge the winner except in the most Pyrrhic fashion."

"The other opens up the possibility of eventual peace, prosperity, reconciliation and racial harmony." — Sapa.

# Free State Students boo Tutu

54 (304) CT 27/2/81

**Argus Correspondent**  
BLOEMFONTEIN. — Bishop Desmond Tutu's meeting at the University of the Orange-Free State last night was disrupted when students walked out booing.

Throughout his speech on political power-sharing in South Africa, the bishop was jeered, booed and laughed at.

The Organisasie vir Demokratiese Studente (Organisation for Thinking Students), which invited Bishop Tutu, met con-

siderable resistance from other students. More than 1 600 signed a petition deploring his visit and presented it to the university authorities yesterday.

At about midday yesterday the Friend newspaper received an anonymous telephone call from a man who said that if Bishop Tutu addressed the meeting on campus 'something bloody might happen' but strict security measures were taken at the meet-

Students had to show their student cards before they were admitted and security guards patrolled the balcony along the sides of the hall where the meeting was held.

About 2 500 students attended. The culmination of the students' behaviour came when a group walked out booing, because Bishop Tutu did not take up a challenge from a student, Mr Marius Swart, to denounce the ANC. The bishop told Mr

Swart to condemn the Voortrekkers and his forebears and he (the bishop) would condemn the ANC. It was unlikely that the University of the Orange Free State will see such a controversial figure on the campus again, soon.

After the university authorities received the petition yesterday they decided that similar invitations 'would be treated more carefully in future,' a university spokesman said. In his speech Bishop

Tutu said two options were facing South Africa: One would lead to a blood-bath and self-annihilation, while the other would open up the possibility of eventual peace.

If white South Africa chose the first option and retained political power in its own hands, there would be no peace. Blacks will not sit by idly while they are robbed of their birthright, their citizenship in the land of their birth, nor can they

acquiesce to a policy aimed at destroying them through the Balkanisation of their fatherland into non-viable ghettos of poverty and reservoirs of cheap labour,' Bishop Tutu said.

Afrikaners had found it difficult to forgive — 'certainly difficult to forget' — what the British had done to them in their concentration camps. Blacks would find it equally difficult to forgive

(Continued on Page 3, col 10)



# Churches react to SACC resolutions

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27/2/81

Mercury Reporter

THE South African Council of Churches (SACC) is on the side of the enemy against the Government, the Moderator of the Nederduits Gereformeerde Kerk in Natal, Ds J T Jordaan, said yesterday.

Mr Jordaan, who was commenting on a report that the SACC is to step up defiance of what it terms 'unjust laws', said that when the Churches took such a decision then they were not Churches any more.

They were going against the Government in a revolutionary way.

'It is not for the Church as an organisation to take part in political affairs,' Mr Jordaan said.

'Most of the decisions taken by the SACC are not the task of the Church. They are of a political nature.'

He said that the NGK also differed from the Government on certain points. However, his Church got together with the Government and had talks in order to sort out differences.

The Church was the servant of God and its function was to proclaim the Gospel and to bring the message of peace to all people.

Bishop Philip Russell, Anglican Bishop of Natal, said it was far more important to analyse why the SACC had issued such strong statements on matters such as participation in the Republic Festival, the rejection of visits by overseas sporting teams to South Africa and demands that foreign investments in the country should only take place if they promoted human rights in a united South Africa.

'The most important thing is to see that blacks despair of real, significant change in this country,' he said.

'This is their way of drawing attention to it and, hopefully, dealing with it.'

Bishop Russell said the Anglican Church was in agreement with the view that foreign investments should promote human dignity.

The Provincial Synod had also taken a decision on the necessity of ministering spiritually to both sides in the border war.

Archbishop Denis Hurley, Catholic Archbishop of Durban, said yesterday that, while the Catholic Church was not a member of the SACC, it enjoyed very close observer status.

'The SACC plays an essential role in looking deeply into the situation and giving us very disturbing and challenging views,' he said. 'This is a positive advantage.'

'I do see a weakness in the lack of communication between the SACC and its member Churches. Members of the council may have an ongoing experience which the member Churches do not share.'

'The council should spend as much time on communicating with its member Churches as it does in deliberating its conclusions.'

● See Editorial Opinion.



13.

Unfortunately such intuitive processes can pick out only the grossest incongruities which are recognized by all, whatever criteria of 'value' are used. The optimum level of expenditure on a particular objective is, from the point of view of intuitive judgement, highly uncertain. Because of the wide variation in benefits attributable to type of spending. This is partly due to a dearth of information on the results of the programmes to be resolved by recourse to appropriate data. There will also be differences of judgement which will be resolved without prior agreement on the relation of different benefits which have to be factored into the analysis; and in the intuitive process, the factors may not be differentiated.

A very large proportion of decisions are now made by further analysis than this. Any further step in the way of systematically valuing the benefits of programmes to render them comparable to one another.

#### 4.2.2 An Informal Method for Setting Objectives

The following method for guiding the choice of objectives has been described by John Bryant (12). It has been used by medical and nursing students in Thailand, and its advantages is that it can be used where no data is available. It therefore lends itself to draw on the experience of a group of people.

Potential major health problems are first listed, and then given a score (from one to four pluses) under each of four headings :

12. Report of the Annual Meeting of the Christian Medical Commission, Geneva, 1970, (Unpublished) p. 75.

14.

Diagram 1 : A method of ranking health problems

Problem	Prevalence	Severity	Community concern	Vulnerability to management	Total
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## It's a bloodbath or peace, warns Bishop Tutu

Own Correspondent

BLOEMFONTEIN — Two options faced South Africa — one would lead to a bloodbath and self-annihilation, while the other would open up the possibility of eventual peace, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said last night.

The bishop told the Organisasie vir Denkende Studente at the University of the Orange Free State, that, if South African whites chose the first option and retained political power, there would be no peace.

"Blacks will not sit by idly while they are robbed of their birthright, their citizenship in the land of their birth. Nor can they acquiesce in a policy aimed at destroying them through the Balkanisation of their fatherland into non-viable ghettos of poverty and reservoirs of cheap labour."

Bishop Tutu said the Afrikaners had found it difficult to forgive — certainly difficult to forget — what the British had

done to them in the concentration camps.

Blacks would find it equally difficult to forgive or forget what whites had done, and were doing, to them, "in this vicious policy of uprooting people and dumping them as if they were potatoes."

Blacks were amazed that Afrikaners, with their history of oppression by the British and their fight for liberation and freedom, should be incapable of appreciating just how blacks felt — that people with such a history and tradition should be incapable of appreciating a major lesson of history — that once a nation was determined to become free, nothing would prevent it from becoming free.

"So it is with blacks. There is no question that we will be free. What we keep saying is that the only things that are in question are how and when we will be free."

"I want it to be reasonably peaceful and I want it to be now," Bishop Tutu said.

or vulnerability to management (common word), from priority contention.

This method uses all the criteria which are required in cost-benefit analysis, but in a more informal way. 'Vulnerability to management' gives the impact on the disease possible with the most cost-effective method; and the higher the cost, the less likely the problem is to be classed high on vulnerability, and the less likely it is to command priority.

FRIDAY, FEBRUARY 27, 1981

## CHURCH AND STATE

THE TONE and content of resolutions passed at a meeting of the national executive of the South African Council of Churches suggest that the uneasy truce between Church and State is likely to be shortlived, and that the SACC is girding itself for a dangerously militant descent into the alluring but spiritually hazardous arena of secular dispute.

We are not, of course, saying that the Church should remain splendidly aloof from temporal affairs, but some of the decisions taken this week will be widely seen as being not only provocative but also singularly ill-timed within weeks of a general election that is certain to influence the future of human relations in this country profoundly.

It would seem, however, that the Christian virtues of patience and perseverance, sorely tried though they be under the injustices and indignities of apartheid, have been all but abandoned by the SACC's general secretary, Bishop Desmond Tutu, who asks whether there is still any point in resuming discussions with the Prime Minister, Mr P. W. Botha.

The SACC executive resolved, among other things, to boycott Republic Day festivals, reject visits by overseas sports teams, and demand that foreign investments in the country should be made only if they promote full human rights in a united South Africa.

These are matters on which individual Christians are entitled to have views, one way or the other. But for the SACC to take an official stand on issues which are clearly political rather than moral must

surely cause dissension among its flock and weaken the spiritual authority of the member churches.

Of much graver concern, however, is the SACC's fresh flirtation with what it euphemistically calls 'positive non-co-operation' — in plain language, the defiance of 'unjust' laws. Those who advocate such action in a volatile and largely immature society like South Africa must realise that they take upon themselves an awesome responsibility for any subsequent violence and bloodshed.

The State, like any other, is bound to maintain its authority and will do so by whatever means is necessary.

The thorny question of which laws, if any, are sufficiently unjust to warrant a campaign of civil disobedience is to be 'prayerfully determined', according to the churches. Whether this is to be done individually or collectively is not clear. But once the moral sanctions against disobedience to the law are lowered, there is no limit to what anarchy may be perpetrated in the name of conscience, prayerful or otherwise, as is painfully apparent in Northern Ireland.

Many in South Africa suffer daily under unjust and hurtful laws, and we have sympathy for the dilemma of the Church in a polarising society. But we do not believe that the harshness of oppression is sufficient to justify a potentially bloody confrontation with authority, especially at a time of manifest change and deep soul-searching among the country's rulers, who are also within the Christian fold.



304 (204) P W E T A R  
27/2/81

# SACC members to visit border

By SAM MABE  
FOUR member churches of the SA Council of Churches will soon be visiting the border at the invitation of Prime Minister P W Botha, despite the rejection of the invitation by the SACC's executive.

Bishop Desmond Tutu, secretary-general of the SACC, yesterday said he saw no point in going to the border since the problems of this country

are "at home and not on the border."

The problems existing on the border stemmed from the fact that there were problems inside the country, he said. He added that had the SACC agreed to go to the border, they would have been part of the Government's propaganda instrument.

The Bishop said some members of the SACC were not happy that the church agreed to speak to the Prime Minister in last year's Church-State

summit.

He said the issue was criticised as a ploy by the Government to create the impression that they are prepared to speak to those who were opposed to them. The SACC's talks with the Government, the Bishop went on, should not be seen as negotiations.

"The church has no political right to negotiate with the Government for the people because we do not have a mandate. And also, how can we get a mandate to negotiate when our membership is so diverse.

"In the church we have all sorts of people who support political parties like the Herstigte Nasionale Party, National Party, PFP and many others.



# Tutu warns of war

**TWO OPTIONS** were facing South Africa. One would lead to a bloodbath and self-annihilation, while the other would open up the possibility of eventual peace, the General-Secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday. 27/1/81

Addressing the Organisasie Vir Denkende Studente (Ordes) at the University of the Free State, he said that if white South Africa chose the first option and retained political power in their own hands, there would be no peace. 304

"Blacks will not sit by idly while they were robbed of their birthright, their citizenship in the land of their birth, nor can they acquiesce in a policy aimed at destroying them through the balkanisation of their fatherland into non-viable ghettos of poverty and reservoirs of cheap labour..."

Bishop Tutu said the Afrikaners had found it difficult to forgive — "certainly difficult to forget" — what the British had done to them in their concentration camps.

"Blacks would find it equally difficult to forgive or forget what whites had done and were doing to them 'in this vicious policy of uprooting people and dumping them as if they are potatoes.'"

Blacks were amazed every day that the Afrikaners, with their history of oppression by the British and their fight for liberation and freedom, should be incapable of appreciating just how blacks felt — that people with such a history and tradition should be incapable of

## Bishop Tutu warns

• From Page 1

how and when we will be free.

"I want it to be reasonably peaceful, and that it should be now," Bishop Tutu said.

"I recognise the anxieties of the white community and their desire to retain their ethnic purity and to preserve as much of their material prosperity as possible.

"They tend to point to what has happened in places such as the Congo (perhaps Angola and Mozambique), and fear they will be driven into the sea, or that the country will be reduced to chaos as soon as blacks take over.

"We want to point out that it is an exercise in futility to say 'look what happened here or there...' because blacks can counter by saying 'what is happening in Ulster, that it was a highly civilised Christian na-

tion that caused the massacre of six-million Jews in the Nazi holocaust."

"No, we need to recognise that human beings are able to be compassionate and caring, and human beings can also be evil and horrible and cruel and ruthless, and it has nothing to do with the colour of their skins."

Bishop Tutu said South Africans should work together at a common future. If the authorities were to commit themselves to this, he would be the first to say to blacks: Hold your horses, be a little patient since now they are talking about real change."

However, many years of racist propaganda, of instilling fear of blacks in whites, had to be undone, and the SABC should be used for this.

"So I would say we have two options: One leads us without doubt to self-annihilation, to the bloodbath, the race war from which none will emerge the winner except in the most pyrrhic fashion.

"The other opens up the possibility of eventual peace, prosperity, reconciliation and racial harmony." — Sapa.

realising a major lesson of history that once people are determined to become free, then nothing will stop them becoming free.

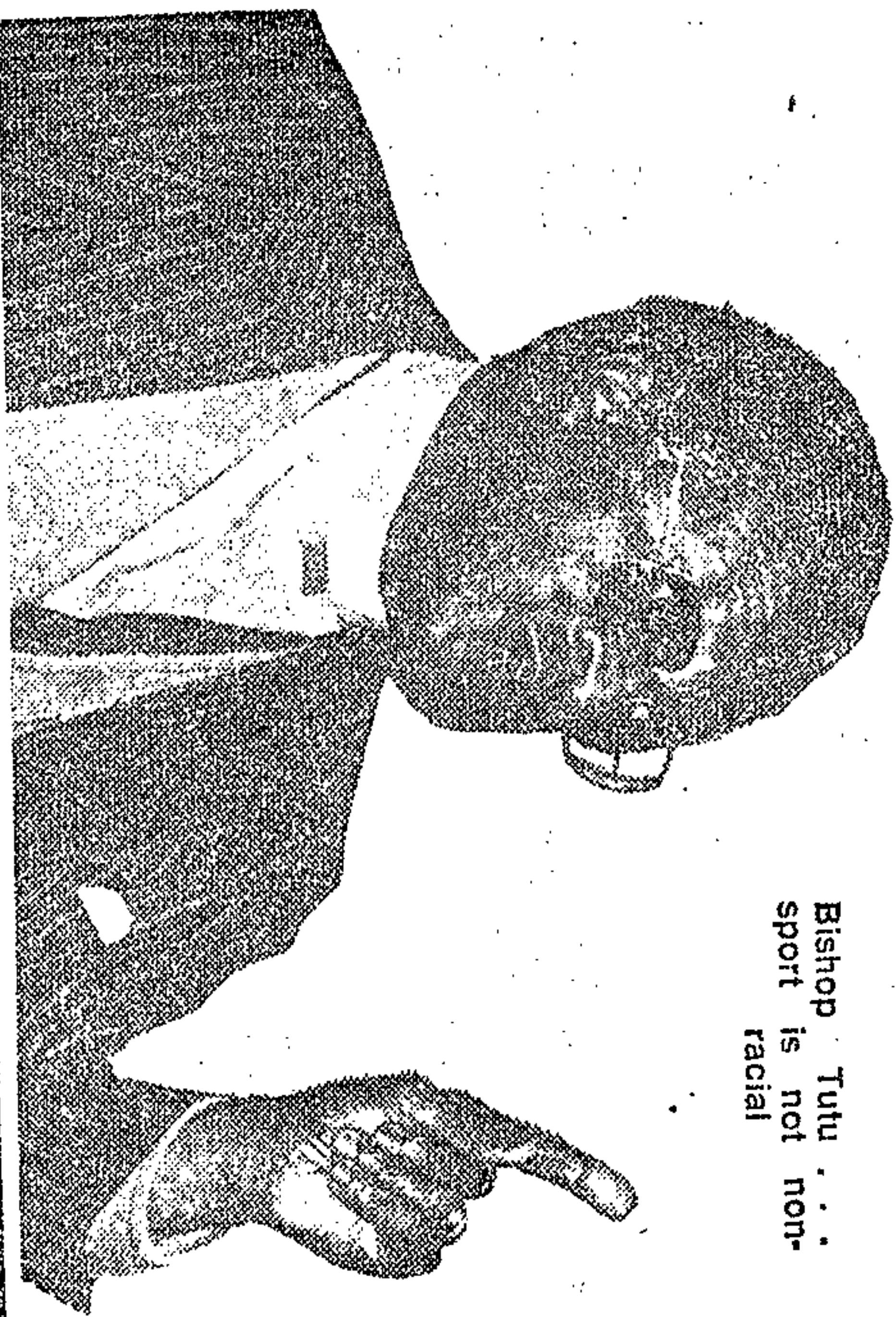
"So it is with blacks: There is no question that we will be free. What we keep saying is that the only things that are in question are

• TO PAGE 2 •



# FOCUS ON RUGBY TOURS AND THE SOUTH AFRICAN INVOLVEMENT

Bishop Tutu . . .  
sport is not non-  
racial



Kiwi bombshell

## Stop it, says Tutu

304

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S. Tribune 1/3/81

BY MAUREEN GRIFFIN

THE South African Council of Churches will enlist the aid of churches in Ireland and New Zealand to try to stop the proposed rugby tours later this year.

Bishop Desmond Tutu, general secretary of the SACC, told the Sunday Tribune in an interview from Johannesburg this week: "We will widely disseminate among churches overseas a statement informing them that sport here is not non-racial, and will ensure that especially churches in New Zealand and Ireland receive it. "These churches have declared themselves opposed to the planned tour of South Africa by an Irish rugby team in May and by South African rugby players to New Zealand in July." He said the statement would be in the form

of a resolution taken by the SACC's national executive this week which reads: "The executive of the SACC views with concern the enthusiasm with which some overseas sporting bodies have accepted that apartheid in sport has been abolished and have decided to resume sporting ties with South Africa.

"Our experience is that all sport in South Africa is not non-racial, and we deny all statements to the contrary. Since we regard non-racism in sport as a desirable stepping stone to the elimination of racism in all spheres of South African society, we are particularly disturbed that overseas sporting bodies participate in sporting events while apartheid in sport is not eradicated at all levels.

Bishop Tutu said this was "only one of various forms of pressure the SACC regarded as necessary if a peaceful negotiated settlement

were to be reached.

"Above all we believe in economic pressure, and we urge foreign investors to recognise that their involvement in South Africa has moral and political implications which must be carefully considered.

"Investors must first decide whether their planned investments promote full human rights in a united South Africa. It is in their own interests to do so, because if violent change happens in this country they stand to lose everything they have invested."

The SACC, which represents the majority of South Africa's white and black Christians, also declared at its national executive meeting to urge member churches to declare Republic Day a time of fasting and praying "for the sake of our country."

Bishop Tutu said "The bulk of South African blacks have nothing to celebrate. In any case, they were not even consulted when it was decided that South Africa should become a republic."

Two weeks ago Bishop Tutu turned down an invitation from the SADF's Chaplain General, Major-General Koois van Zyl, to take part in talks centred on the border war and conscientious objection. He said the SACC did not think the time was right to meet for such talks in view of the raid on ANC bases in Maputo by the SADF and the coming general election in which blacks would play no part.

This week, referring to planned talks between church leaders and the Prime Minister, Bishop Tutu asked: "Is there still any point in discussing matters with him?"



# SACC backlist sports blacklist

BD 2/2/81

(304)

(304)

**JOHANNESBURG—**  
The South African Council of Churches yesterday came out in strong support of the United Nations' blacklisting of sportsmen maintaining links with South Africa.

The council also urged the cancellation of rugby tours scheduled to and from the Republic.

This follows a stern warning in Salisbury at the weekend from Zimbabwe's new Minister of Sport, Mr Ernest Kadumure, that absolutely no sporting links with South Africa would be allowed.

Bishop Desmond Tutu, general secretary of SACC, said South Africa's sporting isolation would be an important way of avoiding bloodshed in the country by forcing the government to the political negotiating table.

He said it was time sportsmen abroad realised they could not come to South Africa "to aid and abet the abhorrent system of apartheid which makes us something less than human", and they would have to pay the penalty if they did so.

The SACC stand emerged as the United Nations blacklist and the "Jackman affair" threw international sport into turmoil in the past few days.

while Mr Kadumure's warning is likely to signal renewed pressure on individual Zimbabwean sportsmen to stay out of South African competitions.

Zimbabwe's sports ties with South Africa were officially severed last year reports David Forrest.

The "Jackman affair" is about the Guyanese Government's snubbing of the touring England cricket team because it includes Robin Jackman, who has had sporting links with South Africa in the past.

The South African Council on Sport (Sacos) — a member of the Supreme Council for Sport in Africa which drew up the blacklist —

has sent a telegram of congratulations to the Guyanese Government for its action.

Bishop Tutu said the SACC had written to churches throughout the world outlining its views, and particularly urged churches in Ireland and New Zealand to put pressure on their national rugby unions to cancel proposed tours to and from South Africa.

While the British, Irish, Australian and New Zealand governments were all officially against sporting contacts with South Africa, the Guyanese Government had gone further and taken "positive action".

Endorsing Sacos' "No normal sport in an abnormal society" slogan, Bishop Tutu said: "We are informing our friends throughout the world that they should not be deceived that apartheid is being done away with in sport in this country. We refer, for example, to the Caledonian ground issue."

Changes that had come about in South African sport were a result of pressure and not "because

of the goodness of heart of South African sportsmen."

Asked if it was right to prevent professional sportsmen from coming to South Africa to earn a living, Bishop Tutu replied: "They will have to go elsewhere. There is plenty of money in South Africa which attracts them, but no one forces them to come here."

Bishop Tutu warned South African sportsmen, who believed the latest international row would be to their advantage, that they should not underestimate international abhorrence of apartheid.

Mr Hassan Howa said the blacklist "came about because of a backlash against continued white participation in rugby and breaking of the Commonwealth's Gleneagles Agreement, which applies both to teams and individuals."

The Chief Minister of Kwazulu, Chief Gatsha Buthelezi, said: "It is a difficult situation. I won't say sport here is non-racial, but pressures have brought about some

changes. "The question is whether this type of pressure will bring about further changes. Some pressures are only symbolic, but they have been more than symbolic in sport."

The head of the South African Olympic and National Games Organisation, Mr Rudolph Opperman, could not be reached for comment yesterday.

Mr Charles Fortune, secretary of the South African Cricket Union, said last week the "Jackman affair" could result in South Africa's return to international cricket.

Ian Hobbs reports from London the UN blacklist was expected last night to force the abandonment of England's cricket tour of the West Indies and to throw international cricket into turmoil.

The inclusion of the star England batsman Geoff Boycott's name on the blacklist and support from the Third world and Asia for Guyana's stand appear to have destroyed any chances for a full tour.

Reports from Bridgetown, Barbados,

last night said the English players were virtually unanimous that they should abandon the tour and fly home immediately — regardless of the outcome of political manoeuvring.

According to reports from newsmen with the team, the cricketers were unimpressed by the attempts yesterday of the Foreign Ministers of Barbados, Antigua and Jamaica to salvage at least part of the tour.

The West Indies Cricket Board of Control has also failed to give the Cricket Council at Lord's the undertaking it sought that there would be no further interference with the selection or travel of members of the England team following Guyana's decision to deport Jackman.

The British Foreign Office yesterday revealed it had not been consulted before the trip began.

It claimed that the Cricket Council had sent a letter to the West Indian authorities seeking assurances, got no reply, and simply went ahead. — DDR-DDC-SAPA-RNS.

Tour in balance, page 16

Commission found  
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# SACC CLEARED OF MISUSE OF MONEY

THE SA Council of Churches has been given a clean bill of health — a reputable Johannesburg auditor found that there has been no misuse of funds for private purposes as had been rumoured in the past.

Mr Tim Potter, past president of the Transvaal Society of Chartered Accountants, told a Press conference called by the SACC yesterday that however, the financial administration and record keeping of the Council during 1976 to 1979 was generally unsatisfactory.

He said the Council had been somewhat lax in not obtaining formal accounting for grants made through Inter Church Aid Development Fund.

After the Press conference, Bishop Desmond Tutu, general secretary of the SACC said he was glad that the air has been cleared and that all those who were after the SACC's blood, can now see for themselves that the SACC is not what they thought it were.

"Mr Potter did not try to be nice to us. He has pointed out things he

By SAM MABE

would like us to look into. All I can say now is that I am thankful to God that we have been vindicated.

"We have always been clean, it is just that some people, especially the Government, has always wanted to denigrate

and discredit this council because they hate the work that we are doing," he said.

The credibility of the SACC with regard to the handling of funds was questioned after the 1978 audited financial statements of the council were

released. There were rumours and allegations that the Council's funds had been misappropriated.

At the time, the financial administration and record keeping of the Council was handled by the SACC Accounting Services (Pty) Ltd.

The matter was handed over to the police who are investigating.



# Verdict after audit probe of SACC funds

RDM 3/3/81

304

By TONY STIRLING  
Chief Reporter

A TOP auditor issued a clean bill of health to the SA Council of Churches after a nine-month investigation of its finances.

Mr Tim Potter, past president of the Transvaal Society of Chartered Accountants, said that his investigations into the SACC finances under two separate mandates had found no evidence that funds had been misappropriated or used for private enrichment, apart from two instances given at a Press conference yesterday.

The investigation was split into two parts — the first dealing with the years 1976 to 1978 and the second specifically with the financial accounts for 1979.

On the first investigation, he said:

- The SACC had been "somewhat lax" in not obtaining formal accounting for grants made to projects by the Inter-Church Aid Development Fund, one of the major funds operated by the SACC.

- Proof of payment or other supporting evidence could not be provided for a substantial amount of money disbursed from the Asingeni Relief Fund.

This fund was set up in the wake of the Soweto riots.

Certain discretionary payments were made from it by Mr John Rees, former general secretary of the SACC, and his successor, Bishop Desmond Tutu, who took over in March 1978.

The SACC's financial administration and record keeping for the period 1976 to 1978 was "generally unsatisfactory".

Asked how he had been able

to check on the expenditure under the Asingeni Relief Fund between 1976 and March 1978, before Bishop Tutu took over as general secretary, Mr Potter said: "I had no way of checking at all. Records had been kept and these were lodged with the council's attorneys."

He said he had checked with the SACC attorney at the time, who had confirmed certain documents had been lodged with him, but that he did not know their nature.

Mr Potter said Mr Rees told him he had destroyed these documents after the finalisation of the SACC's 1978 accounts, since he had not been asked to produce them and believed they were no longer needed.

Mr Potter nevertheless found no evidence to suggest any of these funds had been misused.

He said that after March 1978, there had only been one disbursement not made by endorsed cheque — R2 000 in cash.

Bishop Tutu said a record of the expenditure had been shown to Mr A Wentzel, former chairman of the SACC accounting services, who had confirmed this to Mr Potter.

(Mr Wentzel confirmed in tape-recorded interviews with the Rand Daily Mail last year that he had seen a list of general categories of expenditure relating to the Asingeni Relief Fund, compiled by Mr Rees.)

Mr Potter said that he had not investigated whether any of the funds he examined went to banned or disqualified organisations as it was not "part of my brief". But he said he found

no evidence in the accounts that this had occurred.

In fact, he had found evidence to the contrary for those accounts on which documentation existed.

Bishop Tutu repeated his challenge to the authorities on this point, saying that those who had made this charge "knew they were lying," and that the money had been used for legitimate purposes.

He invited the authorities to check this.

Mr Potter said that as result of adverse comments made by the SACC's auditors about the 1979 fund operations of the SACC, Bishop Tutu had asked him to continue investigations.

He had come across evidence suggesting a senior employee of the SACC accounting services — formed as a separate company in 1976 to promote black accountancy services — had taken "advantage of the weakness in controls" at the time to misappropriate a substantial sum of the SACC's funds between June 1978 and February 1980.

This matter had been handed over to the police. He understood no charges had yet been preferred.

In addition, he said a junior employee appeared to have misappropriated some of the cash funds used for filling the SACC franking machine.

In a statement to the Press, Mr Potter outlined a number of steps which had been taken to streamline the accounting procedure at the SACC. Bishop Tutu announced that all participating partners of the SACC were satisfied with these steps.



# Findings on SACC finances

DD 3/3/81

(304)

JOHANNESBURG — A heavily qualified clean bill of health was issued yesterday to the South African Council of Churches after a nine-month investigation into the SACC's finances by a top auditor.

Mr Tim Potter, past president of the Transvaal Society of Chartered Accountants, said yesterday that following two mandates to investigate the finances of the SACC, he had found only two incidents of funds being misappropriated or used for private enrichment.

The investigation was split into two sections — the first dealing with the years 1976 to 1978 and the second with 1979.

On the first investigation, he said that:

- The SACC had been "somewhat lax" in not obtaining formal accounting for grants made to projects by the Inter Church Aid Development Fund, one of the major funds operated by the SACC.

- Proof of payment or other supporting evidence could not be provided for a substantial amount of money disbursed out of the funds of the Asingeni Relief Fund (a fund set up in the wake of the Soweto riots, from which certain payments were made by Mr John Rees, former general secretary of the SACC, and his successor, Bishop Desmond Tutu, who took over in March 1978.

- Financial administration and record keeping of the council was "generally unsatisfactory."

Asked how he had been able to check on the expenditure under the Asingeni Relief Fund, between 1976 and March 1978, Mr Potter said:

"I had no way of checking at all. Records had been kept and these were lodged with the council's attorneys."

He said he had checked at the time with one of the SACC attorneys, who said he did not know the nature of these documents.

Mr Potter said Mr Rees had informed him that he had destroyed these documents after the finalisation of the 1978 accounts of the SACC, since he had not been asked to produce them and believed there was no further need of them.

Mr Potter said that after March 1978, when Bishop Tutu took over, there had only been one disbursement not made by an endorsed cheque, relating to a sum of R2 000 in cash.

Previously more than 50 per cent of the expenditure had been for legal fees, and for the 1979 year about 80 per cent went in legal fees, which could all be accounted for.

Bishop Tutu said a record of the expenditure had been produced to Mr A. Wentzel, a former chairman of SACC Accounting Services, which handled the internal bookkeeping of the SACC, and that he had confirmed sight of these records to Mr Potter. Mr Potter confirmed this.

Mr Potter said he had not investigated whether any of the funds examined by him went to banned or disqualified organisations as it was not "part of my brief." However, he had found no evidence in the accounts examined by him that this had occurred. In fact there was evidence to the contrary.

Bishop Tutu said those who had made this charge "knew they were lying," and that the money had been used for legitimate purposes, which he invited the authorities to check on.

Mr Potter said that as a result of adverse comments made by the SACC's auditors relating to the 1979 operations of the council, Bishop Tutu had asked him to continue his investigations.

He had come across evidence suggesting that a senior employee of SACC Accounting Services (formed as a separate company in 1976 to promote black accountancy services) had taken "advantage of the weakness in controls" at the time to misappropriate a substantial sum of the SACC's funds between June 1978 and February 1980.

This matter had been handed over to the police and he understood no charges had yet been laid.

In addition, a junior employee appeared to have misappropriated part of the cash funds used for filling the SACC franking machine.

Mr Potter outlined a number of steps which had been taken to streamline the accounting procedure at the SACC. Bishop Tutu said all participating partners of the SACC had said they were satisfied with these steps.

Included were that:

- Functions formerly performed by SACC Accounting Services now came under the control of the SACC's financial department.

- Where grants were made by the Inter Church Aid Fund, the SACC should merely ensure persons responsible for a project received the funds granted, where an application for such funds was based on a satisfactory budget and application form.

- Relating to the Dependents Conference, where it was found that certain regional offices (which accounted for only 20 per cent of the funds granted, the remainder being "generally well controlled," according to Mr Potter) in 1979 had not kept proper records of control, the SACC executive had decided that

the regional councils of churches should be responsible for accounting for these funds.

- On problems relating to the Asingeni Relief Fund, the executive of the SACC had decided that the auditors should, in future, be required to express an opinion on the major part of the fund's expenditure, relating to the provision of legal services. The balance would remain a "totally discretionary fund," not to be accounted for in detail, but nevertheless under "reasonable control."

Mr Potter confirmed that there had been a difference in approach to dealing with the accounting of funds in this fund between 1978 and 1979 and the approach prior to 1978, when a different partner of the SACC auditors had done the audit.

Mr Potter concluded that the executive committee appeared to have taken reasonable steps to ensure proper control of the SACC's financial affairs, and that based on his investigations he was "reasonably confident" that two identified cases, which had led to financial loss, were isolated cases and that despite weaknesses in systems and controls in the past few years, there had been no general misuse of funds or abuse of position. — DDC.

worked on the railways, three for building or cartage contractors and three for divisional councils (building roads). Only one worker had ever worked outside the



# SACC financial administration was unsound, says investigator

284 2/3/81

## Religion Reporter

The financial administration and record-keeping of the South African Council of Churches had been generally unsatisfactory between 1976 and 1979, an independent investigator said today.

But despite weaknesses in financial systems and controls there had been

no general misuse of funds or abuse of position, reported Mr. Tim Potter, past president of the Transvaal Society of Chartered Accountants.

Mr. Potter disclosed at a Press conference called by the SACC today, a previously unpublished case of an employee using SACC cash for his own purposes.

He said a junior employee who had been entrusted with drawing cash appeared to have used part of the money himself.

Mr. Potter also said he understood police investigations into an alleged misappropriation of a substantial amount of

money by a senior member of SACCAS (SACC Accounting Services (Pty) Limited) were continuing. Late last year the SACC announced that a report on the case had been handed to police.

Mr. Potter said he was reasonably confident the two cases were isolated instances.

He disclosed that last year he had told the SACC that the financial administration and record-keeping had been unsatisfactory between 1976 and 1978.

After an adverse report by SACC auditors he had been asked to continue his investigation and to

deal with 1979 accounts.

He had concluded that former general secretary of the SACC, Mr. John Rees, as having been "unreliable" in accepting solid evidence of improper payments or self-enrichment in any of the operating divisions of the council.

Mr. Potter criticised the control of a large fund before March 1978. But, Mr. Potter added, there was no evidence to suggest that funds had been misused.

problems are due to "nerves", or to your "hormones", or to your traumatic childhood, or at the least to "minimal brain dysfunction". All misfortunes have a medical explanation and we are getting to the stage where almost everyone can be labeled as being "sick" in one way or another. It is increasingly the doctor who has to make the moral judgement as to whether you are sick and blameless or healthy and to blame.

Another related problem is that as diagnostic possibilities proliferate so the self-confidence of the health worker tends to diminish. Rather than trusting his clinical examination and judgement the doctor finds it safer and easier to send off more and more investigations, blood tests, X-rays and the like. He also finds it safer and easier to diagnose illness rather than health. If a patient comes with 'flu which will get better by itself and be relieved to some extent by aspirin, it is still safer and easier to diagnose pneumonia and to prescribe an expensive antibiotic as well as aspirin. The antibiotic will probably not harm the patient directly and anyway it will be

prone to different diseases and so one can concentrate on looking for the likely diseases in that category of person. Thus the young get some diseases more commonly than others, while the old get different diseases. Blacks die from some things and whites from others. The unborn baby faces certain hazards while the newborn baby faces others. These categories are very useful to doctors looking at patients because the patient's category sets off a train of suspicion in the doctor's mind. But unfortunately everyone is in one or more risk categories because everyone is either young or old or black or white or urban or rural or female or male. Publicly categorizing people into risk groups and advocating screening programs and self examination and early detection may serve merely to increase the unhealthy preoccupation of individuals and of society with disease. In the same way annual medical check-ups may increase the morbid curiosity of people by turning them into patients with little or no demonstrable advantage. In short a preventive disease hunt may produce an epidemic of diagnoses and an explosion of anxiety with no tangible beneficial effect on health.



# Bishop Tutu meets Broederbond chief

By SAM MABE

**BISHOP** Desmond Tutu, general secretary of the S.A. Council of Churches, this week came face to face with Professor Carl Boshoff, a leading theologian and chief of the Afrikaner Broederbond.

The two men were among four guest speakers who addressed about 1 000 students at a symposium held at the University of Pretoria on Tuesday night, where they spoke on "The task

of the church as a body of Christ in South Africa."

At the end of their talks, Bishop Tutu said he was surprised to discover that there was complete agreement between him and the other three theologians.

"But why is it that life is so inconsistent with theology," he asked.

Having apparently understood Bishop Tutu's insinuation, during question time, Prof Boshoff ticked the audience when he said the only question that he wanted to put to the Bishop was: "What did you think of what I said."

The Bishop responded by jumping up and shaking the Broederbond boss' hand and saying: "You were beautiful."

The Bishop warned the Dutch Reformed Church (DRC) to stop giving "spurious Biblical support to the most vicious system since Nazism — apartheid."

He said if the DRC were to identify with the

poor, the oppressed and the disadvantaged and for the liberation of all God's children, then, "we would have the most wonderful country in the world."

Said Bishop Tutu: "If it does not do these things and do them soon, then when liberation comes the DRC will be consigned to the outer darkness for having retarded the liberation struggle and for misleading the Afrikaner."

He warned the church against sanctifying any particular status quo or identifying with the powerful and upholding an exploitative and oppressive system.

He said when the system is overthrown and the powerful came into power, such a church will go down with that system as happened to the Roman Catholics in Mozambique and the Anglican Church in Zimbabwe.

Black theology, he said, was much more aggressive

and abrasive in its assertions, because of a burning and evangelistic zeal, as it must bring the black man out of the stupor of his subservience and obsequiousness.

When Bishop Tutu said "God is a God of liberation who takes the side of the poor and the oppressed," Professor J A Loader, of the ultra-conservative Hervormde Kerk in SA, said if that were so, how could God be said to have been still on the side of the Israelites when in the promised land they became conquerors after using violence to wrest land from its inhabitants.

The Bishop also asked Dr Frans O'Brien Geldenhuys, dissident elder statesman of the Ned Geref Kerk whether he agreed that "God is a God of revolution."

Dr Geldenhuys said that was so, but only as far as sin was concerned.

Bishop Tutu describes whites in South Africa as bullies. He said they

behaved like people who wanted to draw attention to themselves. This they did by amassing material wealth so that if you were to ask them who they are, they would show you their swimming pools and Mercedes Benzes.

He also said oppression made children of God doubt they were God's children. Blacks in South Africa were not even too sure whether it was right for them to be Christians.



Professor Boshoff.



Bishop Tutu.

304  
SOWETAN  
5/3/81



# Tutu 'thankful' for Nobel nomination

"I AM thankful and honoured for all of us because I think it is a co-operate award that people in other parts of the world want to identify with our struggle and that I see myself standing on the soulders of others."

This was the response of Bishop Desmond Tutu when the news was broken to him that the American Friends Service Committee had nominated him for the 1981 Nobel Peace Prize yesterday.

The committee that announced the nomination is based in Philadelphia, America and is a Quaker group which was the co-recipient of the 1947 Peace Prize. It said it hoped Bishop Tutu would win the prize "as a symbol of all the courageous and dedicated people of all races who are striving for a basic transformation in South African society towards peace and justice."

The first South African to be awarded the peace prize was Chief Albert Luthuli, national president of the banned African National Congress (ANC) in the early '60s.

Bishop Tutu left last night for a month's visit to Europe and the United States. The information officer of the SACC said in Johannesburg that the bishop would visit West Germany, Denmark, Switzerland, Britain and the United States.

During his visit he would deliver sermons, meet SACC donors, friends and his son, Trevor, who is studying in Britain. This is his first trip out of the country since his passport was returned to him earlier this year.

Bishop Tutu's passport was impounded in 1979 and withdrawn by the Minister of the Interior last April. This was after he had returned from a trip overseas.

Dr Nthato Motlana of the Committee of Ten exclaimed: "It's wonderful", and congratulated Bishop Tutu for the nomination.

By LEN KALANE

on behalf of the people of Azania," he said. "A nomination like that is both personal and also an acknowledgement of the struggle put up by the oppressed people of the land in question — the land in which the nominee comes from. It is not only a tribute to the bishop but also a tribute to

the valiant struggle for freedom put up by people of this land."

Race Relations' Ina Perlman said: "Everybody who knows the bishop will be thrilled and delighted if he won the award. And I wish he wins the prize. I think to be nominated by such an organisation is a great honour."

304

SOWETAN  
5/3/81

# Tutu determined after C. Herald 304 7/3/81 booing session

**BEING BOOED** by conservative students at the University of the Orange Free State last week will not deter Bishop Desmond Tutu, general secretary of the South African Council of Churches. He will be addressing equally conservative University of Pretoria students this week.

'We must show them our determination to negotiate. There may come a time when we will say we have tried our best and give up, but until then we must talk,' he said in an interview last week.

Bishop Tutu's meeting at the University of Orange Free State — where he spoke on political power sharing at the invitation of the Organisation for Thinking Students (Ordes) — was disrupted when students walked out booing.

## PACKED

Bishop Tutu addressed about 3 000 students in a packed hall — even though about 1 600 students earlier signed a petition protesting against his visit.

He said last week after his speech that he saw his invitation to speak as a 'slight advance in Afrikaner thinking, even though the bulk of them still have closed minds'.

Because of an anonymous telephone call to a Bloemfontein newspaper from a man who said that if the bishop addressed the meeting on campus 'something bloody might happen,' strict security measures were enforced at the meeting.

'I recognise the anxieties of the white community and their desire to retain their ethnic purity and to preserve as much of their material prosperity as possible,' said Bishop Tutu.

'They tend to point to what has happened in places such as the Congo, perhaps Angola and Mozambique, and fear they will be driven into the sea, or that the country will be reduced to chaos as soon as blacks take over.'



● BISHOP DESMOND TUTU  
— 'We must show them our determination to negotiate.'

'We need to recognise that human beings are able to be compassionate and caring, and human beings can also be evil and ruthless, and it has nothing to do with the colour of their skins.'



# SACC clears Shun Chetty

304

REFUGEE attorney Mr Shun Chetty has been cleared of all financial irregularities by the South African Council of Churches. And this week the widow of black consciousness leader Mr Steve Biko, who died in security police detention almost four years ago, said Mr Chetty did not owe the family any money.

Mr Chetty fled the country last year following allegations that he was a tax evader. At the time he said he had applied to the Receiver of Revenue for a certificate to declare his income, but had not received one. He believed that the failure by the Receiver to send him the certificate was a ploy by the authorities to take action against him.

Successful in most cases he defended under the country's various security laws, Mr Chetty said soon after arrival in Botswana this month that he had assisted blacks to go into exile and had given them financial assistance.

He said that after listening to their pleas the "lines soon became blurred" for him and it had been difficult for him to distinguish between his profession and his existence

as a black man.

"I want to say at the outset that I have had the highest regard for him as a lawyer of outstanding courage," the Secretary General of the SACC, Bishop Desmond Tutu, told Kairos, the official organ of his organisation.

At a time when many of his colleagues in the legal profession would not touch the so-called political cases, Mr Chetty had acted without permission, Bishop Tutu said.

"As far as the SACC funds are concerned, we are satisfied with the accounting I have received from Mr Shun Chetty," he said.

Mr Chetty was struck off the roll of attorneys immediately after his flight last year.

The president of the Transvaal Law Society, Mr E Le Roux, said yesterday that if the society received formal notice from Mr Chetty about his clearance it would look into the case.

"We will investigate all developments but I cannot predict the nature of such investigations."

SOWETON 20/5/81

(28)

on request): R16,00 (plus primary fee applicable to taxpayers).  
The fees for semi-private and private wards at own request are fixed tariffs.

TABLE 11

THE PRIMARY FEES PAYABLE FOR IN-PATIENTS ARE THE

FOLLOWING:

Single persons without dependents	Married persons and single persons with dependents.	Monthly income
R 2	R 2	R 0-R50,00
6	4	R50 - R100
8	6	above R100
10	10	Taxpayers

Teaching hospitals include: Groote Schuur hospital, Tygerberg hospital, Mowbray Maternity hospital, Red Cross Childrens hospital, Peninsula Maternity hospital, Karl Bremer hospital (partly).  
Persons whose nett assessed tax per year is less than R240.00 are entitled to a rebate on the maximum daily fee. This is granted on submission of the relevant tax assessment form (I.T.34). The % rebate ranges from 95% if the total assessed tax is between R0,01 to R15,00 (Daily tariff will then be : teaching hospitals: 70c; at a non-teaching hospital : 60c) to 5% in respect of the total assessed tax being between R255,00 and R240,00 per year (Daily tariff will be: teaching hospitals: R13,30 and non-teaching hospitals: R11,40.)  
This way of calculating a rebate takes into account the income of a person as well as the number of dependents he/she has. This is because tax payment decreases with the number of dependents a person has. We therefore see that the less tax the person pays that is the lower his/her income or the greater number of dependents he/she has, the greater the rebate. This rebate will be calculated in the following manner: for e.g. Single with one dependent: Monthly income R230,00; Annual tax (P.A.Y.E.) R16,10 x 12 = R193,20; percentage rebate 20%.  
In-patients are either classified as hospital patients' or as 'private patients'. This is according to the gross monthly income of the family. If a family's income is less than the income ceilings below, the person is classified as a 'hospital patient'.

(29)

Monthly income

R60,00

R100,00

R140,00

R185,00

R235,00

(Thereafter R50,00 must be added :  
Members of medical aid funds (also patients) are automatically class. patients' will be required to pay

The following is a li

Monthly income  
R  
Fe  
Te

Private cases  
All persons irrespective  
of income.

Hospital cases.

0-R50,00

R50 - R100,00

R100 - R200,00

Above 200

Maternity clinics. (Covers all

0-R50,00

R50 - R100

R100 - R200

Above R200

X-rays services to Pneumococci

State services

Pathological examinations

X-ray examination.

Ambulance fees: equal to 1 days

Between R14 and 19 for teaching hospitals and between R12 and R16 for

non-teaching hospitals, if not rebate is given.

Dental clinics: exist at Hope Street, and Tygerberg: fees 40c -

extraction: R2,00 - filling: 50c extraction of tooth for children;

Full set of dentures: R40,00.

Optical clinic: at Heideveld, Bishop Lavis and Epping.

for spectacles.

Testing

# Tutu: exert pressure on SA

From HENRIK IWIS

COPENHAGEN — "I am learning to be a diplomat," said Bishop Desmond Tutu on arrival here yesterday.

The general secretary of the South African Council of Churches is currently on a tour of Western capitals meeting church leaders, parliamentarians and cabinet ministers.

On the agenda is the urgency of the situation in South Africa. Short of calling for economic sanctions against South Africa — such a statement could provoke charges of

economic sabotage — Bishop Tutu said he had come to urge Western governments to exert economic pressure on South Africa.

"We shall remember after liberation which were the countries that helped us," he said, alluding to the strategic importance of South Africa and her mineral resources.

Although the bishop has received a sympathetic hearing from the governments of Finland, Norway, Sweden and Den-

mark, the political climate has somewhat changed since his last visit in 1979. The severe economic recession, especially in Denmark, has tempered the political will to carry out sanctions against South Africa.

In contrast to the customarily heated debates in Parliament last week's publication of the Danish 1980 trade figures with South Africa went almost unnoticed. They showed the trade between the two countries to have almost doubled over the past year.



# Tutu warns on U.S. support

S. Times 22/3/81 304  
Sunday Times Reporter  
Amsterdam

AMERICAN support for Prime Minister P. W. Botha's government and its policies would aggravate the tension and violence already present in South African race relations, Bishop Desmond Tutu, secretary-general of the South African Council of Churches, warned in the Netherlands this week.

In an interview with the Sunday Times, Bishop Tutu, who is on an extended tour of major western capitals, said he would convey this warning to representatives of President Reagan's administration in Washington next week.

"A United States decision to align itself with the South Afri-

can Government would be an unmitigated disaster both for South Africa and for the United States," he said.

He warned that such a public reconciliation between the most influential government in the West and Pretoria would negate years of black attempts to achieve a peaceful realisation of their political ambitions.

Very often where the external "developers" come to the area where they have chosen to implement their plans, they cannot know what the real roles of the various groups in the society are, and who they are working with and through. It is very difficult not to fall into the trap of working with the people who are easiest to communicate with, and who are enthusiastic about the project - who, as I have shown, are generally the richer people in the society.

of how projects will work and what would be a good way of using local resources. They can seldom know of those cases where small groups of people are trying to establish economic activities which they know will work, but which they cannot establish or develop for lack of some capital or technical skills input.

63

11

## The myth of community.

A mistake that many people involved in development projects make, is that they assume there is a "community". During my involvement in Cape Town SAVS, for example, we presumed that people would want to contribute towards the establishment of a marketing centre for Umhlaba, a creche for one area (Ipoti) and a clinic for another (Umlambo). We assumed that the people of these localities would see themselves as a group, and thus would decide to work as a group on a project which would benefit themselves as a group. However, most, if not all, villages are not communities: the most one can say is that they are a gathering of people living near each other. In Umhlaba a large number of people are strangers who have moved in from white farms, and due to rehabilitation most of the "locations" are composed of a number of villages moved down from the mountains.

There are some villages or locations which are more integrated than others, where there have been fairly successful "community scale" projects. However I found that I could not associate this with anything other than the presence of a good headman or other co-ordinating figure in the area (vide the fact that so often when this person goes, the "progressive" quality of the area dies and the projects go to rack and ruin) 54.

In all the projects I mention there is at least one person, and usually a small group, who really believes in, and supports the project. One generally finds that this small group are involved in all the projects in the area and are on all the committees. Most of these people obviously believe that with concerted effort their areas can progress along a Western path of development.

In all areas there is a large number of people (still not the majority however) who consider the ideals cited, when a new project is discussed, as good. They say they would like such a

64

MAPUTO — Bishop Desmond Tutu, general-secretary of the South African Council of Churches (SACC), has thanked Mozambique for its efforts to help refugees from South Africa, and he called on Maputo never to return any refugees to South Africa against their will.

In a letter to Mozambican President Samora Machel, which was released in Maputo on Friday, Bishop Tutu said South African Christians knew that countries which sheltered South African refugees risked military attack by Pretoria. They also knew of the "many grave problems" caused by the refugee influx, including a "considerable strain on the resources" of host countries.

# Refugee aid won't stop

(304) 23/3/81

The bishop said the SACC expressed "our heartfelt thanks and that of most South African Christians to you, your government and your people for all that you have done and continue to do" for refugees.

## REFUGEES

He urged Mozambique to look for alternatives to returning refugees to South Africa.

The Mozambican Information Ministry said the government "highly appreciated" the bishop's let-

ter as proof of the "determined involvement of the most varied social strata" in South Africa in the struggle against apartheid.

It said Mozambique would continue to accept refugees "seeking shelter from the oppression and humiliation of apartheid" and would "never bow to any pressure" and "never return South African refugees to the apartheid regime, as it never returned Zimbabwean refugees to the Rhodesian regime". — AFP



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## • Conclusions

horse, pig and cattle breeding.

Nineteen farmers thought a shortage of labour would develop in the future (they were not prepared to say how far in the future) unless farm wages kept pace with wages in other sectors. They planned to cope with this shortage by competing to a greater extent with town employment (by paying higher wages, by paying a higher proportion of wages in cash, by improving housing) and by cutting down on their labour requirements where possible. Some farmers said they could cut labour requirements immediately by giving up labour-intensive 'side-lines' like lucerne or vegetable cultivation,

Farmer's were also asked where the extra workers would come from. They said there were usually 'treks' along the road - temporarily unemployed workers who moved with their families in donkey carts from one farm to another looking for work, sleeping beside the road and apparently living off sheep stolen at night from nearby camps, usually with the help of dogs. Otherwise the farmers would let it be known, through their own workers, that they needed extra labour and applicants would come from other farms or from the towns. Only one farmer said he would ask the Bantu Affairs Administration Board to register him as an employer looking for workers and several others volunteered the information that the Board was not efficient in sending workers onto the farms.

# Tutu will lose passport — PM

WELKOM — The Prime Minister, Mr P. W. Botha, said last night that, as far as he was concerned, Bishop Desmond Tutu had exploited the privilege of the passport granted him to travel overseas and it would be withdrawn on his return.

He was replying to a question at a political meeting here as to why Bishop Tutu, secretary-general of the South African Council of Churches, was allowed to go overseas and make the statements about the country which he had.

Mr Botha said: "He approached the depart-

ment for a passport to travel overseas. He was granted it as a favour from the state and not as a responsibility from the state. I think he has exploited the favour, and as far as I am concerned, when he returns his passport will be taken back."

Earlier Mr Botha had given an assurance that the government would state its decision on the incorporation of King William's Town into Ciskei before election day on April 29.

— SAPA.

(News by C. le Roux, 512 Barclays Bank Bldg. Pretoria.)

3.

Surviving children per mother			
Ciskei	2,64	4,07	3,06
Transkei	2,24	3,86	2,32
Basutoland	2,02	4,30	2,28
Mean ..	2,28	3,95	2,45

Survivors as percentage of children born			
Ciskei	62,8	52,3	58,3
Transkei	50,3	49,9	51,7
Basutoland	71,6	68,2	70,8
Mean ..	55,0	51,6	54,0

Child mortality per 1 000 live births			
	1 year or under	2 years or under	18 years or under
Ciskei	164	244	374
Transkei	284	379	557
Basutoland	140	189	290
Mean ..	242	327	508



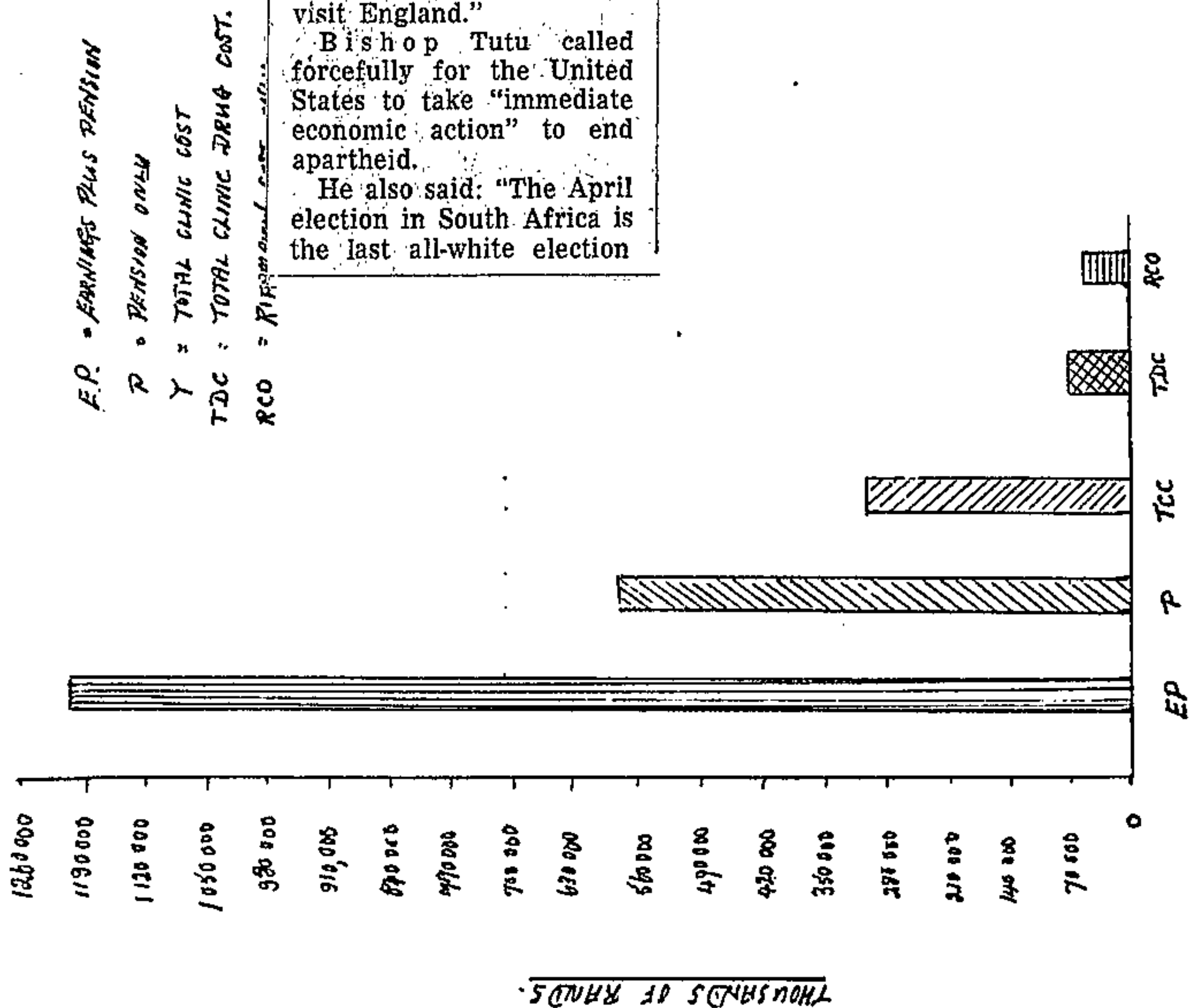
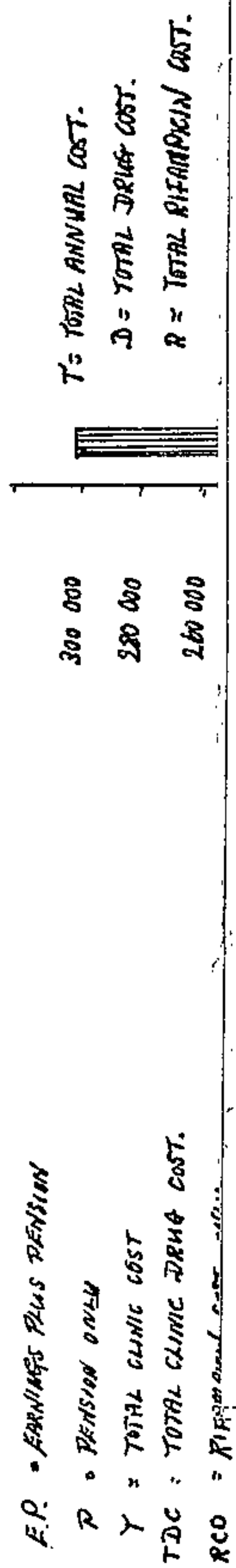


TABLE 3 EARNINGS AND PENSIONS VIS-À-VIS OUT-PATIENT COSTS.



# Tutu: I'll speak out where I can

304

27/10/81  
25/13/81

By Andre Meyerowitz  
The Star Bureau

WASHINGTON — Bishop Desmond Tutu, who had previously angered the South African Government by his statements abroad, says he intends to speak out "everywhere I get the chance of speaking."

The bishop denied that his public and private remarks in Washington yesterday were intended to challenge or taunt the Government.

"If they want to interpret it that way, well, hard luck," he said.

He said he had not been dictating policy to the US in his talks with Government officials but "I've certainly gone around everywhere telling them that they must act."

"If that is something that may help to shape the new Administration's policy then I'm glad."

"I will be saying the same sort of thing when I visit England."

Bishop Tutu called forcefully for the United States to take "immediate economic action" to end apartheid.

He also said: "The April election in South Africa is the last all-white election

they will hold.

"We will have a black Prime Minister in five or 10 years."

The bishop told his hosts in the US National Council of Churches that it was "humbug" for foreign investors to say they were helping blacks.

"I am telling them that they are lying."

"They must know that they are investing to buttress one of the most vicious systems since nazism."

TABLE 4 COST OF OUT-PATIENT CLINIC SERVICES.

GOWELL  
24/10/79  
304  
[Signature]

# Tutu given US assurance

NEW YORK - Bishop Desmond Tutu, Secretary General of the SA Council of Churches said yesterday he was given assurances by the US Ambassador to the UN, Mrs Jean Kirkpatrick, the US would not upgrade its relations with South Africa as long as the Republic stuck to its apartheid policy.

Bishop Tutu also said Mrs Kirkpatrick clearly

pointed out her "abhorrence" of apartheid during a controversial interview she held on March 15 with South Africa's Chief of Military Intelligence, Lt Col P W van der Westhuizen.

Referring to his interview with Mrs Kirkpatrick at the US Mission to the United Nations, Bishop Tutu said the American Ambassador told him, "There is no chance of any rapprochement between the United States and South Africa as long as apartheid continues."

He quoted Mrs Kirkpatrick as telling him US policy towards South Africa was based both on strategic considerations and abhorrence of apartheid.

It was in this context, he said, that Mrs Kirkpatrick assured him that US concern over what she called Soviet expansionism would not outweigh American opposition to apartheid in formulation of US foreign policy.

A spokesman for Mrs Kirkpatrick would not confirm nor deny these remarks.

Mrs Kirkpatrick's remarks, if true, would mark a departure from other Reagan administration officials' statements on relations with South Africa.

Although he said he was "favourably impressed" by Mrs Kirkpatrick, the Bishop said he perceived tilt of the Reagan administration toward South Africa was generating "a wave of anti-American feelings" in the region.

"I've heard President Reagan and others saying the South African regime is making a sincere and honest effort to remove apartheid, but this is an illusion. I still can't understand how somebody can believe that inhumane laws can be applied in a humane way.

"What the Reagan administration has to understand is that South African blacks do not want an improvement, but a change in the most brutal system the world has known since Nazism."

He predicted South Africa would have its first black prime minister "within the next five to 10 years."

"It's in the hands of the international community to apply economic pressure on South Africa, so that we can achieve a majority government peacefully, without a bloodbath."

Bishop Tutu also said Mrs Kirkpatrick had told him she had spoken out against apartheid during her interview with Gen van der Westhuizen.

According to him Mrs Kirkpatrick was told by Gen van der Westhuizen that America should support South Africa, among other things, "because we both share the same values and beliefs."

Bishop Tutu quoted her as saying that at that point of her conversation with the general, she interrupted him and said, "sorry, we don't." — Sapa, AP.



Doctors seldom tell black patients what is wrong with them, though some doctors feel that cure is more likely under these circumstances because the patients' faith is a vital element in cure, and is disturbed by more understanding. There may be a need for faith to be focused on a person, and if so the doctor would seem to be as suitable as any other person, an indigenous practitioner for example. However it also seems that medical science has not explained so much that a full understanding of it would leave no room for faith - the outcome of treatment is still very often unpredictable - and better understanding might improve the compliance of the patient.

the consumer is indiscriminating about the quality of medical care, people of all income levels showed a very high degree of concern with the quality of treatment. How accurate their perceptions were is not known, but preferences between different doctors or sources of health care showed a great deal of consistency. The consistency held in Tiersdorp (where a few whites were interviewed) between respondents of all backgrounds.

People therefore displayed some discrimination in their choice of treatment source even when this was very difficult. In the Sundays River Valley, in 30% of ailments the source of treatment was changed (though home treatment was included). In Tiersdorp this proportion was

# Fight<sup>RDY</sup> looms<sup>304</sup> between Church, State

By AMEEN AKHALWAYA  
Political Reporter

A FULLSCALE confrontation has arisen between the South African Council of Churches and its general secretary, Bishop Desmond Tutu, on the one hand, and the Government on the other.

The SACC says that the secret Government funding of the Rightwing Christian League in a campaign to undermine the SA Council of Churches will have "dire effects" on any future Church-State relations.

And it warns in a statement released in Johannesburg that the withdrawal of its general secretary Bishop Desmond Tutu's passport will have a definite bearing on any future talks between the SACC and Government.

In Europe, Bishop Tutu has called for a full apology from the Prime Minister, Mr P W Botha, for attacks by the Government on the SACC.

"Unless I get this apology I certainly won't talk to the Government again," Bishop Tutu says.

The SACC statement has been released after a meeting of its praesidium.

The Christian League funding and the threat by the Prime Minister, Mr P W Botha, to withdraw Bishop Tutu's passport on his return to South Africa were discussed.

The SACC statement says: "We now know what we have long suspected: the Government secretly paid a questionable Rightwing organisation to deliberately subvert the largest body of Christian churches in the country."

"This is a clear case of the State seeking to manipulate and misuse the Church for its own ends."

The Christian League, with its publications "Encounter" and "Vox Africana", stood revealed as shabby fronts for a secret and sinister project to undermine the Church, the SACC said.

In financing the campaign with vast sums of public money, the Government revealed how deeply it feared the witness of the SACC against its policies, and the length to which it would go to silence that witness.

The statement adds: "If the Prime Minister and the Minister of Foreign Affairs were aware of this project when they met SACC leaders in August last year, then the

seeing a large number of minor ailments (but see below); unless demand for medical care expands infinitely with the supply this would have allowed district surgeons, and to some extent all doctors, to spend more time on those whom they saw. Both districts have lost doctors over the last twenty years (an experience common to many rural areas) and the clinics have helped to make up for this.

Attendance at clinics has increased rapidly in recent years. However many people still go directly to the doctor. Observation that it is more often men who do so suggests that there is an element of sex prejudice in this; but partly it is due to employers taking workers directly to doctors; perhaps partly also to husbands' control over family finances. However it was commonly

atmosphere of deceit, and the Prime Minister's statement at that meeting that his Government stood for freedom of religion must be seen as meaningless."

"Clearly, this whole affair will have dire effects on future Church-State relationships."

"In the light of this, the Prime Minister's threat to remove Bishop Tutu's passport on his return from overseas must be seen as a further attempt to bully the churches into submission."

"We hope he will not be so foolish." The move would discredit South Africa.

Withdrawing Bishop Tutu's passport might please Mr P W Botha's voters, but it would further discredit South Africa in the eyes of the world.

The SACC said the Government had to realise three things:

○ No threats would silence Bishop Tutu's cry for a Christian South Africa with justice for all;

○ It was only the commitment to peaceful change of people such as the bishop that was saving this country from a serious conflagration.

○ The Church belonged to God, not the Government - "We say in the words of Gamaliel: 'If it is from God, you will never be able to put them down and you risk finding yourself at war with God'."

Bishop Tutu returns to South Africa on Friday to a promised "hero's welcome".

© Editorial comment  
— Page 12

s/he does not recover or find treatment satisfactory.

Xrays taken during February, 1978:-

Graaff-Reinet	Municipal Clinic	16
	Divisional Council Mobile Clinic	32
	SANTA Hospital	55
	Paid domestic check ups	2

Nieu Bethesda	Municipal	3
Aberdeen	Municipal	14
	Divisional Council	37
Pearston	Municipal	12
	Divisional Council	8
Murraysburg	Municipal	6
	Divisional Council	1
Willowmore	Municipal	9

195

This shows that a small facility can be shared by many districts if the attempt is made. During 1977 there were

	No. of TB cases on Register	No. of visits	Visits/person
Africans	115	5 643	49
'Coloureds'	126	7 696	61

These figures may appear high until it is realized that treatment is issued in weekly amounts.

During 1977 fifty-eight new cases of T.B. within the area covered by the Municipal Clinic were notified and 45 cases of T.B. were declared cured.

Bad T.B. cases requiring nursing are sent to the SANTA hospital in Santaville. 38 cases were in the hospital at the time of the survey.

Family planning is well utilized at the clinic. During 1977 the following figures were obtained:-

	Number of visits to family Planning
African	2 123
'Coloured'	987

This illustrates Clinic, which is 'coloureds'; the there are more 'C' It must be taken 3 month doses. Using 1970 popul

WELKOM — The Prime Minister, Mr P. W. Botha, said last night that, as far as he was concerned, Bishop Desmond Tutu had exploited the privilege of the passport granted him to travel overseas and it would be withdrawn on his return.

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Earlier Mr Botha had given an assurance that the government would state its decision on the incorporation of King William's Town into Ciskei before election day on April 29.

— SAPA.

(News by C.le Roux, 512 Barclays Bank Bldg. Pretoria.)

Africans  
'Coloureds'

The type of cont

Oral

Pep. Provera

I.U.C.D.

5%  
2%

This is discussed later, under 'Family Planning' in general.

The official fee for the Clinics is R1,00 for delivery and Ante natal services, while all other services are free.

Besides all the former services, the Sisters gave 188 'Health Talks' during the year, the large majority at the clinic, but a few at the schools in the area and at the

# Tutu will lose passport — PM

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# Chetty's

C. Herald 28/3/81

# name

# cleared

# -SACC

**FUGITIVE attorney Mr. Shun Chetty has been cleared of all financial irregularities by the South African Council of Churches.**

Also, the widow of black consciousness leader Mr Steve Biko, who died in security police detention almost four years ago, said Mr Chetty did not owe the family any money.

Mr Chetty fled the country last year following allegations that he was a traitor. At the time he said he had applied to the Receiver of Revenue for a certificate to declare his income, but had not received one. He believed that the failure by the Receiver to send him the certificate was a ploy by the authorities to take action against him.

#### ASSISTED

Successful in most cases he defended under the country's security laws. Mr Chetty said after arrival in Botswana that he had assisted Blacks to go into exile and had given them financial assistance.

He said after listening to their pleas the 'lines soon became blurred' for him and it had been difficult for him to distinguish between his professional and his conscience as a Black man.

He has had the highest regard for him as a lawyer

of outstanding courage,' the secretary general of the SACC, Bishop Desmond Tutu, said.

At a time when many of his legal colleagues would not touch the so-called political cases, Mr Chetty had acted without permission, Bishop Tutu said.

'As far as the SACC funds are concerned, we are satisfied with the accounting I have received from Mr Chetty,' he said.

The senior vice president of the SACC, The Rev Peter Storey, endorsed Bishop Tutu's view. 'In respect of Mr Chetty's dealings with the SACC, there are no problems whatsoever,' he said.

Mr Chetty was struck off the roll of attorneys immediately after his flight last year.

The president of the Traynard Law Society, Mr L. E. Baur, said that if the society received formal notice from Mr Chetty about his clearance, it would look into the case.

'We will investigate all developments but I cannot predict the nature of such developments.'

# Sunday EXPRESS

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## ANOTHER INFO DISGRACE

AFTER all the ugliness of the Info scandal, another shock for South Africa. This week's revelation that a Government dedicated to 'cleaner administration' considers it acceptable to use taxpayers' money for a secret project to undermine a perfectly legal organisation representing many of the foremost churches of the land will come as a shattering blow to many.

We say categorically that this sordid plot is every bit as bad, as morally unacceptable, as any of Dr Eschel Rhoodie's old Info projects — the ones that Mr Botha's administration promised to do away with.

The revelation came about because the Rev Fred Shaw, head of the Christian League, instituted a claim for R260 000 against the Minister of Foreign Affairs, Mr Pik Botha, and a senior former Information Department official for an alleged breach of a secret contract.

According to statements made in support of this claim, the present Government paid a total of R340 000 to the Christian League over little more than a year in return for the League's written undertaking to "pursue an uninterrupted campaign against the South African Council of Churches".

The project is indefensible. There could hardly be any plan more devious and disgraceful than this clandestine intrusion by the Government into the religious affairs of its citizens. The Government may not like the SACC; that is its business. But the SACC is a legal organisation representing six major churches and 14-million South African Christians. Since when is any government permitted to use their taxes to try to undermine their organisation in such an underhand way?

Several factors make things worse.

- The vehicle chosen for this tawdry little plot, the Christian League, is a tawdry vehicle too. It was one of Dr Eschel Rhoodie's Info fronts. It has been sued many times for not paying its debts. Its leader is a man who chose to lie for his country. His breathtaking dexterity with truth was illustrated again only the other day when he testified to the Steyn Commission that he was not a Government agent or front man — at the very moment when he must have been finalising his claim against the Government for failing to honour its clandestine contract with him.

- The secret plot to undermine the SACC had barely been halted (has it been halted?) when the Prime Minister actually met an invited delegation from the SACC to exchange views. If he knew of Minister Botha's project, it must have required political cynicism of a high order to carry out this charade.

The country is entitled to know, as a matter of urgency, whether this is really the new morality of the new, cleaner administration. The Prime Minister must tell us.

If it is the approved morality, the electorate will no doubt pass its own judgment on Government morals. If it is not, then the responsible Minister will have no choice but to resign.



# Secrets of a

THE Government paid out R340 000 in secret funds to the Right-wing Christian League in a sustained campaign to undermine the powerful South African Council of Churches by attempting to break the council's influence over the major English churches in South Africa, the Sunday Express can today reveal.

A detailed contract setting out the objectives of the high-priority secret project was drawn up and signed in Pretoria on June 1, 1979, by Mr Vlok Delport, acting on behalf of the Division for Secret Projects of the former Department of Information and the Rev Fred Shaw, the controversial chairman of the Christian League, who has repeatedly denied that his organisation received money from State funds.

In terms of the contract, the league undertook to infiltrate all the English churches affiliated to the 15-million-member SACC, the largest Christian church body in South Africa and to influence both White and Black churchmen to withdraw their membership of the SACC and the World Council of Churches, to which the SACC is affiliated.

The league also undertook to launch an uninterrupted programme in Soweto to influence Black churchmen to come out against the objectives of the SACC.

The league was paid R85 000 each quarter and the last payment was made on March 31, 1980. Although the contract was signed only on June 1 1979, the project operated from March 1 that year to April 30, 1980.

Informed sources claim that the substance of the contract was known to the Minister of Foreign Affairs, Mr Pik Botha, who took over control of the former Information Department after it collapsed in the wake of the Information Scandal in November 1978.

The contract specified that:

- The quarterly payments should be paid into a bank account specially opened by the league. The Information Department insisted that the money could not be paid into any of the league's existing bank accounts or into the personal accounts of any of the league's executives. The reason for this

was to maintain total secrecy. Mr Shaw was referred to in the contract as the "contractor".

- Although Mr Shaw was the sole signatory on behalf of the league, the contract also referred to a second official of the league as being party to the agreement. He was Mr George Bagnall Lynn, a prominent Witbank industrialist, whom the Sunday Express named in July last year as the mystery businessman who paid large sums of money to Mr Shaw and the league and settled debts incurred by a Witbank land development company controlled by Mr Shaw.

- The league, before receiving the quarterly payments, would be required to submit preliminary audits and a final audit when the contract expired.

- Five prominent church leaders from overseas should be brought to South Africa to help influence local churchmen to withdraw their membership from the SACC and the WCC.

- Mr Shaw should undertake visits to various countries, including Britain and the United States, to propagate the ideals of the league, as opposed to those of the SACC, on radio and

# secret contract deceit

By KITT KATZIN



television and in newspaper interviews and also to conduct seminars explaining the activities of the league.

- The league should arrange meetings in South Africa to seek support for its campaign

to break the influence of the SACC over its member churches; and devote at least 12 editions of its official newsletter 'Encounter' and at least five editions of its European journal 'Vox Africana', which

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is published in German, to the project.

The league was also required to launch a similar campaign in Zimbabwe.

The contract was carried out fully and the total sum of R340 000 was paid to the CL.

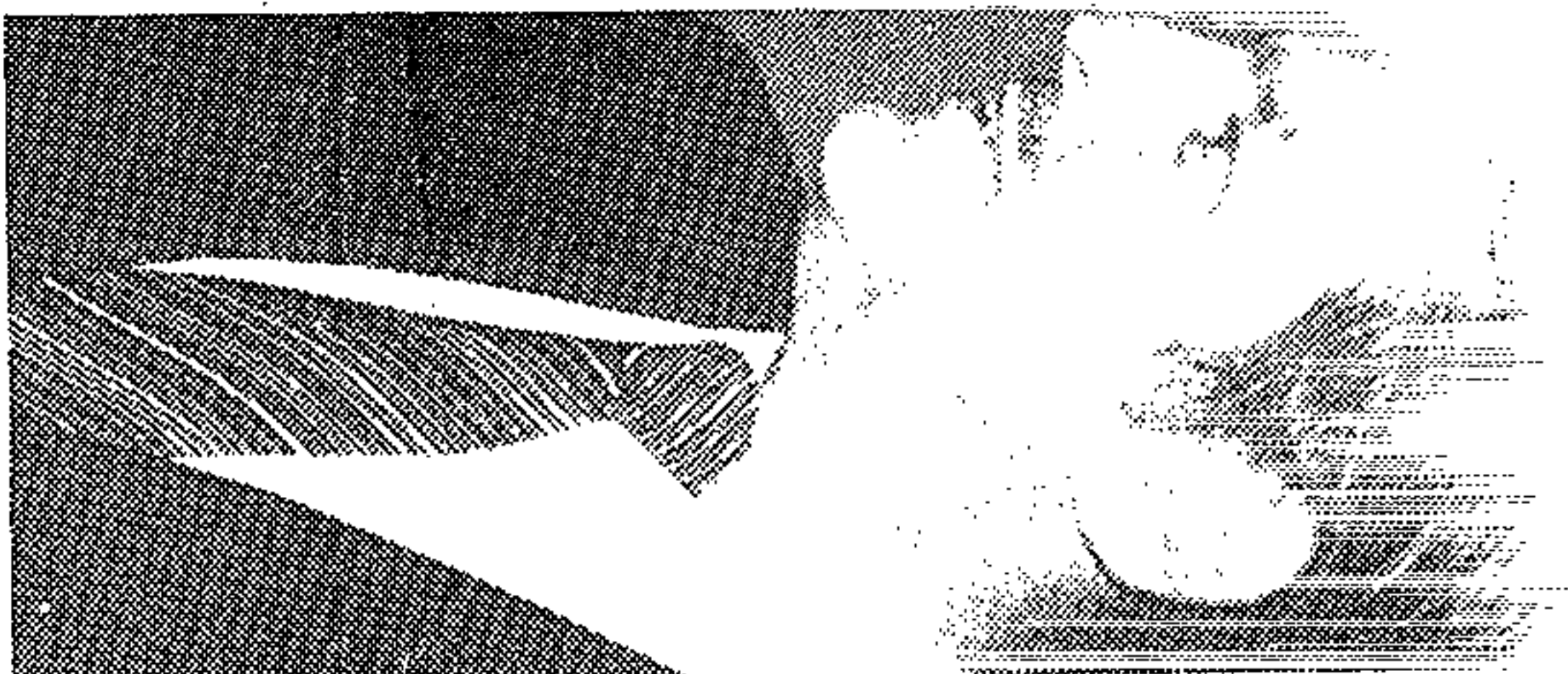
Both the Department of Information and the league regarded the effect of the propaganda project as an outstanding success and Mr Shaw was particularly pleased with the progress he had made in Soweto and KwaZulu, where, he claimed, the league had influenced several chiefs close to the Chief Minister, Gatsha Buthelezi.

The league hoped that as a result of these successes, the Government would rescind its decision to stop the secret payments. But Mr Botha announced in July 1980 that it was not in the Government's interest to continue supporting the league. The secret funding of the league "had inherently damaging implications" and the Government had therefore decided, in December 1979, to stop the payments.

Nonetheless, although Mr Botha once said that the former Information Department had caused South Africa incalculable damage and that its secret projects were naive and crude and its methods amateurish, the R340 000 contract was a continuation of a Christian League project launched by Dr Eschel Rhoodie, the former Secretary for Information.

While Dr Rhoodie was at the department, the project, numbered G.11C, was codenamed "Bernard" and according to the Minister of Finance, Senator Owen Horwood, in documents submitted to the Erasmus Commission, received R320 000 in secret funds in 1978/79.

Dr Rhoodie has disclosed that Mr Shaw was, in addition, paid a salary of R13 200 a year out of secret funds and also



● Mr Pik Botha  
... under fire

secretly received R10 000 of taxpayers' money when he got into legal trouble over a pamphlet he had produced.

The pamphlet was produced to discredit the SACC and contained allegations of such a nature that the SACC instituted an action for defamation.

The action eventually foundered on a technicality, but the settlement required Mr Shaw to pay legal costs of R10 000 — the money was advanced to him by the department.

● Earlier this year, former members of the league broke away and formed a new group, the Gospel Defence League.

The Press and public relations secretary of the group, the Rev Gunnar Keen, said the secret funding had been partly responsible for the break.

He said the funding of the league was a "painful subject" and gave an assurance that the new organisation was not receiving any secret State cash. "We are wholly dependent on private subscriptions and donations," he said.

# 'Pik Botha's disclosure cost us R260 000' claims Shaw

THE Christian League has instituted a claim for R260 000 against the Minister of Foreign Affairs, Mr Pik Botha, and Mr Andries Engelbrecht, who was a senior official in the former Department of Information.

The league, it is understood, believes that the two men must accept responsibility for an alleged contravention of a secret contract between the league and the State in terms of which

the league was paid R340 000 from secret funds to fund a project to undermine the South African Council of Churches.

According to the contract, the Secret Projects Division of the department and the league agreed to include a clause specifying that in the event of a breach of confidence on either side, or if any of the parties was responsible for exposing the project publicly, the contract would be severed and the innocent party permitted to lodge a claim against the offending party for any losses that may have been incurred.

Botha's statement.

The SACC project was regarded as "highly successful" — the league's books had been kept up to date and no State money had been spent irregularly.

Last week, the league sent a letter of demand for R260 000 to Mr Botha and Mr Engelbrecht.

Mr Engelbrecht was head of the South African Information Service, which replaced the Department of Information and which now functions under the Department of Foreign Affairs.

Although the R340 000 was paid-out in full, the league is known to feel bitter about Mr Botha's initial disclosure about the secret cash and his decision to cut off further funds. It claims to have suffered heavy financial losses.

However, neither Mr Botha nor Mr Engelbrecht apparently reacted to the demand and this week a second letter was delivered — this time to the State Attorney.

At one stage, say sources close to the league, Mr Shaw was said to be personally destitute.

The Sunday Express understands that R260 000 demanded includes R36 000 for personal losses suffered by some of the league's personnel and R93 000 to cover losses by a Witbank company connected with the league.

The Sunday Express understands that R260 000 demanded includes R36 000 for personal losses suffered by some of the league's personnel and R93 000 to cover losses by a Witbank company connected with the league.

Mr Botha disclosed in November 1979 that the league had received State funds — and exposed the project to undermine the SACC. At that time the project still had four months to run.

(In August 1980, the Sunday Express disclosed that at the end of the financial half-year, March 1 to August 31, 1979, the league was in debt to the extent of R35 534).

The claim also apparently relates to Mr Botha's decision, announced in July 1980, that the Government had decided to stop funding the league's activities.

● The Minister of Foreign Affairs was not available for comment yesterday, but a spokesman for his department said that he was not aware that Mr Botha had received the letter of demand.

(In the same statement, Mr Botha admitted that the league had received cash from secret funds, but that it had been decided in stop the flow of cash in 1979).

Mr Botha's disclosure in November 1979 took both the league and the Information Service of the Department of Information by surprise. Even Mr Shaw appeared to be confused and some Government officials said at the time they felt "decidedly uneasy" about Mr

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# Secret plot against

# English churches

THE Government secretly paid R340 000 of taxpayers' money to a Right-wing religious group in an effort to undermine the largest church movement in South Africa.

The money was paid in quarterly amounts of R85 000 to the controversial Christian League of Southern Africa. Its task, as stated in a secret but formal contract, was to pursue an uninterrupted campaign against the South African Council of Churches.

Part of the plan required the league to infiltrate the major English churches in South Africa and break the SACC's influence over them.

The SACC has 14-million members. Among its member churches are Anglican, Methodist, Presbyterian and Congregational churches. The Roman Catholic Church has observer status.

The existence of the secret contract between the Christian League and the Government was revealed this week.

The Rev Fred Shaw, the league's chairman, has claimed R260 000 because of an alleged breach of contract. The claim is against two men — Mr Pik Botha, the Minister of Foreign Affairs, and a senior official of the former Information Depart-

## GOVERNMENT PAID R340 000 TO UNDERMINE SACC



● Dr Alex Boraine ... shocked beyond words.

### SUNDAY EXPRESS INVESTIGATION

BY KITTY KATZIN

met the SACC churchmen. Neither Mr Pik Botha nor the Prime Minister could be reached for comment yesterday.

The PFP, said Dr Boraine, also challenged Mr Pik Botha to go on TV this week to tell the country how the Government had secretly used taxpayers' money to infiltrate the major English churches in South Africa.

Mr Botha, he said, now has a golden chance "to tell the country the truth behind this sordid mess".

In terms of its contract with the former Information Department, the Christian League undertook to launch an uninterrupted campaign against the SACC, bring prominent church leaders from abroad to bolster the campaign, and launch an independent campaign in Soweto and Zimbabwe against the SACC and the World Coun-

on the Information Scandal, Mr Harry Schwarz, challenged Mr Pik Botha to say why details of the Christian League project had not been disclosed publicly or in Parliament.

Mr Schwarz said that while he personally disassociated himself from some of the views of the SACC, this did not affect the morality of the issue.

He called on the Prime Minister and Mr Pik Botha to say whether they were aware of the secret project when they met the SACC.

The Rev Pieter Schoeman, a former Nederduits Gereformeerde Kerk dominee who is now the PFP parliamentary candidate in Randburg, said the Government was precipitating a head-on collision with the churches.

● Although Mr Pik Botha announced last July that the Government had decided in December 1979 to stop giving funds to the Christian League, no mention has ever been made of the R340 000 contract between the League and the Secret Projects Division of the former Information Department to "infiltrate" the member churches of the SACC.

(Report by Kitty Katzin, 171 Main Street, Johannesburg.)



● The Rev Fred Shaw — suing Mr Pik Botha.



(Full details of the amazing contract are on Pages 26 and 27).

Yesterday the federal executive committee of the official PFP Opposition asked the Prime Minister to appoint a judicial commission of inquiry to investigate, as a matter of national urgency, the circumstances surrounding the R340 000 Christian League project.

In August last year the Prime Minister and the Minister of Foreign Affairs had talks with a delegation from the SACC — the organisation against which the Christian League campaign was aimed.

This meeting took place only four months after the SACC 'infiltration project' had been completed and finally paid for.

But at the time of the church-State talks, at the Union Buildings last August, none of the church leaders present knew about the Christian League project.

Yesterday the PFP's federal executive committee said it was shocked beyond words at the fresh disclosures, and called on the Prime Minister to appoint a judicial commission

before the April 29 General Election.

Dr Alex Boraine, chairman of the federal council and a former president of the Methodist Church, said that if the Prime Minister refused to appoint the inquiry, the Opposition would consider asking Mr Pik Botha to resign.

Dr Boraine said the Minister of Foreign Affairs must have been aware of the substance of the contract when he met the SACC delegation with the Prime Minister.

Although Mr Pik Botha may not have been involved in the initial contract, the payments to the league were made after Mr Botha's department had taken over the functions of the former Information Department.

"Mr Botha," said Dr Boraine, "must accept responsibility for the part he played in this sinister undercover operation."

Dr Boraine added that the PFP would challenge the Prime Minister to say whether he, too, was aware of the Christian League contract when he

cil of Churches.

The conditions of the contract were fulfilled, and the League was paid out R340 00 in full.

The Rev Peter Storey, acting president of the SACC and a member of the delegation which met the Prime Minister and Mr Pik Botha, said that if it was true that the Christian League had been used to infiltrate SACC churches, then both the Government and the league stood condemned for a deep betrayal of Christian principle.

He said it meant simply that the Government, which purported to be Christian, had secretly paid a Right-wing organisation to deliberately subvert the largest body of Christian churches in South Africa.

One pertinent question needed to be answered: were the Prime Minister and his Foreign Minister aware of the Christian League contract when they met the SACC last year?

"If they were," said Mr Storey, "the effect on church-State relations will be dire indeed."

The PFP's chief spokesman

## Tutu 'outraged' by Pik's plan to subvert the SACC

WASHINGTON — Bishop Desmond Tutu, General-secretary of the South African Council of Churches, was outraged at the news of the plan to subvert the SACC.

"I demand a full apology from the Prime Minister for the sort of treatment they have been meting out to the council and the attacks on it — culminating in his own attacks last May," said Bishop Tutu.

"I demand that they should indicate that they were and are wrong," he told the Sunday Express from Washington.

"I find it difficult to understand how a minister, who has been so exposed in his dealings, should continue in office," the bishop said of the Foreign Minister.

"In countries where democracy is respected he would have to resign on the spot."

Bishop Tutu said he was glad the SACC had a "vindication for the fact that we inhabit a moral universe and God will not be mocked", but added that the SACC should not gloat over

Sunday Express  
Correspondent

the exposure of the Christian League.

His strongest criticism was reserved for league director the Reverend Fred Shaw.

"I have no words to describe my contempt for Fred Shaw — that he, a minister of the Gospel of our Lord Jesus Christ should have spent time vilifying a council seeking to assist people in need, working for reconciliation and justice.

"I am aghast that he used his considerable resources to undermine our work. I recall asking on several occasions that he should please use those resources to work for the Kingdom of God, instead of undermining our work.

"God is on the side of the oppressed and exploited."

If all the allegations now emerging were true, it underlined the fact that a system as immoral as apartheid needed

immoral methods to defend it, because other methods would not do.

The bishop expressed grave concern about the level of integrity and morality of those in public office in South Africa.

What sort of example did they set the country?

"The SACC has consistently sought to help bring change by peaceful means. We took the initiative for talks with the Prime Minister," he said.

"Now we discover that a senior member of his Cabinet, who was present at those talks, had all along tried to subvert this council. It calls into question the seriousness of the Government and their intentions to work for change."

The bishop said he was not at all enthusiastic about meeting the Prime Minister again. He did not see a Government intention of pursuing fundamental change while population removals continued and Blacks were excluded from the President's Council.

● Bishop Tutu was speaking only hours before the Prime Minister told a cheering Welkom crowd he would take away the bishop's passport.



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# Archbishop to meet Tutu over withdrawal of passport threat

THE Archbishop of Canterbury, Dr Robert Runcie, is planning to meet Bishop Desmond Tutu to discuss Prime Minister P W Botha's threat to withdraw his passport on his return from Britain.

In London yesterday a spokesman for the archbishop said Dr Runcie was "extremely concerned" about the news and wanted to discuss the matter fully with Bishop Tutu before making a statement.

However, the archbishop felt that if the threat was carried out and constraints were placed on Bishop Tutu's freedom he would be "deeply saddened."

The archbishop and Bishop Tutu were "very old friends". It was a "matter of regret" if anybody in South Africa, including the bishop, was denied the right to speak his mind openly.

Bishop Tutu, Anglican Bishop of Johannesburg and General Secretary of the South African Council of Churches, will read the sermon at Westminster Abbey in London this morning and early this week will address the general assembly of the British Council of Churches.

He will also hold several private meetings with the archbishop and leading Anglican churchmen and meet the Lord Privy Seal, Sir Ian Gilmour and the Under Secretary for State at the British Foreign Office, Mr Richard Luce.

In a full programme he will also have discussions with leaders of the anti-apartheid movement and the Defence and Aid Organisation.

Bishop Tutu arrived in London yesterday from the United

By SUZANNE VOS  
London

States and is a guest of the British Council of Churches.

The General Secretary of the BCC, Dr Philip Morgan, said Bishop Tutu was seen throughout the world as a man who was concerned about the well-being of all South Africans — black and white.

Dr Morgan said he felt Prime Minister P W Botha's comments in reaction to Bishop Tutu's statements were "inflammatory."

"It appears to me that it is not Bishop Tutu who can be blamed for causing disquiet."

"We all know South Africa is a divided society and Mr Botha's remarks — at a time when all South Africans should be working together towards a common solution to the country's problems — are not those of a statesman..."

Dr Morgan added:

"Obviously, the South African Government appears to be embarking on a course to make it even more difficult for people like Bishop Tutu to speak of their concern about the country."

"But what people there should never forget is that this action is not going to help South Africa — no country should be afraid of a wide range of opinions."

"Bishop Tutu speaks for him-

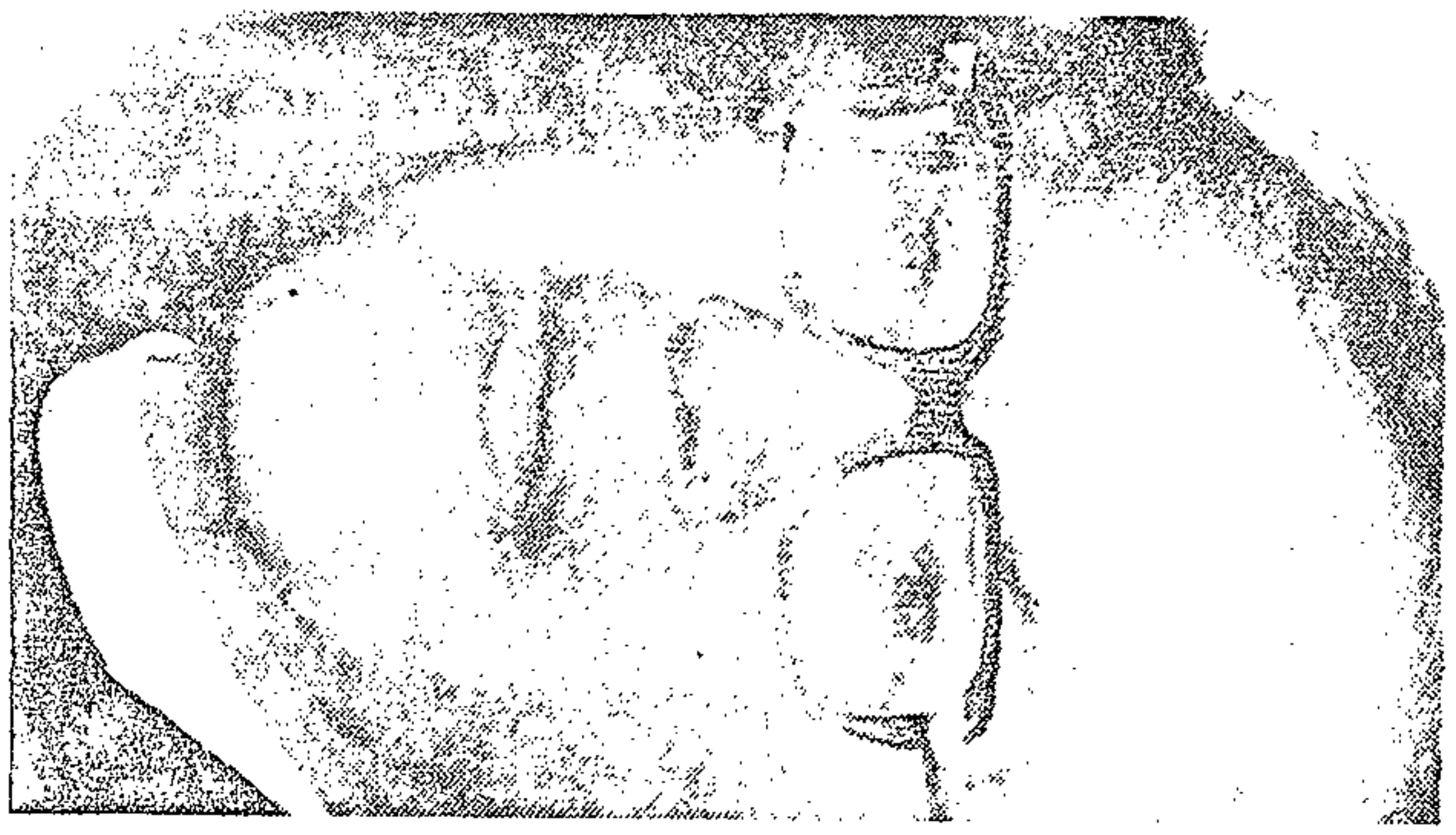


Bishop Tutu... passport threatened

self and many other people who share his opinions... at the same time, we also listen to people who think differently. This is what democracy is all about.

"The Prime Minister Botha must ask himself why he appears to be so afraid of one man. The reports of his comments have only affirmed to a lot of people that Bishop Tutu has, indeed, something very important to say to the free world about South Africa."

"Nevertheless, Mr Botha does Bishop Tutu with always be for speaking for his concern for South Africa — and his message will not only be heard within the borders of his



Archbishop Runcie... 'concerned'

"He should have a right to do so without being punished."

Mrs Suzman said she saw Mr Botha's statement as "a useful political handle" on which he could peg his right-wing image — and reassure his supporters.

"If Mr Botha had had the courage to go ahead with the reform he promised, perhaps Bishop Tutu would not have had to make the remarks he did about disinvestment."

Bishop Philip Russell, Anglican Bishop of Natal, said:

"We hope that Bishop Tutu's passport will not be withdrawn. He has not said anything overseas that he has not already said in South Africa."



# SACC plans big welcome

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SOWETAN

BISHOP TUTU will not be deterred from returning to South Africa by the Prime Minister's threat to confiscate his passport.

"I will be going back," he said in London on Saturday.

"I will not be deterred by threats, I am not put off by them."

He added: "I have not said anything abroad which I have not said at home."

"If the Government wants to take such action against me, it will demonstrate very clearly to the world that there is very little chance of peaceful change in South Africa."

"Here I am known to be committed to peaceful change, while running the risk of having my credibility eroded by radical people at home. And when I make my appeal for peaceful means to the international community, I get clobbered."

Bishop Tutu preached

at Westminster Abbey yesterday. He plans to fly back to South Africa next Friday.

● Meanwhile the Soweto Civic Association (SCA) and the South African Council of Churches are planning a hero's welcome for Bishop Tutu, writes SAM MABE.

The announcement was made at the weekend during the SCA's Braai at the Dube YWCA, which was attended by more than 1 000 members of the SCA and guests from other political organisations.

Afterwards, Mr Tom Manthata, secretary of the Soweto Committee of Ten, said: "In the light of the courageous stance Bishop Tutu has taken in his attack of the political situation in this country, it is befitting that he be given a hero's welcome because he is indeed a hero."

"He has done what no other black person has

been brave to do when abroad. He has been outright and has told the situation as we all know it here

"His remarks have offended the authorities and the threat made by Mr P W Botha to withdraw the Bishop's passport on his arrival will further confirm to the outside world that Bishop Tutu was telling it as it is truly about this country."

"He is one of those blacks who have had to pay heavily for their outspokenness about South Africa. He knows that the same thing could happen again but that has not deterred him from telling the truth."

"Since some of us will be at work when he arrives, we may not be able to converge in large numbers at the airport but those who will have the time will meet him there."

Bishop Tutu



"We will also have a welcome party for him at his Orlando West Extension home where all will be welcome," Mr Manthata said.

Bishop Tutu is currently in Britain where among

others, he is to meet personalities like the Archbishop of Canterbury, Dr Robert Runcie, Sir Ian Gilmour and the Under-Secretary for State at the British Foreign Office, Mr Richard Luce.



# Pik denial on secret anti-SACC project

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JOHANNESBURG — A secret Info project aimed at the country's major English churches began operating six months after the Minister of Foreign Affairs, Mr Pik Botha, assumed responsibility for the affairs of the defunct Department of Information.

A contract sealing the project was signed by Mr Vlok Delpert, a representative of the department, on June 1, 1979 — nine months after Mr Botha took command.

But last night Mr Botha strongly denied that the project was initiated by his department. It had been inherited from the previous Department of Information, he said.

The department was then known as the Bureau of National and International Communications.

The contract between the government and the Christian League ran from the beginning of March 1979 to the end of April last year, by which time the league had been paid R340 000 of taxpayers' money to "pursue an uninterrupted campaign against the South African Council of Churches".

Details of the contract were confirmed last night by Mr John Gilchrist, a Benoni attorney, who acts for the Rev Fred Shaw's Christian League.

The league is now claiming R260 000 from Mr

Botha's department for alleged breach of contract, under a "secrecy" clause which awards damages to either party if the other was responsible for exposing the project publicly.

Mr Gilchrist said the league undertook to infiltrate all the English churches affiliated to the 14 million member SACC and to influence both white and black churchmen to withdraw their membership of the SACC and the World Council of Churches, to which the SACC is affiliated.

The league also undertook to launch an uninterrupted programme in Soweto to influence black clergymen to come out against the objectives of the SACC.

Quarterly payments of R85 000 were to be paid into a bank account specially opened by the league to maintain total secrecy, with Mr Shaw referred to as the "contractor".

The revelation of the government's secret campaign against the SACC has sparked a second major Information controversy. The combined opposition is demanding answers as to how the government, dedicated to "cleaner administration", could use taxpayers' money for a secret project to undermine a legal organisation represent-

ing many of the country's foremost churches.

The contract between the Christian League and Mr Botha's department was signed six days before Mr Botha, speaking in Parliament on June 6, 1979, announced several new control checks on secret Info projects.

These controls were there to ensure that what had happened to the secret projects of the former Department of Information could not happen again, Mr Botha said. Among the checks was that:

The Minister of Foreign Affairs and the Minister of Finance had to approve of a project and decide it was in the "national interest".

Mr Horwood, the Minister of Finance, could not be reached for comment last night on whether he had approved of the project.

Mr Harry Schwarz, the chief opposition spokesman on the Information scandal, said Mr Pik Botha had a duty to South Africans to explain why such a project was undertaken by the Information Service at all.

Mr Brian Page, the New Republic Party spokesman on Information, said: "It is a disgrace. South Africa has just been scandalised by a government that indulged in this sort of thing — and hardly have we rolled over in our

beds but this sort of thing is starting all over again."

Dr Connie Mulder, Mr Botha's predecessor in the Department of Information, said that as far as he was aware, the department's dealings with the Christian League during his term of office did not involve the project against the SACC.

Dr Eschel Rhoodie, the former Secretary of Information, could not be reached for comment yesterday.

Mr Botha's claim that he inherited the project from the previous department has sparked a series of questions as to why this project was continued when others were scrapped and why Mr Botha did not inform the opposition spokesmen on Information on the matter.

At a press conference in May, Mr Botha said those projects that were being phased would remain secret but that those being continued would be revealed.

He said some would be disclosed openly in Parliament, while those considered "too sensitive" would be made available to the opposition parties' chief Information spokesmen.

Both Mr Schwarz and Mr Page yesterday said they had never been told about the campaign against the South African Council of Churches. — DDC.

26	L.C.G. DouwesDekker	The Process of Collective Bargaining and its implications for Industrial Relations Policies. (R0,75)
27	Marc Best	The Scarcity of Domestic Energy: A Study in Three Villages (R1,00)
28	Jonathan Myers	Asbestos and Asbestos-Related Disease in South Africa (R1,00)
29	Dudley Horner/ Alide Kooy	Conflict on South African Mines: 1972-1979 (R0,75)
30	George Ellis	The 'Quality of Life' Concept: An overall framework for assessment schemes (R2,00)
31	Don Pincock	Telona: Some reflections on the work of a private labour recruiter (R3,00)

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SC

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# Tutu is not keen to meet government

**LONDON —** Bishop Desmond Tutu has a "decreased enthusiasm" for another meeting between the South African Council of Churches (SACC) and the Government.

This was largely because "the Government have not shown themselves ready to move from their intransigence," he told interviewer Michael Meech on the BBC radio religious programme, "Sunday".

"We have to decide if we still want to pursue the idea," he said. "I myself am no longer keen. And if they have taken my passport, I am even less keen."

The Bishop, general secretary of the SACC, said he had heard that Mr P W Botha had said his passport would be taken away when he returned to South Africa.

He thought this was largely because of reports about statements he had made while abroad in which he had asked for pressure to be applied on South Africa, especially economic pressure.

The Bishop denied that it had been "tactless and partisan" for him to share in a service to commemorate the people killed by South African forces in Maputo.

"It was a very pastoral act," he said. "A priest still buries even a murderer. We do not accept that these people who were killed were terrorists. We believe that they were freedom fighters. And nobody can tell the church what kind of service they can put on."

Asked if it was not self-evident that the government would interpret the service as an "act of truce"

on his part and that of the church, he said: "I do not look for the Government's approval."

"I decide whether this or that action is what our Lord commands me to do, and if the government doesn't like it, hard luck for them."

Bishop Tutu said last year's meeting between the SACC and the Government had not achieved much. But this was not because he was unwilling to compromise.

## APARTHEID

The SACC had asked for "dramatic signals of a commitment to fundamental change," by which it meant the dismantling of apartheid.

Other points from the interview were:

- The Bishop said he had no political aims and was determined not to

hold a political position. He was not an Archbishop Makarios or even a Bishop Muzorewa.

- Whether a visit to South Africa by the Archbishop of Canterbury would be useful would depend on whom he met. It would be important for him to demonstrate solidarity with the oppressed, the "voiceless ones," and he should not merely be "taken sight-seeing" or be made to go round "the gin and tonic kind of belt."

- He would tell the British Council of Churches this week about the situation in South Africa and urge them to mould public opinion so that Britain could be ready with the international community to "apply pressure on South Africa."

(News by A. J. Havers, 85 Fleet St, London.)



By NORMAN NGALE

THE United States Government this weekend referred to Bishop Desmond Tutu, the general secretary of the South African Council of Churches as an "important black political figure."

This was said in the United States International Communication Agency newsletter received by SOWETAN yesterday.

Mr William Dyess, spokesman for the US State Department, said this on Friday and added: "We intend to listen to him and others in the context of our goal of encouraging evolutionary change from apartheid."

It is the intention of this administration to listen and learn from leaders of many different community and interested groups in order to promote peaceful resolution of conflict in southern Africa," Mr Dyess said.

Bishop Tutu, who is presently on a tour of the US and Europe, has been threatened that his passport will be withdrawn on his arrival back by the Prime Minister Mr P W Botha.

Mr Botha was reacting to questions during a National Party meeting he was addressing on what action he would take against Bishop Tutu on his arrival after his speeches abroad.

Bishop Tutu was yesterday reported as saying in London he would not be deterred from returning to South Africa by Mr Botha's threat to confiscate his passport.

Meanwhile Mr Dyess noted that while his administration was reviewing its African policy, the 19-year-old limitations on visits to the United States by high ranking South African Defence Force officials and US military officials to South Africa, would "remain in effect."

# US Government lauds Bishop Tutu

# Anti-SACC

Argus 3/3/81

## contract:

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## Secrecy bid

Argus Correspondent

JOHANNESBURG.—  
Lawyers acting for church  
campaigner Rev Fred  
Shaw, tried until this week  
to keep secret the exist-  
ence of a contract between  
him and the Government.

A lawyer has disclosed  
that continued secrecy was  
one of the issues Mr Shaw  
was negotiating with the  
Department of Foreign  
Affairs and Information  
until details of the con-  
tract were established last  
week.

### NEGOTIATIONS

Mr Shaw was also claim-  
ing R260 000 from the  
Government in terms of  
the contract. Negotiations  
on when the contract had  
lapsed and on the nature  
of the Government's obli-  
gations were still taking  
place, the lawyer said.

In June 1979 Mr Shaw  
signed a contract in which

he undertook to campaign  
against the South African  
Council of Churches in  
return for quarterly pay-  
ments of R85 000.

The Government paid  
out R340 000 to Mr Shaw's  
Christian League in 1979  
and last year.

### DIFFICULTIES

After funding ended last  
year, the league began to  
run into financial prob-  
lems. Publication of league  
journals was suspended  
and the large house from  
which the organisation  
worked was sold.

The Minister of Foreign  
Affairs and Information,  
Mr Pik Botha, last night  
defended his role in the  
Christian League project  
and denied it had been  
aimed at infiltrating the  
SACC.

In a statement issued  
last night, the SACC ac-  
cused the Government of  
trying to subvert the lar-  
gest body of Christian  
churches in the country.



# Threat to Tutu - PW slammed

By MANDLA NDLAZI

ATTACKS on Prime Minister P W Botha's threats to withdraw Bishop Desmond Tutu's passport continued yesterday as black and white leaders aired their views.

And Bishop Tutu, General Secretary of the South African Council of Churches told newsmen in London he believed Mr Botha will carry out his threat and withdraw his passport when he returns home.

Mr Botha made the threat in reply to a question at a meeting in Welkom at the weekend. The questioner asked Mr Botha what he intended doing about the things Bishop Tutu was saying in his trip to the US.

"As far as I am concerned, when he returns that passport will be taken back," Mr Botha told an applauding audience.

Dr Alex Boraine, the civil rights spokesman for the Progressive Federal Party, said: "Many will differ with Bishop Tutu, but to suggest that a passport is a favour is ridiculous. Bishop Tutu has stated his views here and abroad and withdrawing his passport is a petty punishing act by a Prime Minister who should know better."

Mrs Helen Suzman, PFP MP for Houghton said Mr Botha's threat was "typical of the bully-

ing action of the Government against a person whom they disapprove.

"It is a spiteful and punitive action which will not prevent Bishop Tutu from speaking out.

What he has said at home has easily been transmitted abroad."

She said the action will not achieve its object but would only increase the hostility towards South Africa abroad and resentment of blacks at home.

Mr L M Mathabathe, executive member of the Soweto Committee of Ten said blacks had no option but to move towards violence. "Bishop Tutu is right in advocating peaceful change, but I do not see this happening," said Mr Mathabathe.

The Reverend Sam Buti, chairman of the Alexandra Liaison Committee, said that the with-

drawal of Bishop Tutu's passport would be an admission of the Government that it cannot defend its policies in the political arena.

Bishop Tutu told newsmen abroad he doubted that Mr Botha "could make such a categorical statement and not carry it out."

He suggested that the Prime Minister had been "playing to the gallery," and pointed out that he made his statement in the Orange Free State — "the most conservative province in South Africa."

He speculated that Mr Botha might be trying to discover how President Reagan's administration would react to action taken against him.

Bishop Tutu is now visiting Britain after his trip to New York, where he addressed the UN Special Committee on Apartheid.

# Tutu calls on UK to press for SA change

304 CT  
31/3/81

**Own Correspondent**

**LONDON.** — The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, yesterday told senior government representatives here that Britain was not applying sufficient pressure on South Africa.

He told a press conference before a scheduled meeting with the Deputy Foreign Minister, Sir Ian Gilmour, and Mr Richard Luce, Under Secretary of State for African Affairs: "I will be saying that blacks wanted to see far greater willingness on the part of the UK to use its moral authority with the South African government.

"I feel that a Conservative Government has a better chance of persuading other right-wingers. We feel the British have not applied the pressure they could on South Africa to change."

## **'Pacifists'**

Bishop Tutu went on to say that the West praised the resistance movements operating during the world wars — "but when it comes to the black lib-



Bishop Desmond Tutu

eration movements, then suddenly all we see are pacifists".

Questioned further about these "liberation movements" and his attitude towards them, Bishop Tutu said that on most of the times that he came abroad he met Mr Oliver Tambo, president of the African National Congress (ANC).

He said a little-known fact about Mr Tambo was that, shortly before, he left South Africa, he had approached the former Bishop of Johannesburg, the late Dr Ambrose Reeves, because he was interested in becoming a priest.

Regarding his visit to the United States, and the changed

attitude of the Reagan administration towards South Africa, Bishop Tutu said:

"On the Friday before he saw General Haig, the Nigerian Foreign Minister (Mr Ishaya Audu) and I spent some time together.

"I told him that the priorities, as I saw them, were that the US must exert pressure to sort out the question of Namibia, that it must not support Unita and that it should not support the apartheid regime of South Africa."

## **Runcie**

The bishop said he expected he might have had "some little influence" on the Nigerian Foreign Minister.

Asked about his reaction to a possible visit to South Africa by the Archbishop of Canterbury, Cardinal Robert Runcie, Bishop Tutu said this would depend very much on who the archbishop saw when he came.

"If he sees the resettlement camps and learns what this diabolical policy of population removals does to human beings; if he sees how the migratory labour system destroys the family lives of blacks; if he visits the townships and does not allow himself to be inveigled into the ghetto of affluence, then his visit will be welcomed."

## PM must apologize — Tutu

**Own Correspondent**

**LONDON.** — Bishop Desmond Tutu has called for a full apology from the Prime Minister, Mr P W Botha, for all the attacks by the government on the South African Council of Churches.

"Unless I get this apology I certainly won't talk to the government again," Bishop Tutu

He said the government had paid its front organization to subvert the SACC, of which he is general secretary. The bishop was referring to the allegation that the Department of Information had paid the right-wing Christian League of Southern Africa to undermine the SACC.

Bishop Tutu is on the last stage of an overseas tour which has taken him to Scandinavia, Holland and the United States. He leaves the UK to fly back to South Africa on Thursday, arriving on Friday.



Also A. Heppleston believes that all forms of emphysema are in some way related to dust exposure. (158a)

In a recent investigation between 1971 and 1974 carried out by the South African Medical Research Council on chronic obstructive airways disease amongst African miners 68 out of the original 2 209 examined (in 1974 1 435 men were re-examined) had died of chronic bronchitis. However what was more 'disturbing' was the fact that the clinical investigations during this period did not identify chronic bronchitis in young African miners - the figures are not given - whose cause of death was accidental but where post mortem pathological evidence indicated previously undiagnosed chronic bronchitis. (159)

In assessing all these variables, epidemiological studies must also assess the nature of a worker's previous occupations and the length of time engaged in them. (167)

Experiments have been undertaken to find out whether the effects of tobacco smoking, especially cigarettes, modify the deposition or clearance of dust particles. (168) Research has not yet conclusively shown whether chronic obstructive airways disease will cause an increase in the number of particles trapped in the larger airways, and hinder their clearance by tobacco or smoke-impaired cilia of the larger air passages. (169) Many authorities believe that tobacco smoking by miners entails more than the usual hazards. Apart from the risk of causing cancer, it can damage the capacity of cilia to filter out silica dust

# Runcie in <sup>STAR</sup> bid to stop <sup>24/81</sup> Tutu from going home

The Star Bureau

LONDON — The Archbishop of Canterbury, Dr Robert Runcie, is involved today in what appears to be an urgent bid to persuade Bishop Desmond Tutu, general secretary of the South African Council of Churches, not to return to South Africa immediately.

Two SACC officials arrived in London early today to add weight to the lobby of people not wanting the Bishop to go home yet, especially as his passport is likely to be withdrawn as soon as he arrives in Johannesburg.

This would prevent Bishop Tutu from completing several more planned major overseas trips for the SACC later this year. Dr Runcie will meet Bishop Tutu at the Church of England headquarters, Lambeth Palace, later today, and the Archbishop is expected to call a Press conference afterwards.

## FLIGHT

Mr Matthew Stevenson, acting general secretary of the SACC, and Mr D J Vaughan, another senior official, arrived in London on an early flight today.

On arrival, they would not confirm they wanted Bishop Tutu to stay in London, but they did say: "We are almost sure Bishop Tutu's passport

will be withdrawn if he returns, and he does have several other major trips overseas planned.

They added: "We felt it important to tell Bishop Tutu what had happened in South Africa while he had been away. Yes, we did think this urgent enough for us to fly out today even though we may return to Johannesburg with the Bishop tonight.

## REVELATIONS

"The Bishop must be told of the threat to withdraw his passport as well as new revelations about the Christian League of Southern Africa and pre-general election meetings."

Mr Stevenson admitted it might be difficult to stop the Bishop from returning. "He is a stubborn man once he has made up his mind. We will tell him what has happened and is happening, show him Press cuttings and other documents, and leave it to him to make a final decision."

There is no one else in the council who could have as much influence with overseas leaders as Bishop Tutu, who has seen many top Government officials, both in America and in England, on his present trip.

● See Page 25: <sup>(170)</sup>ring UK bids Bishop farewell.

...ility to infection and active in establishing a the early kind of physical measurement of chest expansion, and auscultation - the use of the bath sounds were, and are, live lung function tests do not (171) As a definitive diagnoses

histological examination (pre-idence, epidemiological data histories) play a very important e. (172) It was only after 1945 finitive pathological diagnosis. diagnoses could only be although radiology was a helpful

too much reliance must not be detection of nodulation may

than exposure to lesser dust concentrations over prolonged periods of time. (164) Individual patterns of breathing may be of significance. (165) Certain strenuous jobs cause workers to breathe through their mouths thereby bypassing nasal filtration mechanisms, and this may affect the rate and concentration of the dust deposited. Recent experiments have also indicated that the nose is a far more effective filter than was previously thought; and epidemiological studies in this field are also being conducted. (166)

prove difficult in the presence of changed pulmonary patterns especially in the case of progressive massive fibrosis. In borderline cases other forms of pneumoconiosis may mimic silicosis. Much depends on the skill and experience of the radiologist. Sometimes early pulmonary structural changes may escape notice; while on other occasions radiological evidence may not be confirmed by pathology. Where occupational history has played an important part in establishment a diagnosis, values



# Tutu tells of crisis in SA

A CRISIS is approaching in South Africa and the April General Election may be the last for whites-only, Bishop Desmond Tutu has said.

He told the British Council of Churches assembly in Derbyshire this week, that blacks wanted to be free. While it looked calm in South Africa, below the surface things were seething, turbulent and volatile.

"There is growing hatred and hostility among

young black people who are not satisfied with crumbs from the master's table," he said.

Saying he spoke "on behalf of millions," Bishop Tutu said South Africa was being split up into black ghettos of poverty and misery while the Government "tried to hoodwink the world with its homeland policy."

Bishop Tutu also warned businessmen who wanted to invest in South Africa that they

should do so "with their eyes wide open".

They would not be helping the blacks, but would buttress the apartheid system, he said.

He called on the international community to act politically, diplomatically and economically to persuade the country to change its laws, "because tomorrow may be too late."

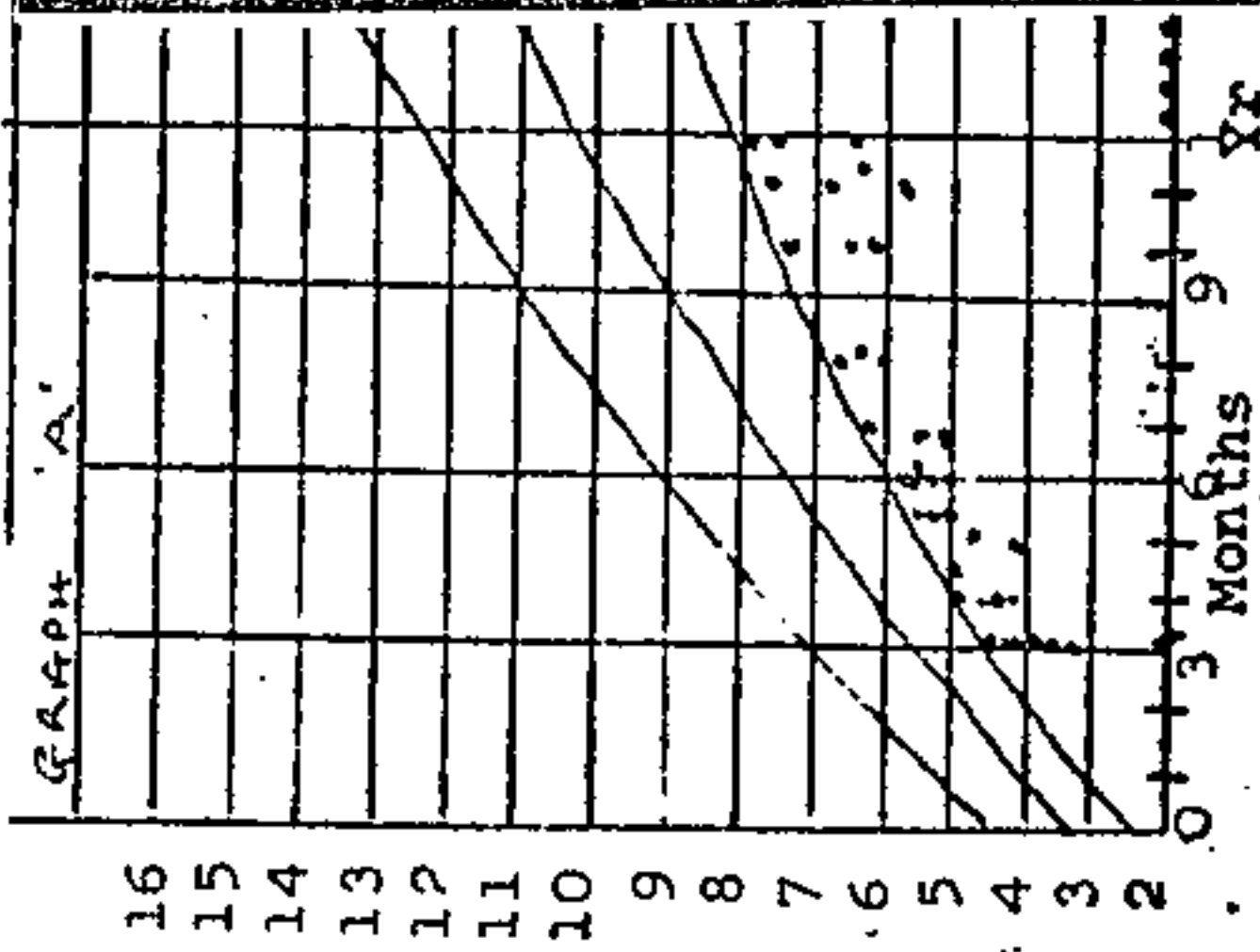
Bishop Tutu appealed for assembly delegates to pray, tell people the truth about South Afri-

ca, form a public opinion pressure body against the country, and "care about the same sort of things in Britain."

Bishop Tutu then told the assembly that if South Africa was really so strategically important to the West, it would be better for the West to deal with a really democratic government instead of one which increased East-West tension.

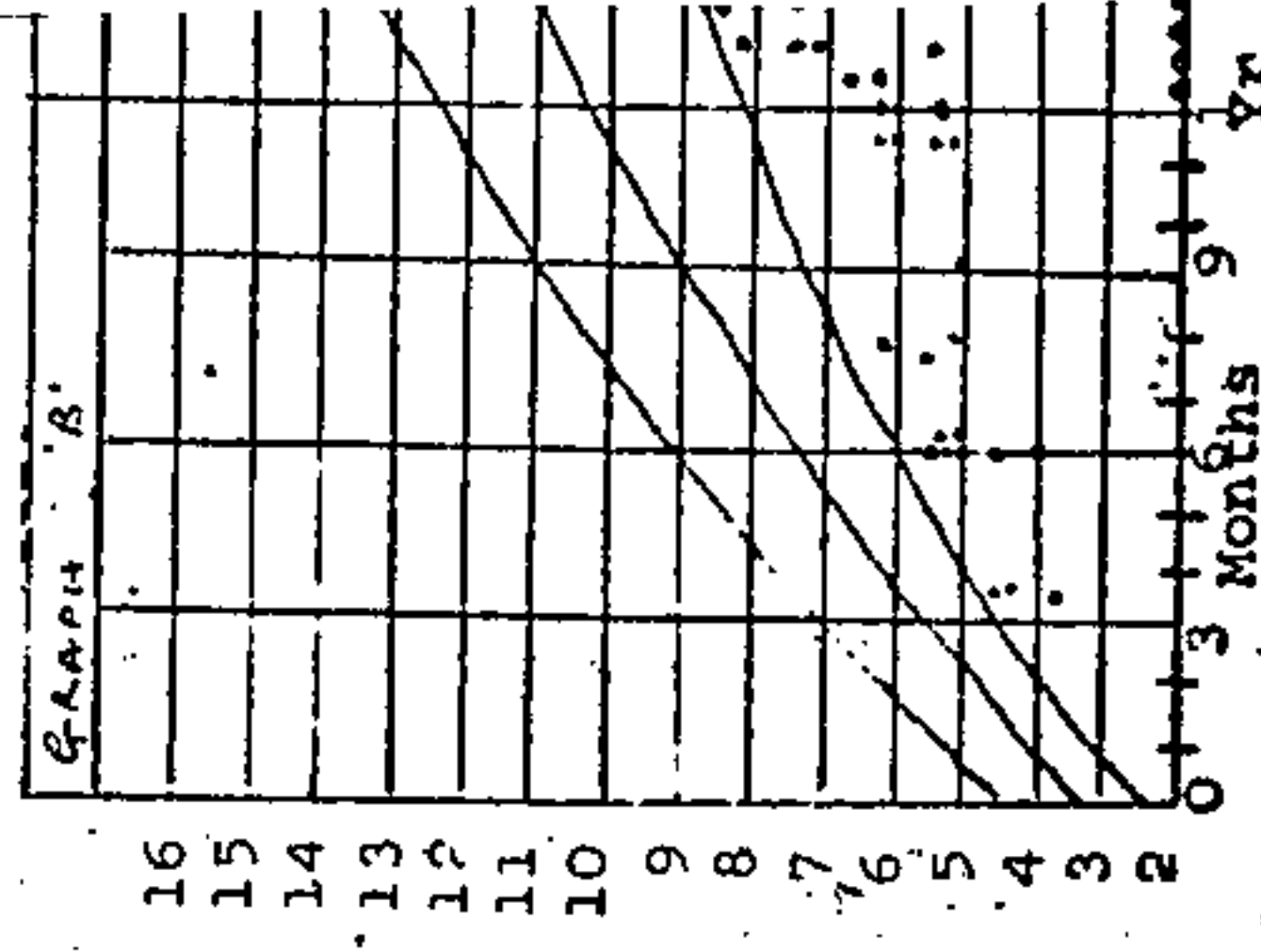
5(a)

GRAPHS I -- SEE PAGE 5



Graph 'A': shows weights of children without signs of malnutrition

Graph 'B': shows their dete...



- 5 -

they are at special risk of many infections which may precipitate overt MN. Thus in a series of fifty children with kwashiorkor, one in four had been seen during the previous month with UN + measles. Again, in an analysis of the progress of 260 children attending a nutrition clinic, 56 had previously been seen with UN but not treated and had all deteriorated, one in four to kwashiorkor or marasmus. (See Graphs I)

(b) Extrovert approach. If the aim is to detect malnutrition and define its extent and manage it effectively, it is clearly not practical to wait for impoverished, poorly motivated, handicapped or depressed people to seek attention, but to go out into the community to find them.

This was well demonstrated during a ten week campaign when a doctor was available to visit the district intensively after requesting key community members to invite "all thin children" to gather at pre-arranged venues. In a period when about 70 new cases of MN were expected, by simply being available at clinics, 292 new cases were discovered, i.e. almost four times the usual rate, as well as 603 UN children.

An interesting aspect of the campaign was the accurate recognition by guardians of undernutrition. Many children appeared active and lively, but except for a handful of opportunists, every child who came was found to weigh below the third Boston percentile.

## 2. Hospitalisation.

Undernourished children usually come from integrated homes and enjoy the personal care of their mothers, and their fathers' support. Their undernutrition is simply and directly related to their poverty. These children only need a supply of protein to be brought within their means and their nutrition will improve because their mothers are both competent and well motivated to make good use of any available resources.

On the other hand, MN children are usually even poorer than UN children, and in addition come from extremely disorganised homes. It is essential to recognise that MN is the result of an extremely hostile home and community environment and that circumstances which caused it in the first place are seldom suitable for its treatment. MN children who are not hospitalised often die. This was dramatically illustrated during the nutrition campaign described above when, because of the overcrowding it caused, it was not possible to admit all new cases of MN in accordance with normal hospital procedure.

Children with less severe diseases and more suitable guardians were managed with milk and instruction. The following table shows their fate at six weeks compared with the hospitalised group:

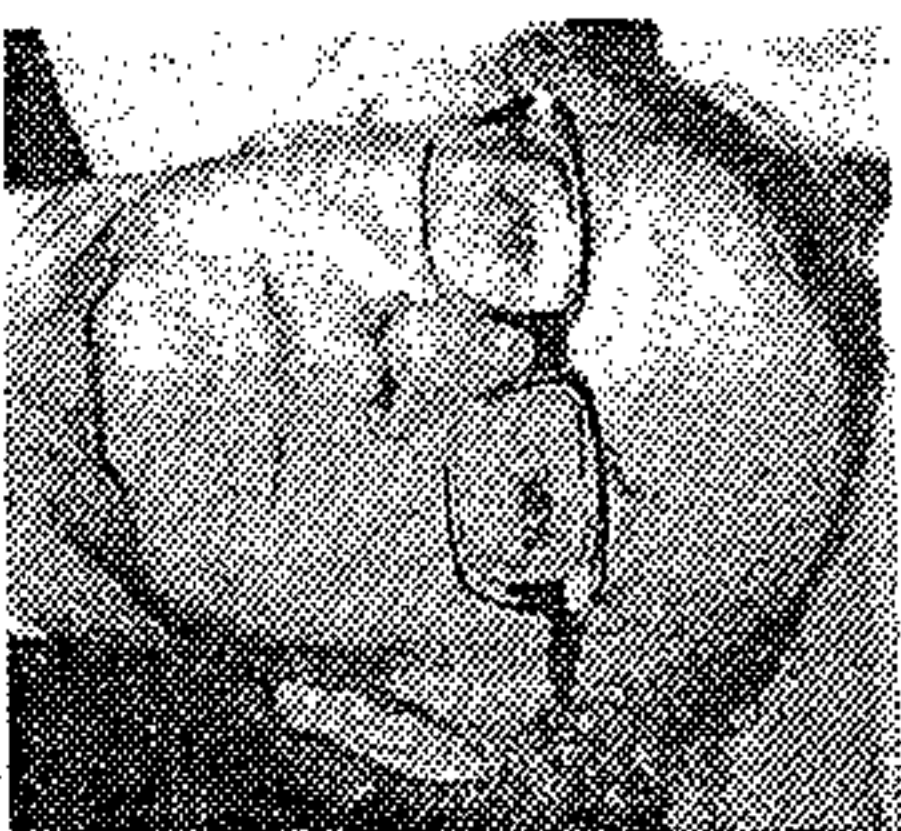
.../6.



# WED TO KEEP TUTU IN THE



Bishop Tutu



Dr Robert Runcie

Argus  
2/4/81

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## Disclosures

'The bishop must be told of the threat to withdraw his passport as well as new disclosures about the Christian League of Southern Africa and pre-general election meetings.'

It is known that the council would be severely handicapped if Bishop Tutu's passport was withdrawn as he has earned such great respect in the international community.

There is no one else in the council who could have as much influence with overseas leaders as Bishop Tutu, who has seen many different top government officials, both in America and England on his present trip.

(News by R. Abbott, 85 Fleet Street, London, EC4A 3DF)

● We will be free, says Bishop Tutu. — Page 2.

# IN THE

## Argus Bureau

**LONDON.** — The Archbishop of Canterbury, Dr Robert Runcie, is involved today in what appears to be an urgent bid to persuade Bishop Desmond Tutu not to return to South Africa immediately.

Bishop Tutu is General Secretary of the South African Council of Churches.

Two SACC officials arrived in London today to add weight to the lobby of people not wanting the Bishop to go home yet, especially as his passport is likely to be withdrawn as soon as he arrives in Johannesburg.

## More trips

This would prevent Bishop Tutu from completing several more planned major overseas trips for the SACC later

# We are going to be free—Tutu

Argus Bureau

LONDON. — Bishop Desmond Tutu says he and his fellow black South Africans are prepared to give their lives, in both real and symbolic ways, to achieve their goal — the abolition of apartheid.

Speaking at a 'free Mandela campaign' ceremony in the House of Commons yesterday, Bishop Tutu said 'We are going to be free, and absolutely nothing that anybody can do will change that.'

'We are going to be free and we want the world to join with us, we want all of South Africa to join with us, in enjoying the glorious liberty of the children of God.'

## TWO QUESTIONS

'We are going to be free — of that there is no question. The only two questions are: How and when?'

For God's sake, for the sake of our children, black and white, may this happen soon — may this happen reasonably peacefully.'

Bishop Tutu, secretary general of the South African Council of Churches, was attending the presentation of a declaration calling for the release of Nelson Mandela and all other South African political prisoners.

The presentation of the declaration marked the culmination of a year-long 'free Mandela' campaign launched originally by the now-banned South African newspaper Sunday Post.

## BRITISH MPs

The declaration was presented to a group of British MPs, including the Leader of the Opposition, Mr Michael Foot, and the leader of the Liberal Party, Mr David Steel.

The MPs will seek a meeting with the Prime Minister, Mrs Margaret Thatcher, and give her a copy of the declaration.

Another copy was presented to Mr James Gbeho, the Ghanaian Ambassador to the United Nations and a member of the UN special committee against apartheid. He will pass it on to UN Secretary-General, Dr Kurt Waldheim.



The hotel vehicle goes daily to Addo but is only occasionally available to take people to the doctor in Sunland or at the co-op in Addo; part of the difficulty is the need to wait an unpredictable time to pick up the patients. Others got lifts to the doctor from friends or relatives; thus 9 out of 21 journeys reported to Addo or Sunland

costs by category of work. Cost per case treated could then also be determined.

However it is likely that i) since TB, VD treatment and deliveries are relatively expensive, minor ailment visits probably cost considerably less than average.

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# Bishop Tutu stays on to meet Pope

RDM 3/4/81

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By AMEEN AKHALWAYA  
Political Reporter

BISHOP Desmond Tutu will meet Pope John-Paul II in the Vatican on Wednesday after postponing his return to South Africa until Thursday.

The general secretary of the SA Council of Churches was originally scheduled to return to Johannesburg from London today.

But his plans have been changed as a result of the threat by the Prime Minister, Mr P W Botha, to have his passport withdrawn on his return.

Because of the Prime Minister's threat, SACC officials felt Bishop Tutu should now complete the work he was to have undertaken in Britain later in the year.

The senior vice-president of the SACC, the Rev Peter Storey, said last night he had spoken by telephone to the bishop.

The Soweto Civic Association had planned a hero's welcome for Bishop Tutu in Johannesburg today.

Mr Storey confirmed that two SACC officials — Mr Matt Stevenson, the deputy general secretary, and Mr D J Vaughan — arrived in London yesterday to confer with Bishop Tutu.

Mr Storey said he did know if the Archbishop of Canterbury, Dr Robert Runcie, had urged Bishop Tutu to put off his return.

"Our concern was that further work still had to be done by Bishop Tutu overseas later this year.

"In the light of Mr Botha's threat, we felt we should have further discussions with Bishop Tutu.

"For that reason, we decided to send two of our officials to London for discussions with him.

The two officials were also scheduled to discuss latest dis-

closures that the Government had secretly funded the Christian League in a campaign to break the influence of the SACC.

An official of the Soweto Civic Association, Mr Tom Manthata, said yesterday four buses had been arranged to take people to Jan Smuts Airport to give the bishop a hero's welcome.

The bishop has urged the outside world to exert economic and diplomatic pressure on South Africa, a view that has in the past brought him in conflict with the Government.

The Government returned Bishop Tutu's passport in January after withdrawing it last March.

Bishop Tutu, who has been nominated for the Nobel Peace Prize, has been overseas for the past month.

He has had talks with United Nations officials, and with leading politicians and churchmen in the United States and Britain.

BRUCE STEPHENSON of the Rand Daily Mail's London Bureau reports that Anglican Church officials in London are deeply disturbed at reports that the Christian League of Southern Africa was secretly funded with the purpose of undermining the work of the SACC.

After two SACC officials, Mr Stevenson and Mr Vaughan, attended a meeting with Dr Runcie at Lambeth Palace, Dr Runcie said he knew Bishop Tutu to be a loving, sincere Christian and a man of passionate conviction.

"It is the clear duty of the Christian Church to support the cause of the poor and the oppressed and as a bishop of the church Desmond has done this without fear or favour."

He had been impressed by Bishop Tutu's desire to encourage peaceful change in South Africa, Dr Runcie said.

not suffice; a local health worker who is able to diagnose, not necessarily to treat such emergencies would enable people to distinguish cases needing urgent attention from those which do not. Such a person would have to be trusted sufficiently and well known enough by the community to be consulted early in the course of an illness; this means his/her services would also have to be cheap.

The solution suggested by the residents themselves was a different one, perhaps more practicable until such time as the diagnostically trained auxiliaries are available.

Within the Suurburg area primary health care is provided only by indigenous practitioners and by the manager of the hotel. A variety of minor ailments are dealt with in this way. Family planning and TB follow-up are done on three-monthly visits by the sister from Patterson, within whose area Suurburg falls. However this sister has a full schedule of stops and cannot reach Suurburg as part of her regular programme. Case finding and follow-up are difficult here. Two boys at school were coughing badly. It is also hard to arrange regular lifts to collect TB treatment at Woodward, the nearest clinic stopping point.

# Tutu to see Pope — then back to SA

Argus Bureau

LONDON. — Bishop Desmond Tutu, general secretary of the South African Council of Churches and vociferous opponent of apartheid, will have an audience with the Pope at the Vatican early next week.

This was announced here by the Archbishop of Canterbury, Dr Robert Runcie, who has unequivocally thrown his full support behind Bishop Tutu's campaign to force the South African Government to abolish apartheid.

Dr Runcie said yesterday: 'I support Bishop Tutu as he seeks to speak

on behalf of the many who do not have a voice or a vote. Christians have a duty to speak and work for justice.'

He said: 'Bishop Tutu returns to South Africa via Rome, where we hope to arrange a brief meeting with the Pope for him.'

Speaking last night Bishop Tutu said: 'It will be a great honour to meet the Pope. I hope to talk about the SACC's desire to have closer relations with the Roman Catholics in South Africa, and if there is time I will also talk to

(Continued on Page 3, col 9)

Tutu

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(Continued from page 1)

Pope John Paul about the present situation in South Africa.'

The bishop's overseas tour could improve his chances of being elected Archbishop of Cape Town, some observers believe.

The Argus correspondent in Johannesburg says church sources emphasise that the election, to be held this month, is still 'wide open' and it is very difficult to assess the probable result.

But some believe that Bishop Tutu's series of meetings with prominent leaders overseas will highlight the regard in which he is held in Western countries and thus strengthen his candidacy.

## NOT STRONG

Until now he has not been regarded as a strong candidate in the election, which will decide on a successor to the Most Rev Bill Burnett, currently Archbishop of Cape Town and Metropolitan (head) of the Anglican Church in Southern Africa.

Others feel the publicity given him will confirm the views of both his supporters and his opponents.

He is a highly controversial clergyman in Anglican circles, particularly for the white 'man-in-the-pew'.

were visited during the survey, but to fill in the questionnaires alone and at done so, so that the results below farms, 18 in the Beaufort West in Frasersburg, 6 in Middelburg and 2

The information in this part is largely drawn from the first and second questionnaires.

3) a questionnaire to workers on their motives in coming to the farm, their attitudes to alternative jobs and their problems on the farm.

Information about how wages were determined, the existence of a shortage or surplus of labour at current wages and farmers' requirements in their labour force (in particular, whether schooling was considered an advantage or not).



Threat to confiscate his passport

# TUTU DELAYS RETURN

Bishop Desmond Tutu

*18/11*  
*SOWETAN*  
BISHOP Desmond Tutu, general secretary of the South African Council of Churches, last night postponed his return to South Africa for another week. *(304)*

He made this announcement after a dash to London by two senior officials of the SACC and after a reported urgent meeting with

## Own Correspondent

Dr Robert Runcie, Archbishop of Canterbury.

The three made appeals to Bishop Tutu not to return to South Africa where he faces action from the Government. Mr P W Botha last week threatened that Tutu's passport would be confiscated on his return.

An SACC official, Mr Tom Manthata, told the SOWETAN Bishop

Tutu had phoned from London to say he was forced to extend his stay abroad because of a number of commitments demanding his attention.

Mr Manthata would not say whether the bishop's extended stay abroad was influenced by Prime Minister P W Botha's threat to withdraw his passport when he returns to South Africa.

The two SACC officials arrived in London early yesterday to add weight to the lobby of people not

● TO PAGE 3

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# State deceived

S. Times 5/4/87 (304)  
church leaders

## — SACC director

By MARION SPARG

A SENIOR director of the South African Council of Churches and moderator of the Tsonga Presbyterian Church, the Rev J Francois Bill, accused the Prime Minister in an open letter this week of "betraying the churches whose leaders you met last year".

In an open letter to the Prime Minister, Mr Bill said that recent disclosures that the Christian League had a secret contract with the Department of Information to infiltrate and undermine the SACC and its member churches had cast serious doubts on the Prime Minister's sincerity in talking to churches.

"In the light of this, the sentiments which you express and the claims that you made during the church/State talks are now seen to be a sham and a hollow act of deceit," it reads.

Mr Bill said his church would not attend further talks with the Prime Minister or members of his Cabinet.

He said that, at the last meeting, which was greeted by many as a "watershed" in relations between the church and State in South Africa, the Prime Minister had stated that his Government:

- Stood for freedom of religion.
- Was not in a position to interpret or pass judgement on

various theological or church points of view.

- Desired to rule the country according to Christian principles.

- Did not wish to meddle in the affairs of the church.

"Our church participated in good faith, believing that there was value in the church proclaiming clearly the demands which we believe the Gospel makes on us, church and State, at the present time in South Africa," he said.

However, their trust had been betrayed. The Minister of Foreign Affairs, Mr R F Botha, who had taken over the Information Department and had known of the campaign against the SACC, was one of the Cabinet members to meet the churches last year.

Mr Bill said: "There is no common ground between church and State when the State is party to such deceitful action, both in respect of what you have done with and through the Christian League, and in respect of the obvious conflict between what you said at the meeting and what your Government was, in reality, busy doing," he said.

Bishop Desmond Tutu, general secretary of the SACC, has postponed his return to South Africa to meet Pope John Paul II at the Vatican on Wednesday.



# Pastoral duties for Bishop Tutu

## Religion Reporter

Bishop Desmond Tutu returns this week from a month of meetings with Government and church leaders in Europe and the United States — to become a part-time parish priest in Soweto.

The bishop's new job — which he will combine with his work at the SA Council of Churches — will put him in contact with ordinary church parishioners and enable him to play a more active role in the Anglican Church.

He was blocked from taking part in a major church meeting 15 months ago after being classified as a "clergyman in retirement."

The Right Reverend Timothy Bavin, Anglican Bishop of Johannesburg, was due to institute Bishop Tutu as rector of the Church of St Augustine, Orlando, yesterday.

The ceremony had to be postponed after Bishop Tutu's decision to see the Pope in Rome this week.

Bishop Bavin said: "Anybody who has been a priest or a bishop likes to have a pastoral responsibility."

"Bishop Desmond has felt the need for some time to care for people on a continuing basis."

"He will be at a small parish and it has a few self-supporting priests serving it already."

# Tutu seeks Pope's support for 'justice'

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7/4/81

Own Correspondent

ROME — Bishop Desmond Tutu hopes to get the Pope's support for his "mission for justice and peace in South Africa" when he sees him at the Vatican tomorrow.

Bishop Tutu, the controversial general secretary of the South African Council of Churches, will have a private audience with the Pope. This has been arranged for him by the Archbishop of Canter-

bury, Dr Robert Runcie.

Speaking on the aircraft between London and Rome, Bishop Tutu said: "I am very gratified by the response I received from British Foreign Office and church leaders.

"I had substantial talks with Mr Richard Luce, British Minister of State for African Affairs. These were not just courtesy calls. I made my point and they made theirs. I am very happy with their reaction to my mission for

justice and peace in South Africa.

"It was also very heart-warming to feel the response from Britain's church leaders. It is wonderful to see how much they care about South Africa and all its people."

Today the Bishop will begin his visit to Rome by having talks with the Secretariat for Christian Unity at the Vatican. This Roman Catholic body was formed to discuss progress towards church unity

with the other Christian churches.

Bishop Tutu hopes to persuade the Roman Catholics to become full members of the SACC.

At present the Roman Catholics are officially only observers at the council's meetings, but the Bishop would like them to become full members and join the rest of the English-speaking church community in South Africa. The Afrikaans churches do not belong to the SACC.

## PASSPORT

While at the secretariat, the Bishop will also be briefed on his private audience with the Pope. It is understood the Bishop and his wife will attend the public audience in St Peter's Square tomorrow morning and will then be taken into a private audience.

Aides of the Pope said he was concerned at the threat by the South African Prime Minister, Mr P W Botha, to seize Bishop Tutu's passport on his return because of statements made on his overseas trip.

● In Copenhagen, Bishop Ole Bertelsen, the head of the Copenhagen Lutheran diocese, has sent a telegram to Mr Botha asking him not to revoke Bishop Tutu's passport.



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Appendix 1: The Number of Competitors in the Therapeutic Sub-markets in South Africa, 1975.

Sub-market	No. Competitors	Proportion of Total Drug Market
Analgesics	44	7.8%
Anaesthetics	15	-
Antacids	33	-
Antiarthritics	32	5.9
Antibiotics and anti-infectives-systemic	29	16.2
Antidiarrheals	31	-
Antihistamines antinauseants	33	-
Antibesity Preparations	17	-
Antispasmodics and Anticholinergics	26	-
Antiasthmatics	35	2.9
Cardiovascular preparations	64	8.4
Cough and Cold preparations	60	8.4
Dermatologicals	84	5.9
Diabetic therapy	12	3.1
Gynaecological preparations	27	-
Hormones	33	-
Psychotropics	-	6.9
Sedatives and hypnotics	32	-
Vitamins	-	-
Others	-	-

(Sources: The Pharmaceutical Market: S.A. (PTY) Ltd. quoted in the Steenkamp Commission.  
: Some facts about the research based pharmaceutical Industry. Prepared by a group of South African firms in 1976.)

Appendix 2: Company Market Shares and Ranks, 1970 and 1975. (South African market)

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# Churches to discuss league's secret fund

Political Reporter

1975

CHURCH leaders and the executive of the SA Council of Churches are to meet on Friday to discuss the Government's secret funding of the Christian League.

The funds, which came from South African taxpayers, were aimed at breaking the SACC's influence.

The meeting in Johannesburg will also receive a report from Bishop Desmond Tutu, the SACC's general secretary, on his trip to Europe and the United States. This was confirmed by the senior vice-president of the SACC, the Rev Peter Storey.

Bishop Tutu, who will meet Pope John-Paul either today or tomorrow in the Vatican, is due to return to South Africa on Thursday.

The Prime Minister, Mr P W Botha, has warned that the bishop's passport would be withdrawn on his return.

Yesterday, the Director-General of Internal Affairs, Mr J W A van der Merwe, said he could not discuss the passport issue.

"It is personal to the passport holder - you will appreciate it is between us and the passport holder," he said.

During his trip, Bishop Tutu repeatedly urged Western countries to apply greater economic and diplomatic pressure to the South African Government.

The Government's secret funding of the Christian League has angered church leaders, who strongly criticised the use of taxpayers' money and the principle of funding a Christian body to undermine another.

VIVIENNE GRAY reports from Dublin that the Irish Council of Churches is to write to the South African Prime Minister about their fears that Bishop Tutu will be "silenced" when he returns to South Africa.

They took this decision at a weekend conference in Dublin. Their letter will convey their "alarm and concern" that the bishop might be arrested or have his passport withdrawn.

The Council of Churches also appealed again to the Irish Rugby Football Union to withdraw from its proposed South African tour. In a resolution adopted almost unanimously by the conference it was said that the IRFU had flouted the advice of both the Irish and British governments, and that the Irish tour would mean the support of racial policies, and would jeopardise the sporting careers of many Irish athletes.

1970

Comps

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(S I)



From Roger Abbott of  
The Star's London Bureau

ROME — Early indications were that Pope John Paul II would support Bishop Desmond Tutu's "mission for justice and peace in South Africa" as a result of their meeting at the Vatican today.

Before the meeting it was made known that the Pope was "concerned and dismayed" by a threat by the South African Prime Minister, Mr P W Botha, to withdraw Bishop Tutu's passport on his return to Johannesburg tomorrow. Aides said the Pope was

# Pope's support for Tutu mission indicated

aware of Bishop Tutu's work in South Africa and had a high regard for him.

Bishop Tutu says he is determined to face the threat.

"I am going back and I'll have to see what happens," he said last night.

Mr Botha's threat to withdraw Bishop Tutu's passport came after statements by the bishop

on his current overseas trip, which has taken him to the United States and several West European countries.

In a speech in New York, the bishop described the South African system as one of "the most vicious since nazism" and said a Third World War would break out unless apartheid was overthrown in 10 years.

Closer links between the South African Council of Churches and Roman Catholics and better understanding of the South African situation are likely after Bishop Tutu's first round of talks with Vatican officials yesterday.

The bishop, who is general secretary of the SACC, said yesterday he had "happy and useful talks" with officials of the

Vatican's Secretariat for Christian Unity. These talks, which included a discussion on the situation in South Africa, were a prelude to the bishop's private audience with the Pope.

Asked if yesterday's talks were likely to help his mission "to bring peace and justice to South Africa," Bishop Tutu said: "Anything that is important to the Church is

important to the nation (South Africa) and my talks with the Vatican could help Church unity greatly."

He said he had briefed the Vatican officials, including the vice-president of the Secretariat, on the situation in South Africa and the position of the Roman Catholic Church in the SACC.

"I hope after this the Roman Catholics in South

Africa may become full members of the Council instead of just observers."

After the talks a Vatican official also described them as "interesting and useful."

The spokesman said: "We now know more about conditions in South Africa and the Church's position there."

Bishop Tutu said yesterday: "I will meet His

Holiness the Pope tomorrow. It will be a great honour to meet the Pope but I do not know how long we will be able to speak."

"I certainly hope I shall have time to mention South Africa and the conditions there at present.

"My wife and I will attend the Pope's public audience in St Peter's Square and will then meet him privately.

"I have been fully briefed about this private audience by the Vatican."

— Also from Sapa.



plan. It has the merit of being as nearly "teacher proof" as anything can be, and the same applies to the teacher training schools. The students can, if necessary, largely teach themselves with the self-correcting multiple-choice questions, and the teacher learns from the worker's manual with them. Needless to say, any method by which students teach themselves is welcomed by teachers. The guide also contains instructions for simulation exercises and a "skills lab."

*The Whole Is More than the Sum of Its Parts*

A microplan has other components besides a description of the chosen technologies and a set of evaluation instruments. An important further component is a detailed drug and equipment list specifying everything needed for the chosen technologies. This is most conveniently incorporated in the worker's manual. The list for a national microplan should correspond with that in the government's medical stores, and that for a master microplan with UNICEF's catalog. A strong case can indeed be argued for recommending that routine equipment and drugs should be supplied by UNICEF only if they are components of a microplan. Another very necessary component is a set of teaching aids illustrating everything covered by the microplan. When improved projections become available, these may be most practical as a few colored microfiche kept in a pocket inside the back of the teacher's guide. A further component is that part of the total recording and reporting system appropriate to the microplan. This component could well be extended, and if ever a government were to require the routine reporting of some quality-related targets, it would be a powerful incentive to their attainment.

to their attainment assembled, but is all prepared nationally. A system in itself is necessary knowledge and on the thousands of the manual, such a microplan, such a worker's manual and both these systems for the country for which microplanning is being done. But when these systems are multiplicative, a system—its technology for it, one microplan which it is related. Technical fields in the benefits they particularly useful in that requires

defined and isolated, where a multiplicity of components can be assembled, and where a microplan is required on a wide scale. For example, the health center laboratory is well suited to a microplan, but public health nursing is not. Microplans are more likely to be effective in promoting change and improving services in countries where the "microplanning gap" is wide, as shown by a lack of the components which a microplan might supply. For example, since a worker's manual is such an important component of a microplan, and since there are more manuals in English than in other languages, microplans promise to be more useful in countries which do not speak English than in those which do. Other features which influence the capacity of a microplan to promote change are the strength of the managerial cadre at all levels and the political vigor of the program promoting them.

A microplan does not exist in a vacuum, and everything possible should be done to follow up the relationships which extend outside it. For example, the drawing up of an equipment list should be followed by arrangements to see that the necessary items are manufactured locally where this is practical. The adaptation of a master microplan to a number of countries should thus be accompanied by a project to promote the necessary manufacture where this is appropriate.

It has been said that the great disadvantage of a microplan is the rigidity it imposes on the district medical officers who implement it. Nevertheless, the administrative challenge it presents may demand great imagination on their part. Moreover, since a microplan merely defines minimum standards of care, the enterprising district medical officer is at liberty to exceed them. He is encouraged to look upon a microplan as a set of tools and not as a pair of handcuffs.

# Tutu seeks Pope's support

BISHOP Desmond Tutu hopes to get the Pope's support for his "mission for justice and peace in South Africa" when he sees him at the Vatican today.

Bishop Tutu, secretary general of the South African Council of Churches (SACC), has a private meeting with the Pope today.

This historic meeting was arranged by the Archbishop of Canterbury Dr Philip Runcie.

who held audience with Bishop Tutu last week. Bishop Tutu hopes to persuade the Roman Catholics to become full members of the SACC.

It is understood the Bishop and his wife, Leah, will attend the public audience in St Peter's Square this morning and will be taken into a private audience with Pope John Paul II.

Bishop Tutu hopes to talk to the Pope about closer links between the Roman Catholic Church and the SACC, as well as the internal situation in South Africa.

Yesterday the bishop began his visit to Rome by having talks with the Secretariat for Christian Unity at the Vatican. This Roman Catholic body was formed to discuss progress towards Church unity with the other Christian churches.

Today's meeting is the first by a South African black of Bishop Tutu's stature with the Pope.

It is also a climax to the Bishop's latest overseas trip which has sparked so much controversy with none other than the Prime Minister, Mr P W Botha, who threatened to confiscate Bishop Tutu's passport.

Bishop Tutu has already responded to the threat by Mr Botha by saying he would continue fighting apartheid. He has also said what he said overseas he always said in this country.

Bishop Tutu was due back in South Africa last Friday, but delayed his return for the historic meeting with Pope John Paul II. He is now due back in the country this week — presumably tomorrow.

His delayed return was preceded by a last minute dash to London by two senior officers of the SACC, who wanted to brief Bishop Tutu about the situation in the country, as they believed that Mr Botha might carry out his threat.

SECTION

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SOWETAN, Wednesday, A

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# Unions in dark over anti-Tutu pamphlet

A NUMBER of prominent trade unionists have denied any knowledge of the so-called United Trade Union Council and have challenged it to come out into the open and repeat its attack against Bishop Tutu.

By Z B MOLEFE

The unionists were reacting to the "pamphlet war" waged against Bishop Tutu by the council at the weekend. The pamphlets distributed in Soweto attacked Bishop Tutu for the stance he has taken against South Africa's racial laws during his current overseas tour.

The pamphlets say Bishop Tutu wants blacks to suffer through boycotts while he lives in "tycoon" style. The crudely written pamphlets, in poor English, further claim that boycotts will

They also make serious allegations against Bishop Tutu in his post as the secretary-general of the South African Council of Churches. "Tutu gets money overseas to help the oppressed, but he just helps himself. Black children will suffer while the Tutu children are studying overseas," the pamphlets say.

Mrs Emma Masininini, secretary of the Commercial Catering and Allied Workers Union (Cawusa)

said: "Let them come out into the open with their attack on Bishop Tutu. Cawusa is not concerned with what they say. We are totally against them."

Mrs Lucy Mvubelo, secretary of the National Union of Clothing Workers, was surprised and annoyed: "I don't know this United Trade Union Council. Let them come out into the open."

Added the hard-talking veteran unionist, Mrs Mvubelo: "This is an act of cowardice. I believe in frank talk. Not organisations or people who hide behind fictitious names."

She also said that tactics used by the council would cause people like her to be misunderstood on public statements they have made about boycotts and other related issues.

"Never heard of them. Sounds like nonsense to

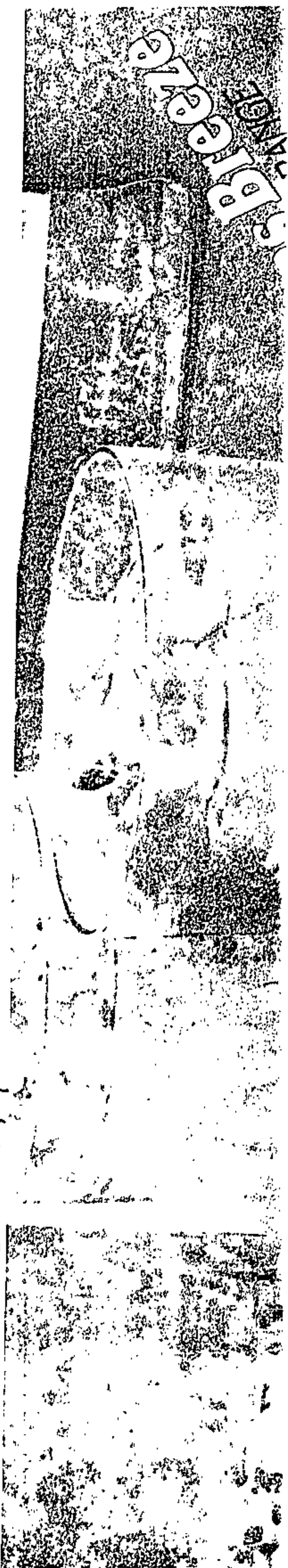
me," was the immediate reaction of Mr Arthur Grobelaar, general secretary of the Trade Union Council of South Africa (Tucsa).

Mr Alec Erwin of the Federation of South African Trade Unions (Fosatu) also said he had never heard of the council, in fact he doubted the existence of such a council.

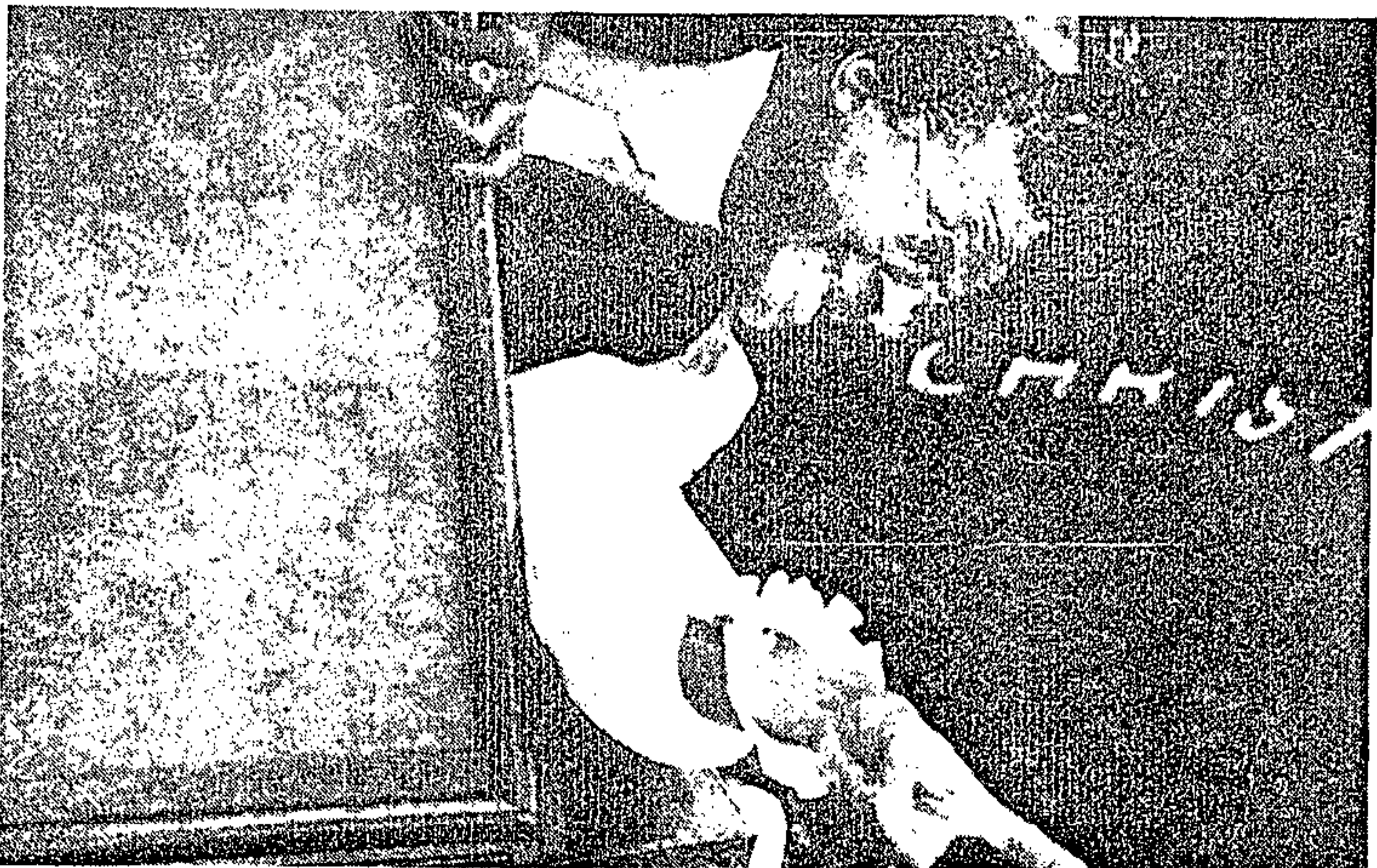
## UNION

"I'm not sure," warned Mr Erwin, "if any trade union can support such a body." A number of other trade unions surveyed by SOWETAN were all of the opinion that this council was non-existent.

Others said the pamphlets were mischievous in the sense that not very long ago the Government was warning trade unions to stop meddling in politics.



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Bishop Desmond Tutu... attacked by the unknown United Trade Union Council.

"AT DAMELIN WE DON'T ONLY





Home again, to the strains of black nationalism's unofficial anthem Nkosi Sikelele Afrika. Bishop Desmond Tutu closes his eyes in prayer and his wife Leah gives the black power salute at Jan Smuts airport this afternoon. Picture by Graham Gainsford

## Bishop Tutu 'committed to peaceful change'

Bishop Desmond Tutu arrived at Jan Smuts Airport from his overseas tour today to a welcome from more than 100 black and white staff members of the SACC.

And his passport was not confiscated as threatened earlier by the Government.

Bishop Tutu, accompanied by his wife, Leah, were the last to leave the customs check point followed by more than a dozen policemen.

"My wife and I are glad to be back to continue with our work for justice and peace in South Africa," the bishop said.

"I am committed to peaceful change and I do not look for approval from anybody but only doing what Jesus Christ sets me to do."

Bishop Tutu said he did not seek to taunt anybody and what he had said overseas was nothing new. His statements were well known in South Africa.

As Bishop Tutu walked into the arrival hall he was stopped by the crush of journalists and a chorus of Nkosi Sikelele Afrika, the black national anthem. Applause rang out as the Bishop raised his fist in the Black Power salute.

Hemmed around by policemen and harassed by the Press it took him 10 minutes to get to his car just outside the terminal.

The Star's correspondent in Rome reports that the bishop has taken home messages of international Christian support for South Africa's blacks.

The messages are from the leaders of two of the world's biggest Christian churches, Dr Robert Runcie, Archbishop of Canterbury and head of the Church of England, and Pope John Paul II.

Both men have backed the black people's "liberation struggle" and have

urged Bishop Tutu to continue his efforts to change apartheid policy.

"The Pope told me that the Roman Catholic Church is always ranged against racism and he said I should continue my work in South Africa," said the bishop.

"If Mr P W Botha, South Africa's Prime Minister, goes ahead with his threat to seize my passport this could dash the international community's hopes for a peaceful change in the Republic.

"It could also affect my credibility and that of other moderate black leaders in South Africa

among my people. The young black radicals would say that violence was the only language the Government understood and peaceful means were of no use."

Bishop Tutu's wife said she feared what the Government might do to her husband.

"They might take harsher action this time, as seizing his passport before did not silence him.

"But knowing my husband like I do, he would continue talking even if they cut his tongue off."

● Page 6: Church talks with Government should be called off



# Tutu returns today to face PW's threat

SECRETARY general of the SACC, Bishop Desmond Tutu, said yesterday that if the Prime Minister, Mr P W Botha, seized his passport this action could be seen by the international community as a blow against peaceful change in South Africa.

The Bishop was flying back to South Africa last night, uneasy but still determined to face the threat.

"If my passport is taken it could be seen by the international community as a blow against the chances of peaceful change in South Africa," he said.

"Internally the young radicals might say that this is what happens when you seek change through moderation."

Bishop Tutu ended his

five-week overseas trip yesterday with a meeting with the Pope, and secured the support of the leader of the world's 740-million Roman Catholics for his stand.

"The Pope gave his assurance that the Roman Catholic Church was ranged against racism," he said.

Bishop Tutu said he had been "extremely gratified" by the response he had received from church and government leaders on his trip, which took him to the United States and several Western European countries.

"It has been a mission for justice and peace in my beloved country, and I think my message is understood by the international community," he said.

"Now I am going back to South Africa to continue to work for a more de-

mocratic and just society."

Bishop Tutu said he was returning home "feeling uneasy" about the passport threat, but added that if it was confiscated he would not change his attitude.

"No-one can stop change and the liberation of our people," he said.

Bishop Tutu's wife, Leah, who accompanied him on his trip said she was scared by the passport threat. But she added: "Even if they cut his tongue off it won't stop him from speaking."

Bishop Tutu said he had been particularly gratified to be given an audience by the Pope. Aides of the Pope said before the meeting he was "concerned and dismayed" by the passport threat against the Bishop.

Bishop Tutu joined a huge crowd of more than 20 000 in St Peter's

Square for the Pope's weekly public audience.

"We later had a short private meeting at which I told him of my mission for justice and peace in South Africa, where 80 percent of the population are the victims of the most vicious system since Nazism," he said.

"I told him I was enlisting international support to promote peaceful change in South Africa."

Mr Botha's threat to withdraw the Bishop's passport was made in response to some of the Bishop's statements during his overseas trip.

The Bishop, who has been nominated for the 1981 Nobel Peace Prize, had his passport withdrawn last year after a visit to Denmark where he advocated economic sanctions against South Africa. The Government returned it earlier this year. — Sapa.

and who run implementation programs. The use of the terms worker and manager is convenient, since it makes it possible to write the manual and the guide for particular roles rather than for particular staff categories.

## HEALTH MICROPLANNING IN THE DEVELOPING COUNTRIES A SYSTEMS APPROACH TO APPROPRIATE TECHNOLOGY

Maurice H. King and Soebagyo Martodipoero

A method of systematically planning the technical details of personal health in the developing world is described. In contrast to national health plans of traditional kind—"macroplans"—those for health technology have to be more detailed. They have therefore been termed "microplans." (They have also been called health care packages, but this term has other usages.) A microplan is defined as an integrated set of components (instructions for technologies, equipment, teaching aids, evaluation instruments, etc.) prepared nationally to support a particular health care subsystem. The rationale for a microplan is that the whole is more than the sum of its parts. A microplan is itself a system in two senses. First, technologies in a given microplan need to be organized so as to support one another. Second, the components in a microplan must themselves be integrated into a system. A microplan can be applied to induce change and so improve the technical quality of existing services. It can also be used to train new workers. Since the technology of dealing with disease is so similar all over the developing world, once a "microplan" for a particular subsystem has been prepared, it can be adapted to the needs of individual countries.

*The language of the Development Set,  
Stretches the English Alphabet,*

*We use swell words like "epigenetic,"*

*"Micro" and "macro," and "logarithmic."*

Anon.

### MACRO AND "MICRO"

All over the developing world ministries of health are busily preparing their workers (5, 6). The great recent increase in this activity is a belated that somewhere in the health care system detailed decisions have to be what health workers are to do. In recent years the science of decision making at the macro level has developed considerably and is known as health planning.

Dr. King has been working for the World Health Organization. His views are his and do not necessarily reflect the opinions or policies of the Organization. This paper is based on his previous work in Africa (1, 2), and also on a master microplan (3, 4) for primary health care together with an adaptation of it for Indonesia.

International Journal of Health Services, Volume 8, Number 4, 1978  
© 1978, Baywood Publishing Co., Inc.



# Tutu flies home with Pope's paled

RDN 9/4/81

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**ROME. — Bishop Desmond Tutu was flying back to South Africa last night after his meeting with Pope John Paul — uneasy but determined to face the threat of Government action.**

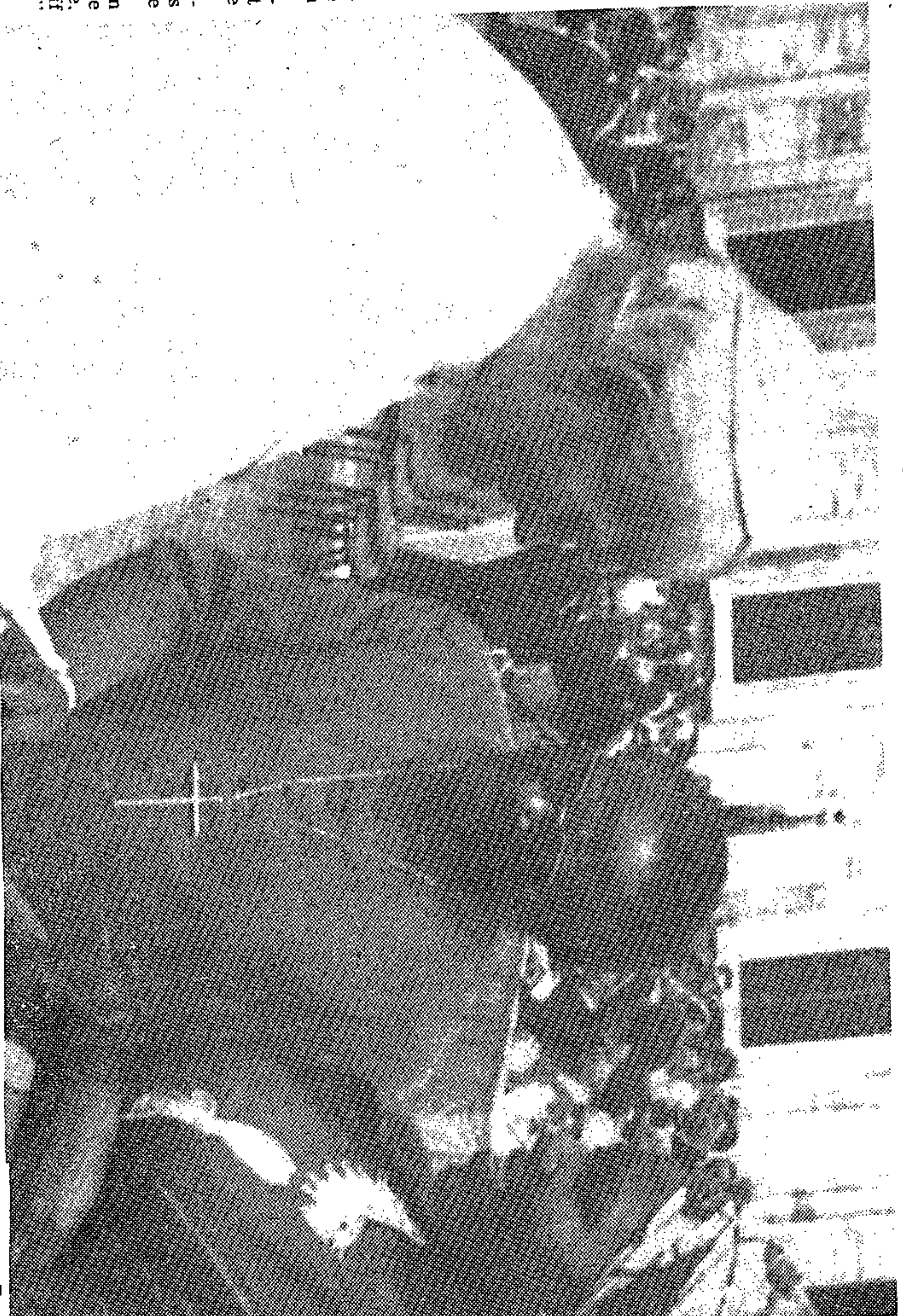
At his meeting with the Pope, Bishop Tutu, general secretary of the South African Council of Churches, climaxed a five-week tour of world capitals by securing the support of the leader of the world's 740-million Roman Catholics for his stand against the Government. Before departure last night, the bishop said that if the Prime Minister, Mr P W Botha, made good the threat to seize his passport, it could be seen by the international community as a blow to the chances for peaceful change in South Africa.

"Internally the young radicals might say that this is what happens when you seek change through moderation."

"The Pope gave his assurance that the church was ranged against racism," he said.

Bishop Tutu said he had been "particularly gratified" to be given an audience by the Pope, whose aides said the Pontiff was "concerned and dismayed" by the passport threat.

The bishop joined a huge crowd of more than 20 000 in St Peter's Square for the Pope's weekly public audience



Historic meeting in St Peter's Square . . . Bishop Desmond Tutu shakes hands with Pope John Paul before their private meeting at the end of the bishop's five-week tour of foreign capitals. Bishop Tutu's wife Leah looks on.

He said: "We later had a short private meeting at which I told him of my mission for justice and peace in South Africa, where 80% of the population are the victims of the most vicious system since Nazism."

"I told him I was enlisting international support to promote peaceful change in South Africa."

Bishop Tutu said he was "extremely gratified" by the response he had received from various church and government leaders on his trip, which took him to the United States and several Western European countries.

"It has been a mission for justice and peace in my beloved country, and I think my message is understood by the international community," he said.

"Now I am going back to South Africa to continue to work for a more democratic and just society."

Bishop Tutu said he was feeling uneasy about the passport threat, but added that if it was confiscated he would not change his attitudes.

"No-one can stop change and the liberation of our people," he said.

His wife Leah, who accompanied him on the trip, said she was "scared" by the threat. But she added: "Even if they cut his tongue off it won't stop him speaking."

Mr Botha's passport threat was made in response to some of the bishop's statements during his trip.

Bishop Tutu, who has been nominated for the 1981 Nobel Peace Prize, had his passport withdrawn last year after a visit to Denmark, where he advocated economic sanctions against South Africa.

The Government returned it earlier this year. — Sapa.



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Mr Gilchrist quoted a specific clause which made provision for this — that "either party may terminate this agreement

By KITT KATZIN

Mr Gilchrist quoted what he called the 'crucial renewal clause' — that "two months prior to expiry of this contract (which came into force on April 1, 1979 for a period of one year) both parties will negotiate to enter into a similar agreement".

Mr Gilchrist also provided further evidence which he said proved that the project had not been inherited by Mr Botha's department from the previous

• A special SACC meeting this week discussed the new revelations, and it is certain it will call off further talks with the Government until the issue has been resolved.



Crowd greets Bishop Tutu with national anthem

# A HERO'S WELCOME

SOWETAN 10/4/81 304 330

By SAM MABE

A CROWD of about 1 000 blacks and whites broke into a chorus of "Nkosi Sikelel' iAfrika", the black national anthem, to welcome Bishop Desmond Tutu, secretary general of the SA Council of Churches at Jan Smuts Airport yesterday.

Bishop Tutu stood silently and motionless as he waited for the crowd to finish singing the anthem before he started waving and greeting the enthusiastic crowd which almost nearly tore his jacket to pieces as they scrambled to touch and kiss him.

Bishop Tutu immediately announced that his passport had not been seized as had been threatened by Mr P W Botha while the



Bishop Tutu stands quietly next to his wife Leah, as the national anthem is sung yesterday. Pic by BONGANI MNGUNI.

Bishop was still in London.

"I have not said anything abroad which I have not said in South Africa. I do not look for approval or disapproval from the Government to say what I said and did while I was overseas," the Bishop said.

More than half an hour before the Bishop's plane landed, the airport's ar-

rival hall was already teeming with members of plainclothed Security Policemen, and several uniformed Railway Policemen tried to contain the crowd which gathered to steal a glimpse of the Bishop.

Among the dignitaries who welcomed the Bishop and his wife, Leah, were Dr Nkhato Mollana, chairman of the Soweto

Committee of Ten; Mrs Joyce Harris, president of the Black Sash; Mr Dan Vaughan, Chief Planner of the SACC; Mr Matt Stephenson, deputy general secretary of the SACC and the Rev Peter Storey, acting president of the SACC.

It took more than 10 minutes for the Railway

• To Page 3

ities of green mealies are eaten or sold during the summer.

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(9)

Cash earned from home industries and farming per month (Table Twelve)			
Amount	Percentage of Total	Percentage malnutrition	Percentage non-maln.
Nil	70%	57%	43%
R1-R10	8%	50%	50%
R11-R20	18%	22%	78%
R21-R30	2%	100%	
Amount unknown	2%		

Cash sent by other relatives monthly (Table Thirteen)		
Nil	70%	48%
R1-R10	14%	52%
R11-R20	8%	43%
R21-R30	0%	25%
R31-R40	2%	100%
R40+	6%	37%

Cash from pensions monthly (Table Fourteen)		
Nil	64%	53%
R1-R10	6%	67%
R11-R20	8%	25%
R21-R30	16%	63%
R31-R40	4%	50%

Total Cash income monthly (Table Fifteen)		
Nil	4%	50%
R1-R10	10%	80%
R11-R20	8%	100%
R21-R30	14%	57%
R31-R40	20%	40%
R41-R50	10%	40%
R50+	34%	44%

Total per capita monthly income: (Table Sixteen)		
Nil	8%	75%
R1-R3	30%	66%
R4-R7	46%	43%
R8-R11	14%	28%
R11+	2%	100%

(10)

No. of horses and donkeys (Table Nineteen)		
Nil	82%	51%
1-2	14%	57%
3-4	4%	50%
4+		

No. of sheep (Table Twenty)		
Nil	68%	
1-10	16%	
11-20	8%	
21-30	8%	

No. of pigs (Table Twenty-one)		
Nil	66%	
1-3	34%	

No. of goats (Table Twenty-two)		
Nil	64%	
1-10	22%	
11-20	10%	
21-30	4%	

No. of chickens (Table Twenty-three)		
Nil	18%	
1-15	38%	
16-30	30%	
31-45	12%	
45+	2%	

ownership of other than a few chickens, a few head of cattle and maybe a pig - there was little evidence that active farming was contributing much to the economic life of the households investigated. The figures for ownership reveal a greater incidence of malnutrition in those households that owned little or nothing in the way of livestock.

## Passport not seized

From Page 1

police to clear the way for the Bishop to move out of the airport hall to a waiting SACC car which was also delayed for a while by large crowds which surrounded it to get the last glimpse of Bishop Tutu and his wife.

Bishop Tutu later told a Press conference that the seizure of his passport by the Government is not the worst thing that could happen to him. He said the worst thing that could happen to him was to become a State

witness in a political trial or to wake up one morning to start saying that "apartheid is not so bad."

He said one mistake some South Africans made was thinking of violence as that which is waged by blacks against whites or against the Government.

"It is legalised structural violence for the Government to detain people without trial. The migrant labour system and the uprooting of blacks and dumping them in bantustans is violence. The entire South African situation is a violent situation," the Bishop added.



# Tutu to lose

## his passport says Botha

RDH 10/4/81

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By AMEEN AKHALWAYA, Political Reporter

**BISHOP Desmond Tutu's passport would definitely be withdrawn, the Prime Minister, Mr P W Botha, said in Cape Town last night.**

The Prime Minister was replying to a question at a National Party meeting late last night reports Sapa.

On his return from Europe Bishop Tutu said yesterday he would not attend any more meetings between the SA Council of Churches and the Government unless Mr Botha, and his colleagues apologised for their constant attacks on the SACC.

The general secretary of the SACC demanded the apology during a crowded Press conference in Johannesburg shortly after returning from his highly-publicised overseas visit.

**While Bishop Tutu was abroad, Mr Botha threatened to withdraw his passport on his return, and Press reports disclosed that the Government had secretly funded the Christian League in a bid to break the SACC's influence.**

Mr Alexander Haig, met the Nigerian Foreign Minister recently.

Earlier, Bishop Tutu and his wife Leah arrived at Jan Smuts Airport to a singing, ululating, clench-fisted welcome.

Last night Mr Botha told the meeting: "When you travel on a passport granted to you, you must behave. You cannot use the privilege granted to you and then misuse it to organise boycotts against your country."

Earlier the bishop told Pressmen at the SACC's headquarters in Khotso House: "With regard to the Christian League scandal in the continuing saga of the Info scandal, I reiterate my demand for an apology from the Prime Minister and his Government for their constant attacks on the SACC and their unrelenting campaign of vilification and denigration."

He said he did not want to pre-empt today's special meeting involving the SACC executive and Church leaders, but he would take no part in any likely talks between the SACC and the Government until the apology was received.

Bishop Tutu said he would not be bothered if his passport were to be withdrawn, describing such action as "an irrelevancy".

"If the Government takes action against an avowed advocate of change through negotiation, then we might just as well kiss goodbye to peaceful change," he said earlier.

He said he stood by every word he had said abroad, since he had said the same things in South Africa previously. He called on those who challenged his statements to point out where he had not spoken the truth.

There had been "a fair degree of coyness" among government officials abroad about any commitment to greater pressure on the South African Government.

Turning to his talks with the United States Ambassador to the United Nations, Mrs Jeane Kirkpatrick, he said she told him of the two poles which determined American foreign policy.

One was its concern for Soviet expansionism and the other, "total abhorrence of the Reagan Administration for any policy based on race, and she said there would be no rapprochement on that basis".

Bishop Tutu also spoke to other Reagan Administration officials. He said there was a lot of uncertainty about the policy review taking place.

But he believed there had been a "slight shift" (in the Reagan Administration's attitude towards the Government)



# Tutu: PM affirms passport decision

CT 10/4/81

304

**THE passport of Bishop Desmond Tutu would definitely be withdrawn, the Prime Minister, Mr P W Botha, said in Cape Town last night.**

Replying to a question at a National Party meeting, Mr Botha said the granting of a passport was a privilege and not a right.

"When you travel on a passport granted to you, you must behave.

"You cannot use the privilege granted to you and then misuse it to organize boycotts against your country.

"I repeat, Bishop Tutu's passport will definitely be withdrawn," Mr Botha said.

Earlier, while addressing about 2 500 people in the Good Hope Centre, Mr Botha said there were still people in South Africa who, for the sake of their own petty political interests, denied there was a total onslaught against South Africa.

This was so in spite of United Nations Resolution 314 which called for the total isolation of South Africa and for all forces

to be mobilized to bring the government to its knees.

"The only way this total onslaught can be overcome is to ensure the security, prosperity and freedom of all the people of South Africa as expressed in the government's 12-point plan."

In order to achieve this it was necessary to recognize the existence of a plural society and the necessity of protecting the rights of minorities. It was also necessary that there be good-neighbourliness resting on two pillars — self-respect and a respect for others.

No country could prosper without stability. To achieve successful prosperity, proper security, economic development and freedom were essential. Freedom, however, without accompanying responsibility would lead to chaos.

The National Party was shaping a programme of action in terms of the realities of the

internal solution, but also recognized the threat from outside, of Soviet expansionism and Marxism.

"Soviet expansionism and Marxism have resulted in a collapse of many African states.

## No development

"The Soviets have a remarkable capacity and tenacity to penetrate strategic areas, but where they do so, there is danger and destruction but no development."

It was a fact that South Africa was a prime target of the Soviet Union. The Russian spy Koslov arrested in South Africa recently had made this abundantly clear.

Mr Botha said the government was contributing an important part in improving the housing and education of all the peoples of South Africa.

He listed a number of achievements under the NP government: The expenditure of R5 889 million on Sasols 1, 2 and 3; R800 million on the Sishen-Saldanha iron-ore project; R900 million on Richards Bay and hundreds of millions of rands on Iscor 1, 2 and 3.

The government had also spent R1 427 on water conservation and the provision of water and in the past 20 to 25 years had spent R4 900 million on housing.

## Monuments

"If this government is so bad as some people say we are, how do you explain that these monuments could be built in the interests of South Africa?"

"How is it possible that these successes could have been achieved if the government is weak and untrustworthy as some people claim it is?"

Achievements he had listed were not necessarily those of the government, but they could nevertheless not have been achieved if a government were in power which put obstacles in the way of development. — Sapa

(Report by Andrew Braid, Van der Stel Building, Burg Street, Cape



The Prime Minister, Mr P W Botha, speaking in Cape Town last night at the Good Hope Centre.



The Leader of the Opposition, Dr F van Zyl Slabbert, at St George's Cathedral Hall last night.

## Raw: NRP will be official opposition

Staff Reporter

TO ENTHUSIASTIC applause from an audience of about 300 people in the Claremont Civic Centre last night, the leader of the New Republic Party, Mr Vause Raw, announced his confidence that the NRP would

come back, after April 29, as the official opposition in South Africa.

Voters, he said, were tired of being treated as mere "voting cattle", they were tired of an official opposition which "sulked on the sidelines" while the main players got on with planning the country's future.

Mr Raw mentioned the President's Council as an example of where the Progressive Federal Party had refused to contribute anything.

Mr Raw went on to allege that the centre of power in the PFP had not changed simply because it had changed its leader.

"Mr Colin Eglin, as national chairman of the party, still holds the wheel", he claimed.

"Dr Van Zyl Slabbert is only the mascot on the bonnet and Helen Suzman and Alex Boraine hold hands on the back seat."

(Report by C T Barron, 77 Burg

## Bond inquiry

A COMMISSION of inquiry would be appointed soon to investigate why building societies had to raise mortgage bond interest rates twice in three months, the Minister of Finance, Mr Owen Horwood, said in Muizenberg last night.

Addressing a campaign meeting in the Simon's Town constituency, Mr Horwood said mortgage bond interest rates formed an extremely important facet of the economy.

(Report by Winston Lordan, Van der Stel Building, Burg Street, Cape



The leader of the New Republic Party, Mr Vause Raw, speaking in Claremont last night.



# Tutu demands apology from govt

10/4/81

(304)

Own Correspondent

JOHANNESBURG. — Bishop Desmond Tutu said yesterday he would not attend any more meetings between the SA Council of Churches and the government unless the Prime Minister and his colleagues apologised for their constant attacks on the SACC.

The general secretary of the SACC demanded an apology from Mr P W Botha and the government at a crowded press conference in Johannesburg soon after returning from his overseas visit.

While Bishop Tutu was abroad, Mr Botha threatened to withdraw his passport on his return, and press reports disclosed that the government had secretly funded the Christian League in a bid to break the SACC's influence.

The bishop told pressmen at the SACC's headquarters in Khotso House: "With regard to the Christian League scandal in the continuing saga of the Info scandal, I reiterate my demand for an apology from the Prime Minister and his government for their constant attacks on the SACC and their unrelenting campaign of vilification and denigration."

He said he did not want to pre-empt today's special meeting involving the SACC executive and church leaders, but he would take no part in any likely talks between the SACC and the government until the apology was received.

Bishop Tutu said he would not be bothered if his passport were to be withdrawn. Such action was as "an irrelevancy".

"If the government takes action against an avowed advocate of change through negotiation, then we might just as well kiss goodbye to peaceful change," he said earlier.

Even death for a Christian was not the worst thing, he added. For him to say one day that apartheid was not bad, or being a State witness in a political trial, would be worse than death.

Bishop Tutu said he stood by every word he had said abroad, since he had said them here previously.

There had been "a fair degree of coyness" among government officials abroad about any commitment towards greater pressure on the South African Government. Most commitment would be from the Scandinavian countries, although they too spoke about various effects.



JEAN HIERNAUX

general qualities of each class, and within the latter framework the peculiarities of each object. Classification is a natural tendency of the mind, a highly satisfying procedure because it saves much time and pain. Another reason is that it makes generalization possible. If we reduced objects numbered one to 100 into ten classes labelled  $a$  to  $j$ , themselves grouped in three superclasses  $A$ ,  $B$ , and  $C$ , we could speak of superclass  $B$  or class  $d$  in terms of what is common to all objects in these groups.

Classification by itself does not produce any new knowledge concerning individual things: it is only a reorganization performed on existing knowledge such as to allow their grouping in classes. They may be felt as frustrating because of any loss of knowledge. For some, classification is a nature to permit classification.

Suppose we consider things by themselves. For example, they are white or black, metal or wood. A classification based on color will be useful only if there are several possible classes. If they are on a continuous scale, the problem is not to classify but to consider just one quantitative property, such as height, only if the things cluster into several groups located at different heights along the scale. In order to be useful, one more condition must be satisfied: the range occupied by a cluster on the scale may not exceed the length of the empty spaces between it and adjacent clusters. Suppose, for example, we are trying to classify things by their linear size, and that the total range runs from 10 to 70 cm, with an empty space on the scale from 40 to 45 cm. Two clusters appear, but two objects belonging to different clusters (of 39 and 50 cm for example) may be much more alike than they are to many members of their own cluster. If size is considered a criterion of affinity,

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what is the validity of generalizing about short and long things?

Cluster analysis still applies to the case of more than one quantitative variable under consideration, but the eventual correlations between them have to be taken into account. For two variables, a graphical representation is still possible; a representation in space can be built for three variables; for a higher number of properties we can no more visualize the situation but we can make use, if a number of assumptions are satisfied, of efficient statistics like distance

304 STAN 19/5/85

# Tutu row may end talks prospect

Religion Reporter

Major South African Churches are today likely to call off further Church-State talks — at least until they receive an apology from the Government.

Prospects for a follow-up meeting to last year's historic summit between a Cabinet delegation headed by the Prime Minister, Mr. P. W. Botha, and Church leaders have diminished with Mr Botha's statement last night that Bishop (Desmond) Tutu's passport will definitely be withdrawn.

Even before this, influential Church sources predicted an end to the talks following new revelations about Government funding of a campaign against the South African Council of Churches.

Representatives of the leaders of most of the country's Churches and the national executive of the SACC gathered for a special meeting in Johannesburg today to hear a report back from Bishop Tutu, general secretary of the SACC, on his overseas trip and to discuss the future of the Church-State dialogue.

The Reverend Peter Storey, acting president of the SACC, warned that withdrawing Bishop Tutu's passport "would mean something serious for Church-State relations."

At a Press conference yesterday, Bishop Tutu said he personally would take no further part in

To Page 3, Col 7

basic taxonomic procedure.

How many characters shall we use for building a classification? If we use very few characters, human variability is such that markedly different classifications may emerge from different sets of characters. A sufficient number of characters must be considered in order to make it improbable that including an additional one would alter the picture; this can be tested with currently known characters and with new ones when discovered.

All characters are not equally efficient for taxonomic purposes. Their efficiency depends in particular on their world range of variation. The wider their interpopulational variability,



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JEAN HIERNAUX

ity, the lower will be the number required for a consistent classification. As said before, gene pools are what we really want to classify. Gene frequencies are consequently the ideal



Bishop Desmond Tutu, flanked by the Rev Peter Storey, at his Press conference yesterday after his return from Europe. ● Picture by Alf Kumalo

fact that increases the chances of successive clusters. In fact, one cluster of two closely related populations (the Tutsi of Rwanda and those of Burundi) is clearly apart, but the remaining thirteen populations allow no further clustering, de-

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## Churches may call off talks with Government over Tutu row

► from page 7

meetings with the Government until it apologised for its "unrelenting campaign of vilification and denigration" of the SACC.

The Government's participation in last year's meeting with Churches when it was aware "of what was happening in the Christian League" (which was financed by the Government) made it difficult to see that it was as concerned with dialogue as the Churches, the bishop added.

Already the Tsonga Presbyterian Church has

said it will take no part in further talks with the Government.

The Prime Minister said in Cape Town last night:

"When you travel on a passport granted to you, you must behave. You cannot use the privilege granted to you and then misuse it to organise boycotts against your country."

Bishop Tutu said he "was not bothered" if his passport was taken away: "I am just one of very many people. They should do what they want."

Mr Storey said Churches had been "deeply shocked" by the Government's funding of the Christian League and the passport threat.

Last year's unprece-

dent meeting with the Government had raised the possibility of dramatic changes to Church-State relations.

In February, after an exchange of letters with the Prime Minister, churchmen said differences over whether Church leaders would visit the operational area did not appear to be an obstacle to further talks.

Among other statements made by the bishop at the Press conference yesterday were:

● If the Government took action against him, "God will raise others in my place."

● Most black people agreed with calls for "economic pressure" on South Africa.

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CONCEPT OF RACE AND TAXONOMY OF MANKIND

spite their considerable variability. Represented on a two-dimensional plane, their position would clump without any clear internal cleavage, however great the distance between some of the plotted populations (in terms of classical anthro-

items to a lower level. Just as humans could not be placed in the Black or White races of the ternary system, numerous populations are unclassifiable in a nine-fold subdivision because



# Tutu demands apology from PW

NM 10/4/81 304

## Bishop cites 'campaign of vilification' against SACC

Mercury Correspondent

JOHANNESBURG—Bishop Desmond Tutu said yesterday he would not attend any more meetings between the South African Council of Churches and the Government unless the Prime Minister and his colleagues apologised for their constant attacks on the organisation.

The general secretary of the SACC, his passport still in his possession, demanded an apology from Mr P W Botha and the Government at a crowded Press conference shortly after returning from his highly publicised overseas visit to a rousing welcome.

While Bishop Tutu was abroad Mr Botha had threatened to withdraw his passport on his return, and Press reports disclosed that the Government had secretly funded the Christian League in a bid to break SACC influence.

The bishop told Pressmen at SACC headquarters in Khotso House: 'With regard to the Christian League scandal in the continuing saga of the Info scandal, I reiterate my demand for an apology from the Prime Minister and his Government for their constant attacks on the SACC and their unrelenting campaign of vilification and denigration.'

But he said he did not want to pre-empt today's special meeting involving the SACC executive and church leaders.

He would not be bothered if his passport were withdrawn, describing such action as irrelevant.

If the Government takes action against an avowed advocate of change through negotiation, then we might just as well kiss goodbye to peaceful change, he said earlier.

### 'Coyness'

Bishop Tutu said he stood by every word he had said abroad, since he had said them here previously. He called on those who challenged his statements to point out where he had not spoken the truth.

There had been 'a fair degree of coyness' among government officials abroad about any commitment towards greater pressure on the South African Government. Most commitment would be from the Scandinavian countries.

Turning to his talks with the U.S. Ambassador to the United Nations, Mrs Jeane Kirkpatrick, he said she had told him of the two poles which determined American foreign policy.

One was its concern for Soviet expansionism, and

by the Reagan Administration for any policy based on race, and she said there would be no rapprochement on that basis.

Bishop Tutu had also spoken to other Reagan Administration officials, and said there was a lot of uncertainty about the policy review taking place. But he believed some 'slight shift' had taken place after Secretary of State Gen Alexander Haig had met the Nigerian Foreign Minister recently.



## Chief Reporter

A ONE-TIME caddie on the Kilarney golf course, Johannesburg; a piccanin from Klerksdorp with ideas of saving enough money to study medicine but who ended up as a man of the cloth instead, has today become one of the most powerful — and controversial — figures on the South African political scene.

The Right Reverend Desmond Tutu, whose passport the Prime Minister, Mr P W Botha, says will again be withdrawn because of the 50-year-old bishop's recent utterances overseas, has in the past few years been vilified, abused, threatened and arrested.

And he has infuriated many if not most white South Africans with what they regard as his radical statements.

Yet the South Africa Foundation, which strives for "a better understanding of South Africa in the international context", last year named Bishop Tutu as one of the "five key men in the South African equation".

The foundation's other four "key men" were Mr P W Botha; the leader of the Labour Party, the Rev Allan Hendrickse; the Chief Minister of Kwazulu, Chief Gatsha Buthelezi; and Nelson Mandela, jailed leader of the banned African National Congress.

One of the things about Bishop Tutu that has brought him under fire from his many critics is his statement that Mandela, who is being held on Robben Island, will be prime minister of South Africa within the next decade.

The doughty bishop has described South Africa's system of apartheid as "almost blasphemous" and a few years ago he warned the government that "naked hatred" was increasingly filling the hearts of black people in South Africa. To this statement he added: "I am frightened — and that is just the plain truth".

He holds that it is becoming "increasingly criminal to be a Christian in South Africa", and he cites the Very Rev Gonville ffrench-Beytagh, the Rev David Russell and the Rev Beyers Naude as "outstanding but random examples" of people punished for trying to carry out their Christian ministries.

Desmond Tutu was born in Klerksdorp, Transvaal, in 1931. He went to school in Sophiatown and trained as a teacher, as lack of finance prevented him from pursuing his first love — medicine.

# Tutu: A man of power in SA's troubled political scene

Eventually he decided to give his life to the church and after being ordained as, and working as an Anglican priest in South Africa he spent six years in London, first at King's College and then as Africa director for the World Council of Churches' theological education fund.

In March 1975 he was elected as the first black Dean of Johannesburg, at the age of 44. He succeeded the Rt Rev Timothy Bavin who had been appointed to this position when Dean ffrench-Beytagh left South Africa after being acquitted on charges under the Terrorism Act.

On his appointment Dean Tutu told British television viewers that he had no desire to be an "honorary white" and would therefore not ask special permission to live in the deanery in "white" Johannesburg. "I am a black man and I do not want to make any apologies for my blackness" he said.

The diminutive new dean with the powerful punch — he is an early-morning jogger who likes to play Beethoven "full-pitch" — continued to live at Soweto.

Desmond Tutu's wife Leah is one of his strongest supporters and in 1976 Mr Dirk Richard, then editor of Die Vaderland, said after he had addressed a mixed audience in St Mary's Cathedral, Johannesburg, that he had been subjected to a "bombardment" of questions by Mrs Tutu "that left me depressed".

In a letter to the prime minister, Dean Tutu said he had "a growing nightmarish fear of possible bloodshed and violence in South Africa", and he called for meaningful signs that whites wanted peaceful change.

After he had been consecrated as Bishop of Lesotho in



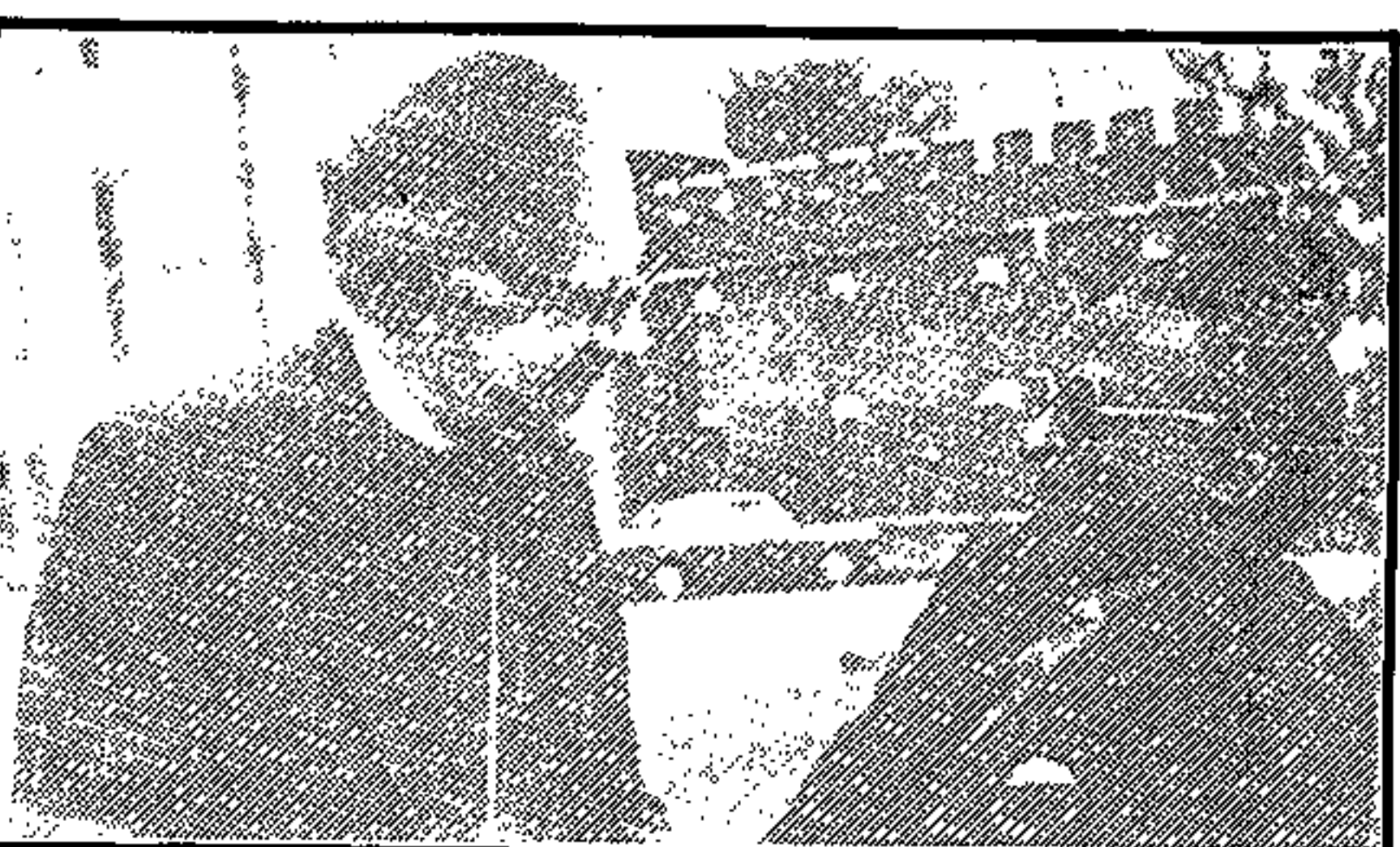
Climax of Bishop Tutu's overseas trip . . . meeting the Pope



With Dr Kurt Waldheim of the United Nations



With Mr Hans Genscher, West German Foreign Minister



With Dr Robert Runcie, Archbishop of Canterbury

1976, the former dean said: "Freedom is coming to this land; of that I am absolutely certain. I don't know how and I don't know when — but it's coming."

Little more than a year after his consecration Bishop Tutu relinquished his post to become general secretary of the South African Council of Churches, a position he had initially declined. He said he and his wife longed "to be home".

Bishop Tutu was by this time under close surveillance by the South African security police, who in 1978 questioned him at John Vorster Square. It was in that year that he received an honorary doctorate of civil law from the University of Kent, in a colourful ceremony in Canterbury Cathedral.

He was described on this occasion as "this man of peace who finds himself in the front line of the battle".

Also in 1978, while attending the Lambeth Conference at Canterbury, Bishop Tutu said a R74 000 WCC grant to the Patriotic Front led by Mr Robert Mugabe, the man who was to become prime minister of Zimbabwe, represented the WCC's "positive identification with the cause for liberation".

Some of Desmond Tutu's utterances have left many white South Africans not only infuriated but convinced that he is anti-white. But in what was reported as "a moving speech" at an SACC conference at Hammanskraal, Transvaal, in July 1979 he said he wanted to tell whites:

"We love you; we really love you, man. I wish we could open our hearts so you can see how much we love you."



# Tutu generated 'resentment, bitterness' in SA

From STANLEY UYS

London Editor

LONDON. — Bishop Desmond Tutu's statements during his recent visit to Europe had generated "tremendous resentment and bitterness" in South Africa, and the government could not ignore these statements, Dr Denis Worrall, chairman of the constitutional committee of the President's Council, said at a press conference here yesterday.

Dr Worrall said he would support the withdrawal of Bishop Tutu's passport, although he indicated that Bishop Tutu's offence had been to make the statements — urging economic pressure on South Africa outside the country. Inside the country, he would have been free to express the same sentiments.

Dr Worrall said a passport was a privilege not a right, and the government was entitled to withdraw a passport if the stance the holder adopted and "the general nature of his contacts" were such as to damage the country's interests.

## 'Far-reaching'

Bishop Tutu's statements had been very far-reaching and had placed the government in a very difficult position.

When somebody of Bishop Tutu's standing went abroad and made statements as extreme as those he was reported

to have made and as condemnatory of South Africa, obviously this placed the government under enormous pressure, particularly during an election campaign.

Dr Worrall singled out Bishop Tutu's reported remark that South Africa was the worst society since Nazi Germany.

There were very few countries outside the Western democracies in which people like Bishop Tutu would be able to "make extreme comments of this kind" as freely as he could in South Africa. South Africa was not given sufficient credit for this "paradox".

## 'Modify statements'

"One can expect of South African citizens going abroad," said Dr Worrall, "that they modify their statements in the national interest."

Asked to comment on Bishop Tutu's remark that South Africa would have a black prime minister, probably Nelson Mandela, within 10 years, Dr Worrall said Bishop Tutu was given to making "highly rhetorical, prognostic statements... when he becomes specific he goes over into highly unrealistic utopianism."

South Africa's friends abroad might regret the withdrawal of Bishop Tutu's passport, but they would probably show an understanding of the government's position and of white resentment of Bishop Tutu's remarks.

who are willing to take in displaced children are difficult to obtain and scarce. There is little or no supervision by trained and concerned workers, and frequent abuse of fostering. South Africa states that between 12% and 50% of black children die before they reach the age of five years. This is almost all due to malnutrition and related diseases, all preventable but unprevented either by the child's parents or his community.

The fact cannot be escaped that if the parents of a child cannot or do not care for their child it is unlikely that anyone else will. A likely result of

Analysis of a sample of 260 of these children showed that 93% were thriving and one in three had crossed the third Boston percentile. In 86 of these children there was a previous record of deteriorating nutrition without treatment. At the time of the analysis 84 were gaining, one had left the district and one, a defaulter, was deteriorating.

SEE GRAPH III Page 14(a)

Almost one in three children deteriorated at some time while registered with the nutrition clinic. They fell into two categories. The first affected 37 children who did not initially respond and was associated mainly with attempted outpatient treatment of MN (18), default (11) and tuberculosis,

and extreme poverty (8). The second category affected gained. Their subsequent deterioration was most marked after a change from free to subsidised milk very unsuitable guardians, like a grandmother with y became too breathless to walk to clinic, or a sa. Nine children gained despite default, seven the town.

ion worker of children who deteriorated or defaulted

deterioration which the nutrition workers had or had already responded to their intervention, which sided back to free milk, the establishment of double food rations, nutrition advice, especially r milk, manipulation of social circumstances, but asion to attend the milk clinic regularly.

ally envisaged, the nutrition service developed action for simple nutrition and childcare instruction, alief and contraceptive advice and practice, health nurse was assigned to it who could prescribe ves in the field.

## 7. Children's Homes.

Most malnourished children can be managed satisfactorily with prolonged supervision and milk following, in MN children, or a suitable period in hospital. There remains however a small number whose home circumstances are not suitable for the care of children, and for these the community must provide alternative homes. The problem is perhaps best illustrated by individual case histories:

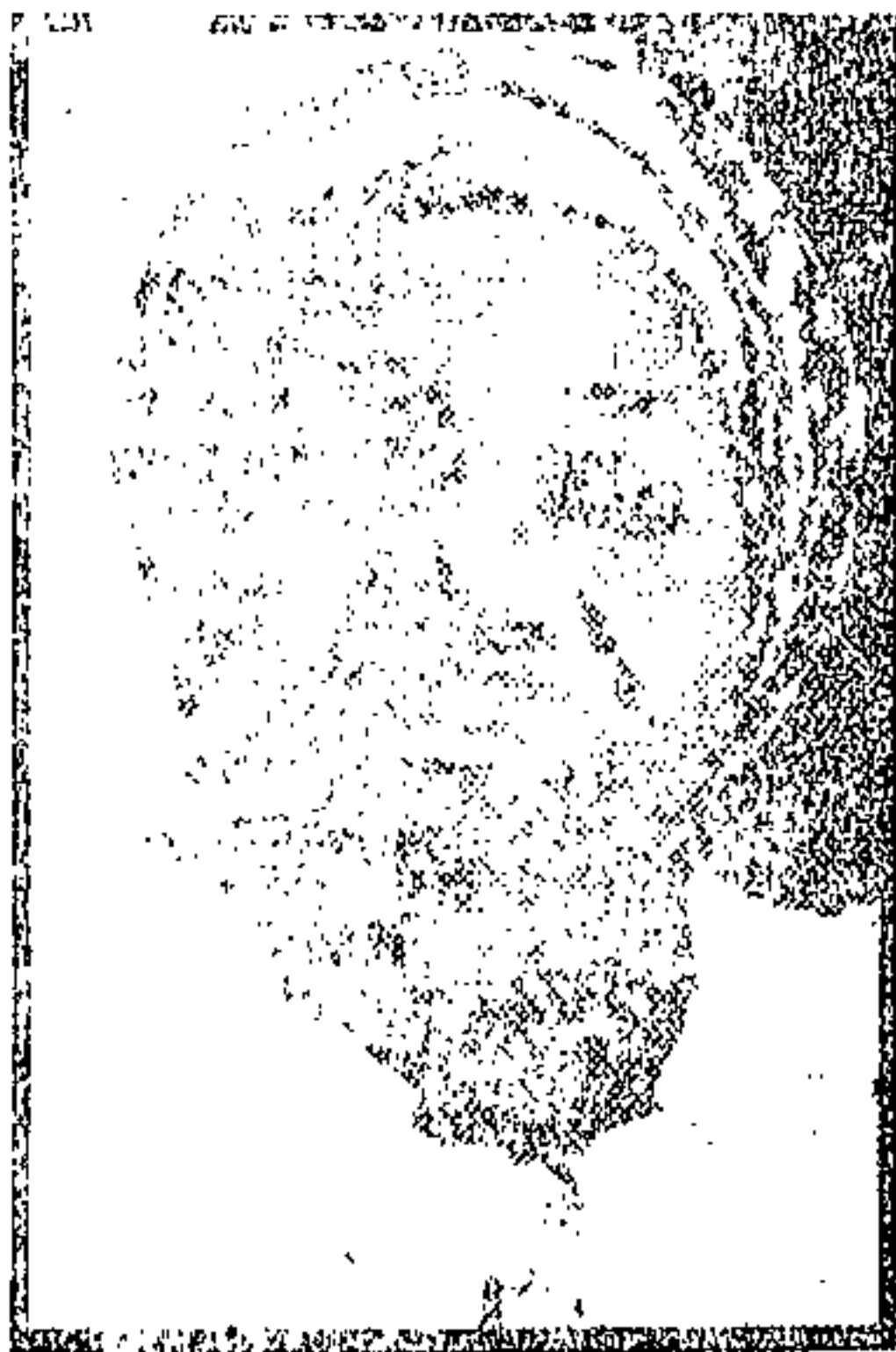
In the Ciskei such a service was able to supervise 3 000 children through a network of 72 milk stops in an area of 80 km x 60 km, which brought milk within five miles of most people. As it was estimated that there were 9 000 children under five in this area, and not all of them were malnourished, it can be seen that a realistic number of children were being reached.

.../14.

.../1.



# TODAY: Leah Tutu tells why she is scared for her husband



Leah Tutu ... wouldn't you be scared?

A wife's gnawing anxiety: Will he be detained, banned or assassinated?



The T

# MY FEAR

S. Tribune  
12/4/81  
304  
P22

There's hope for peaceful change

Tribune Reporter

FOR a man standing in the world spotlight as this country's most important advocate of peaceful change, Bishop Desmond Tutu's personal views on the chances of bloodless change are bleak.

Within hours of returning from his whirlwind "mission for peace and justice" to 10 Western countries, the South African Council of Churches' secretary general conceded at a Press conference that his calls for economic pressure to end apartheid had met with little obvious success.

But the diminutive 50-year-old Anglican churchman believes there is a need to plead and struggle for a peaceful transition to a democratic, non-racial South Africa.

Increasingly he is being seen in the dual role of churchman-politician, particularly so since his nomination early this year for the Nobel Peace Prize and his whistle-stop tour of Europe and America during which he spoke to churchmen and government leaders.

South Africa's previous — and only other — Nobel Peace Prize winner, Chief Albert Luthuli, gives the nomination additional significance. Chief Luthuli, the 1964 winner, was until his death president-general of the banned African National Congress.

Banished to rural Natal, Chief Luthuli refused to criticise the ANC's decision to opt for armed struggle. Bishop Tutu will also not criticise the ANC decision. "They believe they have tried everything. Armed struggle is for them the last resort. "It is not a decision people have taken lightly. But we have not yet exhausted reasonable, peaceful means," he said.



Bishop Tutu

By VIV PRINCE

MRS LEAH TUTU is scared for her husband. "Wouldn't you be," she asks, "if there was a likelihood of your husband being banned or detained or running the risk of an assassination?"

It's fear she rarely dwells on and yet there are times — like 6.50 in the evening — when it begins to intrude.

For Mrs Tutu knows the man she loves — Bishop Desmond Tutu — arrives home between 6.30 and a quarter to seven every evening "and if it becomes 6.50 I begin to be edgy."

The Tutus have talked about death and the Bishop has asked his wife the same question I posed this week: Would she like him to change?

On that point Mrs Tutu is adamant. "I know he will not change his stand. I would not want him to. He wouldn't be the same person and I just want the Desmond I know."

## Throw money

Two years ago the Bishop received a lot of threats by letter and telephone and Mrs Tutu, told of an occasion last year when, she said: "Four men throw money at his face and called him a Judas, what can stop them going a step further?"

But right now Mrs Tutu sees banning as more of a possibility than a death threat.

"Perhaps it's just my worrying for him that I see banning and detention as a real possibility, one I will accept it seems a real

## Tutu to lose his passport, says Botha

This week's headline ... and a family lives in fear

possibility, one I will accept — not in a brave way, but what else?"

When Mrs Tutu, 47-year-old mother of four, feels down she looks to Winnie Mandela.

"I put myself in her own position."

The Tutus have talked about the possibility of banning. "It means there's no income from his end. We are also aware he would not be the first person ever banned and people have lived under banning orders. If we believe so sincerely in what he's saying to be true and just we must believe whatever action is taken with him we can endure."

And then I was given a glimpse of Bishop Desmond Tutu that we rarely see — through the eyes of his wife.

"I think there are very few people who really know Desmond as he is and I'm sure 99 percent of the people who know him have an absolutely wrong image," she said.

"Desmond is so soft-hearted. He cries easily. I could see when he preached at Riverside Church in New York that he was close to tears and

when we came home I was overwhelmed by the warmth of the welcome and he was close to tears.

"I think they see him as a sort of rabble-rouser, an activist. Desmond is no activist at all, he's only a person who's convinced in what he's doing. He loves people very much.

"Desmond says he hasn't lived through war but has seen it in Biafra and Ireland and he just knows what it does. He's not a pacifist, I think he is a man of peace who would like to see things by peaceful change."

## Light boycotts

"He believes there have not been means tried to bring about peaceful change. He says himself he has no guarantee but he says here's a possibility there could be change if there were light boycotts and economic pressure from the powerful overseas governments like America, France, England and Germany.

"He's got this burning sense of fair play, justice for everybody counts, people should not be judged by colour."



# Bishop

# Tutu

# exposed to new threats

By MARION SPARG

**BISHOP** Desmond Tutu, who has now been threatened twice by the Prime Minister, Mr P W Botha, with the withdrawal of his passport, said this week he had "no political ambitions whatsoever."

"Nothing I do is from political motivation," Bishop Tutu, general secretary of the South African Council of Churches (SACC), told the Sunday Times in an interview.

"However," he quipped, "maybe Bishop Abel Muzorewa said the same thing 10 years ago."

"All the work I am doing is because of my theological convictions."

"Apartheid is evil. I have seen the manifestations of this evil too often and will do everything in my power to see that the Nationalist policy is changed."

On Bishop Tutu's return from his recent controversial overseas trip he was threatened for a second time by the Prime Minister with the withdrawal of his passport.

The bishop told a Press conference that he had, in fact, planned more overseas trips in the near future.

## New threats

He recently received a letter from the Prime Minister in which new threats against the church were believed to have been made.

Worried church sources said after a special SACC executive meeting this week that they feared Bishop Tutu had become part of a new onslaught by the Prime Minister on the churches.

During his tour the bishop told the United Nations that South Africa could trigger off a third world war if the Government were not quickly pressured into abdication.

On his return, he said he would not attend any further talks with the Prime Minister unless an apology was forthcoming for the "way in which the Government has attempted to vilify and denigrate the SACC through the Christian League and the former Department of Information."

"We were criticised by our own people the first time we went to talk to the Government."

"But it is because of the momentum of credibility we still have that things have not flared up sooner," Bishop Tutu said.



## Union says it stands with Tutu

Labour Reporter

The General and Allied Workers' Union (Gawu) today came out in support of Bishop Desmond Tutu's call for boycotts against South Africa and condemned a recent pamphlet campaign against the bishop.

A pamphlet distributed in Soweto criticised Bishop Tutu for his support of boycotts and accused him of living in luxury in Soweto.

The name "United Trade Union Council" appears on the pamphlet but prominent trade unionists said today they knew of no such union.

"Gawu wishes to associate itself with what Bishop Tutu has said abroad," Mrs Mary Ntseke, secretary of Gawu, said.



# Tazara troubles

Argus Africa News  
Service

LUSAKA. — All passenger services on the Tazara Railway linking Zambia and the Tanzanian port of Dar es Salaam are being suspended this week.

While Zambia Railways general manager, Major-General Charles Nyirenda, who announced the suspension, gave no reason the Government-owned Zambia Daily Mail yesterday blamed ticket rackets and rampant theft for the closure.

The newspaper said in an editorial that the historic line, dubbed the 'freedom railway' when it was built by the Chinese, was losing thousands of rands a week to highly-organised crime.

The editorial said it was not surprising the passenger services were ending.

'What is suprising is the fact that it has taken management so long to reach this inevitable decision.'

It went on: 'The public should not be accused of pessimism if it concludes that the suspension is a pointer to the eventual collapse of Tazara.'

According to the Mail Tazara is owed nearly R6.5-million by Zambian parastatal companies, a debt largely outstanding since 1976.

It also lost more than R30-million after bridges were blown up by Rhodesian commandos on cross-border raids.



# Criticism of Tutu was by 'phony union'

By STEVEN FRIEDMAN  
Labour Reporter

A 'TRADE union' pamphlet attacking Bishop Desmond Tutu, which was widely publicised in the pro-Government Press at the weekend, has apparently been issued by a fictitious union.

Unionists said the United Trade Union Council, whose name appears on the bottom of the pamphlet, was "probably another secret project".

The pamphlet has been widely distributed in Soweto and is sharply critical of the bishop, whose passport the Prime Minister has twice threatened to withdraw.

In the pamphlet, the bishop is accused of arguing for economic boycotts of the country, while living in luxury in Soweto.

The pamphlet became an issue at the weekend when it received prominent coverage in two pro-Government newspapers. One described the United Trade Union Council as a "prominent" black union body and the other said it was a "recently formed" black union.

However, numerous union

bodies yesterday said they had never heard of the UTUC, and the organisation appears to be non-existent.

Unionists pointed out that no address or telephone number for the "UTUC" appears on the pamphlet.

They said it did not appear in the International Confederation of Free Trade Unions' list of local unions. The list includes all unions operating within the country, including some small and "obscure" unions, they said.

Mr A Grobbelaar, general secretary of the Trade Union Council of South Africa, said he was "inclined to think that this body is a figment of someone's imagination".

He added: "We are generally aware of all unions operating in the country and would be likely to know if a new group had been formed. I have never heard of this body."

Mr T Mashinini of the National Union of Clothing Workers said he believed the organisation did not exist and repeated a call issued by the union's general secretary, Mrs L Mvubelo, for the UTUC to

"come into the open if they really exist".

Mr P Camay, general secretary of the Council of Unions of South Africa said: "There is no such body. To cite it as evidence of worker opinion is simply an indication that some people have come to believe their own propaganda".

Meanwhile, Political Reporter AMEEN AKHALWAYA writes that Bishop Tutu still had his passport yesterday.

A Department of Internal Affairs spokesman declined to discuss the issue, saying it was a personal matter between the department and a passport holder.

Bishop Tutu yesterday denied a report in The Citizen, quoting an unnamed source, that it was made clear to him that his passport — first withdrawn last year — had been reissued to him "to give him another chance and on the condition that he did not misuse it".

"I did not, and would not, accept any passport with conditions attached. They can go on waiting until Domesday for me to change my views."

SECTION 9: POSSIBLE SOLUTIONS TO THE PROBLEMS OF THE  
DRUG MARKET:

37.

Africa where a strong industry is emerging, a policy that could stifle initiative must be avoided. The South African industry is now beginning to produce more active ingredients with the expiry of foreign held patents taken out in the early 1960's.

In addition, there are other problems in the way of nationalisation that may be difficult and costly to overcome.

The fact that such a large part of the ethical drug market is controlled by foreign companies implies that South African based plants are dependent on research carried out in parent plants. The transfer of technology that currently takes place would not be available to the nationalised industry. The result would either be very high costs or isolation from the mainstream of knowledge.

It has been pointed out in this paper that the firms active in the ethical drug market are usually very active in other lines of business. In order to nationalise the ethical (or entire) drug industry, it would be necessary to separate this particular line of business from any others. Although not an insuperable problem, this would present some major difficulties and would disrupt several other industries apart from the one being nationalised.

Therefore the costs of nationalisation may be high. And it is not clear that the market has failed to provide useful medicines, the major charge against the industry rests on the grounds of prices and promotion practices. "The criticism has more often been, not that it (the industry) failed to produce useful medicines in adequate quantities, but that it produced and promoted at high cost a number that were sometimes unnecessary, sometimes of dubious value and sometimes even undesirable." (3)

It is therefore concluded that full nationalisation is not desirable. It is also not feasible to have government shareholding and representatives on the boards of directors of firms. Civil servants are not faced by the same incentives and will therefore not be prepared in dealings with top

53.



(51)

hospitals has thus been reduced. Furthermore, no normal deliveries are now conducted at Groote Schuur. This reduction in workload has created 'breathing room' so that all necessary care.

# Bishop Tutu's passport seized

RDY  
17/4/81

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THE Government seized Bishop Desmond Tutu's passport last night, fulfilling threats issued by the Prime Minister, Mr P W Botha, in reaction to some of the bishop's comments overseas.

Bishop Tutu, general secretary of the SA Council of Churches, shrugged off the action, and said he wished "the Prime Minister and his people a blessed Good Friday and a happy Easter".

A member of the family said that when two Security policemen came to the Tutu home at about 7.30pm, Bishop Tutu put his passport in his pocket before going to meet them in the lounge.

(50)

per 1000 deliveries

...I am not afraid of what he can do to me. Nothing they can do can ultimately upset me. "I wish him and his people a very blessed Good Friday and a happy Easter" - and I really mean it," Bishop Tutu said. He said the Security Police handed him an order signed by the Director-General of the Department of Internal Affairs. The order stated that the Minister of Internal Affairs, Mr Chris Heunis, had directed that the bishop's passport be withdrawn. Last week the SACC executive urged the Government not to withdraw his passport. The bishop returned from a five-week overseas tour last Thursday after talks with several foreign government leaders and an audience with Pope John Paul II. He was expecting his passport to be withdrawn. The Prime Minister had twice threatened this step when asked during National Party election meetings what he intended doing about some of Bishop Tutu's reported comments overseas. - Sapa.

(Source: Reports

Gynaecology

Table 5.2

Deliveries in Institutions as

Whites 98%

One of the SP men was carrying a briefcase, the family member said.

Bishop Tutu was busy preparing an address when the pair arrived at the house in Soweto.

The policeman with the briefcase handed the bishop a document to sign, then asked him for his passport.

The policemen left the house and were driven off by a third policeman who had been waiting in a car outside.

Bishop Tutu said last night: "This does not in any way affect me. I feel sorry for them and for the Prime Minister, who is not man enough to admit he has made a mistake."

"He will come to us one day and return our passports when he needs us to sort out the mess we are landing ourselves in."

He said he would like to know what he had said abroad that he had not said in South Africa.

"All they have to do is to tell me the lies I have uttered. Why should they be afraid of little me?"

"He (the Prime Minister) has so many people working for him and his...

The success of the MOUs in action in the following. In Graph 4, can be seen that while the total number of deliveries carried out by the Peninsula Maternity Service has increased since 1973, the number of deliveries excluding MOUs has declined. The pressure on the

1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976

Source: Annual Reports of the Dept. of Obstetrics and Gynaecology, DCT/CPA

includes: hospital deliveries, district deliveries, born-before-arrival at hospital, born-before-arrival at district

District deliveries: applies to all hospital up to 1970 applies to St Monica's and Somerset up to 1974



Table 6 Percentages of Private and Public Consumption Expenditure Allocated to Health Services

	Private Health as % of Private Consumption	Public Health as % of Public Consumption	Public Consumption as % of GNP
1959/60	2,8	18,7	11,3
1969/70	3,3	17,6	12,0
1974/75	2,8	16,8	14,4

Sources: for Expenditure and GNP data see Table 4, Consumption expenditure data - South African Statistics 1976, Table 21, 15 and 1970, Table W-5. The consumption data is adjusted to the fiscal year ending in March.

Table 5 Health Expenditure per Capita in Constant 1970 Prices 1959/60 - 1974/75

Year	GNP per Capita (b)	Health Expenditure per Capita (c)
1959/60	(R) 356	(R) 14
1969/70	596	23
1974/75	705	25
Annual Growth Rate	4,4	3,9

Notes:

- (a) Sources: Table 4 note (a) for source of GNP data. Population data from South African Statistics 1976 and South African Statistics 1968, Table A-9. revised upwards on the basis of revised estimates.
- (b) Deflated by the national accounting deflator, ca 1970, South African Statistics 1976, Tables 21, 4 and 21, 15.
- (c) An adequate deflator for all medical services is not available. The index of the old Consumer Price Index includes expenditure of white families in the areas. No index for medical services in the areas is available. The national accounting deflator is more conservative than that of the medical care index of the C.P.I.

RPM 17/4/81  
Tutu is given slating by NG journal

APE TOWN. - During his visit overseas, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said a number of contentious things of a political nature, says the latest issue of "Die Kerkbode", official journal of the Nederduitse Gereformeerde Kerk.

"This time he was almost more venomous in his remarks about South Africa than in the past, and his efforts to hurt SA economically were stronger," the journal said.

"It is to be doubted whether he spoke on behalf of most of the black population, which in any event would be the first and biggest sufferers under the pressure of economic boycotts."

"It is, of course, the right of a bishop to make political statements left and right, and to air his views on SA. However, whether he does so in the spirit and disposition which befits a Christian and a church leader in his position, is another question."

Judging from reports of what he said, he apparently has no objection in principle against the use of force, and he is, in certain circumstances,



# The theology of liberation

Bishop Desmond Tutu, General Secretary of the SA Council of Churches, returned home last week after visiting Britain and the US, where he put the case of black South Africans as he sees it, and called for pressure to be applied to induce Pretoria to change its policies. He faces threats by the Prime Minister that his passport will once more be withdrawn. Tutu explained his stance to the *PM*.

**FM: Explain the utility that sanctions against SA might have?**

Tutu: I have not spoken about sanctions as such, but look at the changes that have occurred in sport, for instance, where apartheid has been made to stand on its head. That came about not because white people were kind and generous, but because of pressure. The principle would be the same: that either the carrot or the stick is used. A lot of carrot has been used to persuade SA to change; there is all the reason now to try the other method of persuasion — a bit of stick, that is all.

**So you wouldn't advocate mandatory sanctions against this country?**

I could not, at the moment, with the law being what it is. If we were able to get the whites who are in power to sit round the conference table with our leaders who are now on Robben Island, and those in exile, without considerable pressure from outside, I would be the first to say hallelujah. For goodness sake, we are looking for a viable and, I stress, peaceful, method for bringing SA to the conference table before it is too late.

**Many argue that blacks would suffer most as a result of sanctions?**

Our people are suffering at the present time and as far as they can make out this has been going on ever since Jan van Riebeeck came to SA; since all the oppressive legislation we've endured since then. When we have an economic boom, you'd think that the

benefits would accrue to blacks to the same extent as it does to the whites. But we are told the blacks do not have skills, and so the skills have got to be imported and blacks therefore do not benefit as much as they could have. During a recession, the first people to be kicked out because they are unskilled, again, are the blacks. Most of the investment we have had in this country goes into capital-intensive projects which in no substantial way improves the lot of blacks. What it does is to buttress and reinforce apartheid. I haven't seen, since say 1948, any real liberalisation as a result of economic prosperity. If anything, the laws have become harsher. Those who say that economic prosperity necessarily leads to an erosion of apartheid will have to produce the evidence. I haven't seen it. Was your mission abroad not rather pointless in view of the stated policy of Britain and the US not to act economically against SA?

If it was pointless I am surprised that it should have caused such a furor. Why are those in the government and many in the white community afraid of me? I don't even have the vote. In my own country, I am nothing. If it is pointless, all they need to do is treat me with contempt and leave me alone. But here they are threatening to remove my passport and worse, like putting out spurious pamphlets vilifying me.

**What would flow from a government decision to withdraw your passport and do you foresee that you might be banned at some stage?**

I predict that if they take my passport away, one day, sooner than they think, they will beg me to take it back. And they will come to people like ourselves and beg us to intervene, because things will be in such a state that they will not be able to control it.

**As for banning, any black person with some degree of public life who**

attempts to articulate the aspirations and hurts of blacks must consider this a possibility.

**What are the chances of the emergence of a peaceful, negotiated solution to SA's problems?**

This is what I am working for, with people like Dr Motlana and others of our authentic leadership. But, I must say, the chances are receding. The government is becoming more and more intransigent. We had hopes that Mr Botha was going to turn over a new leaf, but the way he spoke in the no-confidence debate and his handling of this election, clearly show that he is determined to keep political power in the hands of whites. SA has only two options. Blacks are going to be free and we are going to have a democratic country, but the options are whether that comes through negotiation or bloodshed. And while I work, and will continue to do so till my dying day, for that change to come through dialogue, I must say, it's beginning to look more and more unlikely.

**You have predicted a black Prime Minister in SA in five to 10 years. Is that time enough to be realised through negotiation?**

That is the goal; how we reach it is a different matter. It is a fairly generous timetable for various reasons. Namibia is going to be sorted out sooner rather than later, and once that is done the only minority regime will be SA. It is unlikely that the world will not want to concentrate on the last item on the agenda for liberation.

There are a number of young whites in Afrikaans universities who are beginning to doubt whether the present socio-political dispensation is defensible and many are refusing to go into the army.

**Would you describe yourself as a liberation theologian?**

Yes.

**Aren't you encroaching on Caesar's**

territory?

Nonsense. When Jesus said that, He didn't mean there was a domain which belonged to Caesar and not to God. For the Jew everything belongs to God, the whole of life. Otherwise you are saying that God is not the ruler over all, that there is a sector of human life in which His writ does not run.

**Do you have any political ambitions?**

I have said time and again that I am a bishop — even if some people think I am a politician trying very hard to be a bishop. What I am doing I do from my perspective as a Christian, and that is what drives me. And when freedom comes to this country I hope to be able to retain the position where I can always say: "Thus said the Lord." And you will not find me in a political position.



fm

17/4/81

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## TABLE 1

STATE HEALTH EXPENDITURE IN SOUTH AFRICA  
1975/76 - 1977/78 (R MILLIONS) (Current prices)

Dept. of Health Vote	W B	44,9 67,4	54,7 82,1	+21,8 +21,8	0,38	0,4	5,2
(a) Homelands.		9,2	26,1		2,4	2,3	
(b) S.A.Bantu Trust		55,2	32,4		8,0	4,6	

"Judging from reports of what he said, he apparently has no objection in principle against the use of force, and he will, in certain circumstances, support the use of force against SA.

"The way in which he further forecast that Nelson Mandela would be premier of SA in 10 years gave the impression that he would like to see this man — who, with communist partners, wanted to overthrow state order in our country — in that position. One got the impression that he made the forecast in the spirit of bravado.

"How does a Christian and church leader identify the peace and reconciliation teachings of the Scripture with the use of force? How does a churchman look forward with satisfaction to the day when a man, who has chosen the Marxists as his friends, will be the head of the country's government?" — Sapa.

### 11.1 Department of Health

The total health expenditure by the State from 1975/76 to 1977/78 on the above services is shown in Table 1 below. The table indicates the absolute expenditure by the State as well as the percentage changes in expenditure over the past three years. It indicates that in 1977/78 provincial subsidies accounted for roughly 75% of total current health expenditure.

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"How does a Christian and church leader identify the peace and reconciliation teachings of the Scripture with the use of force? How does a churchman look forward with satisfaction to the day when a man, who has chosen the Marxists as his friends, will be the head of the country's government?" — Sapa.



# A 'phoneyn' union's note hits at bishop

By NORMAN CHANDLER

THE United Trade Union Council — which this week launched a vicious attack on the Bishop of Johannesburg, the Rt Rev Desmond Tutu — was "concocted" as a means of disseminating mis-information, say trade unionists.

And Bishop Tutu, whose passport has now been seized by the Government, said: "Why don't they have the courage of their convictions and come out into the open?"

Thousands of Soweto homes received a pamphlet from the UTUC describing Bishop Tutu as a supporter of international economic sanctions against South Africa.

It also claimed that the bishop had no reaction to it from people in

op — who met the Archbishop of Canterbury and the Pope while overseas — was receiving money "to help South Africa's enemies". The pamphlet showed a picture of the bishop, his Orlando home and a car.

It contained neither an address, nor a telephone number. In spite of widespread inquiries, no trace of the United Trade Union Council has been found.

Trade unionists and labour experts, said they had never heard of the group. The Sunday Times was told by the telephone directory inquiries department that no number existed for the organisation.

In an interview, Bishop Tutu said: "I don't think it deserves any attention at all. I have had no reaction to it from people in Soweto or elsewhere. "Why don't the people who put out the pamphlet have the courage of their convictions and sign their names and addresses?"

Asked whether he thought the organisation actually existed, Bishop Tutu said: "If we are to respond to figments of the imagination, then it will be a sad day, indeed."

The general secretary of the Federation of South African Trade Unions (Fosatu), Mr Alec Erwin, said: "We don't know of such an organisation and very much doubt if it exists."

"It appears to be a means of disseminating mis-information. As far as we are concerned."

is a concocted union."

He declined to say whom Fosatu thought had "concocted" the organisation.

Asked if the views expressed in the pamphlet were those of black workers, Mr Erwin said: "No. We very much doubt whether it affects the views of workers."

Mr Arthur Grobelaar, general secretary of the Trade Union Council of South Africa (Tucsa), told me: "We have definitely not heard of the United Trade Union Council."

"Quite candidly, I think it is a figment of someone's imagination."

Mr Grobelaar added that his organisation was "generally aware" of all unions operating in the country and would know if a new group had been formed.

● The pamphlet appeared only days after Bishop Tutu returned to South Africa from a visit to the United States, Unit-

ed Kingdom and the Vatican.

Addressing the United Nations, Bishop Tutu said he feared that if South Africa did not change, the Third World War would be triggered off.

He also said he would not attend any further talks with the Prime Minister, Mr P W Botha, unless an apology was forthcoming for the way the Government had attempted to vilify and denigrate the South African Council of Churches "through the Christian League and the former Department of Information".

Because of what Bishop Tutu said at the United Nations and elsewhere, the Prime Minister told party political meetings that the bishop's passport would be withdrawn.

He told the Sunday Times: "They have all the time in the world if they are planning to take away my passport."

"I have no intention of escaping from South Africa."



ARTHUR GROBELAAR  
It's "a figment"

which an individual belongs is feasible only in the rare case of a strictly closed pannimic community, that is, in an isolate. In all other cases, the delineation is only relative. If two pannimic groups exchange mates but their members marry within their own group with a higher frequency, the partly permeable barrier to gene flow delineates them—be it of geographical, political, social, religious, or linguistic nature. But if both are surrounded by other groups with which they exchange genes at a lower rate, a barrier of a higher order includes them both. If the frequency of matings between different localities is mainly an inverse function of distance, then the only boundaries that can be traced around each locality are delimited in terms of percentage of intragroup matings and the circles overlap. The only way to group individuals in a biological sense thus often requires a probabilistic criterion for its application.

Let us ignore this difficulty and suppose that we could assign each individual to a demarcated circle of matings, for which the term "population" will be used here. Will we equate the concept of race with that of breeding population as just defined? Our grouping of individuals in one popula-

cept of race here proposed: a race is a group of populations.

## Application of the Concept of Race to a Classification of Mankind

Let us first approach the problem of a taxonomic subdivision of current mankind without any time depth, from a purely classificatory viewpoint. Several objects are put in front of us, and we are asked to reduce their multiplicity into a lesser number of categories. Why are we asked to do so? First because, if successful, it will provide us with an efficient means of a quicker and easier memorization of the attributes of the individual objects. Instead of having to memorize their characteristics object by object, our mind has only to apprehend the



BISHOP DESMOND TUTU, General Secretary of the South African Council of Churches, who received anonymous telephone death threats on Good Friday, described them as "nothing new".

Bishop Tutu said the first caller "started by saying the usual things: swearing at me and saying he's going to get me."

"The man then said, 'I'm going to kill you, you Black bastard!' He had a South African accent but I couldn't make out whether he was English or Afrikaans because he spoke for a short time."

The second call was received by his wife, Leah, who, Bishop Tutu said, refused to divulge the contents of her conversation with the caller.

"I presume it was something in the same vein," he said.

Bishop Tutu described the withdrawal of his passport this week as "annoying, but it's not something to spend sleepless nights over."

"It's an encroachment on one's human rights but it's not going to raise my blood pressure," he said.

"I'd like to know what I have said abroad that I haven't said here," he asked.

"All they have to do is to tell me the lies I have uttered."

The bishop said he wished "the Prime Minister and his people a blessed Good Friday and a happy Easter."

He added: "Mr Botha will one day come to me and return my passport when he needs help to sort out the mess we are landing ourselves in."

But Mrs Tutu said the Government's action against her husband infuriated her.

She told the Sunday Express



© Bishop Tutu  
... threatened

yesterday: "This is very infuriating, but my husband took it very well."

"But we were expecting it. The Prime Minister was kind enough to warn us beforehand."

Bishop Tutu was already in bed but writing, she said, when the children told him two security policemen wanted to see him.

He got up, got dressed, took his passport from the wardrobe, put it in his pocket and went to meet the men.

The two men handed Bishop Tutu a document signed by In-

'I'm going  
to kill  
you'  
Tutu  
is warned

*S-Express*  
19/4/81 (304)

By BARNEY  
MTHOMBATHI

ternal Affairs Minister Mr Chris Heunis instructing that his passport be withdrawn, and he handed over his passport.

However, Mrs Tutu said she had no hate at all for the Government.

"I only have a low opinion of them. I don't think much about them."

• The Bishop's passport was withdrawn last year after he gave an interview in Denmark

advocating an economic boycott against South Africa.

It was returned earlier this year to enable him to travel to Europe and the United States.

During election speeches last month, and again last week, Mr Botha told questioners from the floor that the bishop's passport would be taken from him because "he spread lies about South Africa overseas".

He said that "when you travel on a passport granted to you, you must behave. You cannot ... misuse it to organise boycotts against your country".







States there is even a re-alignment of funding towards training for the so called primary care specialists of family medicine, paediatrics and internal medicine. A number of studies have shown that the amount of surgical

activity proportional to the number

# Tutu attacks Govt and his TV critics

ROM 22/4/81 (30x)

By DIAGO SEGOLA

THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday challenged the Government and his critics to prove that what he had said in the country and abroad was not true about conditions prevailing in South Africa.

"I challenge them to show one untruth I have spoken here or abroad.

"I challenge them, anyone of them or all of them together, to debate with me that apartheid is the most vicious system since nazism.

"I pray for them that God will open their eyes to the truth that we have little time left," Bishop Tutu said at a Press conference in Johannesburg.

Meanwhile in Grahamstown, the Minister of Internal Affairs, Mr Chris Heunis, said that it was disgraceful that people like Bishop Tutu belittled and vilified their country abroad.

Replying to a question about the withdrawal of Bishop Tu-

tu's passport, Mr Heunis said it was particularly disgraceful for someone like Bishop Tutu to have besmirched his country when he lived in such splendour at home.

Not only South Africa but all Western countries regarded passports as privileges which could be withdrawn or refused by the State.

Mr Heunis was addressing about 80 people in the Grahamstown City Hall on Monday.

But Bishop Tutu countered these claims with some of his own.

Reacting to what he described as a "well orchestrated campaign to vilify and denigrate both the SACC and myself", Bishop Tutu also hit out at SABC-TV, accusing the corporation of having "sunk lower".

"After last Sunday's SABC-TV programme, which I am told dealt with my opinions and which were refuted by certain persons, one would have thought they could not sink much lower.

"The SABC, with Mr Cliff Saunders, is surpassing itself in touching rock-bottom in its efforts at vilification. One would have thought they might have tried to pretend it would be a discussion," he said.

"Why did they not invite me to participate, so that my 'foolish' views could be shown up for what they were?

"Why did they not have someone else apart from those known to be collaborators with the system?" Bishop Tutu said.

Bishop Tutu said he agreed with people who have said he has no political constituency and no followers.

"I play to no political gallery. But it is strange that such a nonentity as I am should be attracting so much attention from such as those I have referred to, for them to expend so much energy in trying to nullify a nonentity," said Bishop Tutu.

(Reports by Diago Segola, 171 Main Street, Johannesburg and J Hyman, Old Mutual Building, Church Square, Grahamstown).

myocardial infarction, patients treated at home did as well as those treated in hospital.

The more sensible and rational use of drugs has enormous cost containment potential. The drug industry in West Germany has been shaken up by the introduction of the Weisses Listeg or White List at the beginning of 1977 which provides a comparison of drug prices so that German doctors can choose the cheapest products to prescribe for their patients. Drug efficacy can thereby be compromised in certain cases; therefore the news that the South African Medicines Control Council is contemplating a similar step combined with information on bioavailability and pharmacokinetic studies on many commonly used drugs obtained by the University of the Free State is very welcome indeed. The establishment by the Natal Provincial Administration of a Pharmaceutical Coding Committee with criteria for the motivation of special or expensive drugs has already been shown in Natal to curb the rising drug bill dramatically. Our only complaint is that not sufficient bulletins or information as to costs saved or equivalent efficacy is given to doctors in Natal. Here is a brilliant opportunity for continuing medical education that is not achieving its full potential.

## 2. EDUCATION OF THE PUBLIC

At a workshop on the future of general practice held in August 1977 at the University of Witwatersrand, a key proposal was to plan and execute an approach to the news media for public education concerning correct use by the

continuing medical education, standards could be set and members kept informed of the results of the latest cost benefit studies and other trends dictating the need to modify practices. As an example one may quote the evidence of the Bristol study which showed that after



# Tutu hits out at pamphleteers

THE General Secretary of the South African Council of Churches Bishop Desmond Tutu, accused cabinet ministers and various church organisations of forming an "unholy alliance" against him.

Addressing a Press conference in Johannesburg, he said he had again been attacked in pamphlets distributed in Soweto over the past few days.

"This is a well-orchestrated campaign to vilify and denigrate both the SACC and myself. I am used to it.

"A magistrate has been part of it., Cabinet ministers, including the Prime Minister, himself, have had a hand in it. Also the Christian League,

the Catholic Defence League and the Gospel Defence League.

"An Anglican priest has lately joined this unholy alliance. There are (also) the Christian League, the Catholic Defence League and the Gospel Defence League.

"An Anglican priest has lately joined this unholy alliance. There are (also) the scurrilous pamphlets which are distributed, significantly, by night, because their authors do not even have the courage of their convictions.

"So they must do their nefarious work under cover of darkness. Apartheid is a vicious and evil system which can use only vicious and evil methods.

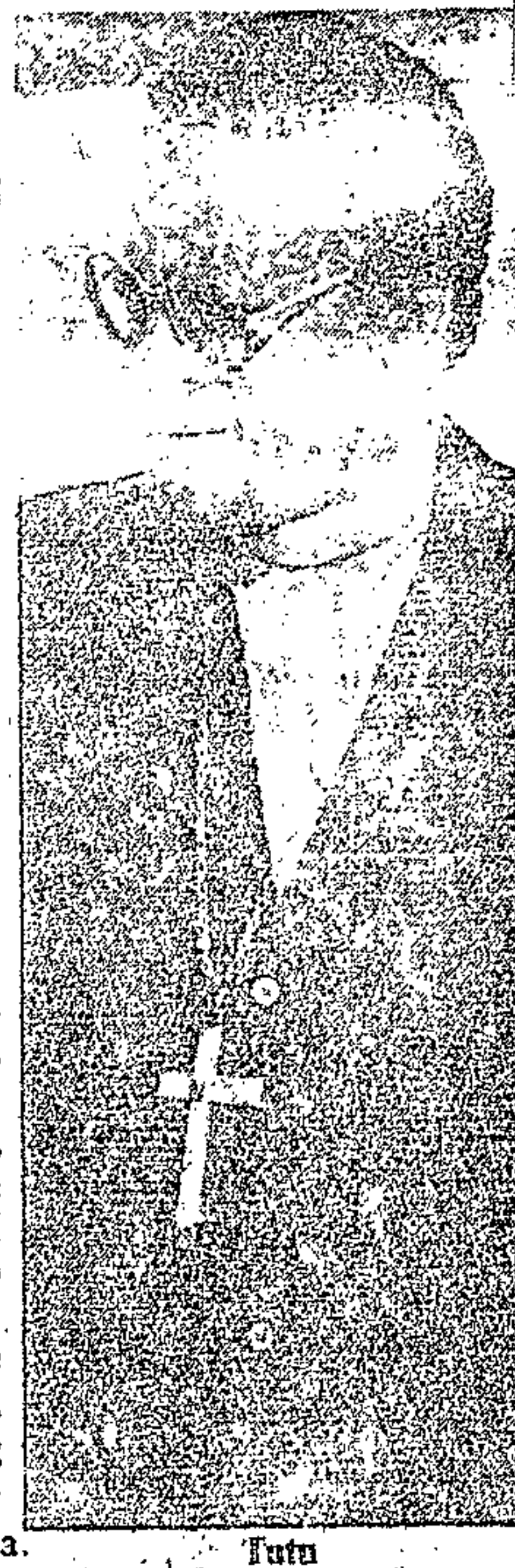
"It cannot stand up to

scrutiny. It does not know what to do with the truth" Bishop Tutu said.

Earlier he also criticised the SABC TV interview at the weekend of "known collaborators with the system," instead of inviting him to participate "so that my foolish views could be shown up for what they were."

"Let me say once more to all those referred to in this statement — there is absolutely nothing, just nothing, you can do to me which will stop me from the work that I believe God has called me to do.

"More importantly, there is nothing you can do which will stop us from becoming free — all of us in South Africa, black and white." Sapa.



Tutu



## Viewpoint

We continue Sam Mabe's interview with Bishop Desmond Tutu whose passport was seized by the Government after his overseas trip recently.

# 'Pamphlets won't give me sleepless nights'

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**SOWETAN:** Do I understand you to mean that although you believe that the chances of a peaceful settlement are slim, you still have hope?

**Bishop Tutu:** Well that is the basis of my recent trip. That is why I am saying it is urgent for the international community to help us. If they don't help us, well, we've had it.

**SOWETAN:** Bishop, not so long ago, there was this protest march by priests in which you participated. You were found guilty and you paid fines. Why did you opt to pay and not to go to jail. Don't you think that has cost you some amount of credibility?

**Bishop Tutu:** I don't think so. I think we made our point. The point we were seeking to make was that the church gets to a point where it decides whether it can continue to obey patiently unjust laws and as a group of 52 we staged this march as a march of witness rather than as a protest march.

It was a witness that we have a higher loyalty than the loyalty to the state. Our arrest demonstrated that we were serious. Now, once we were arrested and appeared in court, I think that it was almost sort of gilding the lily to determine in which ways we were going to respond to the sentence.

You will recall that we didn't at any point plead in mitigation. We said once we were found guilty and those people have made their statements, we should accept the sentence. If maybe all of us had gone to jail together, I think that would have been a good thing, but I know that we couldn't have that same kind of unanimity and for some to go and others not, or a large proportion showing a split in the unity of the group would have been more damaging to our cause.

We had made our point. We had decided that an unjust law must be disobeyed and we disobeyed it as an act of witness. I think we would have spent only one night in jail and people would have paid our fines.

**SOWETAN:** Would you like to comment on the pamphlet that was distributed while you were abroad that you have not done anything for the

students and that you are living in opulence.

**Bishop Tutu:** I don't want to comment on things that are beneath contempt. As you can see, the people who wrote those pamphlets, don't even have the courage of their convictions. They don't say who they are.

It is just part of the dirty low tricks that are used by those who are trying to support the system and I am not going to allow that to give me sleepless nights. They use all kinds of things. They've used the SABC, radio and television on a campaign of vilification, half-truths.

I don't even think I should call them half-truths, they don't know how to tell the truth most times. The Government itself with its ministers are attacking us. But having had the revelations of the Info Scandal, you can't be surprised that a system as evil as apartheid will use methods such as represented by those pamphlets.

**SOWETAN:** The accountants who checked the SACC's use of funds found that what was wrong in the SACC was the system of accounting for the use of the funds. What have you done to ensure that everything is above suspicion?

**Bishop Tutu:** The money has always been used in an honest way, above board. We are setting up our own finance department. I would say we are on our way to providing what I wanted to describe as a transparent, streamlined, efficient service.

You've got to know that we have a vast turnover, well over R3-million a year passes through our books and most of it goes to the rural areas and it will not always be easy to provide in those areas, a sophisticated accounting processes, but we should by the next national conference have a system that is nearly fool proof.

**SOWETAN:** You have said the forthcoming general elections were irrelevant to blacks, would you like to elaborate on that?

**Bishop Tutu:** What are they talking about which they haven't talked about before? They are worried about the right-wing backlash and so forth, hardly dealing with the crunch issue in this country,

which is political power sharing with blacks.

All that they are talking about in a sense is, how do you retain power in the hands of the whites. Now why it is an irrelevancy is that whites are not going to retain political power for long.

And it is in their own interest that we go to a negotiating point to discuss how we are going to live together happily in this country. If they are going to talk of anything short of this crunch issue, the political power sharing, then anyone who is engaged in that is engaged in a sort of a mythical kind of game.

**SOWETAN:** Young black radicals were not happy about your talking to Mr P W Botha. Would you say there is anything your talks have achieved? Were the talks worthwhile?

**Bishop Tutu:** They have not achieved very much. But remember that at no stage have we claimed that we are politicians. That is important. It is also important that we did not go to negotiate with the Government. We don't have a political mandate from anybody to negotiate on their behalf.

We went as Christians leaders, and not as black Christians leaders. We went as Christians leaders from a Christian organisation in order to tell the Government certain things. To carry out our prophetic ministry which is that we've got to proclaim to those in authority what we believe the gospel demands of all of us.

And we saw ourselves as a group that would perhaps facilitate, to be a catalyst to move the Government towards a situation where they would negotiate with the authentic political leadership, especially in the black community.

So, we were not owing any allegiance to say a radical wing or a conservative wing. Our allegiance has always been to our Lord.

**To be continued tomorrow**



# 'Republic Day: more to mourn than celebrate'

This is the last of Sam Mabe's interview with Bishop Desmond Tutu. The bishop has been attacked in pamphlets this week. At a Press conference on Tuesday, he made it clear that nothing will "stop me from the work that I believe God has called me to do".

**SOWETAN:** You said the SACC is going to boycott the Republic Day festivities. Would you say it will be more effective to simply stay away from the festivities or to hold prayer services concurring with the festivities?

**Bishop Tutu:** Both. We would through the churches be underlining the fact that there is more to mourn about in this country than to celebrate and that there is a lot for which we have to ask for God's forgiveness.

We will have services where we would ask for forgiveness for the injustices in the land, where we would catalogue some of the injustices, pray for victims of those injustices and therefore, highlight the fact that for instance, if they are going to have an amnesty, they are not going to include what they say does not exist, political prisoners.

But if they don't exist as a category, why is it that remissions, possibilities don't exist for those who have been charged and found guilty of political offences. The amnesty will not include political prisoners.

And one is saying, we must not be able to celebrate while there are people who are in jail and who are in jail because they were striving for a sort of society where people would be human beings. You must remember that our people are in jails because they were driven to do certain things which they would not normally have done and because they were not treated as human beings.

**SOWETAN:** You have said that the worst thing that would happen to you is to see yourself testifying in a political trial as a State witness. How do you see that as the worst thing that could happen to you?

**Bishop Tutu:** Well, I meant that if I were assassinated, death is not the worst thing that could happen to a Christian, because we believe in the resurrection of the dead, but that it would be one of the most horrible things to happen for me in effect to collaborate with the system to an extent of being a State witness.

This is because my basic sympathies would be with the accused, because I know that they are in that situation fundamentally because of the injustices in this land.

When you have a democracy you don't get people trying to overthrow that democracy normally. You might get a few cranks who want to do some stupid things, but normally if people live in a just society, they want to uphold that society, they want to maintain it.

**SOWETAN:** You mentioned something about being assassinated. For the role that you are playing in the political affairs of this country, have you thought of a possibility of being assassinated?

**Bishop Tutu:** That possibility arose from the Wit Kommando threat last year. And it was something that you had to take seriously and when you get telephone

threats where you are told somebody will do you in. You've got to take these threats reasonably serious.

If somebody decides they want to kill you, they can kill you. There is nothing you can do to protect yourself. I mean we are seated here now, this window is directly opposite that tall building and we know that the system has got its people there.

There is nothing to stop them from shooting you, they would know that my desk is somewhere where I sit there the whole day. They know when I come out, basically about the same time, I use the same route to go home and to come to work. I mean if this could be done to Reagan, who are we?

I jog every morning and some people did say they were worried that jogging by myself is not a good thing and that I should go and run with them in the stadium. But that cannot stop anybody from doing anything to me.

**SOWETAN:** You have spoken of a black Prime Minister in this country in the next five to 10 years. Are you saving this as based on a political analysis or is it just a prophecy?

**Bishop Tutu:** I think a bit of both. It's based on the fact that Namibia is going to be sorted out. We had Mozambique, Angola then Zimbabwe. Now it's highly unlikely that having got Namibia sorted out the world will say let's hold off and not finish off the agenda for liberation.

That is the political analysis, although it's possible for some to say South Africa helped us in sorting out Namibia, give her a chance. The second reason is the growing determination among the young especially, that they are going to be free.

The third element is I think what is happening in the white community. It may not be happening widely yet. Even in Bloemfontein where I was bopped, some of the students there were saying they are not going to the army.

Now we don't know how many white South Africans have said they will not fight in the SA Army, but I think it is a significant number and the Government is worried. Something is happening in the white Dutch Reformed Church too.

Not really a large group of people but there is a fair number of people in the white church who are concerned about the whole situation.

**SOWETAN:** You wrote a letter to the Prime Minister in May 1976 and warned him about what was likely to happen in South Africa. Now how far do you see us from another 1976?

**Bishop Tutu:** We may not have something quite like that. What we are going to have are sporadic incidents. That will constantly be happening. Miners are going on the rampage somewhere, schoolchildren over here. I don't know if we will get something that is nationwide.

But I think that our situation is volatile, it will take very little to get the balloon exploding.



requires that the communities contribute both in labour and material terms.

2) It is hoped that all these supplies will be taken over by the Water and Sewerage Board.

3) Protection and treatment of the water is done in conjunction with the Ministry of Health through field health assistants.

4) Water is not supplied into the homes but there is always one standpipe for several homesteads (usually about 5).

Voluntary Organizations in rural areas

Women in Development

This organization works with already organized groups in rural areas. They help the women to improve themselves in many spheres, both as individuals and in groups.

Home improvement, helping women to build stoves, white wash their houses with local white earth, and making cupboards for food storage with soap planks. They also encourage them to join voluntary organizations and to have small scale industries.

Red Cross

The Baphalali Swaziland Red Cross was founded in 1932 as a branch of the Red Cross Society. In 1969 it became an independent Society whose objectives are:

- 1) Giving aid to the sick and wounded in times of war.
- 2) The improvement of health, prevention of disease and mitigation of suffering throughout the world.

The Baphalali Swaziland Red Cross Society operates through its local branches throughout the country although there are few areas where there are no Red Cross representatives.

Activities:

- 1) 26 M.C.H. clinics in the rural areas.
- 2) Outpatients' and visitors' hospital canteens, three in number.
- 3) Rehabilitation programmes at the mental and the T.B. hospitals.
- 4) First aid posts at public, traditional and sporting events.
- 5) Publicity and recruitment for blood donor programme, and providing space for actual bleeding of donors.
- 6) Training and examination of first aiders in nursing colleges, companies, general public and ordinary schools.
- 7) Distribution of clothing, blankets, and food for the welfare of destitute sick persons.
- 8) Emergency relief to disaster victims of fires, tornadoes, etc.

9) Transportation of the sick needy person to hospital and back home after discharge especially in rural areas.

10) Tracing of missing persons.

Health Services

We have 11 hospitals in Swaziland, 7 are run by Government, 2 run by missions, 1 run by industry, and 1 by a private concern. Distribution is as follows:

District	No. of hospitals	No. of beds
Hhohho	4	455
Manzini	4	763
Shiselweni	2	183
Lubombo	1	64

Apart from formal hospitals there are dispensaries or clinics run by missions and industrial concerns which can accommodate up to 20 patients each.

There are 71 medical practitioners in Swaziland.

Drs. Employed by	No. of Drs.
Government	1
Industry	1
Mission	1
Private Practice	1
There are 82 nurses trained by the Government mission, and under mission, and Common diseases: Gastro-Enteritis and other diarrhoeal diseases, Measles, T.B. and other respiratory infections, Injuries.	

**Tutu in line for Cape post**

CAPE TOWN. — When about 360 Anglican churchmen meet on Monday to elect a new Archbishop of Cape Town, the final choice is expected between Bishop Michael Nuttall of Pretoria and Bishop Desmond Tutu, general secretary of the South African Council of Churches.

The general feeling is that the new Archbishop of Cape Town and Metropolitan head of the Church of the Province of South Africa will be Bishop Nuttall.

The four top candidates are expected to be: Bishop Nuttall, Bishop Tutu, Bishop Timothy Bavin of Johannesburg and Bishop Bruce Evans of Port Elizabeth. — Sapa.

Most of the rivers are infected with schistosoma haematobium thus a number of school-going children have bilharziasis.

Public Health Services

The Public Health Services of the country are centred at the Health Office in Manzini for the control of Malaria and Bilharzia, and at Mbabane which controls environmental health, Health Education, Public Health Nursing, and Public Health School Service. There is a pathology laboratory at which serological, biochemical, bacteriological and haematological investigations are carried out.



# Tutu - man without a passport

*C. Herald 25/4/81 (304)*

**BISHOP DESMOND MPILA TUTU** had his passport withdrawn by the Government last Thursday — Maundy Thursday. It was not the first time it had happened to him, and it was not unexpected. After all, even while he was still overseas, the two Bothas warned they would deprive him of his passport.

His response to the visit by the two Government officials to ask for his passport was characteristically laconic, although whites would probably regard his comments as provocative.

He is reported to have wished the Prime Minister and his people a blessed Good Friday, and a happy Easter, and to have said that the Prime Minister would 'one day come to us and return our passports when he needs us to sort out the mess we are landing ourselves in.'

What sort of man is this who so grates on white feelings?

Bishop Tutu got a rap over the knuckles from former Prime Minister John Vorster because he wrote him an open letter warning against the dire consequences of continued neglect of black grievances — only to be proved correct the same month when Soweto erupted in fury.

Desmond Mpila Tutu was born 50 years ago in the Western Transvaal town of Klerksdorp. His father was a schoolteacher and his mother was relatively uneducated.

His upbringing in the townships was more or less the same as that of many of his contemporaries, selling sweets, fruit, peanuts and other perishables in the trains and

of dice and five-card games for a few pence. There were occasions when tempers flared among the youngsters and knuckle bruising decided whose word was law.

Young Desmond was also a caddy at the Killarney golf course, and it was on one such early morning excursion that he had his first brush with the law. He was waiting at the old Johannesburg Station for some of his buddies to arrive when an over-zealous railway policeman approached him and threatened to charge him with vagrancy, but on second thoughts did not.

'Except for two year ends when he was ill and could not write the entire examination, Desmond topped all the classes and did so until we finished matric,' recalls schooldays friend Stan Motjuwadi.

## TEACHER

He then qualified as a teacher and later taught at his alma mater. It was at Krugersdorp that he met and married Leah Nomalizo Shenxana.

Desmond Tutu has frequently referred to Bantu education as a 'poisonous system designed to produce docile blacks who can only obey orders in English and Afrikaans without questioning them or those who give them.'

It was this disillusionment with the system which saw him abandon



the classroom in protest when Bantu Education was introduced in the 1950s. He swapped his lecturer's cap and gown for the staff and clerical garb, being ordained in 1961 as a priest of the Anglican Church.

He then left with his family for London, where he served between 1962 and 1966 as part-time curate of St Alban's and later St Mary's parish. During that time he obtained a bachelor's degree in divinity and a master's degree in theology from London University.

## LECTURER

In 1966 he returned home with his family via the Holy Land and joined the staff of the Federal Theological College at Alice, Cape, until 1969. The next two years saw him lecture in the department of theology at the University of Botswana, Lesotho and Swaziland (Roma campus). He left in 1972 for England where he remained for the next three years serving as assistant director of the Theological Education

Fund of the World Council of Churches.

In 1975 he was recalled to South Africa and appointed the first black dean of the Diocese of Johannesburg.

From the beginning of his rectorship of the country's largest and wealthiest diocese, he condemned racial discrimination and called for a conference of all the country's leaders to work out a just dispensation for all the country's inhabitants.

He refused to live in the deanery at St David's Road, Lower Houghton, preferring instead to live with his family in Soweto.

'It would have meant becoming a marginal man. I would have belonged to neither group, black or white,' he explained.

The man who says that his love for his country is so passionate that every time he lands on its soil he feels like kneeling down and kissing it, told British television viewers shortly after his appointment as dean: 'South African whites are not devils but ordinary human beings, and it would be a denial of faith to regard them as incapable of reconciliation with black South Africans.'

A year later he declined nomination as Bishop of Lesotho, but the elective assembly, meeting in Maseru, went ahead and nominated him nonetheless and it was only then that he accepted.

A little Johannesburg old lady, hearing that the popular dean would soon be leaving for the mountain kingdom, angrily approached him in April 1976 and said she wished the Government would impound his passport to prevent his departure. Her wish was eerily granted almost exactly four years later, though under a different set of circumstances altogether.

## IN LESOTHO

A few months later he was consecrated Bishop of Lesotho, but his voice was still heard loud and clear in South Africa.

Three months after arriving in Lesotho he was offered the position of secretary-general of the SACC, but he declined it. A year later the Anglican Bishops of Southern Africa permitted him to take up the job, and he was once again back in Johannesburg and in the mainstream of South African affairs in early 1978.

His famous 'Danish coal boycott' statements were by far his most serious confrontation with the Government — and he remained stubborn to the last, refusing to apologise and retract his remarks.

## UNANIMOUS

Most church leaders unanimously backed him to the hilt, and fears began to rise that action would be taken against him. But the bishop went serenely on his way until his passport was withdrawn by the Government in April 1980.

The white terrorist group, the Wit Kommando, gave him a month to leave the country, threatening if he did not do so they would kill him.

When the Soweto Community Council increased rents, he refused to pay, arguing that such hefty increases were too much of a blow for the townships' poor.

He was among the leaders threatened with eviction, but he stood his ground.

In January this year SADF commandos raided the banned African National Congress bases in Matola near Maputo, Mozambique. Services organised to remember victims were banned by chief magistrates nationwide.

Bishop Tutu organised a prayer service conducted by 18 priests, and said if the Government were to ban it he would go ahead regardless.

In March he met, among others, the chief of the Broederbond and during panel discussions at the University of Pretoria, told him that God was the God of liberation and blacks would win their struggle because theirs was a just cause.



SOME people say faith moves mountains. It also moves people like Bishop Desmond Tutu of the South African Council of churches (SACC).

It is what keeps this indomitable little Anglican priest smiling in the midst of threats from the Prime Minister, the Wit Kormando and — what hurts him most — conservative churchgoers.

"I can't, for the life of me, know how anybody survives in South Africa who does not believe in God," he says.

"I know for myself I would have collapsed long ago were it not for my own feeble life of prayer and the prayerful support I get from others."

Bishop Tutu's passport has now been seized after appeals he made during his recent overseas tour for businessmen to disinvest in South Africa.

The bishop, now 50, was born in Klerksdorp, the son of a teacher. He first learnt to speak Afrikaans at primary school in Ventersdorp.

"That's why I still tend to think of myself as a 'platteband se kerektjie'," he laughs.

He attended Western high school in Johannesburg's Western coloured township.

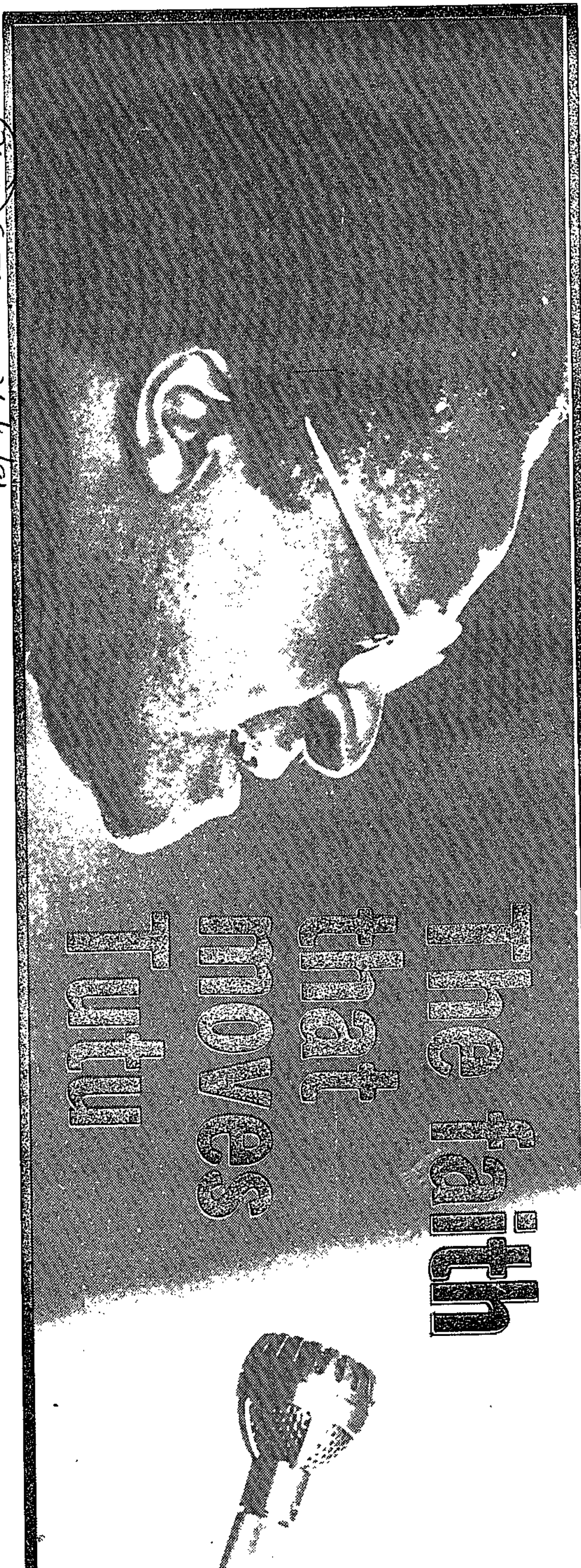
He laughs again, with some bitterness, as he recalls his days as a schoolboy caddy on the Killarney golf course.

"Yes, one had to augment one's pocket money, so I was introduced to the mysteries of caddyng by Stanley Motuwadi, now editor of Drum magazine.

"I must say that my thought processes were even slower then than they are now. I don't think I got the first prize for caddyng.

"I wanted to be a doctor and I was admitted to Wits University Medical School but there was not enough money. I had not applied for bursaries, either, so I ended up studying to be a teacher.

## Turnin' joint



### Report by MARION SPANG

when people see only what they want to see," said Bishop Tutu.

It was at St Peter's that Bishop Tutu learnt the "spirituality" which was to be his inner strength later in life.

"At St Peter's I believe I encountered one of the most important factors to shape my future life — the fathers of the Community of the Resurrection.

"Not so much by what they said, but by what they, themselves, were, they got us to realise the importance of the spiritual life in our relation —

— even if He does not always show it clearly enough and quickly enough.

Bishop Tutu's religious career has been punctuated by two important events in the history of resistance in South Africa.

The first in the year of the Sharpeville shootings when he was ordained as a priest in the Anglican Church.

The second happened after he returned to South Africa from his work for the World

hope. But I am optimistic, too, because when I look at our country. I know that it is only going to take a little for us to be able to live together.

"Then I say: 'Please, God, how can we articulate the anguish and the agony in our hearts, and yet also the compassion so that they can hear?'

"I heed the fears of whites. I think, if I were a white, I would find it very difficult, without an enormous amount of grace from God, not to want to hog what we have got.

"That is why I want to be as

reassuring as possible. Were we to act together, and act NOW when there is still a fund of goodwill — we would all be surprised at the end result.

### Why . . . ?

"You and I could look back at a free South Africa and ask: 'Why did we go through all that agony and that anguish and that pain when it was so straightforwardly simple?'

"All it means is this: do we or don't we believe that you and I are human beings, that

you have got hopes and fears and joy and laughter and I have got the same?

"I think, basically, a lot of people want fundamental change. If it is seen to be controlled, orderly — and if things don't happen with too much of a rush.

Bishop Tutu is sad, too, as he speaks of his historic talks with the Prime Minister and Cabinet last year, because he believes that Mr Botha had the opportunity then of "carrying South Africa" to freedom.

"Instead, he chose to play

politics. He chose to hold the country to ransom for the unity of the National Party.

"I believed then, as I still do to some extent, that he had the possibility of creating a South Africa which would have made even blacks want to erect a statue to him.

### Big waste

"Now, all we can say is: just look at the enormous waste we engendered. We got to a point which we could have got to 10 years ago without too much

trouble."

Bishop Tutu describes his recent overseas tour as a mission of reconciliation. It is adamant that reconciliation involves confrontation. "Reconciliation is peace, peace, where NO peace!"

He points to the ceiling over his desk.

"That is what it is. He is adamant, to criticism from the many young blacks, involved "as we all liberation struggle.



"We are all involved in the liberation struggle. Jesus Christ is involved in the liberation struggle. He liberated us from the bondage to sin — and oppression is an expression of sin."

"To work for the disappearance of oppression and exploitation is to engage with Jesus Christ."

"We have to accept — especially you whites — that those fighting in Maputo believe they were driven there by injustices here."

Armed struggle was the last resort to them.

"Whatever happens, those guys there are our sons, brothers and fathers and nothing can ever change that."

## Violence

"You Afrikaners and English cannot teach us what to do when you want freedom. The Afrikaners fought for theirs and, during the Second World War, resistance movements were lauded to the skies."

"How come people are able to accept resistance at one point and suddenly become pacifists when it involves black liberation?"

"Blacks don't believe that they are introducing violence into the situation. They believe that the situation is already violent."

"The whole point of my going overseas was to ask if anybody had a way of bringing South Africans to the conference table. I would say: PLEASE U S E I T — QUICKLY."

Does he ever feel lonely or

how prayer and meditation and the sacraments must have absolute centrality in your life.

"I try to be faithful to them to this day," Bishop Tutu said, "strange as it may seem to some people."

"This is what I mean when I say that it is not my political creed that determines how I behave and what I say. It is my encounter with Jesus Christ."

## Deeply sad

"But I think one has to go back for a moment," Bishop Tutu said. "When I was at Western High I spent a lot of time in Sophiatown and, like so many other people, came under the spell of Trevor Huddleston."

"I think he was one of the important influences in my life — his compassion, caring, love, gentleness and deep spirituality."

He recalls how Bishop (later Archbishop) Huddleston, now president of the British Anti-Apartheid Movement, visited him every day for 20 months when he was recovering in various hospitals from a bad spell of tuberculosis.

"He never missed a day. Trevor is a fantastic person in spite of what many of his opponents may say. It is a shame

"That is why I find it so deeply sad when people not only cast aspersions on one's motivations but call into question one's integrity in this matter."

"But I am strengthened again by the realisation that the Cross and the Resurrection belong together — they are not just two sides of the same coin."

"That is why I say there is nothing they can do to me, even by killing me, and I think they think that is the ultimate they can do, that CAN have ultimate significance."

"This is not a recklessness born of bravado," he explains. "It is because I believe fervently that this is God's world, man."

Council of Churches in 1975. In 1976, the events of the Soweto uprising shocked the world.

## Optimistic

In spite of this, Bishop Tutu remains optimistic about peaceful change. He has now been nominated for the 1981 Nobel Peace Prize.

"Yes, I am an optimistic person," he says. He is serious, now. The smile disappears from his face for a moment.

"Soweto shook me up. Especially as it came only weeks after I warned Prime Minister Vorster in a letter that it COULD happen."

"You know, it was the kind of time when you really do not relish saying: 'I told you so!'"

"All those who were killed were human beings who needn't have died."

"I wish God could somehow give me an eloquence and a way of speaking graciously about His love in such a way that people would HEAR and not see me as the ogre some make me out to be."

"All Christians have to be optimistic as a result of the Resurrection. I have said before that we are prisoners of

**Do we or don't we believe that you and**

**I are human beings, that you have got hopes and fears and joy and laughter and I have got the same?**

that he could have achieved more by staying overseas?

The answer is an emphatic:

"NO."

"I want to be here. This is where I want to be. I want to part of this pain and this joy. It is not all pain. We do laugh."

## Important

But he is serious again as he says that, even in the SACC, which he describes as a "truly multiracial team", he gets some idea of the first fruits of what South Africa could be.

"To some extent, it is possible to have a normal community even in this abnormal society."

"Moreover, I think it is important for all of us that there are some people inside who try to keep on saying that things are going to be OK."



# A man from Robben Island

gets <sup>S. Times</sup> 3/5/81  
a top church job



THE REV. M. MOGoba

A FORMER Robben Island prisoner has been appointed the secretary-designate of the Methodist Conference in South Africa.

The Rev Mmutlanyane Stanley Mogoba, a one-time classmate of Bishop Desmond Tutu, takes up this top administrative post in the Methodist Church at the end of the year.

By G R NAIDOO

In 1963, after Sharpeville, Mr Mogoba was arrested and detained for eight months. He stood trial with 14 others, was found guilty of being a member of the Pan-Africanist Congress and of furthering its aims and was sent to Robben Island for three years.

Mr Mogoba is from a staunch Methodist family. His father was a preacher and society steward and his mother was active in Sunday school and women's guild.

"When I was very young, I thought about being a minister. I thought it was a wonderful idea until I became wiser about the hard work and sacrifices, particularly the financial ones," he says.

But Methodism was entrenched in the family tradition and, when he was 12, he left his Sekhukhuleni home for Kilmerton, a Methodist high school in Pretoria, where his father, brothers and sisters had been educated.

His time at Kilmerton, he says, was one of the biggest influences in his life.

"I don't like private schools generally because they are elitist. But I am afraid blacks in South Africa do need these schools to set standards and to shake up the State schools and show them that they are not giving their pupils the best," he says.

Mr Mogoba then spent three years working on a teacher's diploma at "an obscure place which is now non-existent". One of his classmates was Bishop Desmond Tutu, general secretary of the South African Council of Churches.

After qualifying, he taught for nine years — first at Potgietersrus, then at Kilmerton before it closed, because it was in a "black spot", and then for three years at Mamelodi day high school.

He was then licensed as a local preacher and was active in the Methodist Church.

It was during a period of solitary confinement on Robben Island he decided to enter the ministry and began studying theology through the University of South Africa while there.

He trained for the ministry at the Federal Theological College which he left early this year to prepare for his new post.

This week, Mr Mogoba said: "I am of the firm conviction that our church is one of the leading churches in this country in terms of black and white membership and, therefore, if the future of South Africa is to be a multi-racial society — which it must be — our church is bound to play a vital role in helping to prepare people for this change.

"In South Africa, our problems are fear, mistrust and insecurity — for everybody. So I see the church as the one institution that must help make people aware of these problems and commit itself to a ministry of reconciliation.

"The way this can be done is educating church members because our constituency is the church. Fighting may be inevitable, but like a political solution, this would only be superficial.

"There would still remain feelings of mistrust. Mistrust and suspicion is deeply rooted in us all.

"You cannot clear them away by killing or by creating a new constitution.

"The church is best equipped to proclaim a message of reconciliation. If it cannot do this, then the nation cannot be saved and the church will be destroyed with the nation.

"South Africa presents a unique challenge. There are few countries which have the same plurality of cultures and languages. Here we have a black majority that is voiceless and underprivileged.

"But I believe it is the task of black Christians to assure whites that blacks are not going to bring racism or apartheid in reverse.

"The future of this country depends upon the two colour groups working together rather than being pitted against each other. Whites with their technological know-how have a real role to play in this country.

"In the 60s it was popular political talk to say that all whites would be put in ships and sent back to where they came from. No political leader would say this today.

"This is nowhere near reality or the truth about how blacks feel. And, it is the church's business to put the message across."

It gave  
me lots  
of time  
to think,  
pray and  
meditate



LT 5/5/81  
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# More funds for work of SACC

Own Correspondent

JOHANNESBURG. — The South African Council of Churches began its annual national conference in Hillbrow yesterday against a background of heightened Church-State conflict.

Overseas delegates reaffirmed international support for the SACC's anti-apartheid activities.

Mr Jens Thomssen, general secretary of Danchurchaid in Denmark, told the conference that R500 000 would be allocated for SACC programmes.

This had been stepped up from the previous amount of about R150 000 because the organization considered the SACC's work to be very important, he said.

Talks with the SACC's general-secretary, Bishop Desmond Tutu, during his overseas visit earlier this year, had helped to justify this amount, Mr Thomssen said.

Danchurchaid was also committed to helping refugees throughout Africa, Mr Thomssen said, and had begun a resettlement programme for 2 000 South African refugees in Swaziland.

The Swedish delegate, Mr Ture Bergman, African secretary of the Church of Sweden Mission, who is accompanying the Archbishop of Uppsala, the Most Rev Olav Sundby, to the conference, criticized five conservative Swedish members of Parliament who had visited South Africa recently at the invitation of the South Africa Foundation.

Swedish newspapers carried headlines stories after their re-

turn, saying that "South Africa was a very nice country and conditions for blacks were quite good," Mr Bergman said.

Mr Bergman said it made a "tremendous difference" who presented the situation to a visitor, and it was therefore "important" who Archbishop Sundby met.

Mrs Sally Motlana, vice-president of the SACC, said visitors to South Africa should "meet the people that matter" to get a real picture of the South African situation.

The Reformed Church in Africa, one of the three break-away black Ned Geref churches in South Africa was accepted as a full member of the SACC.

The Rev E J Manikkam, chairman of the synodical committee of the RCA, said he hoped the white NGK would also become a member.

The white NGK has expressed its opposition to membership of the SACC because of its membership of the World Council of Churches.

Further indications of Church-State tensions yesterday came when the general secretariat of the South African Catholic Bishops' Conference, which has observer status at the conference, added its voice to the list of churches and organizations, including the SACC, that have boycotted Republic Day celebrations.

The secretariat also issued statements condemning the withdrawal of Bishop Tutu's passport as "unjust and undemocratic", and called for sports boycotts as an effective means of applying pressure for change.



# War is not only along borders of SA, says report

By Jon Gwelane

South Africa is already in a war situation not only along its borders, but also inside the country, a report before the annual national conference of the South African Council of Churches states.

It was also not difficult to discern the function which the declaration of faith in the preamble to the country's constitution was meant to fulfill.

It was to justify in the form of an Old Testament credo a policy which assumed that South Africa was the white man's land in which black people were to be excluded from a fair share of economic resources and political power.

The report had been compiled by the SACC's division of justice and reconciliation.

## EXTENSIONS

Almost two years ago a Bill for a new constitution was drafted providing for three parliaments — for whites, coloureds and Indians respectively. Though it was never enacted it deserved the attention of the conference since it extended the confession of faith found in the preamble to the 1961 constitution, the report states.

Turning attention to resettlement, the report maintained that the human cost of the policy of existing peo-

ple whose home was South Africa could scarcely be overestimated. No reliable official figures existed on the number of people who had been relocated, though according to some estimates two-million blacks had been uprooted.

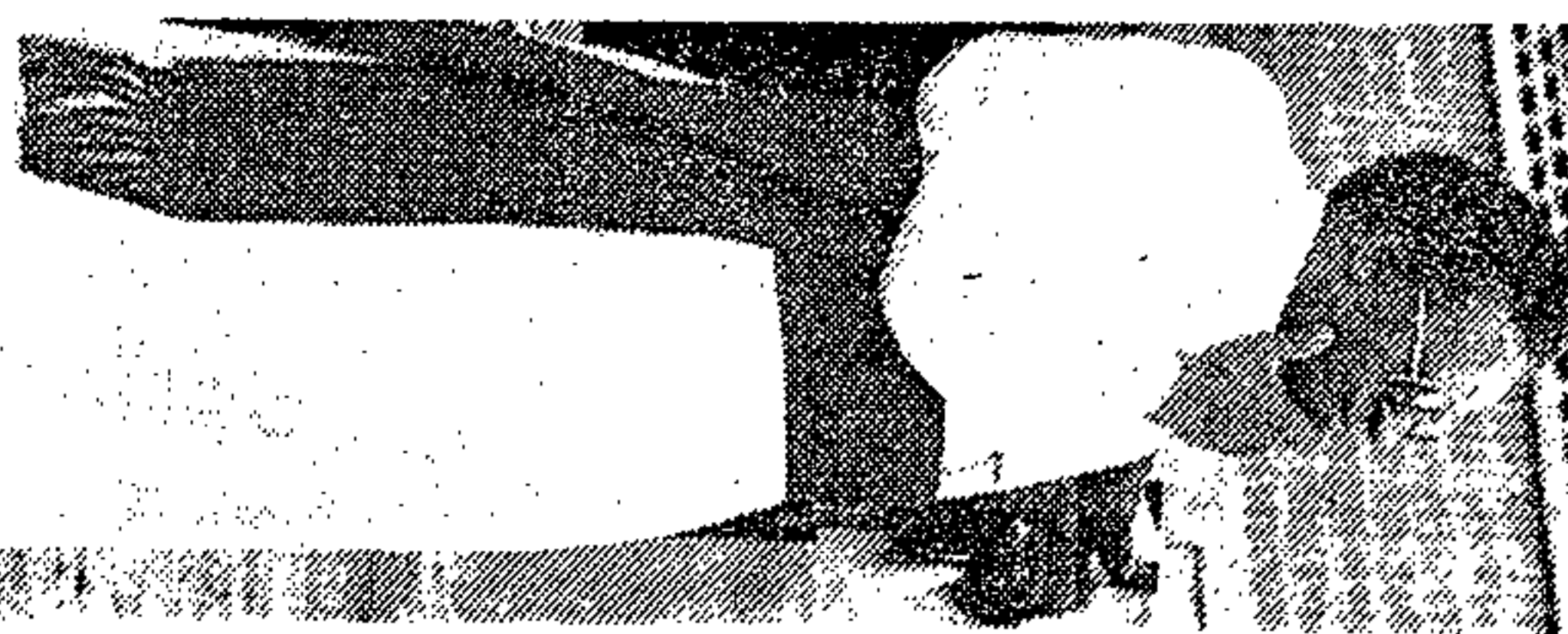
The "tremendous expense" of the Defence Force and the statements of Nationalist politicians during the election campaign were an indication that the Government was resolved to maintain the present power structure by military force.

## DETERMINED

At the same time the increasing number of attacks on strategic targets within the country were an indication that the liberation movements were resolved not to be intimidated by the numerical and technological superiority of the Defence Force, the committee's report says.

"They are determined to fight for a fundamental change of the present power structure."

"South Africa is already in a war situation not only along its borders, but also within the borders. Experiences in the Near East have shown that the military potential of small scattered groups relying on easily transportable weapons may not be underestimated."



By John Allen,  
Religion Reporter

Bishop Desmond Tutu today called for "perpetrators of apartheid" to be excommunicated from churches.

Delivering his general secretary's address to the national conference of the South African Council of Churches in Johannesburg, Bishop Tutu said people could not be Christians and at the same time believe in and practise apartheid.

The Bishop's annual review of the church's position in South Africa and the world put strong emphasis on what he called the "horrendous obscenity" of forced population removals and on the church's responsibility to identify with and be biased towards society's poor, suffering and powerless.

Bishop Tutu... "Church must be prepared to suffer."

the way for a meeting between the Government and "authentic political leadership in the different sections of our population."

## ACCLAIMED

The Prime Minister, Mr P W Botha, could, despite the election results, still bring about changes which would ensure he was in future acclaimed "a great man."

He expressed concern at the situation in Northern Ireland, Iran, Afghanistan and El Salvador, and at "oppression and injustice" elsewhere in Africa.

Bishop Tutu said the church had to be prepared to suffer and perhaps die if it was going to identify with the poor.

"Suffering for the sake of Christ and the Gospel is an inescapable part of being a disciple. A church that does not so suffer cannot be the church of Jesus Christ," he said.

"We are able to wax indignant and outraged at obscenity of a sexual nature..."

"We don't easily wax indignant and are not easily outraged by the spectacle of God's children uprooted from their former homes where they had adequate accommodation and lived within reasonable distance of their places of work, and so could feed themselves and live together as families."

"We don't become indignant and outraged that nearly two million such people have been uprooted and dumped in some remote, arid resettlement camp in a bantustan that does not stand a snowball's chance in hell of becoming economically viable."

Bishop Tutu said Government policy sought to export urban poverty and unemployment to rural "reservoirs of cheap

# SA whites 'an embattled people'

Religion Reporter

White South Africans were "an embattled people hiding behind high walls and burglar alarms,"

church leader the Reverend Peter Storey said last night.

Mr Storey, acting president of the SA Council of Churches, said in his opening address at the SACC's annual national conference in Johannesburg that in the long run white security was "an illusion."

"Every day that people are arrested for a pass offence, detained without trial, turned out of their heavily armed than any

civilian population in the world and white men were conscripted for two years in the face of what was described as a low-intensity border war.

"There comes a point when protecting your privilege is such a full-time task that there is no time any more to enjoy it."

"Slowly and inexorably white society is moving to that point."

Every day that the policies of the Government persisted South Africa moved towards conflagration, said Mr Storey.

"Can you not believe then that the city we raise comes not from some strategy but from the heart?"

homes, resettled against their will, separated from wife or husband, denied access to work or information they are no longer citizens of the land of their birth catastrophe is one day closer," he added.

Addressing himself to the Prime Minister, Mr P W Botha, Mr Storey said the SACC was powerless in secular terms posed no political threat and could be closed down.

"Can you not believe then that the city we raise comes not from some strategy but from the heart?"

"Can you not see that powerless as we are, our priests, ministers and lay leaders are in touch with

more 'grassroots' people than your racially exclusive party can ever be?"

The greatest threat to peace and stability in South Africa was not a total onslaught but apartheid, he said.

The kind of intransigence in the white electorate which led to more than 200 000 votes being cast for the HNP would send more young black people over the border for military training.

The election had been a reminder to most South Africans of what had been denied them and had become a "symbol of oppression" instead of "a celebration of democracy," he added.

# God's children 'uprooted'

labour." The poor in these areas were the particular responsibility of the church of Jesus Christ.

"Who showed God's bias in favour of the alien, the widow and the orphan as well as the riff-raff and scum of society and those pushed to the periphery. "They have no voice except the voice of the church. They have no power unless the church empowers them. If we want to see Jesus Christ then we are more likely to see him in the poor than in the rich."

Bishop Tutu called for the church to speak up for "the hungry, the homeless, the unemployed, the voiceless, the uprooted and dumped ones, the evicted ones, the disqualified ones and those who are daily endorsed out of cities."

Speaking on church-State relations, the Bishop said churches were prepared to deal with the Prime Minister on the dis-

manting of apartheid. But they were not prepared to take part in an exercise "designed to perpetuate white supremacy however it may be described."

## COMMITMENT

"I believe the Prime Minister could still bring about the sort of changes we want, despite the results of this last all-white election, so history would acclaim him as a great man."

"Many white people think of me as obstructive and worse. I just want to remind them of my fervent commitment to negotiation and dialogue."

Even after all the false and scurrilous attacks on me by the Government, including the Prime Minister himself, it was I who initiated the possibility of a meeting between Government and the churches by sending him a telegram," Bishop Tutu added.

He said in many parts

of the world, especially the Third World, the suffering of ordinary people "cries out to heaven."

"Who can't weep because of the sectarian strife in Northern Ireland, which is being intensified by fears that IRA prisoners may die on hunger strike? One is frightened at the bigotry of an Ian Paisley and the following he commands."

## COMMENDED

He hoped the Russians would pull out of Afghanistan and noted that Africa had almost half of the world's ten million refugees.

There was still much oppression and injustice from military and other dictatorships in Africa.

"We deprecate any restriction on personal freedom and liberty wherever it happens and we condemn injustice and oppression in Africa," he said.

# Call for an end to hangings

By Jon Gwelane

The SA Council of Churches has been called upon to urge the State President to commute all death sentences to prison terms.

A notice of motion tabled at the SACC's national conference also asked for the Government to be urged to abolish the death penalty in South Africa and Namibia.

The motion will be discussed and voted upon later in the conference in Johannesburg attended by delegates from all over southern Africa and overseas.

Mr Martin Conway, general secretary for inter-church relations with the British Council of Churches, read a message

from his council deploring the seizure of the passport of Bishop Desmond Tutu, secretary general of the SACC.

"Bishop Tutu spoke with deep compassion and concern for all South Africans," Mr Conway said of the Bishop's recent controversial overseas trip.

Bishop Tutu's description from personal knowledge of the continuing plight of black South Africans in their own country had moved British Christians deeply, Mr Conway said.

"Although the hour is late, he remains convinced that to pursue peaceful change is still our Christian calling. He challenged us to do all in our

power towards that end," he said.

The Bishop had spoken of the many who went hungry in a land of plenty, the many receiving an inferior education and suffering unjust social and working conditions.

Several motions have been tabled at the conference, including the one on capital punishment.

Several nominations for president of the SACC were made, and elections are expected to be held today with the acting president, the Rev Peter Storey, high in the stakes for the position left vacant when the scribe of the Nederlandse Gereformeerde Kerk in Afrika, the Rev Sam Buti, resigned.



Rev Storey... "protecting privilege a fulltime task."

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# 'Let whites fight it out themselves'

6/5/81 5:00 PM

## Religion Reporter

A prominent black Dutch Reformed churchman has called for a "parting of the ways" between black and white in the Church.

The Rev Elia Tema, a leading spokesman of the mainly black DRC grouping, the Broederkring, was speaking at the national conference of the SA Council of Churches.

Mr Tema is a minister of the (black)

Ned Geref Kerk in Afrika.

He said blacks and whites should separate to allow "the liberals and verkramptes in the white camp to fight it out between themselves."

Whites were at present "beating the air instead of the punchbag," he said. If whites and blacks parted, blacks could observe the struggle in the white community and decide whom to recognise as Christians.



# Was the 'march' <sup>dis</sup> a clerical <sup>still</sup> error? <sup>304</sup>

Crime Reporter

Riot Squad policemen were placed on standby today for a "protest march" by members of the South African Council of Churches to John Vorster Square. But the march happened last year.

A police spokesman at John Vorster Square said today police had received information about a planned march from the Lutheran Church in Edith Cavell Street to Divisional Police Headquarters at John Vorster Square.

A squad of riot police were placed on standby and the Security Police were alerted.

Security Police were stationed in a car.

Members of the SACC at the meeting knew nothing about a planned march but said last year's march had been discussed yesterday during the reading of the annual report.



# SACC delays choosing leader

By WILLIE BOKALA

THE South African Council of Churches national conference has postponed the election for the important post of president until later this week.

The election was to have been held yesterday following a decision of the SACC executive which met in Johannesburg before the start of the conference on Monday.

But with a two thirds majority vote, the conference decided elections could not be held as the post was important and other delegates who would have wanted to participate had not yet arrived at the conference centre in Hillbrow.

Seven important names have already been nominated for the post. They are: the acting president, Rev Peter Storey; Mrs Sally Motlana, president of the Housewives League; Rev Dr Manas Buthelezi, Bishop of the Evangelical Lutheran Church in South Africa; Right Rev Bruce Evans, Bishop of the Anglican Diocese of Port Elizabeth; Rev B K Dladla; Rev Dr T S N Gqubule and Rev Dr K Mgojo.

Meanwhile, the Reformed Church in Africa has become a member of the SACC, the council's deputy secretary, Mr Matt Stevenson, announced at the conference yesterday.

The RCA is one of the three black breakaway Dutch Reformed Churches in the country.

The chairman of the RCA synod committee, the Rev E J Mannkan, who is also a member of the Indian Council, said he was delighted that his church had been accepted. However, it was important that the white Dutch Reformed Church also apply for membership.

The conference, which is being attended by over 150 delegates, is to consider several motions, including calling on the SACC to:

- Urge the State President to commute all pending death sentences to jail terms, both in South Africa and SWA/Namibia;
- Urge the Government to abolish the death penalty; and
- Take a stand on the "fragmentation" of South Africa.



Leading cleric makes shock call to SACC

# BLACKS ONLY?

30/4

SWETAN  
6/5/81

A LEADING cleric yesterday called on the South African Council of Churches to discard white churches and accept only black members.

This controversial suggestion was made by the Rev Elia Mashai Tema, chairman of the Broederkring, a black priests group in the Dutch Reformed Church and a former chairman of the now-defunct Soweto Action Committee. He is now based at the NGK parish in Orlando East.

He made this dramatic plea for a blacks-only council on the second day of the SACC conference and said this was the quickest way of achieving majority rule in South Africa.

"It has become clear that however kind-hearted blacks may be, they will never stand on the same platform as their white colleagues. Let this conference decide now on this issue and part company with the white churches."

A hushed conference listened to Mr Tema as he outlined his fears for the struggle with the involvement of whites.

He said whites in churches were nursing feelings for their verkrampte brothers and this

By WILLIE BOKALA

was holding back the struggle.

The strategy of white involvement is to become friendly so that when blacks unleash their anger on South Africa these whites could be saved because blacks will regard them as friends and people involved with their struggle, he said.

Mr Tema said racism ran from the church right up to politics. He said the conference should ask white members to go their own way and mandate them to fight within their own churches and congregations.

"As long as this

partnership continues there is no way in which one goal can be achieved. At present most whites are beating the air instead of the punch-bag. They don't know what is happening in our society, they don't know our sufferings, they don't know our disillusionment. At least we blacks know what to fight."

He said whites had to fight the verkrampes in their own church. "Let it become a verligte-verkrampte fight there," he said.

The conference, which has over 150 white and black delegates, started

at the Lutheran Church Centre in Hillbrow on Monday. Representatives of church councils in Botswana, Lesotho, Swaziland and other countries are also attending.

The conference will look at motions calling on the church to involve itself in the struggle for the liberation of blacks. Among other things the conference will discuss:

- An alternative economic model;
- The question of the emerging black middle class;
- The role of the church in the struggle itself; and
- the disillusionment of the young black generation with the church.



# 'Church must be ready to suffer'

SOWETON  
6/5/81  
304

THE Church had to be prepared to suffer and perhaps die if it was going to identify with the poor, Bishop Desmond Tutu told the national conference of the South African Council of Churches yesterday.

"Suffering for the sake of Christ and for the Gospels' sake is an inescapable part of being a disciple. A church that does not so suffer cannot be the church of Jesus Christ," the SACC's secretary-general said.

"We are able to wax indignant and outraged at obscenity of a sexual nature.

"We don't easily wax indignant and are not easily

**'People could not be both Christians and believe in and practise apartheid. Perpetrators of apartheid must be excommunicated.'**

outraged by the spectacle of God's children uprooted from their former homes where they had reasonably adequate accommodation and lived within reasonable distance of their place of work, and so could feed themselves and live together as families.

"We don't become indignant and outraged that nearly two million such people have been uprooted and dumped in some remote, arid resettlement camp in a bantustan that does not stand a snowball's chance in hell of becoming economically viable."

Bishop Tutu said Government policy sought to export urban poverty and unemployment to rural "reservoirs of cheap labour."

The poor in these areas were the particular responsibility of the Church of Jesus Christ, which showed God's bias in favour of the alien, the widow and the orphan, as well as the riff-raff and scum of society and those pushed to the periphery.

Bishop Tutu called for the church to speak up for "the hungry, the homeless, the unemployed, the voteless, the

uprooted and dumped ones, the evicted ones, the disqualified ones (and) those who are daily endorsed out of cities."

He said the church — state talks begun last year aimed to prepare the way for a meeting between the Government and "authentic political leadership in the different sections of our population."

Churches were prepared to

**'Many white people think of me as obstructive and worse. (But) even after all the false and scurrilous attacks on us by the Government ... it was I who initiated the possibility of a meeting between Government and the churches.'**

deal with the Prime Minister on the dismantling of apartheid. But they were not prepared to take part in an exercise "designed to perpetuate white supremacy however it may be described."

"I believe that the Prime Minister could still bring about the sort of changes we want, despite the results of this last all-white election, such that history would acclaim him as a great man."



Choristers Mary Mxanda, Lenkie Khanyile and Thembi Sekgapane delight all with their singing at the opening of the conference.

## 'Every day, Government brings us closer to catastrophe'

WHITE security is an illusion and every day that the Government's policies persist, the country moves a day closer to catastrophe and conflagration, the Rev Peter Storey, acting president of the SACC told the conference.

Every day that some one was arrested for a pass offence, detained without trial, evicted, resettled against his will or denied access to work, South Africa moved closer to catastrophe.

The recent election was a symbol of oppression instead of a celebration of democracy, because to the vast majority of South Africans, it was merely a reminder of what has been denied them and a barometer of the views of the privileged.

Christian leaders could only call for repentance, not

celebration, when it came to the coming 20th anniversary celebration of the Republic of South Africa. "Even that which is good and true falls under the shadow of our deep national disease," he said.

"It would seem to me that the degree to which people can enter into the euphoria and meaningfulness of these two events will be very much determined by the degree to which they have accepted a divided and balkanised South Africa."

"Both the Republic festival and the election are part of the great lie that South Africa belongs to the few and that its achievements are the achievements of the few and that the many who were here before the few came, should be mere onlookers in a nation's life, to receive gratefully whatever bounty may be put in their direction and to ask no questions," Mr Storey said.

The majority of the white population are still blind and deaf. "While we are encouraged by the quarter million who were saying that some form of power-sharing must come, we are horrified by the 212 000 whose HNP votes said in effect that change must come but, that change should be a return to the Verwoerdian Dark Ages."

"It is this kind of intransigence among the white electo-

rate which will send more young people over the border for training. We believe it is our task to continue to reveal these truths for what they are."

"White security is an illusion. Already white South Africans are an embattled people hiding behind high walls and burglar alarms, armed more heavily than any civilians in the world. There comes a point when protect-

ing your privilege is such a full time task that there is no time any more to enjoy it, and the white society is moving to that point," he said.

The greatest threat to peace and stability in this country was not a total onslaught, but the policy of apartheid and all that has flowed from it. There could be no total onslaught on a South Africa admired and respected in the world.

**'We are horrified by the 212 000 whose HNP votes said ... that change should be a return to the Verwoerdian Dark Ages ... This kind of intransigence ... will send more young people over the border for training.'**



Delegates to the conference contribute to a collection.

### R500 000 aid pledge

Several foreign observers at the conference yesterday declared their support for the council's anti-apartheid campaign, and Jens Thomsen, secretary general of Denmark's Danchurchaid pledged aid of R500 000 to the SACC.



# Churches fight removals

By WILLIE BOKALA  
**THE ONLY** way the white church can win the confidence of the young black people is by embarking on taking a very militant stand against the oppressing system of the country, the National Conference of the South African Council of Churches was told yesterday.

Mr Popo Molefe, former chairman of the Southern Transvaal branch of the Azanian People's Organisation (Azapo) was addressing the conference on its third day at the Lutheran Church Centre in Johannesburg.

The church he said,

should address itself to the plight of the poor, the suffering masses, and embark on campaigns that would be seen by the young generation as a fight for the voiceless against their oppressors.

The church has to campaign and teach the congregations against the coming Republic Day celebration and take a stand such as they took against the white election held recently.

And if the church does this, they will be moving a step to killing the ill-feeling inherent among the young people who are living the church because they see it as part of the oppressive system of the country. And they would be moving a step closer to a working

relationship and instilling confidence among the youth.

Answering questions before delegates from all over the country and overseas, Mr Molefe agreed the church was in a difficult position and could not take a militant stand like calling for a revolution, but the church could lead campaigns against oppression in the country. This would be enough to show they stand with the oppressed, he said.

And unlike the situation in Mozambique where the church is allegedly persecuted, he did not see that happening in a new South Africa, a true democratic South Africa after liberation.

He recommended that

the church initiate a working relationship by forming an ad hoc committee with black political, religious and cultural organisations such as the Media Workers Association of SA, Azapo, Congress of SA Students, Mdali, Teachers Action Committee, Committee of Ten and others.

The purpose would be to consult in order to formulate and adopt similar stances on national issues like commemorations, boycotts and others.

The church should show the difference between what is evil as represented by oppression, and what is good as represented by freedom, justice and human dignity, Mr Molefe said.



# Take a more militant stand - call to SACC

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SUWETM

FORCED population removals in South Africa are emerging as a major rallying point for church resistance to Government policy at the national conference of the SA Council of Churches.

Delegates at the annual conference in Johannesburg have proposed that the SACC organise "pilgrimages of truth" to resettlement camps to show South Africans how people were suffering in rural areas.

One report which came before the conference on Tuesday compared the "relocation" of people with the persecution of Jews in the time of the German Third Reich. It stated that there were "important differences" between the situations but said there were nevertheless lessons to be learnt from the German experience.

The description of removals as "resettlements" came in for attack from delegates on the grounds that it concealed the "obscenity" of what was happening. They described the policy as one of "uprooting people from their homes and dumping them elsewhere".

In the context of a call for the ex-communication of people who believed in and practised apartheid, SACC general secretary Bishop Desmond Tutu yesterday said he was committed to using all his resources to dismantle the removals policy.

"For me it has become an obsession. I wish many white Christians would visit just one resettlement camp and tell me whether they believe that is what should be done in their name," Bishop Tutu said.

He spoke out strongly when he described "the obscenity of children who are just skin and bones who have been made to starve in a land of record crop surpluses, or children who have to drink water to fill their stomachs because they have been unable to borrow food, as happens in some of the resettlement camps."

Dr Wolfram Kistner of the SACC's Division of Justice and Reconciliation said in a report comparing Nazi Germany and South Africa:

"The National Socialists undertook systematic effort to bring about what they called 'the Final Solution of the Jewish Problem' by exterminating them by the most scientific methods they had."

"In the Republic of South Africa there is no deliberate attempt or intention to destroy people, though the effect may in the long run be the mass destruction of people."

"There is however a deliberate intention to get rid of the responsibility for black people and to evade the need to share responsibility and resources with them, because they are considered to be a threat to the privileges, the lifestyle and the power of a minority group that controls the country."

Despite the differences there were lessons to be learned, he said.

"Since the time of the Third Reich there have been a number of examples in different countries of people being prepared to accept the mass destruction of other people, if they feel that their own privileges are threatened."



# Storey is new SACC president

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Religion Reporter

Johannesburg Methodist minister the Rev Peter Storey was today elected president of the South African Council of Churches.

Mr Storey (42), said the election by a mostly black body was "the greatest privilege of my life."

Mr Storey, minister of the Central Methodist Church and superintendent of the Johannesburg Central Circuit of the Church, was senior SACC vice-president until his election today. He is a life president of Life Line South Africa, which he founded.

He said today the SACC was "the only remaining forum in our land where black and white can meet together on terms where honest words can be spoken to each other."

● Page 7: Call for non-violent churches.



# Tutu smear: I've been framed, says Joshua

By ELLIOT  
TSHINGWALA  
BISHOP Joe Joshua, national chairman of the National Association for the Advancement of Coloured People in South Africa, has denied responsibility for the anti-Tutu smear pamphlets which were distributed in Soweto during the weekend.

"I don't believe this is happening to me," said the Bishop bitterly. "I who have been a supporter of freedom and equality all



Bishop Joe Joshua . . . seeks those responsible.

my life should now turn against my beliefs — impossible!" he said emphatically.

"The whole thing is the biggest frame-up against me."

Thousands of pamphlets bearing the name of Bishop Joe Joshua, chairman of NAAACP, were distributed in Soweto over the weekend.

Bishop Joshua said they have hired private investigators who are working "day and night to solve the riddle".

"If we find the people responsible for the smear campaign, we are going to sue them heavily," he said.

Meanwhile Bishop Joshua says he is planning a

pamphlet "which will disclaim the smear pamphlets".

Bishop Joshua does not have any idea who the people behind the smear campaign are.

"But I have no doubt that it is the same people who wrote the first anti-Tutu pamphlet a month ago," he said.

Bishop Joshua said he has been a friend of many great people in South Africa, including the late Steve Biko and the imprisoned leader of the African National Congress, Nelson Mandela.



# SACC urged to 'support struggle'

Own Correspondent

JOHANNESBURG. — Members of the South African Council of Churches have been urged to support actively the black workers' struggle.

Member churches have also been asked to focus on the plight of the more than two million victims of forced population removals.

The calls came during the annual national conference of the SACC in Hillbrow yesterday.

In heated debate on the relevance of churches in the fight for a just society, the conference heard that:

- South African church structures mirrored the country's oppressive political and economic systems.

- Churches should stop making declarations of intent and embark on positive, militant action by aligning themselves with the oppressed masses.

- If church structures did not change radically, the church would end up isolated from liberated blacks, as has happened in Mozambique.

- Only 4 to 5 percent of young blacks still had contact with the church, and most young blacks saw the church as part of the oppressive system.

- Young blacks felt that the time was past for church leaders to negotiate with the government.

An Azapo worker, Mr Popo Molefe, told the conference that the time had come for voices to be heard against the exploitative economic and political systems in South Africa.

It was these systems which gave rise to the current black workers' consciousness, as shown in the many trade unions and labour strikes which were accompanied by detentions, intimidations and police harassment, Mr Molefe said.

"Notable in the South African exploitative system is that when the richness increases, so does poverty to the opposite extreme."

An example of this was in the recent maize-production boom and gold prices on the international market.

In sharp contrast were the farmers' association announcements that maize prices were going up, and reports of kwashiorkor and malnutrition, Mr Molefe said.

"These are lamentable contradictions within a system maintained and supported by multinational companies in South Africa."

He said churches should take a positive stand against oppression or they risked severing ties with black followers, "never to be rejoined in the future Azania".



# Call to defy Government

By LEN KALANE

**THE South African Council of Churches (SACC) has called on employers to defy the Government and allow domestic workers to stay with their families at workplaces.**

Reading resolutions at its national conference in Johannesburg, the SACC urged employers to take all possible steps to enable families of migrants to stay where they work. The church body appealed to employers to also accept consequences arising from this breach of the law.

And the SACC, which elected the Rev Peter Storey as the new president yesterday, also called on a boycott of the proposed celebrations of the Republic Day. Rather than celebra-

tions, the SACC called to member churches and the community to observe Republic Day as a period of prayer, fasting and penitence.

The Rev Storey was elected president of the SACC in succession to the Rev Sam Ehlwiler who resigned earlier this year. Bishop Desmond Tutu remained general secretary and Mrs Sally Motlana also retained her seat as the vice-president. A new man, the Rev Dr Simon Gqubule, was appointed second vice-pres-

ident and will work in conjunction with Mrs Motlana.

After his appointment the Rev Storey said: "We have been through hardships together but I certainly did not expect what you have done now. I am delighted that you people have elected me and I hope to work together with fellow Christians to better things in this country."

Mr Storey also said the SACC was the only remaining forum through which blacks and whites could sit together and talk honestly to make far-reaching decisions. He said within the SACC they needed to have people who speak honestly and who are prepared to listen.

The SACC also said it deplored the attack on Bishop Tutu by the South African Broadcasting Corporation (SABC) in a broadcast on "Current Affairs" (Editorial comment) on May 2.

A resolution was also passed to request the State President to commute the death sentence for all those who are currently awaiting execution in South Africa and Namibia. The SACC said it was calling on the Government to abolish the death penalty altogether.

On the question of migrant labour, a resolution was passed to urge all people involved in the planning of hostels to ensure that no more single

sex hostels for married men or women are built in any area and that all future buildings are designed to suit the needs of families. The SACC said people who have influence in employer organisations, like the Chamber of Mines, should be urged to increase pressure on the Government to abolish pass-laws.

The question on resettlement of families was also discussed and the SACC conference reiterated that it rejects the system of uprooting black communities and expressed its concern for the people involved and their suffering. The conference also rejected the homeland policy.



The Rev Peter Storey... new SACC president.



# SABC apology to Chief over Bishop Tutu inference

The SABC last night apologised to the kwaZulu chief minister, Chief Gatsha Buthelezi, for saying that he had described the General Secretary of the SA Council of Churches, Bishop Desmond Tutu, as a "celebrity leader."

The SABC's misquote was made in a political commentary in which The Star was also quoted out of context. The Star will set the record straight in its editions tomorrow.

The SABC said in a statement it conceded that Chief Buthelezi had not referred specifically to Bishop Tutu as a "celebrity leader." This was in fact an inference drawn from a TV interview with the chief minister, in which he was asked about

the attitudes of Dr Motlana (chairman of the Soweto Committee of Ten) and Bishop Tutu towards investment.

The SABC accepts that the inference it made from the interview was, in fact, incorrect. It regrets any misrepresentation of the view of Chief Buthelezi.

Earlier Chief Buthelezi had said in Ulundi that he had made a distinction in general between constituency leaders with a recognisable constituency which had elected them, and celebrity leaders who had no specific constituencies.

Approaches by these leaders on issues such as disinvestment were bound to be different, he said.

Celebrity leaders could

talk "anyhow on the issue without being answerable to anyone because they are not elected by anyone to express whatever views they express." However, constituency leaders could not afford to do so because they were answerable to a constituency which elected them.

Chief Buthelezi said he wished to express his "anger and disgust" at the manner in which "that anonymous, and often idiotic voice" had again "abused" his name to criticise the bishop.

Earlier, prior to the apology, the chief had made it clear that unless the matter was put right by the SABC, he would ask the Assembly to expel the Corporation from the House. — Sapa, Own Correspondent.

## 'We are under surveillance'

Own Correspondent

ULUNDI — A member of kwaZulu's Cabinet, Dr Dennis Madide, suggested here yesterday that the SABC was monitoring everything in the Assembly by means of a sophisticated system of electronic surveillance.

Dr Madide, Minister of Health and Welfare, was speaking shortly after Chief Minister Gatsha Buthelezi had fired a broadside against the SABC for "abusing" his name by allegedly using some of his statements out of context to attack Bishop Desmond Tutu.

Chief Buthelezi said that if the matter was not put right, he would seek the Assembly's approval to expel the SABC.

Pointing to a video camera above the Press gallery, Dr Madide said:

"They are looking at us with a Devil's eye.

"Since they are recording everything that goes on without using it are we not justified in believing that they are clothing with respectability a highly sophisticated system of electronic surveillance?

"It gives them a complete record of who said what and how he said it," Dr Madide said.

The SABC has a big van parked outside the Assembly from where all proceedings are monitored by closed-circuit TV.

The camera used in the Assembly is controlled from the van and can scan anything inside the building.

The entire proceedings are recorded in Ulundi and Durban.

Mr Jan van Zyl, deputy director-general of the

SABC, said today the camera in the kwaZulu Assembly would be removed if the Assembly objected to it.

A tape recorder was used as a matter of policy so that proceedings could be reported as accurately as possible.

The camera used in the kwaZulu Assembly was also a reporting aid.

It was a black and white closed-circuit television camera, and it was impossible to make any recordings or to transmit from this camera.

Referring to the objections made by Dr Madide that the camera was "a sophisticated system of electronic surveillance," Mr van Zyl said it had been installed some time ago with the permission of the Chief Whip.



## 'Bible subversive when there is injustice'

By Jon Qwelane

The Bible was "one of the most subversive things you can have when there is injustice and exploitation," Bishop Desmond Tutu said last night.

He told a public meeting of the SA Council of Churches in the Central Methodist Church in Johannesburg that if the Government was serious it would have banned the Bible.

"Maybe the missionaries shouldn't have brought it to South Africa in the last century because now we (blacks) are taking it seriously," he said.

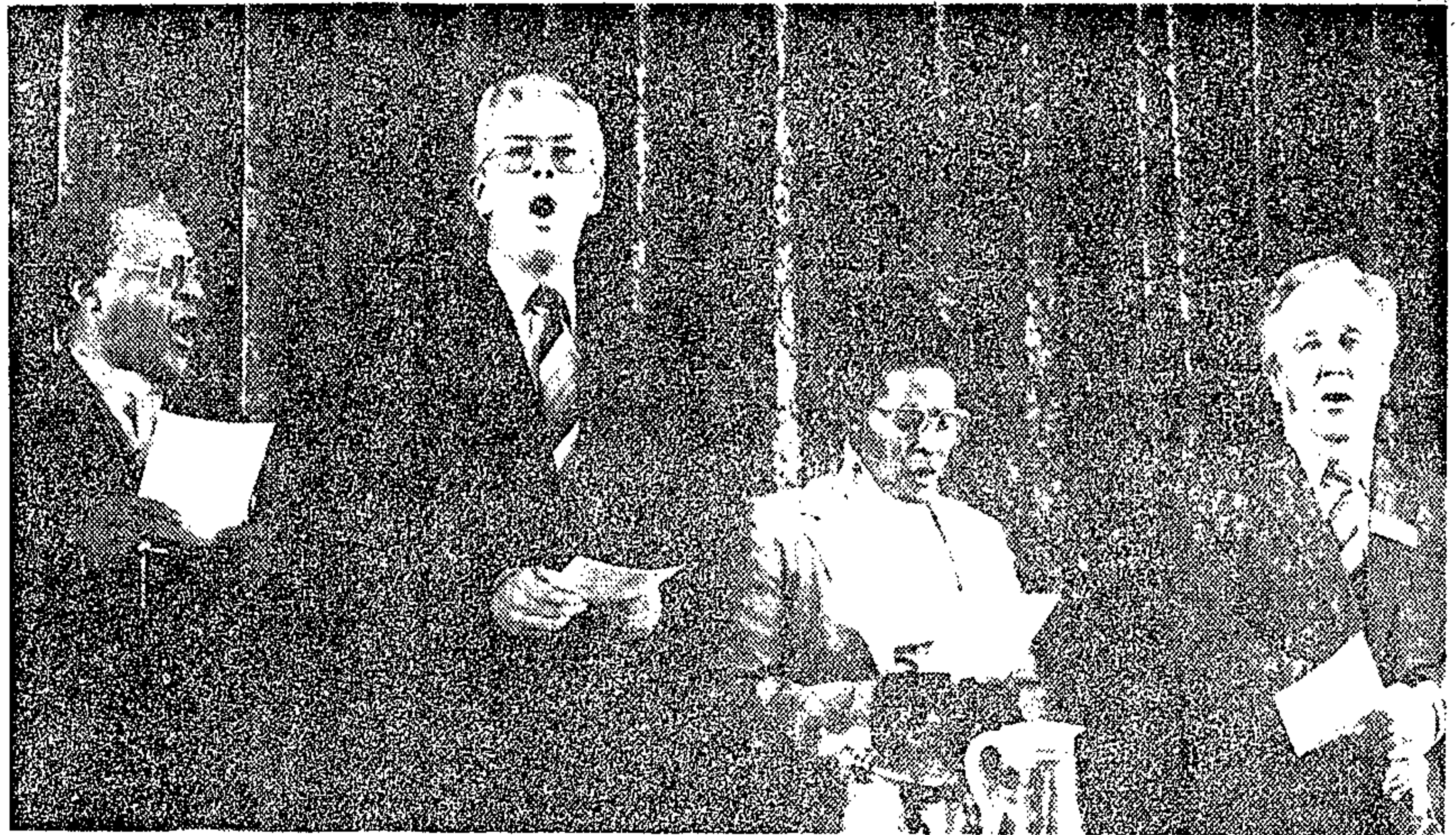
The bishop, who has incurred the wrath of the Government for his recent overseas "mission for justice and peace" during which he advocated economic pressure by Western countries on South Africa was unrepentant.

He reiterated his belief that only economic pressure by the West to oppose the "evil system of apartheid" would nudge the authorities into reality.

"I would collapse with what the system is doing to me and my family if God did not strengthen us. There is absolutely nothing they can do to me. I do not play to a gallery.

"I could have stayed in England where I had freehold rights and where my salary was twice what it is in South Africa.

"I could have been with my children. Right now my daughter was supposed to have left for the United States to study but because she does not have a passport she has not



Singing hymns at last night's public meeting, (from left) Bishop Desmond Tutu, the Rev Peter Storey, SACC president, Mrs Sally Motlana, senior vice-president, and the Rev Joseph Wing, honorary vice-president.

# Employers urged: let families live together

By John Allen  
Religion Reporter

The South African Council of Churches has urged Christian employers to accept the consequences of breaking the law and to enable migrant labourers and their families to live together.

In a number of decisions on the Government's homelands policy and related laws, the national conference of the SACC yesterday:

- Called for pilgrimages to resettlement areas.

- Declared that "the fragmentation of the human community" resulting from the homelands policy was a threat to world peace and contrary to

- Committed itself to "waging war" on the migrant labour system.

The conference said the migrant labour system caused "appalling devastation" and it urged employers to take steps enabling families of migrants to live with them where they worked. Employers should accept the result of "this breach of the law," it added.

It asked Christians to use influence in employer organisations to press for the abolition of the pass laws and of single sex hostels for married men and women.

Churches were urged to link their work among workers in compounds to

rural homes. The conference decided to review how churches could cope in their pastoral work with "the massive breakdown of marriage and family life" which resulted from the migrant labour system, housing shortages and unemployment.

A report before the conference said there were indications that cholera in South Africa could be at least partly attributed to the uprooting of people from their homes in terms of the Government's removals policy.

Canon Michael Carmichael, honorary vice-president of the SACC, stressed that pilgrimages

should involve accepting the hospitality of people in them. They would not be "tourist visits to have a look at conditions."

Delegates appealed for "awareness programmes" to eradicate ignorance and apathy among Christians and to promote concern and action to help those moved.

The conference commended to churches an SACC report which said the declaration of faith in South Africa's constitution was designed "to justify in the form of an Old Testament credo a policy which assumes that South Africa is the white man's land in which black people are to be excluded from a fair share."



# SACC auditors criticise control of finances

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## Religion Reporter

Auditors of the SA Council of Churches' 1980 accounts have made "serious" qualifications in some areas. SACC deputy general secretary Mr Matt Stevenson reported yesterday.

Several staff members who had left the SACC some years ago had failed to repay housing loans, Mr Stevenson, also told the council's national conference in Johannesburg.

But Mr Chris Aitken, general secretary of the Presbyterian Church of Southern Africa, said that "enormous strides" had been made in the past 15 months in sorting out SACC finances.

Last year no annual accounts were provided in time for the conference and auditors found that proper books had not been kept. This year the number of qualifications in the auditors' report had been reduced, Mr Stevenson said.

The auditors reported to this year's conference

that cheque and cash payments made in 1980 were not always supported by documentation satisfactory for audit purposes.

Mr Stevenson reported that documentation and authorisation of money spent had improved greatly this year. He said, in an interview, that there was no suggestion that money had been misappropriated.

He also told the conference that the SACC was considering legal action to recover outstanding loans to former staff.

In their report the auditors said that, because of the qualifications, they could not give an opinion on whether the income and expenditure account fairly represented the results of the SACC's 1980 operations.

Mr Stevenson said that "hundreds" of allocations of money had been deposited in wrong SACC accounts because temporary staff, unfamiliar with financial procedures at the council, had been employed.

## Vigils to be held in support of objector

### Religion Reporter

Vigils are being held in Johannesburg and Cape Town throughout Sunday night before an Anglican conscientious objector faces a court martial for refusing to do military service.

Mr Charles Yeats (25), a former headboy of Hilton College in Natal, faces a charge on Monday

morning. The national conference of the South African Council of Churches yesterday passed a resolution supporting his stand.

In Johannesburg a 12-hour vigil will begin at St George's Anglican Church in Parktown at 8 pm on Sunday.

In Durban a "service of intercession" will be held



# Break law on migrants firms urged

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Argus Correspondent

JOHANNESBURG. — The South African Council of Churches has urged Christian employers to accept the consequences of breaking the law and to enable migrant labourers and their families to live together.

In a number of decisions on the Government's homelands policy and related laws, the national conference of the SACC yesterday:

① Called for pilgrimages to resettlement areas.

② Declared that 'the fragmentation of the human community' resulting from the homelands policy was a threat to world peace and contrary to Christ's teaching.

③ Committed itself to 'waging war' on the migrant labour system.

## LIVE TOGETHER

The conference said the migrant labour system caused 'appalling devastation' and it urged employers to take steps to enable 'families of migrants to live with them where they worked.'

It urged Christians to use their influence in employer organisations to press for the abolition of the pass laws and to press for an end to single-sex hostels for married men and women.

Churches were urged to link their work among workers in compounds to that among families in rural homes.

The report said that a draft Bill — which was never enacted — was aimed at justifying theologically a change of strategy to maintain white rule.

The new strategy involved converting 'an internal South African problem that expresses itself in growing unemployment, poverty and frustration for the majority of people into an external problem.'

This was achieved by making blacks who were

needed in the white-controlled economy foreigners in South Africa and removing people no longer needed in the economy to independent homelands, the report said.



# Now Buthelezi

WATERBURY 9/5/81

(4th) (27th) (30th)

## turns on churches

Mercury Reporter

ULUNDI—The South African Council of Churches and Diakonia came under attack yesterday from Chief Gatsha Buthelezi, Chief Minister of Kwazulu, for alleging that the

Kwazulu Government worked in cahoots with the Government when Zulu people were flushed out of their farms.

Speaking in the Kwazulu Legislative Assembly, Chief Buthelezi said that

when the Kwazulu Government tried to ameliorate the very severe conditions under which the people were labouring, the church groups created the impression that the Ulundi authorities were in collusion with Pretoria.

The Chief Minister said he condemned this approach.

The church groups, he declared, should stop this nonsense of inciting Zulus against the Kwazulu Government.

Govt  
as 'bad as  
the devil'

Mercury Reporter

ULUNDI—No devil was worse than the present white Government, a member of the Kwazulu Legislative Assembly said yesterday.

Speaking on the subject of resettlement, Chief D J Ndlovu, the member for Mlangweni, said it was very painful for Zulus to leave the places of their birth and of their ancestors.

He said he had never heard of whites being removed from a certain place and blacks put there.



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ONE minute he seems to be whipping up a riot. The next minute he has stopped it, cold. And then he has his audience laughing.

That is the push-pull emotional buffeting Bishop Tutu's critics would have suffered if they had gone along to the South African Council of Churches' public meeting this week. One minute whites were being swept along, submerged, in a black political tirade; the next minute they were being set down, safe and sound, on the sunny banks of racial amity.

And after each dunking, whitey came a little closer to seeing the big black bishop, not as the monster who threw him in and held him down, but the nice uncle who pulled him out.

But of course the detractors of the SACC did not turn up to see the wicked Bishop Tutu for themselves. It was left, largely, to critical, demanding blacks to put the thorny questions of military service and disinvestment to council officials. That is a pity. The SACC exposed itself to public scrutiny in central Johannesburg on Thursday night, and those who see it as an enemy, lending their ears to the SABC's anonymous Comment, should have been there to challenge it face to face.

So what would they have found if they had gone along? Shrewdies, for a start. Realists who may have one goal: liberation, but who are prepared to differ on the means to achieve it. The strange assortment of people on the SACC platform were the soft answer to that wrathful radical insistence: If you are not for us, then you are against us.

This was something of an achievement because Bishop Tutu, himself, offered no compromise. "I don't care what they do... the system tries to do all it can to destroy us... it can't succeed because God is on our side."

To see that totally confident man sitting four-square on the platform, owl-like spectacles, Mediterranean trader's nose and jutting chin, is to realise that Government reprisals, such as passport withdrawals, are like throwing pins at a prize-fighter.

Behind the lectern, he went into an extraordinary act. (What a regular dose of Tutu on SATV wouldn't do for white inhibition!) Male members of a township choir, who had slumped through a theological lecture by a previous speaker, sat bolt upright, with the rapt attention of children watching a magician.

And while the bishop aimed his words at whites, absent whites, he pitched his address to blacks, a relevant re-telling of the story of Christ, and then an examination of the practical, earthly implications of Christianity. It was simple and unequivocal. And

# THIS MAN CALLED TUTU...

RDM 9/5/81

(304)

## CLOWNING, ANGRY, TEARFUL, SMILING, UNCOMPROMISING

By LIN MENGE

it was all done with highs and lows, clowning, yelling, softly smiling, pointing-finger hollering, terrible anger, a blinking away of tears, and undisguised self-satisfaction.

Ridicule, acted out, is his forte. Those Christian virtues — feed the hungry, clothe the naked, visit those in prison — yes indeed, but visiting the banned? If the Archbishop of Cape Town was taken away for questioning by the Special Branch some Christians would say: "There was always something funny about him."

The trouble of course, being, Tutu went on, that people said one should not take the Bible too literally, that Jesus "didn't quite mean it". Anyway, people want their pie here and now, not upstairs; a post-mortem pie would be an oddity. And so on. It was a savagely funny indictment of lip-service religiosity that was unmindful of social and political obligations.

He waved a copy of The Bible — that most subversive, radical, revolutionary book, the one book that should be banned. "It is from this that we get our mandate." Yes, maybe the missionary movement should not have brought the Bible here, but the fact was that blacks were taking it seriously.

Which brought him to the vexed question of was Tutu really a politician trying to be a bishop, or vice versa? He rushed to the end of the rostrum: "That man is dying," he shouted. But do they — his critics — rush to help the dying? No, (legs crossed, arms folded, frowning) they say: Now wait a minute, Tutu, are you talking as a bishop or as a politician? And he shouts again: "But the man is dying!"

The audience shriek with delight. "Don't they know," Tutu asks them, sadly, "that religion for us is the whole of life?"

Bishop or politician... he quotes the little boy who admired a flight of "goosies". "Geese," corrected his mother. The child shrugged: "Oh well, they still look like goosies to me."

Tutu sagged under the weight of what the system was doing to himself and his family. "When you see your child shake with rage when he takes a telephone call that was meant for you..." And straightened, fighting: "Absolutely nothing they will do will stop me... I could have had an easy life and stayed in England. I had, there, a freehold property, a salary several times what I get here. I lived with my children in a



has the hall shouting with him: "But the God of liberation will lead all of us until we are free!" Then, engagingly, "Join us, join the winning side."

He loved to be loved, he confided. "It is painful to be regarded by whites as the man they love to hate." He would like to sit down with them and tell them how he loves them. But — if only the vituperation his statements aroused could be directed at the things he spoke about, like resettlements and forced removals. He was off again: "There is nothing the Government can do to stop me. I don't care what they intend to do. I beg them to stop their diabolical policy (on removals) because I am going to use all the resources I have got to stop them," he said.

"And let them note, that as long as I am around and that policy is around I shall call for pressure — unless" (suddenly, charmingly) "they change, which is all we are asking them to do."

The male choir members rose and left. Humble men, to judge by their clothing and their demeanour. Would it all be different outside the warm church hall and the heated words when they returned to their township boxes? Or was there fresh confidence under their cheap blazers: Never mind, Baba (father) Tutu says so: we will be free.

Back in the hall a black questioner articulated a white dilemma: "Would you, as president of the SACC, let your sons fight on the border?"

The Rev Peter Storey, father of four sons, replied: "Nothing gives me greater horror than the thought that they have to sacrifice their lives for a policy which I think is from the devil."

"But what do you expect of an 18-year-old who has been brought up in a culture where the only opposition to that culture he has is in his home? Where his school, his educational system, the families of his friends constantly live out what people call the traditional South African way of life? And at his most vulnerable time, when it is most important to him to be accepted by his friends, that is the time when he is told the right thing for him to do is to fight. It is an exceptional young man who is ready to say, 'I will not.'"

"I pray that the things I have stood for will be reflected in the lives of my children. But I dare not impose that upon them. If any of my sons refused to do military service I would support them up to the hilt. If my sons feel they have to go then I will pray for them, not only that they will be kept safe, but that they be kept free."

And so the whites too, went home, a bit of olive branch tucked under their, smarter, winter coats.





THE CHURCH must become a resistance movement in South Africa if Christianity is to have relevance as a reconciling force.

This was the pre-dominant message to come out of the South African Council of Churches Conference in Johannesburg this week, with the clear warning that the only alternative to reconciliation is violent confrontation.

Urging blacks and whites to strive for full awareness of one another's needs and fears by bridging the "engineered experience gap", the conference called on all Christians to stand up for justice and resist the Government policies of apartheid, homelands, forced resettlement and migratory labour.

Comparatively low-key, the conference nevertheless attracted Government displeasure when the SACC's general secretary, Bishop Desmond Tutu, stated in his report to the conference that "the Church must declare anyone who believes in and practises apartheid excommunicated".

An editorial comment by the SABC next day said it was a "dangerous illusion" to believe Bishop Tutu was "a man of moderation, one responsible in debate, with an affection for his country" — descriptions the SABC attributed to the Star newspaper in Johannesburg and the Archbishop of Canterbury.

MAUREEN GRIFFIN reports  
on the SA Council of Churches Conference

# Stand up for justice

**QUOTE**  
APARTHEID is a lie. It fools only the blind and deaf today



Dr Kistner

**QUOTE**  
EXCOMMUNICATE those who believe in apartheid



Bishop Desmond Tutu and wife Leah

In response to a demand by the SABC to know if church ministers associated with the SACC agreed with Bishop Tutu, conference passed a resolution deploring and refuting the corporation's attack on the general secretary. This resolution was communicated to the Director General of the SABC.

The bishop, whose passport was withdrawn last month after an overseas tour during which he repeatedly advocated disinvestment in South Africa, told Conference: "I visited 10 countries if we include the Vatican. I went on what I

have called a mission for justice and peace, meeting with Government and political as well as church leaders.

"I said to them they should please help us achieve a negotiated settlement in South Africa by applying pressure to persuade the Government to come to the conference table."

Referring to the possibility of friendship between the new Reagan administration in the United States and the South African Government, Bishop Tutu said this would be an "unmitigated disaster for South African blacks and



Rev Peter Storey: New SACC president

president of the SACC, that both events were "part of the great lie that South Africa belongs to the few and that its achievements are the achievements of the few who were here before the few came should be mere

Government persist, South Africa moves 24 hours closer to conflagration. Every day someone is arrested for a pass offence, detained without trial, turned out of their home, resettled against their will, separated from their wife or husband, denied access to work, informed they are no longer citizens of the land of their birth — every day this happens catastrophe is one day closer."

Another truth was that white security was an illusion. "Already white South Africans are an embattled people hiding behind high walls and burglar alarms, armed more heavily than any civilian population in the world."

Still another was that apartheid as a policy was doomed, revealed as a "gigantic fraud" in which not even the Government believed.

"Because apartheid is a lie, it has needed lies to support it. It fools only the blind and deaf today."

A worker from Soweto, Mr Popo Molele, told the conference the Church had to take a positive stand between siding with either oppression or freedom, justice and human dignity.

"If the Church of God connives at the brutal system of migratory labour, based on gigantic myths that the black people will achieve political emancipation in gloomy, economically unviable backyards of apartheid called Bantustans — euphemistically referred to as National States —

the Church will be failing Christ as a servant of the poor, the suffering and the downtrodden.

"If the Church closes her eyes to situations such as those at 80 Albert Street in Johannesburg (a labour bureau), where able-bodied and willing men cannot find employment because of the whims of a minority people deciding who is to work where and when..."

"If the Church can remain unconcerned about the plight of blacks in situations of rising rents and the rocketing cost of living not commensurate with wages, resulting in evictions and abject poverty as manifest in a high infant mortality rate and general physical and mental disabilities — all in a country endowed with rich mineral resources that

benefit only a few — then the Church is, unresponsive to the harsh realities experienced by its followers.

"The Church's challenge is to address itself positively to the anguish of its followers lest it tarnishes its image and perhaps excises that umbilical cord connecting it to its followers."

Dr Wolfram Kistner, a Conference delegate, said: "The Gospel today defines Christianity as a resistance movement on behalf of Jesus Christ.

"The Church is a resistance movement against the established values and structures in society.

"To understand what it is like to be poor we must meet the poor and in some actual way share in their struggle for a more adequate human life."



THE South African Council of Churches' (SACC) annual national conference in Johannesburg last week was, on the surface, a low-key affair compared to last year's meeting when defiance and confrontation were the dominant themes.

Last year the conference grappled with contentious issues, such as conscientious objection and civil disobedience, which were mostly avoided this year when the conference turned nervously inward as radicals probed the soft underbelly of the organisation.

Radicals and moderates collided over a number of issues but, in the end, the moderates triumphed. This could, however, turn out to be a Pyrrhic victory for conservatism.

The big question raised by the conference was: How radical is the SACC?

Its Leftwing argued that it was simply part of the system: that the churches, like the country, were controlled by a white minority with vested interests in maintaining the status quo.

The moderates countered with the argument that the SACC has substituted a more sober and realistic appreciation of its limits for fiery rhetoric.

Discussion of critical issues revealed deep divisions among the delegates representing 15-million South African Christians.

The pot started to boil over the question of "commitment to the struggle".

Throughout the conference, Bishop Desmond Tutu, the SACC's general secretary, called for churches to abandon neutrality.

To be neutral, he said, was to support the oppression of the poor.

Bishop Tutu might seem like a raging radical to many whites, but he calls himself a moderate, and is regarded as such by many black people.

Then the Rev Elia Tema, acting chairman of the Broederkring, a fraternal body of

ministers from the black Dutch Reformed Churches, stoked up the fire with his call for blacks and whites to go their own way, and for whites to fight among themselves to decide where they stood ideologically.

Blacks could then relate to those who were "fighting a worthy struggle".

As one delegate explained, Mr Tema was calling for whites to prove their "commitment to the real struggle" by the extent to which they were committed to, and paid the price for, opposition to their own people, and that the call stemmed from a resentment of whites who made capital out of a "false sense of identification with blacks".

Mr Tema made his call after years of frustrating "dialogue" with the white DRC, the delegate added.

Mr Tema also said it was hypocritical for SACC members to call for boycotts of the Republic Day festivals, when they had voted for political parties which were part of the system and thus perpetuated it.

When a resolution was proposed incorporating Mr Tema's stance, delegates had great difficulty coming to grips with what he was asking for, and the issues remained unresolved.

Dr Wolfram Kishner, head of the SACC's Justice and Reconciliation Division, said churches too often adapted themselves to and reflected the society in which they operated, adding that "sin can be entrenched in structures".

There was a need for these structures to be challenged, the conference heard.

Bishop Tutu raised the temperature with his demand for the excommunication of all those who believed in and practised apartheid, which he called the "vildest system since nazism".

This demand galvanised the SABC to devote time on a TV news broadcast to record what the bishop had said, and later the SABC attacked his stand on radio, declaring that

# SACC: the melting pot starts to boil



The SACC's general secretary, Bishop Desmond Tutu, and its president, the Rev Peter Storey, at last week's conference.

## MARIKA SBOROS analyses the trends at last week's annual national conference of the South African Council of Churches

Christians and the public had a right to know whether the SACC agreed with this point of view.

The SACC responded ambitiously: a resolution was passed "condemning and refuting" the SABC's attack on Bishop Tutu.

But when the SACC's president, the Rev Peter Storey, was asked at the close of the conference just what the SACC would do to those who still practised apartheid, he said they would be met with

"challenge and pastoral compassion".

Still further division appeared on the question of investment and sanctions.

Bishop Tutu's passport was withdrawn recently after his call, during an overseas visit, for economic pressure to be applied against South Africa.

Mr Storey said that the "majority of blacks" believed in sanctions, but there were members of the SACC who did not. He said it was possible to

be committed to the same cause, yet to differ on the means of achieving it.

But the SACC's radical wing argued there were some stands against which no difference of opinion could be allowed. "If you are not with us, you are against us", a delegate summarised.

Another issue which delegates felt pointed to the SACC's conservative trend was the presidential election. During last year's SACC conference a resolution was

passed reinforcing the call for a black, militant confessing church, as well as a resolution calling for black leadership to be promoted.

Yet last week's conference, with a majority of black delegates, elected a moderate white, Mr Storey, as president, thus reinforcing the

white presence and management in the SACC hierarchy. Delegates pointed out that the black delegates had been nominated by the conservative white church hierarchies.

So the SACC remains in moderate hands.

SACC workers also feel that the leadership has become alienated from their real demands.

When a resolution was proposed for a staff association for SACC employees, the matter was dismissed in a manner which has left staff seething.

On the issue of dialogue with the Government, little was said. This topic was an

extremely contentious subject last year.

Bishop Tutu said he would not speak with the Government again until he received an apology for attacks on him and also for the Government's involvement with the Christian League.

The rest of the SACC executive remained silent on whether they would be prepared to talk to the Government.

Another time of reckoning came when an Azapo worker,

Mr Popo Mofe, called for the church to actively support the black workers' struggle.

He said the challenge of the church was to address itself positively to the anguish of its black followers lest it tarnish its image and perhaps cut the umbilical cord with its followers.

"Perhaps that cord may be cut, and never rejoined again in the future Azania unless the church and its leadership take a positive stand," Mr Mofe said.

This year there was no follow up to last year's contentious resolutions on conscientious objection, or civil disobedience, apart from on resolution calling for employers to break the law and allow migrant workers to have their families live with them.

And this year staff members said they had receive instructions from the president not to get involved in the vocal, active manner the did last year, and only too part in the conference invitation.

Conference sources feel that these "avoidance tactics" indicate:

- An acceptance of division and a wish to prevent confrontation which will lead to polarisation.
- A more sober and realistic appreciation of what the SACC's limits are:
- A fear of Government reprisal;
- Or merely a natural development following the response to last year's defiant stand of the affluent church who have a vested interest maintaining the status quo.

The conference failed to respond to the burning question: How far were the churches prepared to go supporting the poor and the "oppressed" without resorting to charity?

And one delegate said that the SACC could not become meaningful part of the "liberation struggle" because was a moderate body composed of members of established church hierarchies were part of the political system.

But that did not mean the SACC did not have a role to play.

As Mr Storey said in his opening address, the SACC was the only platform where all South Africa could speak and listen to each other beyond the boundaries of denomination and race.

So perhaps he was unwittingly admitting that the SACC cannot confront the issues, but can merely accommodate different opinions.



# Bishop to hit back

By  
**ELLIOT TSHINGWALA**  
**BISHOP Joe Joshua, chairman of the National Association for the Advancement of Coloured People in South Africa and the clergyman who was accused of being the man behind the anti-Bishop Tutu smear campaign has vowed that he will get his own back against his enemies.**

Bishop Joshua told **SOW-ETAN** how he was going to distribute 270 000 pamphlets in Soweto, Eldorado Park, Lenasia and the suburbs. The pamphlets will be a direct counter to the accusations levelled against him in the anti-Bishop Tutu smear cam-

12/5/81  
paign last month.

Bishop Joshua would not discuss the date on which the pamphlets will be distributed because, "I fear our effort will meet with many stumbling blocks," he said.

Bishop Joshua said 100 000 will be distributed in Soweto, 100 000 in the white suburbs, 50 000 in Eldorado Park and 20 000 in Lenasia.

The pamphlet will mainly praise Bishop Tutu. The pamphlet will start by saying:

"Did you know that many South Africans — both black and white — are Christians belonging to various church denominations."

30407  
SOW-ETAN  
And will go on to say how Jesus Christ fought on the side of the poor and how God made everybody equal to one another.

The pamphlet does not make any reference to the smear campaign pamphlets which were supposedly written by Bishop Joshua. But it makes it quite clear that Bishop Tutu is a great man. He also calls on all Bishop Tutu's enemies to come out in the open and not hide behind faceless pamphlets because, "What Bishop Tutu said in Europe is nothing new and he has said it many times here in South Africa."





Mrs Sally Motlana, senior vice-president of the SACC, Mrs Joyce Harris, president of the Black Sash and Mr Revelation Ntola, editor of a weekly ecumenical newspaper join in the singing of hymns during the dedication service and opening of the new headquarters of the South African Council of Churches.

# Tutu opens the House of Peace

THE new headquarters of the South African Council of Churches (SACC) in Johannesburg represented the unity of the people of South Africa, said Mrs Sally Motlana at the weekend.

Mrs Motlana, who is the SACC's senior vice-president, was one of the distinguished speakers at the opening of Khotso House and service of dedication.

Some of the speakers at the service included Rev Peter Storey, the new SACC president; Anglican Dean of Johannesburg, Right Rev Simeon Nkoane; Mrs Joyce Harris, President of the Black Sash, general secretary of the SACC, Bishop Desmond Tutu and Dr Uwe Runge from West Germany.

Mrs Motlana told the multi-racial audience, "This building serves as a refuge to people of South Africa. Especially from racial discrimination. In the centre of this city, which does not accept blacks in its residential areas, we have a place like Khotso House, a place of peace. I hope we keep this

contact which we lack so much in this country".

Mrs Harris told of the turbulent times the Black Sash has gone through trying to acquire office accommodation: "we haven't been popular in all the buildings we have been operating in. We hope this time we have arrived home".

Amid the glare of television lights and newspaper photographers' flash bulbs, Bishop Tutu, performed the opening of the building's chapel. He also conducted the dedication service.

"Khotso House — the House of Peace. Khotso House is situated in the centre of Johannesburg, the industrial hub of South Af-

rica, the financial capital of a vast and varied land," he said.

"Knotso — the city of gold is a city of wealth and prosperity. It symbolises the abundance of resources and riches available for all. But this city is also a city of poverty, misery and degradation. It symbolises the suffering caused by greed and selfishness.

"It is the selfishness of those, who refusing to share power and wealth, oppress and exploit the masses in this land..."

The building which has cost more than R600 000 to renovate will also house the black weekly ecumenical newspaper, The Voice, and the Black Sash.



# SACC slams banning

By SELLO  
RABOTHATA

THE South African Council of Churches yesterday issued a scathing statement on the banning of its publication, "An Empty Table" by the Government.

The council said it deplored the banning of such an informative publication based on a recognised commission and on the word of God.

"An Empty Table" comprises a report on a consultation of resettlement in the Ciskei held on August 29, last year, in Grahamstown. The concern of the consultation is indicated by the sub-title,

"Churches and the Ciskei future".

The findings of the book are largely based on data provided by the Quail Commission report and biblical passages from which guidelines can be derived on how churches should respond to the emergency situation that has developed and that is escalating in the Ciskei, especially as a result of resettlement actions.

In response to the banning of the publication, the SACC requested "all those who took part in the consultation, especially the church leaders, and all members of the church not to be deterred by measures of the Government from speaking out the truth concerning the starvation, unemployment and aliena-

tion which thousands of people have to suffer in this area and concerning the policy and relocation measures which cause these".

The SACC also requests its member churches to continue to spread the information on what happens in the area and to appeal to the conscience of all its members "to act in

obedience and loyalty to God".

The statement quotes from the Bible: "So every one who acknowledges me before men, I also will acknowledge before my father who is in heaven, but whoever denies me before men I also will deny before my father who is in heaven".

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# Tutu banning likely, says report

SOWETAN Correspondent

**WASHINGTON** — Bishop Desmond Tutu is being subjected to a "vicious campaign of personal vilification and harassment" by the South African Government, with the assistance and collusion of other black leaders in South Africa.

This has been reported by the American National Council of Churches in a memorandum which has been read into the Congressional record by Representative William Gray.

Mr Gray, a liberal Democrat is a member of the House Sub-committee on Africa and an outspoken critic of South African Government policy.

The NCC said that on at least three occasions pamphlets containing vicious attacks on Bishop Tutu's personal integrity, his honesty and the representative nature of his public position had been distributed in Soweto and other parts of South Africa.

These pamphlets were focussed on the black community, but similar efforts were being mounted in respect of the smaller white community.

During a protracted SABC news analysis programme, film clips of statements made by Bishop Tutu while in America were "extracted and re-edited so as to provide out of context responses to questions posed by a news commentator".

The NCC says "reasonable speculation" led to the conclu-

sion that the South African Government, with the assistance of the black leadership was preparing the way for an "escalated containment" of the articles and statements of the South African Council of Churches, or of Bishop Tutu — or both.

A possible next step would be the declaration of the SACC an "affected organisation", which was tantamount to banning or to placing the Bishop personally under a banning order.

"In personal conversations the Bishop has indicated that should such an action be taken, he would defy that order.

"The consequences of such a response would mean trial or imprisonment."

## BLISTERING ATTACK

The memorandum goes on to quote in full Bishop Tutu's reaction to a "blistering attack" by the SABC's commentator, Chris Saunders.

Drawing his colleagues' attention to the memorandum, Mr Gray said if the Reagan administrator was seriously interested in supporting individuals who advocated peaceful change, he should urge the South African Government to reinstate the Bishop's passport and to refrain from taking any further action against the churchman.

"The confiscation of the Bishop's passport and the threat of banning which hangs over his head is one indication of the increasing oppression of the apartheid regime.

"Unfortunately our foreign policy actions and statements over the last few months have only encouraged such actions by South Africa.

"To call South Africa a 'friendly country' and one which we



**Bishop Desmond Tutu . . . campaign of vilification and harassment**

should support, as President Reagan has done, can only serve to convince the South Africans that their dehumanising policy of apartheid is not only supported but condoned by this government".



SACC call  
to witness  
on Ciskei

Religion Reporter

Churches have been called upon to continue to "speak out the truth about starvation, unemployment and alienation" in the Ciskei after the banning of a book on the situation.

The S.A. Council of Churches has said that an S.A.C.C. publication, "An Empty Table," which reported on forced removals to the Ciskei, had been banned.

"The findings of the book are largely based on the Quail Commission report and Biblical passages which provide guidelines for church responses to the emergency situation which is escalating in the Ciskei."

The SACC asked member churches to continue to spread information on the situation.



# Anti-Republic rally honours Bishop Tutu

By WILLIE BOKALA  
IT will be Bishop Desmond Tutu's crowning experience on Sunday when he gets his first official welcome from the Soweto community.

The Diepkloof Civic Association has organised this occasion to let Soweto people show their appreciation to Bishop Tutu for his efforts to achieve a just dispensation in South Africa.

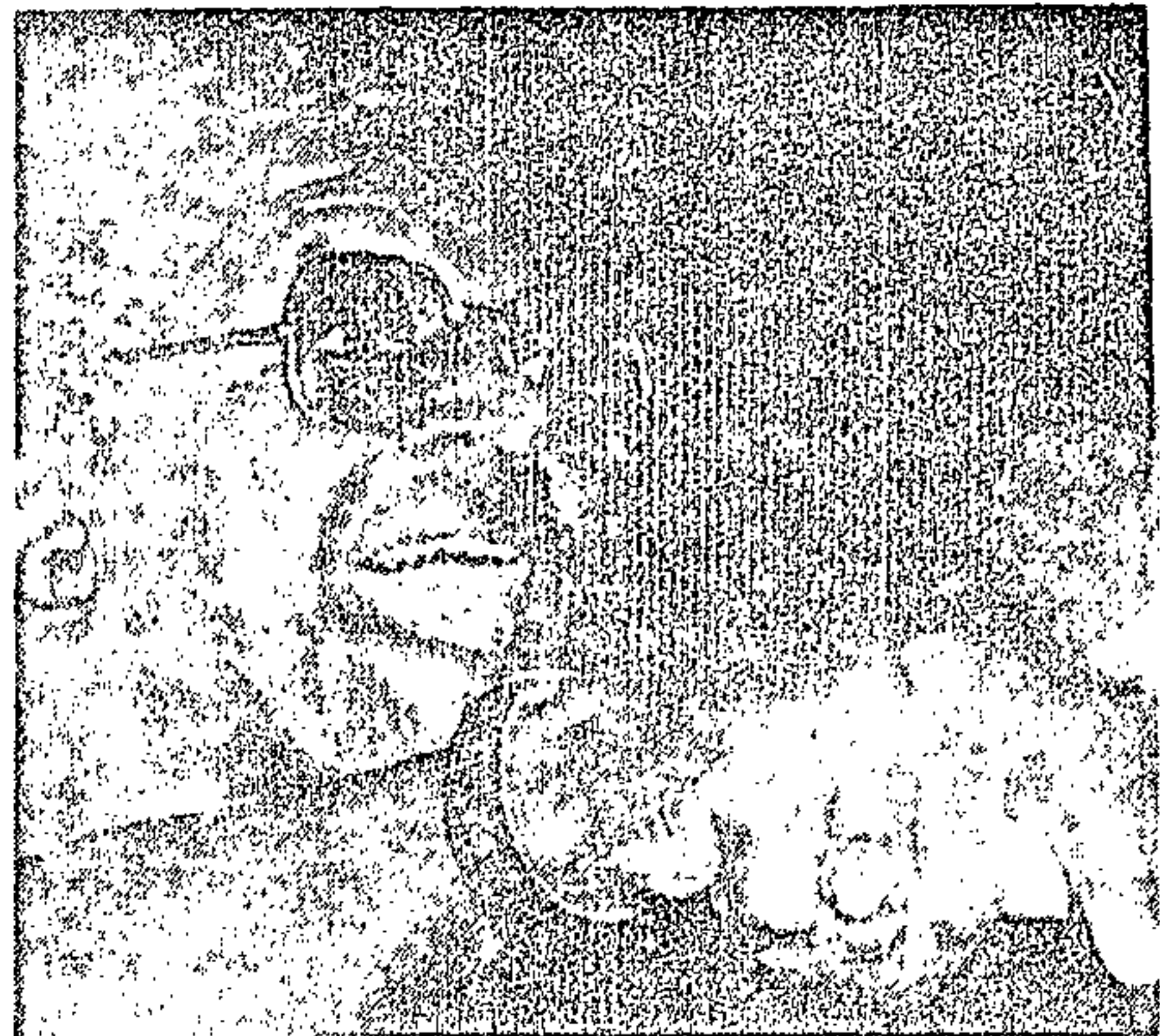
The organisers have invited Soweto residents to come in their numbers to show their loyalty to Bishop Tutu and what he stands for. The ceremony will be at the Diepkloof Zone 4 Lutheran Church (Molisa O Botse) and starts at 2 pm.

Most leading personalities in Soweto, will be at this ceremony, which is also an anti-Republic Day protest meeting.

According to the organisers it is also the intention to show that despite what Government figures have said about Bishop Tutu, and criticism of him that has come from the radio, television and labour figures Mrs Lucy Mvubelo and Miss Sarah Chitja, he enjoys the support of most blacks in the country.

Venues for services have been released by the Anti-Republic Day Adhoc Committee which has been involved in series of such meeting in past few weeks. • In Soweto the meeting will be on Saturday at the Lutheran Church, near the swimming pool in White City Jabavu and starts at 2 pm on Saturday.

• On Sunday the meetings will be held at St Francis Anglican Church, Rockville, at 2 pm, Lutheran Church in Diepkloof, Zone Four, and St Barnabas Anglican Church at the Civic Centre in Kwa-



Bishop Desmond Tutu . . . to be honoured for his role in the struggle for freedom.

Thema, Springs, at 3 pm.

• In Kagiso, Krugersdorp, the venue is the Roman Catholic Church in Kagiso One, Lewisham at 2 pm on Sunday.

Other services will be held in Mamelodi, Pretoria and Hammanskraal. Two services will be held on Saturday and Sunday in Sebokeng, Vereeniging.



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CHURCH

# A man who is used to conflict

## Religion Reporter

The new head of South Africa's biggest church umbrella body, the SA Council of Churches, is a man whose experience of conflict goes back to childhood.

The Rev Peter Storey (42), the Johannesburg Methodist minister who has been elected president of the SACC, has early memories of people firing shots into mission houses.

Now, as he enters a three-year period of office, he faces the prospect of being continually immersed in the conflicts of South Africa.

can churches and society.

In an interview in his office in the Central Methodist Church complex in the city centre, Mr Storey described the formative stages of his life and expressed his views on the role of churches in South Africa, interracial unity in churches and the Christian standpoint on violence.

Mr Storey is the son of a former president of the Methodist Church, the Rev Clifford Storey. He has no clear recollection of the shootings that were part of his childhood memories but explained that they occurred when his father was governor of the

Kilnerton Institution situated in the Silverton area of Pretoria.

Kilnerton was one of the famed church centres which educated generations of southern African black leaders before the National Party government forced their closure with the introduction of Bantu education in the early 1950s.

"We spent five years there as I left primary school and went through high school. Travelling by train to a white school in Pretoria, and at the same time living in a community of 1 000 black students, one became aware of the contradictions of our society at an early age," he said

In the interview,

"People set fire to the institution's fields and a couple of us were ridiculed when it was said on the train back from school (on the Pretoria-Cullinan line) that if you got off at Kilnerton you had to be a kafferboetie."

"At home we had very warm friendships with students at the college and knew some outstanding people. We had contact with Dr William Nkomo, the physician there (and later president of the SA Institute of Race Relations).

"Even to a young mind, the injustice of Kilnerton having to be closed was dreadful."

After completing his schooling in Cape Town, Mr Storey entered the SA Navy, intending to make it his career — but "very soon" felt called to the ministry and studied theology at Rhodes University.

"The banning of Chief Albert Lutuli (leader of the then legal African National Congress) and the Government's enforced segregation of the universities led me to make my first personal commitment to justice."

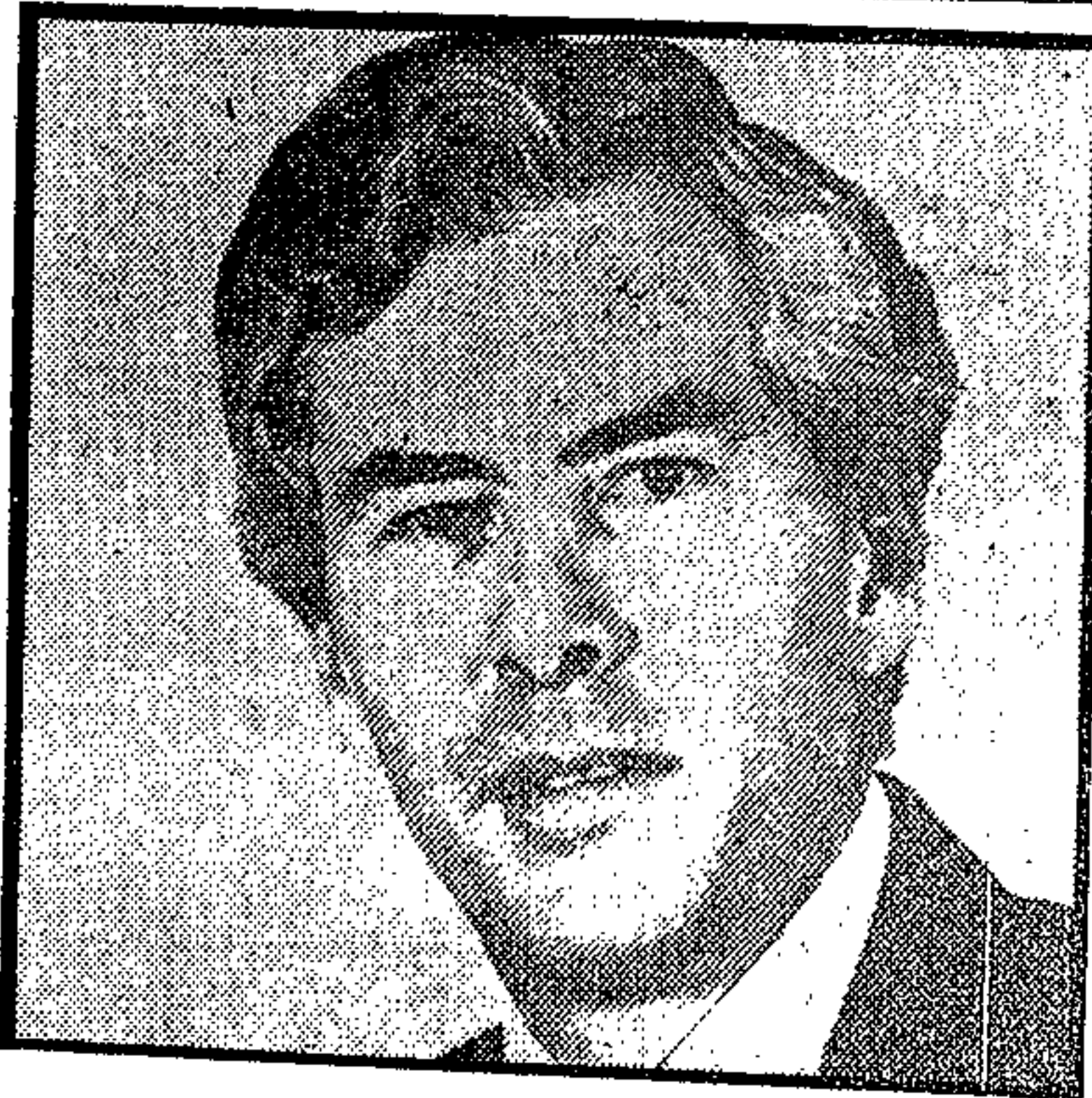
"I had met Albert Lutuli at a meeting in Cape Town and was very impressed by his commitment to justice through non-violence. I couldn't believe that

Greatness of this quality was cast out of the South African scene.

"But the greatest influence on me was my own father's dedication to justice as a consequence of the Gospel. He was the first church leader to my knowledge to come out clearly and publicly saying that apartheid was a sin against God. Dr (H. F.) Verwoerd took great exception to it in Parliament."

"I don't think that those who suggest that the Church and its leaders have not spoken out in the past know their history. It was a different age, when in white consciousness at least whites were the people





The Rev Peter Storey: newly elected president of the SA Council of Churches accustomed to conflict.

speaking out on behalf of the dispossessed. But the Church spoke out.

"I learned that one's politics must flow from and ultimately be shaped by what you understand about God.

The final judgment on apartheid lies in the character of Jesus Christ and the values that he stood for. As a Christian I see no need for any other yardstick."

In the early 1960s,

said Mr Storey, churches passed through, "an unfortunate era" during which for three or four years "church protest tended to be muted and much was made of what was called silent diplomacy — expressing opposition to government officials behind closed doors."

In 1963 Australian evangelist Dr (now Sir) Alan Walker caused a storm when he came to South Africa and made tough pronouncements against apartheid.

"I became convinced after this that it was possible to hold together the two thrusts of personal evangelism and social concern, and that unless this was done one has only half a Gospel," Mr Storey said. Dr Walker invited him back to Australia.

In Australia Mr Storey developed his concern for people liv-

ing in the "human filing cabinets of the city," a concern which has underlain much of his work in the city centre of Johannesburg.

He directed a newly-founded service, Life Line, in Australia and came back to begin it in South Africa.

"The next milestone was working in District Six for five years when people were beginning to be forcibly removed.

"That was a period of seeing the destruction of human dignity and the dreadful insecurity and pain inflicted daily by visits from 'the group' (officials of the Department of Community Development, which enforces the Group Areas Act).

"But I also discovered the deep reservoirs of strength there are among the poor and the oppressed. I still regard the devastation of District Six the worst single act against the so-called coloured people.

"I remember burying a man and his wife within weeks of being moved out to the Cape Flats. They were elderly and just couldn't cope — they died of broken hearts."

Mr Storey described the District Six experience as one of the factors which led him to believe that whites were destroying themselves as well as those of other races by their policies.

"Participating in South Africa's destruction of human dignity, whether directly or indirectly, has blunted consciences and human compassion. Whites are living in a ghetto of their own — a ghetto of indifference.

"I believe that a lot of the mental illness, breakdowns of marriages and, the incredibly high suicide rate are symptoms of something more deeply wrong in society."

One of Mr Storey's responsibilities when he came to Johannesburg in 1972 was the university chaplaincy.

"After District Six it was a real struggle to relate to a congregation of young white people from fairly affluent backgrounds. Some of the people in District Six would have regarded the problems of those young people as luxuries."

Mr Storey has been

● Care for the "victims of apartheid" and to reject the argument that "binding wounds . . . softens the harshness of the system and delays 'the revolution'."

● Challenge its own members to "offer a visible alternative to the kind of society we live in." His belief is that this could be the issue needing most attention.

● Explore ways of bringing about changes which are "in harmony with the mind of Christ," which could lead to "what some people would call civil disobedience, but what I would call obedience to God."

Violence, he said, represented a suppression of Christian morality, no matter who used it.

"There's no way in which you can put Jesus in uniform and put a gun in his hands."

since the early 1970s, when he was appointed a Methodist delegate to the council. His wife, Elizabeth, is one of the secretaries to SACC general secretary Bishop Desmond Tutu.

Mr Storey is the first white president of the SACC in a number of years.

"While there must be differences in the perceptions of whites and blacks, unless the Gospel can provide an over-arching unity which is ultimately stronger than those differences it has nothing to say to South Africa.

Mr Storey agreed might place inter-racial might pce inter-racial unity lower in their priorities than whites.

"If you are suffering, there must be a tendency to regard some matters as secondary to the overwhelming concern for liberation.

Mr Storey sees the role of the Church as being to:

● Consistently declare the Gospel truths which expose unchristian policies for what they are."



# PM now free to act, says Tutu

CT 16/5/81 (304)

Chief Reporter

BISHOP Desmond Tutu said in Cape Town yesterday that the recent general election had "liberated" the Prime Minister, Mr P. W. Botha who, if he were to press ahead with the total dismantling of apartheid, "would go down in history as a truly great man for whom blacks would be willing to erect a monument".

"Sure, he would lose some, perhaps many dissidents to the right — but he would gain the rest of South Africa, and he would gain the whole free world.

"We would cease, as a country, to be the polecats of the world."

Bishop Tutu, who is general secretary of the South African Council of Churches, and whose passport was recently withdrawn on his return from an overseas visit on which he met the Archbishop of Canterbury and Pope John Paul II, was speaking at one of the Cape Town Press Club's best-attended lunch meetings, at a City hotel.

## 'Volunteer'

"I reiterate," he said, "That if the Prime Minister wants to dismantle apartheid I want to assure him here and now that I would be the first and most enthusiastic volunteer to work with him in that enterprise."

Bishop Tutu said that if Mr Botha chose the option of "business as usual", a bloodbath would be inevitable, "because no people will consent to being subjugated forever.

"Afrikaner history itself proves this to be axiomatic."

The general election, Bishop Tutu said, had helped Mr Botha "get rid of the albatross he has been carrying around his neck — the albatross of so-called Afrikaner unity.

"Apartheid was conceived largely to maintain and to consolidate this Afrikaner unity, and in this sense this election has liberated the Prime Minister.

"South Africa need no longer be held to ransom in order to maintain this thing. The Afrikaner community is divided irrevocably; it is no longer monolithic. As someone said, it is now respectable for

Afrikaners to vote against the Nats.

"They have tacitly accepted the possibility of power-sharing. The President's Council is a truly revolutionary move when whites have conceded that the future of South Africa will be determined by more than just whites.



Bishop Desmond Tutu

"Why, oh why, did they go and spoil it fatally by excluding the vast majority, the blacks, and by having a nominated membership?

"This body could have become the harbinger of our Lancaster House."

Bishop Tutu said he found interesting the "total onslaught" being waged against him.

"Nobody tries, among my critics, seriously to address the issues I am raising. My critics don't say: 'What you are claiming is wrong or invalid.

"No, what they are saying is: 'Tutu, you are political predikant'.

"These people are producing a monumental red herring, and sadly they are duping many who want to be duped. They are not questioning the validity of my statement that apartheid is the most vicious system since Nazism; that the forced population removal schemes which are the heart of apartheid are fundamentally and of themselves evil.

"No, they are not yet saying whether those statements are true or false, or mischievous.

"It is as if I should say: 'Hey, that man is dying!' — and instead of trying to establish whether my claim is true or not, they are saying: 'Hey, Tutu, are you speaking as a politician

or as a bishop?'

"Meantime, while they are engaged in perpetrating this massive confidence trick on the people, perhaps that man to whom I was calling attention does die.

"It does seem as if they will hear only what they want to hear — and that they will see only what they want to see."

Bishop Tutu said Christians almost everywhere else in the world, "and a substantial proportion of them here in South Africa", had clearly condemned apartheid as "totally inconsistent with the Gospel of Jesus Christ.

"It denies a central tenet of the Christian faith. There will be no real peace and security for anyone in South Africa while apartheid or whatever it is called prevails.

"It is a threat to all peace and it is totally and essentially evil. It is evil in itself and it is pernicious in itself, and it is evil in its consequences; in what it does to human beings both black and white. It dehumanizes them.

"Do you think that is sloganeering?

"Have you forgotten so soon Mr Jimmy Kruger and his 'it leaves me cold', when speaking about Steve Biko's death?"

## 'Misleading'

Bishop Tutu said pundits had been quick to point out that in the general election the ruling party had lost votes to both right and left.

"In South Africa these terms are somewhat misleading, because if you asked blacks what they thought, they would say the PFP, containing as it does some quite outstanding people, is often caught saying things that make it unacceptable to most blacks.

"You might recall that Dr Van Zyl Slabbert, who is a splendid man and outstanding leader, said in the no-confidence debate that he did not believe in one man-one vote. Then what is democracy about — is it not about universal suffrage?"

Bishop Tutu said he was being vilified "when all I want is a genuinely free and democratic South Africa, by reasonably peaceful means."

What he was saying was that the government must do four things to signal its intention to bring about fundamental change in South Africa. It must:

- Commit itself to a common citizenship for all South Africans in an undivided South Africa.

- Abolish the pass laws.
- Stop immediately population removals by force

tional system.

Bishop Tutu concluded:

"We are going to be free. Let it come soon.

"Let it come through negotiation — for it must come.

"Any takers?"

"How about it, Mr Prime Minister?"



# Man in the middle of

## Conflict

Argus 16/5/81

304

THE new head of South Africa's biggest church umbrella body, the SA Council of Churches, is a man whose experience of conflict goes back to childhood.

The Rev Peter Storey, 42, has early memories of people firing shots into mission houses.

Now, as he enters a three-year period of office, he faces the prospect of being continually immersed in the conflicts of South African churches and society.

In an interview in his office in the Central Methodist Church complex in Johannesburg, Mr Storey described the formative stages of his life and gave his views on the role of churches in South Africa, inter-racial unity in churches and the Christian standpoint on violence.

Mr Storey is the son of a former president of the Methodist Church, the Rev Clifford Storey.

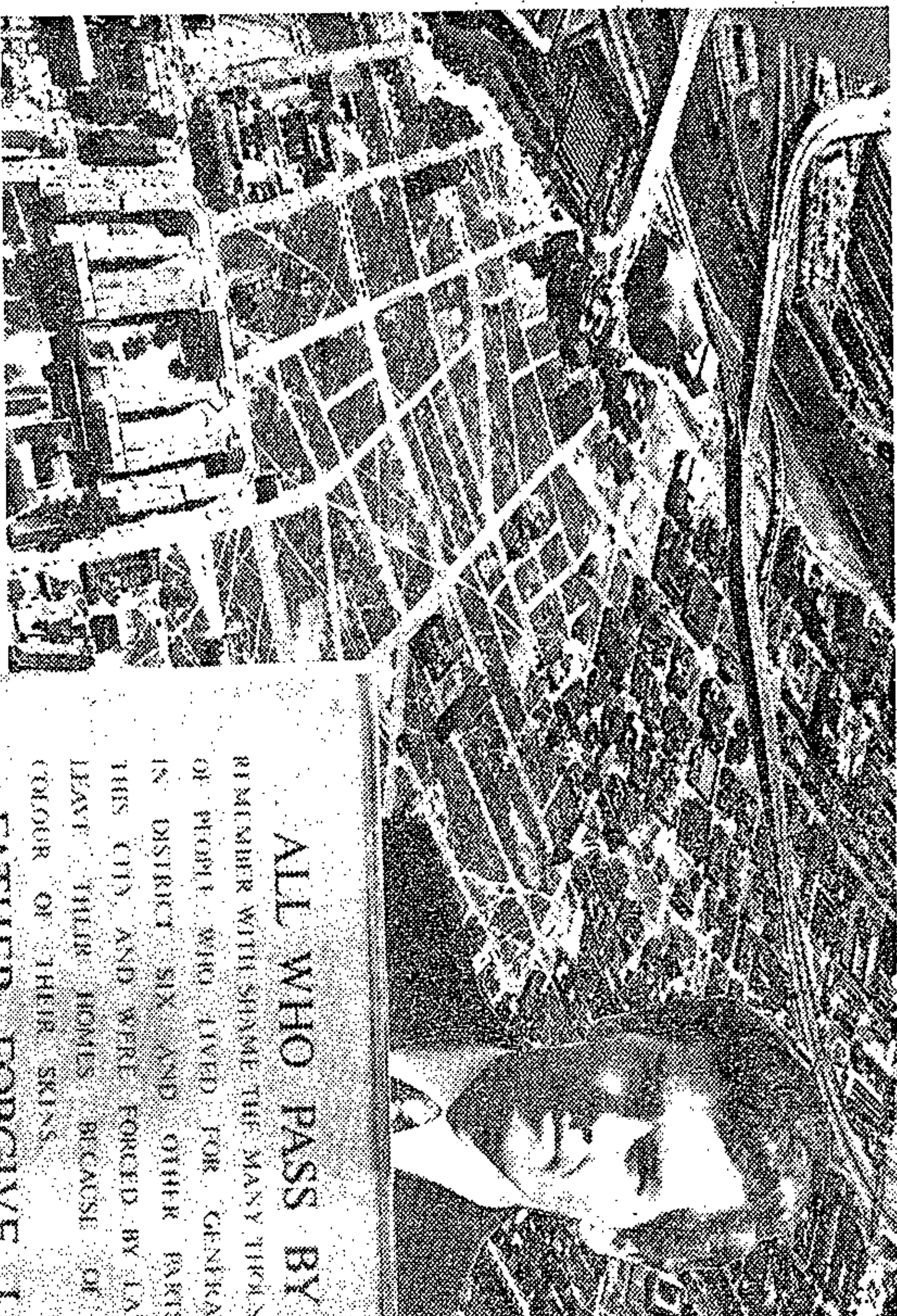
He has no clear recollection of the shootings that were part of his childhood memories but explained that they occurred when his father was governor of the Kilnerton Institution situated in the Silverton area of Pretoria.

Kilnerton was one of the famed church centres;

**JOHN ALLEN talks to the Rev PETER STOREY, the new president of the South African Council of Churches.**

'People set fire to the institution's fields and a couple of us were ridiculed when it was said on the train back from school that if you got off at Kilnerton you had to be a kaffirboetie.

'At home we had very warm friendships with students at the college and knew some outstanding people. We had contact with Dr William Nkomo, the physician there (and later president of the SA Institute of Race Relations).



**THE Rev Peter Storey, new head of the SA Council of Churches — 'the devastation of District Six was the worst single act against the co-called coloured people.'**

made of what was called silent diplomacy — expressing opposition to Government officials behind closed doors.

In 1963 Australian evangelist Dr (now Sir) Alan Walker, caused a storm when he came to South Africa and made tough pronouncement against apartheid.

Whites are living in a ghetto of their own — a ghetto of indifference.

'I believe a lot of the mental illness, breakdowns of marriages and the incredible high suicide rate are symptoms of something deeply wrong in society.'

One of Mr Storey's...

**ALL WHO PASS BY**  
REMEMBER WITH SHAME THE MANY THOUSANDS OF PEOPLE WHO LIVED FOR GENERATIONS IN DISTRICT SIX AND OTHER PARTS OF THIS CITY AND WERE FORCED BY LAW TO LEAVE THEIR HOMES BECAUSE OF THE COLOUR OF THEIR SKINS.

**FATHER, FORGIVE US...**

of the secretaries to SACC general secretary Bishop Desmond Tutu.

He is the first white president of the SACC in a number of years.

### UNITY

'While there must be differences in the perceptions of whites and blacks, unless the Gospel can provide a common basis for unity...

alternative to the kind of society we live in. His belief is that this could be the issue needing most attention.

● Explore ways of bringing about changes which are 'in harmony with the mind of Christ', which could lead to 'what some people would call civil disobedience, but what I would call obedience to



Even to a young mind, the injustice of Kihnerton having to close was dreadful.

After completing his schooling in Cape Town, Mr Storey entered the SA Navy — intending to make it his career but very soon felt called to the ministry and studied theology at Rhodes University.

The banning of Chief Albert Luthuli (leader of the then legal African National Congress) and the Government's enforced segregation of the universities led me to make my first personal commitment to justice.

I had met Albert Luthuli in Cape Town and was impressed by his commitment to justice through non-violence. I couldn't believe that greatness of this quality was cast out of the South African scene.

## A SIN

But the greatest influence on me was my father's dedication to justice as a consequence of the Gospel. He was the first church leader to my knowledge to come out clearly and publicly saying that apartheid was a sin against God. Dr (H F) Verwoerd took great exception to it in Parliament.

I don't think those who suggest the church and its leaders have not spoken out in the past know their history. It was a different age, when, in white consciousness at least, whites were the people speaking out on behalf of the oppressed. But the church spoke out.

I learned that one's politics must flow from and ultimately be shaped by what you understand about God. The final judgment on apartheid lies in the character of Jesus Christ and the values that he stood for.

As a Christian I see no need for any other yardstick.

I became convinced after this that it was possible to hold together the two thrusts of personal evangelism and social concern, and that unless this was done one has only half a Gospel. Mr Storey said, Dr Walker invited him back to Australia.

There Mr Storey developed his concern for people living in the human filing cabinets of the city, a concern which underlies much of his work.

He directed a newly founded service, Life Line, in Australia and came back to begin it in South Africa.

The next milestone was working in District Six for five years when people were beginning to be forcibly removed.

That was a period of seeing the destruction of human dignity and the dreadful insecurity and pain inflicted daily by visits from 'The Group' (officials of the Department of Community Development, which enforces the Group Areas Act).

## WORST ACT

But I also discovered the deep reservoirs of strength there are among the poor and the oppressed.

I still regard the devastation of District Six as the worst single act against the so-called coloured people.

I remember burying a man and his wife within weeks of being moved out to the Cape Flats. They were elderly and just couldn't cope — the died of broken hearts.

Mr Storey described the District Six experience as one of the factors which led him to believe whites were destroying themselves and other races by their policies.

Participating in South Africa's destruction of human dignity, whether directly or indirectly, has blunted consciences and human compassion.

sponsibilities when he came to Johannesburg in 1972 was the university chaplaincy.

After District Six it was a real struggle to relate to a congregation of young white people from fairly affluent backgrounds. Some of the people in District Six would have regarded the problems of those young people as luxuries.

Mr Storey has been involved in the SACC since the early 1970s, when he was appointed a Methodist delegate to the council. His wife, Elizabeth, is one

which is ultimately stronger than those differences, it has nothing to say to South Africa.

Mr Storey sees the role of the church as being to:

- Consistently declare the Gospel truths which expose unchristian policies for what they are.
- Care for the 'victims of apartheid' and reject the argument that 'binding wounds... softens the harshness of the system and delays 'the revolution'.
- Challenge its own members to 'offer a visible

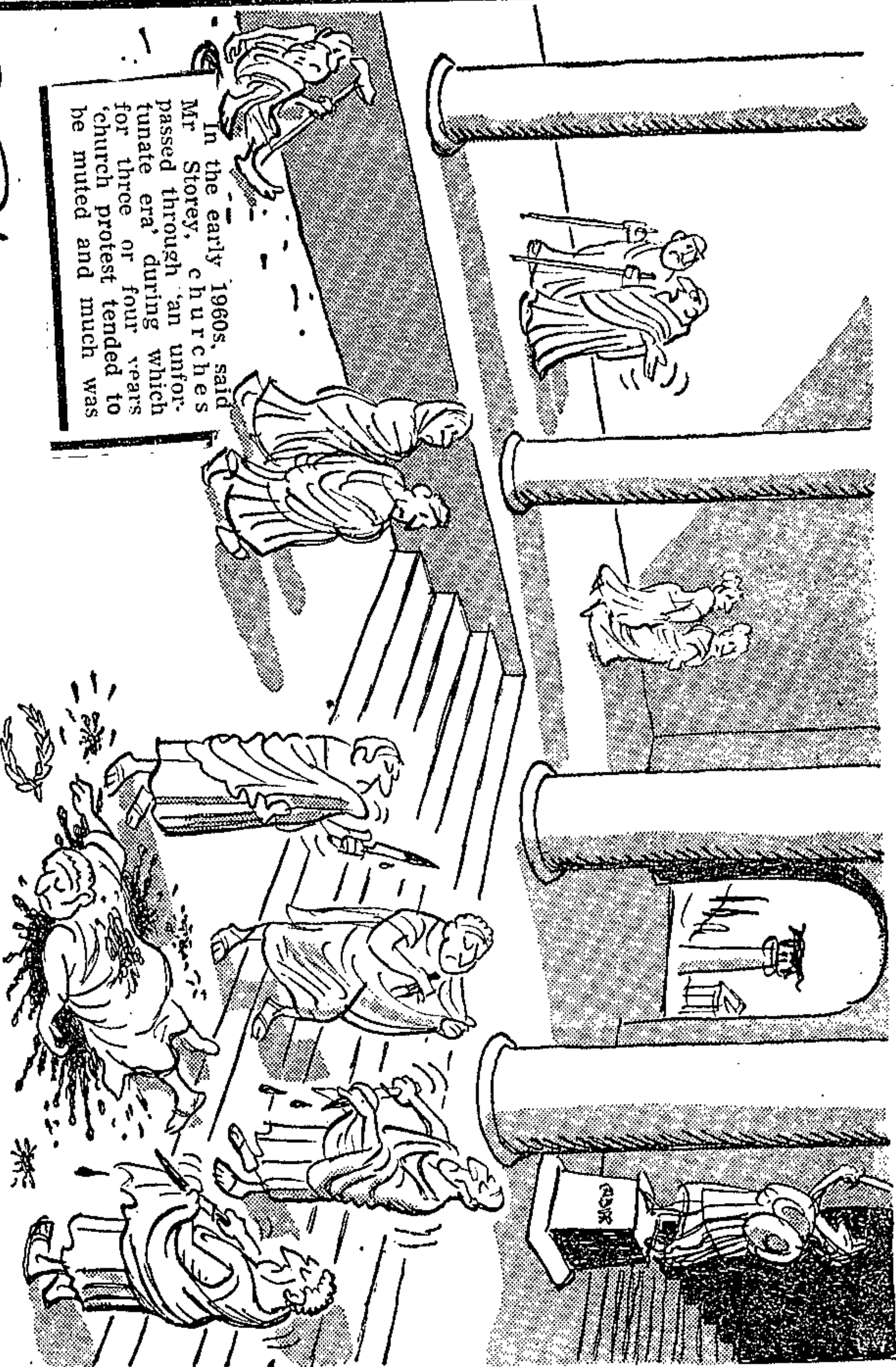
Violence, he said, represented a suppression of Christian morality, no matter who used it.

I find it difficult to judge those who resort to violence under the extreme circumstances of oppression. But I don't think anybody has disproved that violence has damaging consequences beyond its immediate goals.

There's no way in which you can put Jesus in uniform and put a gun in his hands.

tions of Southern African black leaders before the National Party Government forced their closure with the introduction of Bantu education in the early 1950s.

We spent five years there as I left primary school and went through high school. Travelling by train to a white school in Pretoria, and at the same time living in a community of 1 000 black students, one became aware of the contradictions of our society at an early age, he said.



*Dr Walker*

'It's a terrible indictment of our times — no public figure is safe!'



INTRODUCTION

Although the use as well as the abuse of alcohol have been common practices in most cultures and societies, probably from the beginning of civilization, the systematic and scientific study of these phenomena has seriously : as recently as the thirties.

Earlier the majority of literature written and debated alcohol had a strong moralistic foundation. In the of any clear cut scientifically verified facts, both liquor-prone and prohibitionist relied heavily on e statements to substantiate their respective viewpoints

Although this battle, which was bitterly fought in most societies, had some purpose in the sense that it emphasized the potential dangers of alcohol, it made no real contribution in supplying possible explanations for the misuse of alcohol and strategies for prevention thereof.

Initially a marked reluctance was evident in academic circles to become publicly involved in research programmes on alcoholism. This was primarily due to the fear of being stigmatized - here it must be borne in mind that alcoholism was at that stage conceptualized as a weakness inherent in man, and not as a legitimate disease that warranted any



Bishop Desmond Tutu

# Tutu threatened again

By SAM MABE

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, has again been threatened with death by the right-wing Wit Kommando.

In two separate letters addressed to him and sent by post to his Orlando West Extension home, Bishop Tutu was told by the organisation that the same thing that happened to Mr David Thebehali, chairman of the Soweto Council, would happen to him too.

"Remember what happened to Thebehali, you next," the first letter reads, and the second one says: "Kaffir - lay off whites or die."

Bishop Tutu was for the first time threatened with death late last year when the Wit Kommando asked him to leave South Africa if

he did not want to be killed.

After reporting the matter to the police, he was offered protection which he said, although he was thankful for it, he would not accept it.

Yesterday he told SOWETAN that he reported the threats to the police, but "we go on with everything as usual, we are doing nothing more", he said.

Early this week, several pamphlets were distributed in Soweto, Daveyton and in Benoni challenging Bishop Tutu to publicly take a stand for or against violence.

In Soweto, the pamphlets were stacked on the pavement near the house of Mrs Winnie Mandela in Orlando West, a stone's throw from Bishop Tutu's house. The pamphlets made reference to an

attempt on Pope John Paul's life about a week ago.

They also referred to an abortive attempt on Mr David Thebehali's life two weeks ago when a hand-grenade was thrown at his car.

The pamphlets described the methods used in attempts to kill the Pope and Mr Thebehali as "typical treacherous and cowardly methods of the terrorists" and that "the attackers made use of violence to achieve their selfish objectives".

"We challenge Bishop Tutu to express his views on these barbarous acts of violence against peaceful men working in their own fields for the benefit of the people."

To Page 2

## Kommando letters

★ From Page 1

The pamphlet was headlined: "Indiscriminate Violence".

Another one headlined "The Plain Truth" claimed that the much-publicised meeting between Bishop Tutu and Pope John Paul II did not take place at all.



# Don't give back refugees to SA govt — Tutu

By CHRIS FREIMOND  
Southern Africa Bureau

THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, has appealed to the leaders of neighbouring black states not to return refugees to South Africa against their will.

Bishop Tutu confirmed yesterday that he had written to the governments of Botswana, Lesotho, Swaziland, Mozambique and Zimbabwe asking them to find alternative asylum for refugees rather than send them back to the Republic.

Bishop Tutu sent his appeal after the SACC had become "concerned" on hearing that some refugees had been handed over by Botswana to the South African authorities.

He said he was "reasonably satisfied" with the replies he had received so far from Botswana, Lesotho and Zimbabwe.

A statement from the Botswana Government said it retained its policy of granting political asylum to "genuine" refugees who "respected the

laws of the country."

It added that "genuine refugees" would not be returned to South Africa against their will.

"Those who became undesirable immigrants because of their criminal or unlawful activities would, however, be handed to the United Nations High Commissioner for Refugees to find them a second country of asylum. When this failed, then the Botswana Government would have no other alternative but to return them to their country of origin as a last resort."

There are believed to be about 600 South African refugees in Botswana housed at the Dukwe camp near Francistown. Many of them fled the Republic following the June 1976 unrest.

In January, four South African refugees were repatriated to South Africa from Botswana.

A Botswana police spokesman said the men had defied the Botswana Government by repeatedly leaving the Dukwe camp where they had been sent in September last year.



BISHOP DESMOND TUTU will begin a week of prayer and fasting in the headquarters of the South African Council of Churches tomorrow to highlight the plight of "resettled" people in South Africa — particularly the 30 women who returned to the Crossroads squatter camp this week after banishment to Transkei.

The 30 women — one in labour and others carrying their babies — returned to their makeshift shanty homes on the outskirts of Crossroads this week indicating they would rather face death than return to the homelands without their husbands where "there is no work and starvation awaits them".

The women's husbands have also indicated that they are prepared to defend the right of their wives to live with them "even to death".

In an interview with the Sunday Express Bishop Tutu pledged the SACC's unconditional support for the women adding that the Church body would do "everything in its power" to support the women in their right to a healthy family life.

Bishop Tutu's dramatic "week of fasting and prayer" will focus on the forced removal of South African people as an aspect of the Government's philosophy that "Blacks are not South Africans".

The Bishop said he had called on Church leaders to join him and had written to the World Council of Churches and all its member councils throughout the world to join the SACC in a week of prayer.

"I am also planning to write to the Minister of Co-operation and Development, Dr Piet Koornhof, appealing to him to stop the system of forced removals — even those which he

Tutu to  
S Express 31/5/81  
go on week  
of prayer

## and fasting

By JOHN BATTERSBY

calls voluntary, which very often are nothing of the sort."

Bishop Tutu said the plight of the 30 women and their children, who had defied deportation orders under the Government's influx control laws rather than face unemployment and starvation in the homelands, would be highlighted during the week of prayer and fasting.

In a tense scene at the Crossroads squatter camp this week the women streamed off the bus and scattered among the maze of shanties as police and Administration Board officials surrounded the bus.

It was only intervention by a combined ad hoc delegation of the Women's Movement for Peace and the Cape Western Region of the Progressive Federal Party led by Mr Roger Hulley, MP for Constantia, that prevented further police action.

Bishop Tutu said the idea for a week of prayer and fasting had evolved from a resolution passed at the recent SACC annual congress which called on Christians to undertake pilgrimages such as going to live with people in resettlement areas "to experience what it means to be a displaced person in your own country".



# Tutu beats ban - calls on US black support

WASHINGTON - Bishop Desmond Tutu used a tape recording to beat the Government's travel ban in speaking to an audience of top American blacks in Washington at the weekend.

The occasion was the annual dinner (R60 a head) of Transafrica, a black lobbying group interested in African affairs.

The list of blacks associated with the event by attendance or sponsorship was long and impressive: Andrew Young, Arthur Ashe, Sidney Poitier, Vernon Jordan, members of Congress, ambassadors, mayors, entertainers, and many more.

Bishop Tutu told them in a message taped in Johannesburg:

"I am certainly delighted that modern technology has enabled us to frustrate the efforts of those opposed to us.

"I should have been with you except that the authorities of this land were somehow scared by the truths that I tried to tell during my recent overseas

trip.

"It is good to speak to you, my soul brothers and sisters. We have a solidarity, we here in South Africa, with you in the USA."

The audience of 1300 cheered as the bishop referred to bonds of blackness, victimisation, and religion as "a mighty threefold cord which is not easily snapped."

He said: "We in South Africa from way back have been inspired and encouraged by your achievements."

"Those who have not been oppressed can't quite understand how you come to undervalue yourself as a result of the pernicious evil of the slave mentality.

"That is why apartheid is so blasphemously evil: because it can make a child of God doubt that he is a child of God."

Bishop Tutu repeated the message he conveyed in person only a few months ago:

"Tell the world to exert pressure — political, diplomatic, but above all economic — to persuade the South African authorities to come to the conference table for a

negotiated settlement before it is too late.

"Tell our black brothers and sisters — sports people and artists — not to come to South Africa. They are lured by fat fees. When they come here they live in the white part of town.

"They give comfort to the perpetrators of an evil system by letting them have international contacts."

"Let your labour unions help ours and let them use their muscle to assist us to be free. Help by providing educational opportunities for blacks from South Africa, both those in exile and from inside the country to help equip us for the day of liberation.

"I have no doubt at all in my mind that we will be free. The only questions are how and when. May it be reasonably peaceful and may it be pretty soon."

• The withdrawal of Bishop Tutu's passport has prevented him from receiving a R90 000 Onassis Award in recognition of his fight against racialism.

Bishop Tutu was to have received his award in Athens on Friday in a big ceremony headed by 30-year-old multimillionaire Christina Onassis.



Irish American male who, through emigration to the U.S.A., has lost significantly in social status. In both these cases the personality problems gave rise to a destructive drinking pattern. This situation becomes aggravated when the wife, due to the hard realities assumes the dominant role in the family.

The inclusion of the constitutional and/or genetical

theoretical insights in this analysis must be viewed against the following background data:

- (1) Although research in this field has produced extremely interesting and sometimes relatively convincing data on a possible linkage between certain physiological and constitutional variables and a predisposition towards alcohol, no final and categorical statement about this alleged relationship is possible.
- (2) No scientific studies whatsoever have, however, furnished any proof that the "Coloured" is in any way constitutionally more inclined than the other population groups to alcoholism.
- (3) Nevertheless one finds that among certain groups in South Africa the prevalent explanation for the drinking behaviour of Coloureds, is that it is genetically determined.

In view of the fact that there is ample evidence that sociological factors which have been found to be highly correlated with alcoholism are indeed present in abundance among the "Coloureds", one cannot but brand those who simply choose to ignore this evidence and explain "Coloured" alcoholism exclu-

sively in genetic terms, as "racists". There is, after all, no scientific proof whatsoever for their point of view.

#### 6. THE COST-FACTOR OF PROBLEM DRINKING

In addition to social and spiritual drinking has on astronomical amount excessive use of

In a recent study problems in the alone, the total dollars (Chafetz

Although this, blms with data lion dollars m tion, the econ drinking is st

In an analysis six major areas citly or impli

- (1) Lost pro
- (2) Health d
- (3) Motor vehicle accidents
- (4) Alcohol programmes and research
- (5) Criminal-justice system
- (6) Social-welfare system.

ATHENS - The Athens newspaper Kathimerini, whose publisher sits on the Award Committee, has appealed to the South African Government to allow Bishop Desmond Tutu to come to Greece to collect his Athinai prize.

The prize, worth about R85 000, was awarded to Bishop Tutu in 1980 for his "unflinching struggle against racial discrimination and his work in favour of a peaceful end to apartheid". But the Prize Committee has been told that Bishop Tutu will be unable to receive his prize in person because the South African Government has withdrawn his passport.

The prize is to be presented by Greek president Karamanlis at a ceremony here on Friday.

Bishop Tutu, secretary general of the South African Council of Churches, has been awarded first prize by the Alexander Onassis Public Benefit Foundation.

The R249-million Liechtenstein-based foundation was set up in the will of the late shipping magnate Aristotle Onassis, in memory of his son Alexander who was killed in a plane crash at Athens airport eight years ago.

The "Olympia" second prize for 1980 is also accompanied by R85 000, one to the Swiss-based International Union for the Conservation of Nature and Natural Resources. - Own Correspondent and Sapa Reuter.

# Appeal to Nats to let Tutu collect prize



ROM 21/6/81 (304)

## Award to Tutu will be used for trust fund

Staff Reporter

THE Onassis R83 000 "Athinai" awarded to Bishop Desmond Tutu would be used to establish a trust fund for educational grants, a spokesman for the South African Council of Churches said yesterday.

Bishop Tutu, general secretary of the SACC, was awarded the prize for his struggle against

racial discrimination in South Africa.

The spokesman said a Greek judge would accept the award on behalf of the Bishop at a ceremony in Athens on Friday.

Bishop Tutu would be unable travel there as the Government has withdrawn his passport.

Greek government representatives would bring the prize to South Africa.



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\* Suggested for the hasty reader

in South Africa.

He also wrote to Dr. Piet Koorhof, Minister of Co-operation and Development, appealing to him to stop the uprooting of blacks from their homes, to the bantustans.

Yesterday, Bishop Tutu told the

Yesterday, Bishop Tutu told the SOWETAN that there are already 2-million people who have been uprooted and another million are still to be uprooted.

From time to time, one or two people come into the shed to join me in a conversation.

come into the chapel to join me in prayer and many others have sent messages of solidarity. This is a small way of identifying with those suffering in the country.

This paper owes much to discussions held over the last two years with two groups of medical and economics students, on problems of providing health care in Southern Africa. I am indebted to all who took part. It has also been informed by the work of the Edinburgh Medical Group on the

## **ACKNOWLEDGEMENTS**

**Bishop Tutu, as he conducts his prayer-fast.**



## HOW CAN ECONOMICS IMPROVE PLANNING FOR HEALTH ?



Argus 6/6/81

# TUTU AWARD SA SLAMMED

206

Weekend Argus Correspondent

ATHENS. — South Africa has been accused of using 'communist undemocratic procedures' in its efforts to control minorities.

The attack was made at an Onassis Foundation prize-award ceremony for Bishop Desmond Tutu, secretary-general of the South African Council of Churches, who was unable to attend because his passport has been withdrawn.

West German publishing magnate Dr Marion Grafing Donhoff, who accepted the R85 000 award on behalf

of the bishop, accused Pretoria of 'fighting evils typical of communist states by applying them itself.'

Dr Donhoff said South African and communist ideologies 'agree on the same aim: To exclude any form of criticism.'

She added that South Africa, like Eastern Bloc countries, jailed political offenders indefinitely without a trial.

● Bishop Tutu is Newsmaker of the Year, the congress of the Southern African Society of Journalists announced in Cape Town.



# Letter intended to land me in hot water - Tutu

320 Sowetan 6/18/81

## SAM MABE REPORTS

BISHOP Desmond Tutu, general-secretary of the SA Council of Churches has received a letter, allegedly from the African National Congress, which he described as a desperate and dangerous attempt to land him in "hot water" with the law.

The letter, posted in Lesotho and in which were also enclosed pamphlets of the ANC, referred to a large amount of money the Bishop is alleged to have donated to the movement.

Speaking to the SOWETAN this week, Bishop Tutu denied any knowledge of issues being referred to in the letter and also said he does not even know who the author of the letter is.

"The author keeps on referring to promises and requests he alleges I made, and to what he says are my messages which he will pass on to Mr Oliver Tambo.

"He also refers to some youths in Soweto and others in Tanzania and all that he says about them is Greek to me. I was hearing all that nonsense for the first time.

"But I have no doubt in my mind that the ANC could not have sent that letter to me. I know that they would never do anything of that sort to me because I do not have a covert relationship with the ANC.

"When I was abroad I met several ANC people including Mr Tambo himself and I am not even

apologetic about my meeting with him because there is no one who can dictate to me who my friends should be.

"I don't think it can be difficult for one to make a guess about who the author of this letter is and what the motive for sending it to me is. It is just a dangerous and desperate attempt to land me in 'hot water' with the law because several other attempts to discredit me have failed.

"It is part of the onslaught by certain unnamed people and is in line with the general pamphlet vilification and denigration of myself and the SACC."

Bishop Tutu said.

He added that after receiving the letter, he passed it on to his lawyers who in turn passed it on to the police.

This week, another pamphlet was distributed in Soweto criticising Bishop Tutu for the stand he took against the resettlement of two-million people in Bantustans when he fasted for five days.

The pamphlet projected resettlements as moving people from slums where there is no water, sewerage, electricity and refuse removal to "well-built houses".

Asked to comment on the pamphlet which was issued by an organisation calling itself Commission for Reconciliation (sic) and Peace, Bishop Tutu said, "All I can say is that these people are now improving.

The production of this one is much better than the others and the layout shows that these people are getting some experience in this work they've been doing against me."

Bishop Desmond Tutu... "Letter full of Greek."





Star 15/6/81 (304)  
**Tutu honoured abroad**

Bishop Desmond Tutu, general secretary of the South African Council of Churches, is to be awarded his fifth honorary doctorate by an overseas university later this year.

The Faculty of Protestant Theology at the Ruhr University in Bochum, West Germany, has announced that it will confer the honorary degree

of Doctor of Theology on Bishop Tutu in November.

He already holds honorary doctorates in theology from Aberdeen University in Scotland and the General Theological Seminary, New York. He also holds honorary doctorates in civil law from Kent University in England and Harvard in the United States.



b) Healthiness of Life

Morbidity is a more diverse phenomenon and can only properly be assessed by surveys. Some classification is needed into degrees of morbidity and perhaps also into the length of disability involved to distinguish chronic from acute conditions. Some examples are:

the university's faculty of Protestant Theology said: "The degree is awarded to you as one of the most prominent theologians in Africa, both as teacher and author, and one who holds the most important office in the church; a man of international repute."

He has been asked to deliver a lecture at the ceremony in November. — Sapa.

## Tutu awarded a doctorate

THE general secretary of the South African Council of Churches, Bishop Desmond Tutu, has been awarded an honorary doctorate of theology by the University of Ruhn in West Germany.

In a statement yesterday, the SACC said the degree was awarded to the bishop for "outstanding services in the field of theology."

In a message to the bishop,

es use the following questions in person: i) Do you have any long-term disability or infirmity? If yes, your activities in any way?

ii) During the two weeks holiday did you have to cut down on any you usually do because of illness or classified by length of time suffered.

and Williams (31) propose an indicator two dimensions: see section on composite low.

an indicator based on 'lack of part-normal activities due to presence of injury'. This is incomplete, but reflects aspect: it has a simple behavioural d can be expressed as days per year (chronic illness counts as 365 days).

A problem with unidimensional morbidity indicators is that the time spent sick, and the degree of sickness (perhaps again composed of intensity of pain, and disability) are conceptually distinct.

Health service records are an unreliable guide to

31. A.J. Culyer, R.S. Lavers & A. Williams, 'Social Indicators: Health', Social Trends, no. 2 (1971).

morbidity because of differences in the ability of the population to recognize and present different illnesses.

## 2. Composite Indicators

i) Disability-free days (32) are expressed as a life-expectancy of disability-free years or as an average number of disability-free days per year. A 'disability-free life expectancy' measures health rather than illness (though it is measured in a way which relates it monotonically to measures of ill health so there is no advantage); and it can be easily understood. However it gives equal weight to death and disability, so that unless disaggregated it cannot be used as a criterion of choice between expenditures affecting morbidity and mortality differentially. It could be of use in public discussion, but perhaps only to supplement mortality figures.

ii) Culyer, Lavers and Williams (31) propose indicators of intensity and duration of illness, used together but not combined. 'Intensity' is measured on two scales: degree of suffering, and degree of restricted activity. To combine the scores they suggest constructing indifference curves between these two dimensions on the basis of expert judgement.

32. D.F. Sullivan, 'A Single Index of Mortality and Morbidity' Health Service and Mental Health Association, Health Report, vol. 86, no. 4, April 1971.



# Bishop Tutu's son returns to SA

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20/6/81

## In the 'pass office queue

Star  
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38  
17



Mr Trevor Tutu (right) — at the "pass office" after living in England more than half his life. © Picture: Alf Kumalo.

By John Allen  
He's an articulate product of British public schools and universities who has been strongly influenced by left-wing thinkers.

He's also a rugby enthusiast who supports sports boycotts of South Africa. Although his father is an internationally-known Anglican bishop, he does not have "very strong feelings" about his God.

Now Trevor Tutu (25) is working through the red-tape of applying for a pass book for the first time in his life.

Mr Tutu, son of Bishop Desmond Tutu and Mrs Leah Tutu, quietly returned to South Africa for good three weeks ago. His objective, although he would not put it in such grandiose terms, is to do what he can to promote radical but peaceful change.

Born in Krugersdorp, Trevor Tutu was named after Father Trevor Huddleston, the Anglican priest who fought against the removal of black Johannesburgers from Sophiatown and who is now Archbishop of the Anglican Province of the Indian Ocean.

After only a few terms at primary school, the Tutu's only son went with them to Britain. He attended a primary school and a preparatory school until he was 10, when he was sent to Waterford School,

Swaziland, while his father lectured at the Federal Theological Seminary, Alice, and in Lesotho.

He completed his schooling at a public school in south-east London when the family returned to London to enable the then Father Tutu to take up a World Council of Churches job there.

He completed a BSc Honours degree in zoology and a teacher's training course. Before going through a computer training course earlier this year he was head of the chemistry department at a north London comprehensive school.

After living in Britain for more than half his life, Mr Tutu now has a perceptible English accent and speaks English better than Xhosa.

Does he not feel like a "black Englishman" in Soweto? He was asked.

"My tastes in many things are English but I don't think I'm any the worse for it. No people are all the same and that goes for black people in Soweto too.

"People in Soweto differ from one another, and the way in which I differ is that I've lived in England. There would be no point in pretending to be what I'm not.

"Soweto's an incredibly ugly place — it's absolutely

phenomenal. But its people have a tremendous spirit and vitality. It's like going through a desert and finding a plant in flower."

Mr Tutu clearly feels a close identification with Sowetans.

Since leaving Waterford he has been back to South Africa once on holiday, but when June 16 coincided with his second day in a new job as a computer systems engineer, he took the day off.

"Although I obviously did not suffer in June 1976, the reverberations of Soweto certainly reached me. They've left their mark on all South Africans wherever they were at the time, and probably on black people everywhere."

His politics are broadly the same as those of his father. But while his father speaks in general terms on the basis of moral guidelines, he is interested in the particulars of changing society.

He believes there will be black rule in South Africa and says left-wing writers had a strong influence

on his thinking at university.

"There needs to be an alteration in our economic and social life, not just in South Africa but throughout the world. In South Africa we have a grave responsibility to the rest of humanity to sort out our problems.

"We have the potential to provide a template for solving many of the world's problems. But it's going to require leaders of great skill and courage and ensure that we don't waste the opportunities.

"For some strange reason I still believe it is possible for the transition (to black rule) to come about peacefully. I think that is wishful thinking, but I want to work for peaceful change. We've all got too much to lose otherwise."

Mr Tutu has taken a job with a multinational concern despite "disagreeing" with overseas investment in South Africa.

"There is a socialist case for multinationals, and some are very aware of their responsibilities to the communities in which they operate.

"If multinationals do

not show themselves to be using their positions to help bring about change, then in sheer, hard-headed economic terms, eventually any economic investment they have in this country will be worthless."

The bishop's son has chosen to work in commerce because he believes that is where changes will be effected.

"By changing the economic status of black people you are bound to alter their political status. No matter what anybody may say it is always the bourgeoisie who lead revolutions."

He was not politically active among South African exiles in Britain because he always tended returning home and because "I spent most of my free time playing sport."

"I also didn't think I would be particularly useful to any of those groups," he says.

His love of sport — golf, cricket, tennis and particularly rugby — is a result of the fact that it was "built into the ethos of the schools I went to."

He quips: "Have you seen how big some of those South African guys are? I'm rather glad that they won't let me play rugby with them."

He is frank about his religious belief.

"I spent a long time in England and the Anglican Church there is an institution which does not generate any great feelings one way or another. I'm quite English in that way.

"I go to church and I pray but I'm not a religious person. You might say that I'm a participating agnostic; I find it impossible to make that great leap of faith."

Bishop Tutu accepts this situation, says his son.

Does he feel he will stand in his father's shadow?

"I have a great admiration for my father and I obviously love him. But he's not the sort of person who would want me to exist in his shadow and I don't feel in that situation at all.

"I have my own life to lead and my own way of doing things, which is different to his."



A medical officer, when he has become accustomed to doing this work and has developed the power of concentration, is able to examine about sixty natives per hour, but requires a break of about half an hour after two hours' work. To many it may appear impossible to examine such a number with any degree of accuracy, but it must be realised that all that is demanded of the medical officer is the detection of an abnormality and not a diagnosis of the condition. After doing this work for several years the WMLA medical officers have naturally become proficient in the use of the stethoscope.

Occasionally defects are missed at this examination, but this is more likely to occur at the close of a heavy day.

It is on account of this possibility that a second examination is carried out by each mine medical officer, where the natives arrive on the mines in smaller numbers. (204) ...

All tuberculous cases, incipient or otherwise, are repatriated to their homes and warned not to return for mining employment.

Silicotic or tuberculo-silicotic cases are transferred to the miners' phthisis wards for examination by the Miners' Phthisis Medical Bureau, a body of medical men appointed by the Government to examine mine natives with pulmonary tuberculosis or silicosis with a view to determining the degree for compensation in terms of the Miners' Phthisis Act. Such natives are repatriated when fit to travel to their homes.

Girdwood himself realised the limitations of a stethoscope examination, but only in so far as it could be compared with radiography which enabled the identification of silicosis in its ante-primary and primary stages and tuberculosis in its simple stage. (205) What doctors at the time did not yet understand was that a stethoscopic examination is of no diagnostic worth at all. Any successful clinical diagnosis of silicosis must include radiography and past occupational exposure. (206) One can perhaps postulate hypotheses that more cases of silicosis, and to a larger extent tuberculosis, remained undiagnosed and uncompensated, than the official figures conceded. Also the policy of repatriating silicotics and tuberculosics after a period of convalescence, and when they were deemed fit enough to travel, concealed a higher mortality than that given by the official figures. Finally, there is no evidence that post-mortems were carried out on deceased Black miners. One can perhaps suggest that a number of Africans died on the mines who did, in fact, have silicosis, but which remained undiagnosed.

In contrast, the initial examinations of the New Rand Miners and Europeans (Asians and Coloureds) included a physical examination, and examination of the physique of the aspirant miner, radiography and a discussion of past occupational history. All aspects were recorded and filed. Periodic examinations, of the same kind, and at yearly intervals, enabled strict control of the health of the miners. The same examination procedures

were applied to Old Rand Miners appearing for the first time at benefits examinations to determine whether cases were compensatable. (207) These

contrasting systems were still in force by 1943 has shown, the 1943 Miners' Phthisis Acts Committee of affairs in regard to the compensation, and the after-care of Native employees who have lung diseases'. (208)

## Rev Solly Jacobs held by Security Police

Pietermaritzburg Bureau

THE Director of Mission and Evangelism of the South African Council of Churches, the Rev Solly Jacobs, was arrested by security police at his home in Pietermaritzburg early yesterday morning.

Mrs Isobel Jacobs said her husband — who recently returned from visiting refugee camps in Botswana, Lesotho and Swaziland — was detained shortly before attending a consultation on the churches' top refugees in Johannesburg which was due to start tomorrow.

He was arrested under Section 50 of the Criminal Procedures Act at 5 a.m. after six security policemen — five white and one Indian — had searched his home, study and

offices, Mrs Jacobs said.

Mr Jacobs, formerly the minister at the Mountain Rise Methodist Church and the old Thomas Road Church, had begun to work full-time for the SACC about two years ago, she said.

In a statement in Johannesburg, Bishop Desmond Tutu, general secretary of the SACC, said the SACC insisted that people detained be charged or released. 'We do so in the case of our colleague,' he said.

The security police could not be contacted for comment late yesterday.

A spokesman for the Directorate of Police Public Relations in Pretoria confirmed that Mr Jacobs had been detained.



By WILLIE BONALE  
THE South African Council of Churches will continue giving help to refugees even to forces in direct contact with the South African Defence Force. (2/1/80)

This commitment to "minister to both sides" was announced at a press conference in Johannesburg yesterday where the SACC executive charged that the detention of the Rev Sol Jacobs, director of the Ministry of Refugees, was a blatant act of interference in the church's business by the Government.

Mr Jacobs, was detained by security police in Pietermaritzburg at the weekend and the material he collected on refugees in Botswana, Lesotho, Swaziland and Zimbabwe was allegedly confiscated. He headed the SACC's Ministry to Refugees which was investigating refugees conditions in neighbouring countries.

Mr Jacobs was detained just when he was preparing reports on the ministry.

Yesterday's conference, headed by Bishop Desmond Tutu, general

#### Bishop Desmond Tutu

secretary, the Rev Peter Storey, president, and the Rev Stevenson, deputy secretary, called on the Government to release or charge Mr Jacobs.

Bishop Tutu announced that consultation on the churches' ministry to refugees started yesterday morning with a number of churches and organisations represented. The churches are the Methodist Church of Southern Africa, the Church of the Province of Southern Africa, South African Catholic Bishops' Conference, Broederkring and the SACC.

The consultation sought to emphasise the fact that the ministry of refugees was vital and that the church had an obligation

and right to provide it.

"And although the consultation is not discussing ministry to the liberation movement, there is no debate or doubt in my mind, and others that in case of civil war in the country the church has to minister both sides," Bishop Tutu said.

He said the refugees were "our brothers and sisters, mothers and fathers, and sons and daughters".

Mr Storey said although the churches have not begun to look into help to South African guerrillas, a Cabinet minister once agreed that there would be no objection should churches decide to minister to forces in conflict with the SADF, but the SADF would not guarantee the ministers' safety.

Bishop Tutu stressed that the people in exile were casualties of man-made disasters, and it was the sickness in the systems in the country that has created the problems. He said there were between 6000 to 10 000 South African refugees living in other countries all over the world.



# Public prayers for detained minister

Mercury Reporter

A GROUP of 18 Christian ministers and church workers prayed publicly in Durban's Medwood Gardens yesterday for their colleague, the Rev Sol Jacob, a minister employed by the South African Council of Churches who is being detained under Section 6 of the Terrorism Act.

Mr Jacob who, before his arrest in Pietermaritzburg

by six Security policemen last Monday, was organising a Johannesburg conference on ministry to refugees, may be held indefinitely for questioning.

He was arrested after the policemen searched his house in Pietermaritzburg Street, and was initially held for 48 hours under Section 50 of the Criminal Procedure Act.

Among those present at

the service yesterday was the Archbishop of Natal, Archbishop Dennis Hurley; the chairman of the Durban and District Council of Churches, the Rev B K Dindia; the chairman of Diakonia, the Rev Victor Pillay; and the secretary-designate of the Methodist Church of South Africa, the Rev Stanley Mogoba.

Archbishop Hurley, who was holding a poster saying 'We are praying for the po-

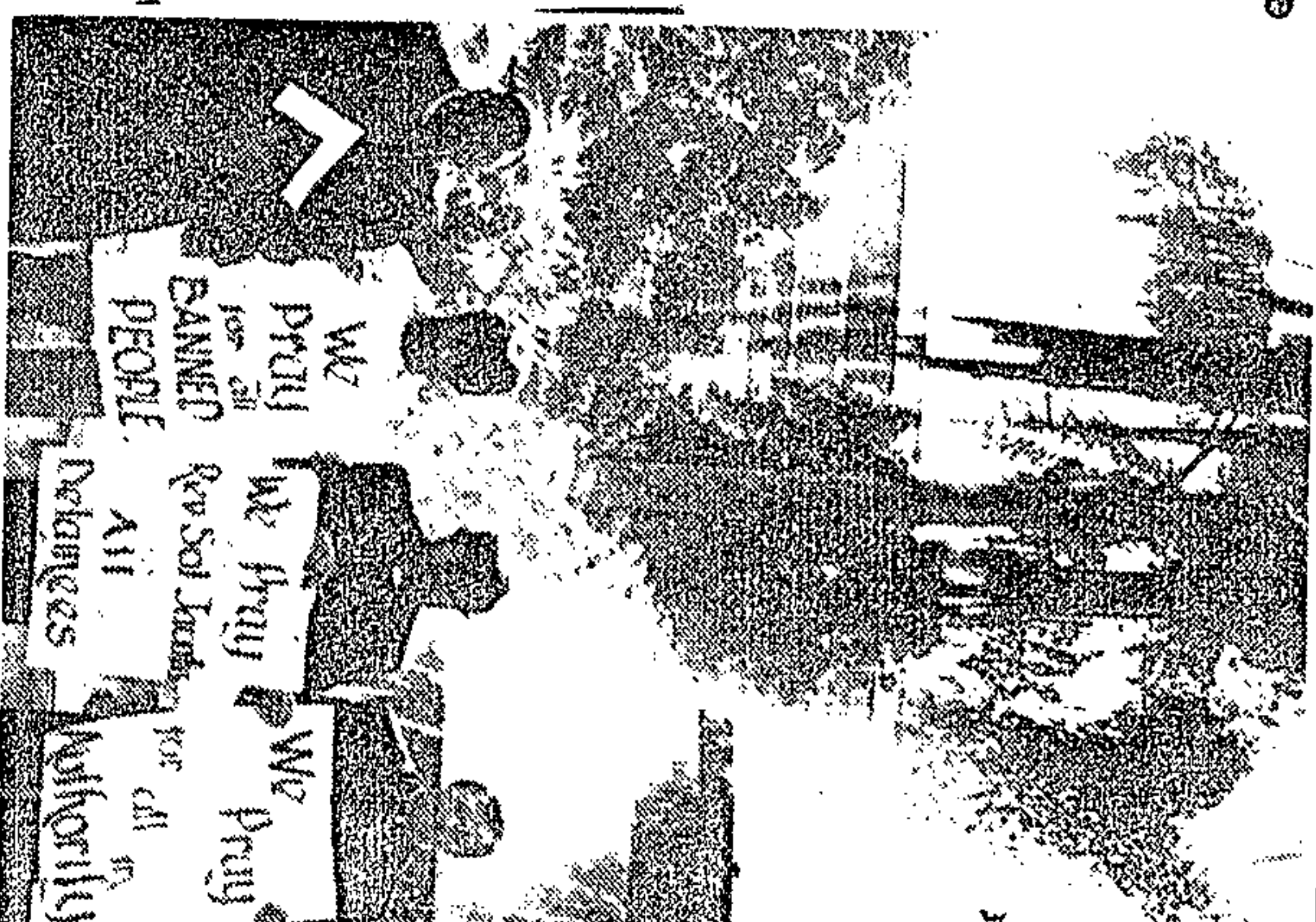
lice', was among those in the group who read passages from the Bible and sang hymns before a small, peaceful crowd.

Other posters held by members of the group pointed out that they were praying also for all detainees and banned people, including those on Robben Island, all authorities, the country and its people.

In pamphlets handed out to members of the public,

the group stated: 'In the first place, we want to identify ourselves with the Rev Jacob at this moment when he is being called upon to be a special witness to Jesus Christ.'

However, our concern is not only for the Rev Jacob, but for all the 162 people who are being detained, and for their families and friends. Our prayer is that all these detainees should be released immediately.



MINISTERS and church workers I



CT Tutu to  
30/6/81 address  
striker's

Staff Reporter

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, is to address striking Leyland workers at a meeting in Elsie's River tonight.

"I am coming down because I was asked to," he said from Johannesburg last night.

Commenting on the Leyland dispute, which he said he had been following since it began more than six weeks ago, Bishop Tutu said unrest of this nature would continue till fundamental change in South Africa had been brought about.

A delegation from the Leyland Workers' Support Committee yesterday delivered a letter to Leyland South Africa at its Blackheath plant urging management to reinstate the workers and negotiate with their union, the National Union of Motor and Rubber Workers of South Africa, on the wage demands which had precipitated the strike, and their consequent dismissal.



# SACC fails to pay a R900 charity account

By June Bearzi  
Star Line Reporter

The South African Council of Churches' refusal to pay accounts and funds for a Tugela Ferry self-help group could have devastating effects on more than 200 families desperate for an income because of a continuing drought.

In 1971 the SACC established Devcraft Distributors with funds raised overseas to market the handwork of rural blacks. This would fund blacks who had no land, training or jobs and who were suffering through poverty and lack of opportunity.

But the SACC has failed to pay an outstanding R900 since 1978 for material supplied to the Tugela Ferry group. A R530 cheque sent for funding the group bounced, said Mr Neil Alcock, the group organiser.

Mr Alcock and his wife, Creina, of the Church Agricultural Projects, have run the Tugela Ferry

group for the last 10 years. They told Star Line:

"Because Devcraft was founded by a Christian group such as the SACC we were not worried when accounts were not paid on time."

When a bill for beads had not been paid within a year Mr Alcock sent a registered letter to the SACC but received no reply.

Some months later a spokesman for Mr Alcock visited the SACC's offices. Mr Alcock received a let-

ter from the accountant Mr Alan Wentzel apologising for "the unsatisfactory way in which things seem to have been dealt with" but six months later the bill was still unpaid.

According to Mr Alcock, payment is a matter of urgency. "The SACC's failure to pay is preventing us from buying beads and so supplying work to women in desperate need. Our capital has never exceeded R2 500 so the SACC's R900 amounts to one third of our capital," he said.

In desperation Mr Alcock contacted the SACC's head, Bishop Desmond Tutu.

"Bishop Tutu was uninterested and lacked sympathy. His attitude left me no alternative but to contact Star Line," he said.

Bishop Tutu told Star Line the matter had nothing to do with him although Devcraft had operated under the auspices of the SACC at the time.

"Speak to Mr Alan Wentzel," he said.

Mr Wentzel, who left the SACC about a year ago, was amazed when Star Line contacted him.

"I cannot understand why the bishop asked you to speak to me. The arrangement was quite clear — the SACC is responsible for paying these outstanding amounts as they were incurred while the council was funding Devcraft. It was only last year that Devcraft broke away from the SACC," Mr Wentzel said.

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II and III in the third, fourth &

fifth years respectively.

I : N D G Sessions

II : A R Low Keen

III: No award

S A Brick Association Pr

For the best student in

subject of Building Cons

C W von During

For the second best stud

subject of Building Cons

K Strong



They find it hard to adjust themselves in their new areas because not even the bare necessities are provided.

# THE RESETTLEMENT CRY HELP US ADJUST TO NOTHING

Save  
6/7/81  
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THE Inter Church Aid, a division of the South African Council of Churches (SACC), is to step up a nationwide campaign next month to help millions of resettled people living in the rural areas.

The SAAC is calling on all South Africans to provide resettled families with financial and spiritual support. The campaign, called "August 1981 — The Month of Compassion, The Cry of The Resettled", will include people living in the homelands.

An Inter Church director Mrs Mary Mxadana, said: "Millions of people have been moved from their farms and homes in recent years — and resettled in places far from towns which offer employment, on land too small to support them.

"They also find it hard to adjust themselves in their new areas because not even the bare necessities are provided in the places they are dumped in.

"We appeal to all the South Africans to help these families financially and pray for them. This campaign coincides with the United Nations International Year of the Disabled.

"We feel the resettled families are disabled in that they have been uprooted and moved away from everything.

Mrs Mxadana said the body had sent a directive to its regional councils throughout the country to step up the campaign. These councils were urged to collect as much information as possible on the resettlement policy and its effects and share it with their local communities.

The councils were also instructed to show slides highlighting the pathetic conditions under which the resettled families live.

Inter Church Aid, which receives most of its funds from overseas, is the channel for support to these re-

settle. It works through the local churches for the development of stable communities, the provision of health services, agricultural schemes, home industries and education and cultural projects.

Over the years, millions of families have been moved from their farms and dumped in places like Ekuvukeni Resettlement Camp in Natal, Thornhill, Sada, Zweledinga, Oxtou, Elukhanyisweni and Dimpaza — all in Ciskei.



# The art of defusing SA's racial conflict

Star 14/7/81

defusing  
304  
conflict

Anthony Duigan interviews the new president of the  
SA Institute of Race Relations

Race Relations in general could be called the art of managing and defusing conflict. Race Relations in particular is far more basic — accepting another person as a person rather than as a member of a group with clashing interests.

Dr Franz Auerbach, new president of the SA Institute of Race Relations, believes the institute can make its greatest contribution in the coming year by focusing on the latter.

"We must widen the number of people who react to others on an individual basis, not on a group basis," he said in an interview. He was echoing the sentiments expressed by the outgoing president of the institute, Dr Rene de Villiers.

"I want to find ways of making increasing numbers of whites particularly, aware of the fact that problems needing to be solved in South Africa depend on changing racial attitudes," said Dr Auerbach.

"If this change is not made other changes become impossible."

One way Dr Auerbach will try to spread this "awareness" is by organising more dialogue between black and white groups.

"A number of layers of

the white population need to be involved in this sort of dialogue," he added. "A case of getting them to face real issues."

In Dr Auerbach's mind this is the first step to change.

"There is a fair amount of evidence internationally that what makes people anti a dominant group is not so much what is in law but rather how things affect one's person directly — nasty words, personal insults, people being pushed back in queues. The sort of things that are called incidents in South Africa," he said.

"I'm appalled at the number of people who still refer to adult blacks as 'the boy' or 'the girl'."

"It all comes down to the simple virtue of tolerance."

Dr Auerbach pointed out that whatever "adjustments" were made to populations within South Africa through homeland boundaries, "the problem of race relations remains."

"I have estimated on the basis of 1980 census figures, that only about 10 percent of the South African population (that includes independent and non-independent homelands) between the ages of five and 19 years

is white. The rest are African, coloured and Indian.

"The message is clear: young white South Africans will have to learn to relate more positively to the majority of young South Africans, who are black."

Dr Auerbach brings a lifetime of dedication to the Institute's brief of peace, goodwill and practical co-operation.

For more than 20 years — between 1946 and 1967 — he was deeply involved in black adult education in Johannesburg, first as teacher and then principal of the Mayibuye night school in Market Street, later as director of the Johannesburg African Night school Committee.

"We were responsible in the committee for running 20 to 30 night schools in the city, white suburbs, black townships and industrial areas," he said.

"At its peak there were about 32 schools with 3 000 students and 140 teachers."

Government action against the schools, which did not fit into the system of Bantu Education as it then was, finally led to the shutdown of virtually all the schools in the late 1960s.

It was interesting to note how the Government

had considerably stepped up adult education in Johannesburg during the past few years, Dr Auerbach remarked.

Besides his involvement in the field of race relations — he has contributed numerous articles to papers and periodicals over the years — 58-year-old Dr Auerbach is an educationist by profession.

At present he heads the Independent Teachers' Centre and has for long been an advocate of equal spending on the education of all race groups and the elimination of all discrimination in the school system.

He takes over the largely honorary position of Race Relations president after serving as chairman of the general purposes committee, which sees to the day-to-day running of the institute.

And he steps in as titular head of a body which has a membership of nearly 5 000 and has stepped up its activities of late in the fields of research (particularly into population removal and relocation), education and the development of domestic workers.

The Committee of the Western

P C Key

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(Continued)

QUANTITY  
SURVEYING



# Church focus on resettled

CT 20/7/81  
307  
Staff Reporter

THE Month of Compassion, August, observed by the Christian churches in South Africa, will this year focus on the plight of the thousands who have been resettled.

This was announced by Bishop Desmond Tutu, General-Secretary of the South African Council of Churches, in a letter to ministers of all churches this month.

Bishop Tutu said the month — this year entitled "The Cry Of The Resettled" — drew attention to the needs of those unable to provide the basic necessities of life.

## 'Terrible results'

"Sharply aware of the terrible results of the resettlement policy on the lives of the hundreds of thousands of people who have been moved, we call on the Christians of our land to give freely, and to pray earnestly, for those who have been taken from the homes they have (in some instances) occupied for generations," he said.

"We appeal to you to challenge your people to give generously for those affected by this awful uprooting."

The money received as a result of this appeal will be channelled through local church bodies into the provision of health services, agricultural schemes, education and other projects for community development, through the Division of Inter-Church Aid of the South African Council of Churches.



# Churches

Aug 23/7/81

## condemn

## evictions

THE Western Province Council of Churches has condemned the eviction of hundreds of people from the Langa bachelor quarters and the subsequent arrest of many of them on pass law offences.

A special meeting was called yesterday to consider the churches' position and response to the distressing treatment of workers, women and children by officials of the Administration Board and the police in enforcing influx control.

In the statement the WPCC said many people had been deeply shocked by the evictions in Langa.

Although it was true the bachelor quarters were due to be renovated and upgraded for family quarters and there were certain 'legal' aspects surrounding the action, it still left 'a great deal to be desired'.

### CALLOUS

The circumstances of the evictions were 'very callous'.

They took place in mid-winter in appalling weather and no alternative accommodation was provided.

The council described the subsequent arrests of men and women with babies as 'inhuman to say the least'.

'We believe that in this entire exercise certain basic human rights have been ignored.'

### FAMILY LIFE

Married people had a right to a family life and a home, no matter how humble.

They also had the right to live in circumstances where they could earn enough to live on and as human beings they had the right to be respected as such by public officials and private citizens.

The council appealed to the authorities to permit the urgent establishment of a site and service scheme for the now homeless people involved and to determine and correct the root causes of the situation.

It also appealed to 'all men of goodwill' to give whatever assistance they could in 'this situation of dire human need.'

## Service to focus on parted families

### Religion Reporter

THE disruption of family life in the Peninsula's black areas will be central to a service to be held at St Thomas's Church, Campground Road, Rondebosch at 3 pm on Sunday.

The service will also mark the start of the annual 'Month of Compassion' observed in many Christian churches in South Africa each August.

The main speaker will be the Right Rev Stephen Naidoo, Auxiliary Bishop of the Catholic Archdiocese of Cape Town, who recently returned from a visit to resettlement areas in Transkei.

### THE PLIGHT

He will discuss the plight of those who are 'relocated in terms of Government policy'.

Dr Margaret Nash, ecumenical education officer of the South African Council of Churches, will speak on 'the pain of the uprooted'.

Dr Nash is the author of two recent pamphlets, entitled *Children in Resettlement Areas* and *Women in Resettlement Areas*.

The third speaker will be Father S. Luckett, Anglican priest, to the Crossroads community.

The service, open to all, will be held at St Thomas's Church under the auspices of the Western Province Council of Churches.

Both groups are means whereby values can be systematically brought to bear on policy decisions.

### 3. Choice of Techniques : Efficiency Decisions

The choice of means of approaching a given health problem is dealt with first because it is here that economists are most precise in their contributions, not because it is logically prior.

To discuss the relative efficiency of alternative approaches,

### 3.1 Cost Effectiveness

additional rand should yield the same benefit whichever programme it is spent on. If this were not so, if it is felt, for example, that an additional rand spent on research on serum albumin levels in the malnourished produces less effect on overall health status than an additional rand on measles vaccine, one could increase the benefit achieved by shifting funds from the first programme to the second. This basic axiom is used in all methods of evaluation.

If more benefits can be achieved without additional expenditure of resources, or the same results achieved at lower expenditure, resources are not being used efficiently. This in turn requires that all funds spent should yield the same benefits on the margin; i.e. an

said that while the cost of employing a number of paramedically trained nurses is roughly equivalent to that of a doctor to see the same number of patients, the quality of care is superior because an interpreter is unnecessary and consultations are longer (6).



# TUTU:

## Church pays for accused robbers' defence

5 Times  
26/7/81  
NORMAN CHANDLER

THE costs of defending five alleged bank robbers, accused of being in possession of huge quantities of communist arms and ammunition, are to be paid by the South African Council of Churches.

This was confirmed yesterday by the general secretary of the SACC, the Rt Rev Desmond Tutu, who said the men — due to appear in a Botswana court this week — are all South African refugees and that the church "had an obligation to minister to them".

Bishop Tutu confirmed that this would be the first time that the SACC paid for the defence of people charged in a foreign court.

He added that saboteurs would receive the same kind of assistance.

### Chaplains

Similar assistance had been given in South African courts.

Bishop Tutu described legal assistance to the five as "akin to the South African Defence Force having chaplains with their forces in Angola ..."

The five — Nzwandile Minya, 24, Sipho Tshabalala, 26, Lucas Lingwagha, 30, Vusnuzi Lingwathu, 22, and Patrick Lucky Tshabalala, 25, — are to appear in the Gaborone Magistrate's Court on charges of



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26/7/81



BISHOP  
TUTU  
Concerned

allegedly having robbed a Standard Bank mobile agency in the Mochudi district, and of being in possession of weapons of war.

According to the charge sheet, the State alleges that the men stole R22 161 last October 10, and that a large quantity of arms and ammunition allegedly belonging to the men was found on a farm in the Lobatse district after an anonymous tipoff.

The weapons allegedly included nine Russian-made AK-47 assault rifles, a Russian-made Simonov rifle, 278 blocks of TNT, 11 942 rounds of AK-47 ammunition, 14 AK-47 magazines, eight bayonets, 261 sticks of gelignite, 39 handgrenades, 27 handgrenade detonators and several rolls of detonating cord.

At an earlier hearing, when the five were remanded, 10 Botswana Defence Force soldiers were assigned to guard a truck in which the arms and ammunition were placed.

### Records

At that hearing, one of 24 prosecution witnesses was impeached for having given inconsistent evidence as it differed from an earlier statement made to the Botswana Police.

Tight security surrounds the case and there has been a virtual clamp-down on any information about it in spite of the fact that the men have already appeared in court.

This follows an anonymous telephone call received by the Botswana Police warning that the five accused would be freed before their next appearance.

In addition, the magistrate's court at Lobatse — in which a local farmer is to appear soon on charges of having allegedly aided and abetted the five accused — was burned down last weekend.

Many valuable court records were destroyed, and the official police view is that "persons unknown" were responsible for the alleged arson.

Records of the bank robbery charges — including the names of the accused — had, however, already been removed from the court

To Page 2



# SACC to pay for accused robbers' defence

From Page 1

precincts and are now in a "safe" area in Gaborone.

They were not available to anyone, court officials said.

The case is being heard by the chief magistrate, Mr G L Patel, and the prosecution is led by the Deputy Attorney-General of Botswana, Mr P T C Skelemeni, assisted by Mr G S Muthumba.

The defence on Tuesday is to be led by Bowens attorneys, of Johannesburg.

Yesterday, Bishop Tutu told me that the South African Council of Churches, in considering whether to provide assistance for the five accused, had discussed the principle of whether or not the church should minister to refugees.

"We have been concerned about our role... as, up to this point, the SACC has done very little to exercise its ministry towards this group (refugees) of people.

"A week or so ago, I heard about the refugees now in prison. I received an anonymous

MEMBER churches of the South African Council of Churches yesterday reacted cautiously to the decision to pay the defence costs of five alleged bank robbers.

The Archbishop-elect of Cape Town, the Rt Rev Philip Russell, of Durban, said that he thought the opinion of Bishop Desmond Tutu, general secretary of the SACC, was correct on grounds of administration of justice and on South African refugees.

"As a church, we (the Anglicans) do not make a direct contribution to a legal defence fund, but I would say that Bishop Tutu is right in that a man is innocent until found guilty," Bishop Russell said.

letter delivered by hand from Botswana.

"The letter said the five were alleged to have robbed a bank, and that they would be charged with theft, possession of weapons of war and so on.

"I contacted the Botswana Council of Churches to find out the position, and whether the men required a defence.

"They were," I was told,

"not being defended and wished to be so."

Bishop Tutu said lawyers acting for the SACC went to Botswana on Thursday and have been in "almost continuous consultation" since then.

He said the church defended its action on the premise that one "of our principles has always been our policy that ev-

He said the danger was that the issue would be placed "on an emotional level, and could do a lot of harm".

Bishop Russell said that the fact that the SACC was involved in defence costs in a case being heard in a foreign country "does create some sort of precedent... but the point is that he (Bishop Tutu) has done this in consultation with the Botswana Council of Churches".

The Rev Brian Woods, moderator of the Presbyterian Church, told me from his home in Cape Town that he had not been advised of the move and was "interested to hear it — it is certainly news to me".

everyone has the right to the best defence without our necessarily condoning or approving the action they are alleged to have committed."

Bishop Tutu said the decision to help was taken "as it was felt they were refugees and we are interested in beginning a ministry to refugees".

Asked whether this meant that people alleged to have committed sabotage and living in a foreign country could expect similar action from the South African Council of Churches, if asked, Bishop Tutu said: "You could say the same thing of all people accused of sabotage.

"We provide legal assistance. After all, is it not in everybody's interest to provide the best defence possible?"

The church was not intent on impeding the course of justice, nor undermining justice in Botswana.

Told that huge amounts of arms and ammunition had been found, Bishop Tutu asked: "Does this put the church in a bad light?"

He added: "Is it because of the nature of the crime that a person should not be defended?"

"We are not saying that we support what these chaps are doing. We have no qualms whatsoever in this area..."

Bishop Tutu said that in spite of the fact that the case was being heard in a foreign country, the people involved were South Africans "and South Africans of a particular order.

"I have written to the heads of states of all countries around us to thank them for giving sanctuary to these people... we are giving a ministry to these people even though it may well be on foreign soil."

"After all, the South African Defence Force must have had chaplains when they were in Angola."

able incidence of adverse drug-drug interactions was study of more than 4500 out-patients at Groote Schuur m. The interactions were classed as being of major, or of no clinical significance respectively. A which involves choosing a sample of prescriptions number of theoretical adverse interactions on a specially ar scale. It would appear that in patients receiving (more than 5) simultaneously, the rate of increase of

## ABSTRACT

J. Hedden and R. Corbett  
Department of Comprehensive and Community  
ity of Cape Town Medical School, Observatory 7925 and  
cote Schuur Hospital, Observatory 7925.

## THE PROBABILITY OF ADVERSE DRUG-DRUG INTERACTIONS IN MULTIPLE PRESCRIPTIONS



# Top secret meeting to discuss forced removals

NM 27/7/81 (304)  
2041

**African Affairs Reporter**  
THE Southern African Catholic Bishops Conference had a top secret meeting at Warrenton near Kimberley to discuss non-violent strategy against forced removals in South Africa. It was attended by priests, nuns and ordinary people affected by the removals.

The three-day conference which ended on Friday was conducted by the commission of justice and reconciliation under the auspices of the Bishops' Conference. It was attended by an expert on non-violence from the United States and several Catholic bishops including the Bishop of Bloemfontein.

No Press statement was issued after the meeting but the Mercury can now disclose that the conference decided that country-wide prayer meetings should be conducted to put an end to mass removals of peoples in the Republic.

## St Wendolin's

Among the people who attended the conference were delegates from St Wendolin's Mission near Mariannhill — which has been declared an Indian area.

Residents from the mission have sent several petitions and memorandums to Dr Piet Koornhof asking

him to stop their removal. Although the conference listened to many delegates affected by the removals in various areas, it found the St Wendolin's issue of particular concern.

The delegates representing it highlighted the plight of the residents, which according to a spokesman, made a strong impression on the conference.

Yesterday a spokesman for residents at St Wendolin's told the Mercury: 'Not only do we not want to move, but we will never move,' he said.

## No reply

'Pretoria has not bothered to reply to our petitions and notes, some dating back to November last year,' he complained.

Residents told the Mercury they had decided to make extensions to their homes and carry on planting vegetables in their gardens because they believed it was their right to stay at St Wendolin's and that forced removals were against the teaching of the Christian faith.

A mass prayer meeting, to be attended by bishops of various denominations, will be held at St Wendolin's Mission on August 22 to stop the removal of settled communities.



# Prayers CT 27/7/81 against mass removal

Own Correspondent

JOHANNESBURG. — A top-secret meeting of the Southern African Catholic Bishops' Conference has been held at Warrenton near Kimberley to discuss non-violent strategy against forced removals in South Africa.

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Monday, July 27, 1981

# Tutu's Compassion message to eviction victims

Staff Reporter

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WHILE the Springboks were playing rugby in New Zealand behind barriers of policemen, South Africa's police and Bantu Administration Board officials were playing football with people, said Bishop Desmond Tutu yesterday.

In a message read at a service held in St Thomas's Anglican church in Rondebosch at the start of a Month Of Compassion for the victims of resettlement, the general secretary of the South African Council of Churches sent his "love, sympathy and solidarity to the thousands of people suffering as a result of the Langa and Nyanga evictions".

"We thank God for your courage, determination and non-violent resistance to the brutal policy of exclusion from the cities, and the callous implementation of it demonstrated in

the past 10 days."

Bishop Tutu said the world was watching with "distress, anger and growing determination to put an end to this evil apartheid system".

About 130 people attended the service, including Bishop Stephen Naidoo, the Roman Catholic Auxiliary Bishop of Cape Town, Mrs Di Bishop, MPC for Gardens, her husband, Mr Brian Bishop, chairman of the Civil Rights League, and Dr Margaret Nash, education officer for the South African Council of Churches.

A total of R210 was collected after the service and much of this, according to Dr Nash, will go towards food and clothing for those evicted from the Zones hostel in Langa two weeks ago.

Speaking at the service, Bishop Naidoo

said "the depth of human suffering witnessed recently was 'taking place' not in a foreign country, but today in this country".

"We live in a climate of words which are thrown at us all the time. But they are just a smokescreen behind which is the whole diabolical structure of apartheid."

"I submit that there is something gravely wrong in our society," he said.

Apartheid was not merely about ideologies but about people. It was "grossly evil" and could never be justified in any way.

Calling the government's resettlement policy "a form of genocide", Bishop Naidoo outlined some of its "terrible consequences".

These, he said, were hunger, the destruction of family life and despair.

"People in the so-called resettled areas are starving and this is why people evicted from Langa and Nyanga will not go back."

If people in Cape Town went and experienced for themselves what was being done to their brothers and sisters only three miles away, there would be such a mass outcry that the authorities would have to do something. It was this outcry which was lacking, he said.

The Springbok rugby tour grabbed headlines while these "inhuman consequences of policies we deplore" were happening.

The Anglican priest in charge of the parish of St John's and Crossroads, the Rev S Luckett, said the policy of resettlement — "or rather 'de-settlement' — is a manifestation of the evil, diabolical structures of South African society."

"As people of God we need to actively resist these structures and participate in reshaping them."



# 'Playing football with people'

*Savetan 28/7/81 (304)*  
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"We thank God for your courage, determination and non-violent resistance to the brutal policy of exclusion from the cities, and the callous implementation of it demonstrated in the past 10 days," he said.

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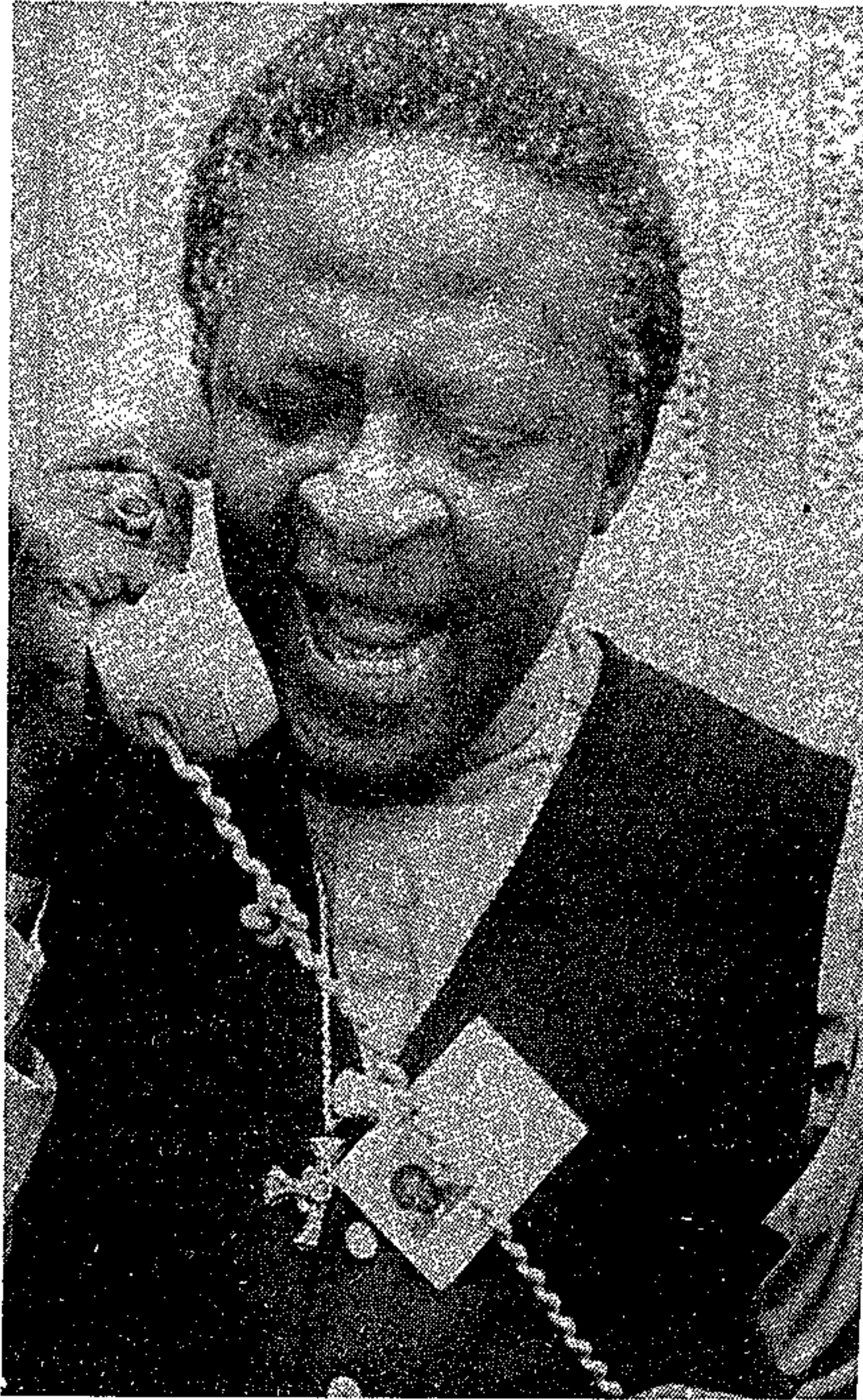
Bishop Naidoo told the service, "The depth of human suffering" witnessed recently was "taking place, not in a foreign country, but today in this country."

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Bishop Desmond Tutu . . . 'brutal policy'.

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The Springbok rugby tour grabbed headlines while these "inhuman consequences of policies we deplore" were happening. — Sapa



I have experienced some beautiful, indeed very moving things in our beloved but paradoxical land. And wholly unlikely at that.

A distressed Mr Mangaliso Skweyiya visited the South African Council of Churches offices more than a year ago. He wanted help because his son Lesley had been sentenced to death, having been found guilty on a murder charge. Mr Skweyiya felt that his son would be acquitted or receive a milder sentence if only his case could go on appeal. Our lawyers applied to the Supreme Court but leave to appeal was refused. They then petitioned the Chief Justice and frustratingly leave to appeal was again refused. Our lawyers then sent a petition to the State President for a stay of execution while a petition for clemency was being prepared.

One Saturday morning Mr Skweyiya went to the residence of the Chief Justice in Bloemfontein, knocked on the front door and, once inside, pleaded his son's case before the Chief Justice. The Chief Justice went to his office on that Saturday morning to look into the matter, having promised to contact

Mr Skweyiya on the Monday. When he did, he told him that the decision to refuse leave to appeal had been set aside. So the appeal could go ahead. More than this, the Chief Justice himself arranged pro deo counsel to argue Lesley's case before the Appeal Court. Almost in a fairy tale the appeal was upheld and Lesley walked out of the condemned cell as a free man.

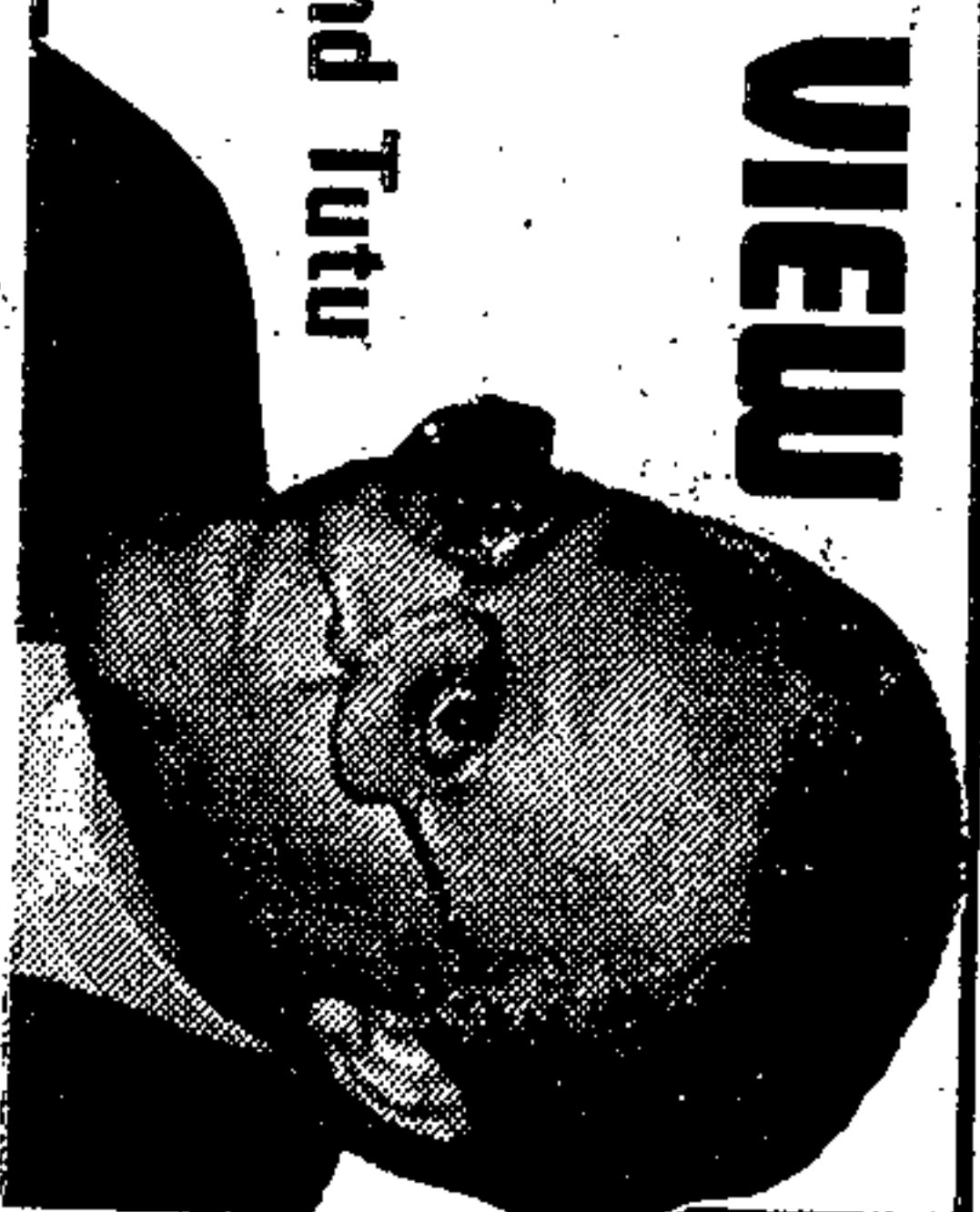
Isn't that something — that a so-called ordinary man and a black one at that could just go up to the residence of the Chief Justice of the land, and be able to plead his son's case with the very happy result I have described, well isn't that beautiful and moving and unlikely? More recently a group of 15 women from all the races of South Africa and representing a wide range of denominations visited Germany under the auspices of the SACC. After take-off from Jan Smuts one of the group, Dolly Makau from Soweto, reac-

This column represents a view from outside of Parliament. Bishop Tutu, who needs no introduction, has become a natural spokesman for urban blacks in the absence of recognised political leaders. He will write this regular column, alternating weekly with Nimrod Mkele. Mr Mkele, who has impressive academic qualifications and is experienced in industrial relations, will be remembered by readers of the Sunday Chronicle in 1964-65 as the writer of "Black Man's World." Other views will be expressed on this page by white politicians.

Skweyiya 20/7/81 (304)

# A very human story

my view  
by  
Bishop  
Desmond Tutu



when they returned from Germany.

Well, what happened to these two was that they had found each other as ordinary human beings, women who realised that apart from their skin colour they were fundamentally the same — they had the same hopes for their families, they had the same anxieties about their children, they would laugh and cry over much the same sort of things,

and they wondered why it had to take a misadventure in a foreign land to teach them such an obvious lesson — that they were human beings, really. They had been created in the image of God and so they belonged to the same family — the human family.

To the Chief Justice, bless him, Mr Skweyiya was a human being, an ordinary human father, distressed as any normal

ted badly to something she had eaten to which she was allergic. It was necessary to put her into hospital when the flight reached Nairobi.

Now, who do you think was the first to volunteer to stay behind with her while the rest of the party continued their journey to Germany? Most unbelievably, it was the only Afrikaner woman in the group, Jeanette Lubbe, wife of a Dutch Reformed Church dominee, and to

want to do it in Kenya, which is not exactly enamoured of white, South Africans, especially Afrikaners.

So you could have knocked me down with a feather when we were telephoned from Nairobi and told about Dolly's predicament and who had chosen to be her companion. We were much looking forward to hearing accounts of their Nairobi adventure. This they did

human father would be at the fate of his son. I don't know what these two stories do to you. As for me, my faith in South Africa's people has been reaffirmed by these two beautiful and yet unlike events. South Africa is going to be a glorious place when the simple truth dawns on all of us — that we are human beings and all we want is for each of us to be treated as what we are — human beings.

Our problem in South Africa is one of human relations; ultimately I am aware that there are political, economic, social and other factors which complicate matters, but fundamentally it is the need to do with how human beings relate or can relate in this fascinating land that we really accepted as real human beings — would we deal with our children as we have been doing, recently in Jan and Crossroads in Cape Town?



(304)

## Unveillings

THE Soweto branch of Church of Christ All Over is to unveil the tombstone of one of its members in New-castle over the weekend.

The church's secretary, Mr Robert Tshabalala, said Transport would move from 2450B Zone One for Emadadeni tomorrow. All those who are interested in attending the ceremony are asked to contact the secretary as soon as possible.

The African Catholic Church in Sharpeville will also unveil the tombstone of one of its members on Sunday.

The Rev S Dan Tshambo, a minister at the parish, said the tombstone would be unveiled at Evaton Cemetery. The ceremony will begin at 6.30 am.

## Youth

THE Presbyterian Youth League held its annual conference in Ntshelodi East this week.

A spokesman for the league said it was hoped the conference would be the renewal of the youth organisation because it had not been functioning for a long time. All delegates in the central zone were expected to attend.

## Volunteers

THE Soweto branch of the Volunteer Ministers' Association is to hold a public service in Mafetja on Sunday.

Miss Gertrude Maja, a member of the association, said the service was a first of its kind.

# The cry of the resettled...



Resettled families have to travel a long distance to get bare necessities like water.

THE South African Council of Churches (SACC) nationwide campaign which is aimed at helping millions of resettled people living in the rural areas begins tomorrow.

Inter Church Aid, a division of SACC, has called on all South Africans to provide resettled families with financial and spiritual support. The campaign is called "August 1981 - The Month of Compassion, The Cry of The Resettled" and will include people living in the homelands.

Inter Church Aid, which receives most of its funds from overseas, is the channel for support to the resettled people. It works through the local churches for the development of stable communities, the provision of

health services, agricultural schemes, home industries and education and cultural projects.

A spokesperson said millions of people had been moved from their farms and homes in recent years — and resettled in places far from towns which offer employment, on land too small to support them.

She said the people found it hard to adjust themselves in their new areas because not even the bare necessities were provided in the places they were "dumped" in.

Over the years, millions of families have moved from their farms and resettled in places like Ekuvukeni Resettlement Camp in Natal, Thornhill, Sada, Zwelodonga, Oron, Elukhangisweni and Dimbaza — all in Ciskei.

## Layme bible course

A BIBLE course for rters and laymen will be in Orlando East, Sowei Sunday.

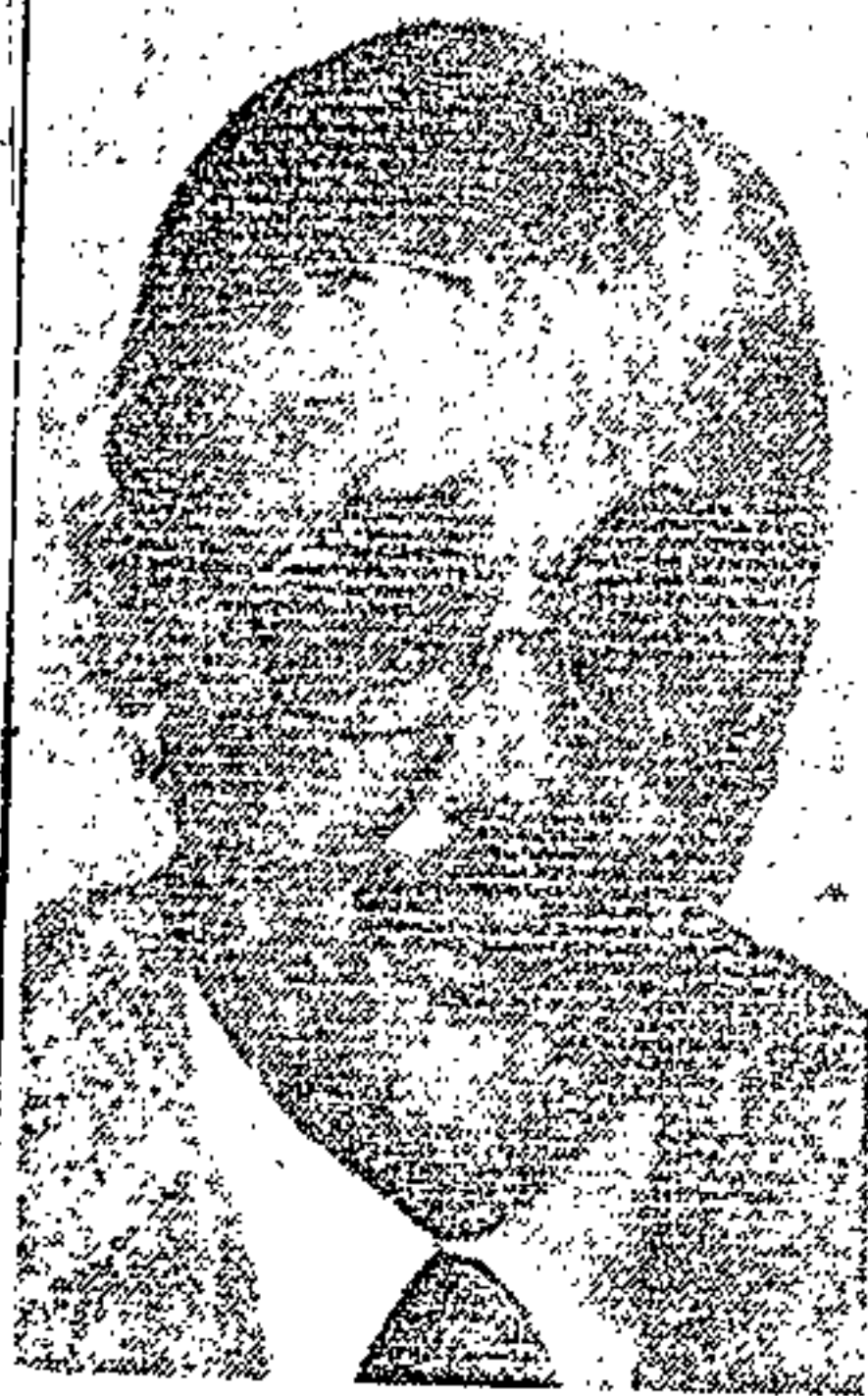
The Rev France Keka member of the Can Crusade for Christ who running the course, young Christians were in especially members of Students' Christian Movement.

Rev Kekana, a for teacher at Naledi F School, said the course w deal with the differ spheres of religion. course will be held ev Sunday, and Rev Kekana sisted by Rev Lit Mazibuko will conduct classes.

The course, which will free of charge, will be held 5304 Orlando East. It v begin at 3 pm.

## Church news





Mr Louis le Grange

By WILLIE BOKALA

The Minister of Police, Mr Louis le Grange, has not yet replied to a call by Bishop Desmond Tutu, general secretary of the South African Council of Churches, to allow ministers of religion to visit and minister to security law detainees.

Bishop Tutu sent the request to the Minister two weeks ago when a campaign began for church ministers to visit detainees under Section Six of the Terrorism Act; Sec-

# Le Grange mum on Tutu's detainee visits appeal

*savele*  
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tion 22 of the General Laws Amendment Act and Section 10 of the Internal Security Act.

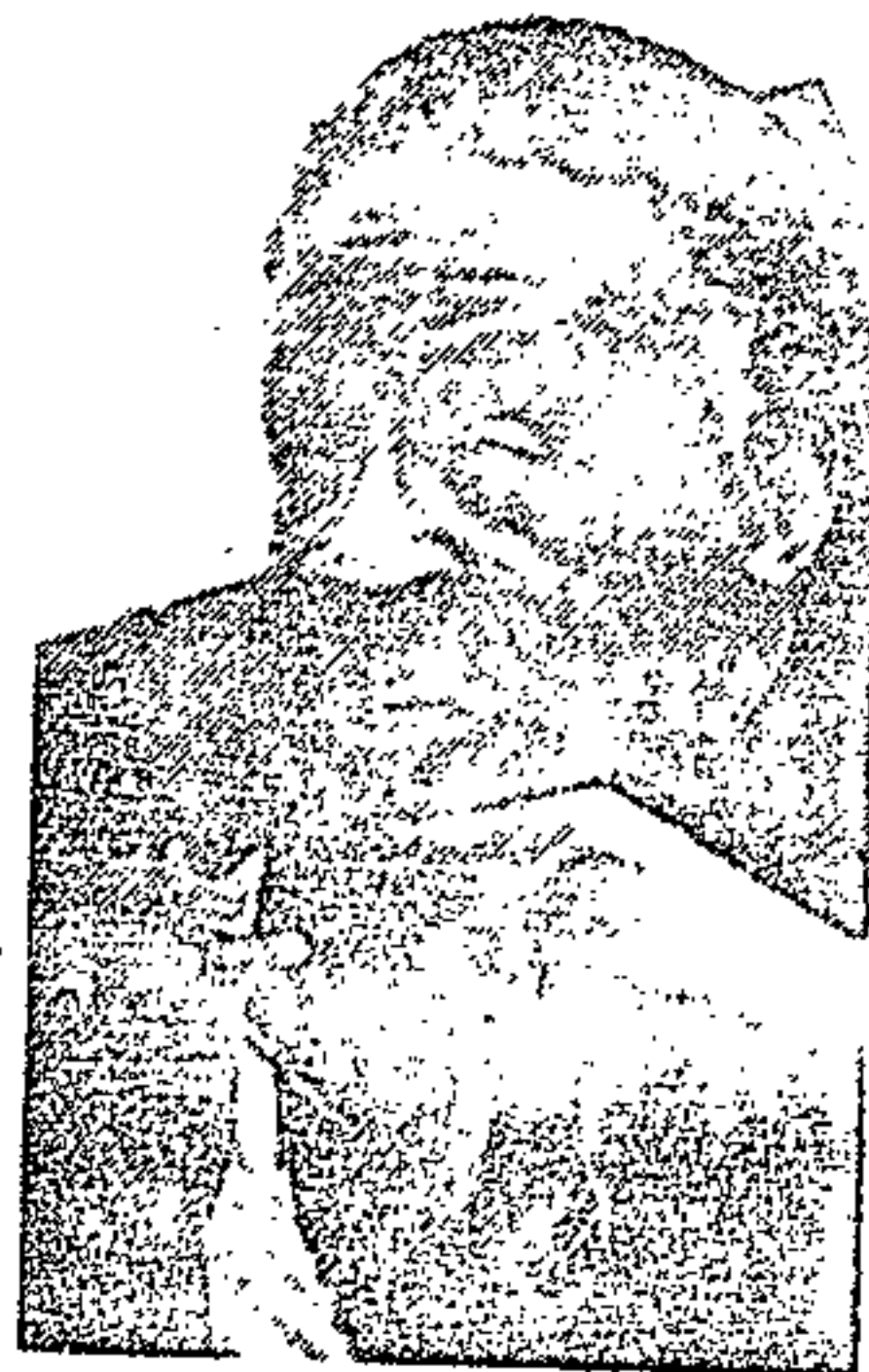
The bishop said yesterday he had not received a reply regarding the matter but, that the Minister had replied to another letter he wrote asking about the detained head of the SACC's Ministry for Refugees, the Rev Sol Jacobs.

Bishop Tutu's campaign was backed almost immediately by the Catholic Diocese of Johannesburg; the Rev Cecil W Begbie, convener of the Justice and Reconciliation Division of the SACC (Witwatersrand) and the Anglican Dean of Johannesburg, the Very Rev Simeon Nkoane.

The move follows the churches' similar undertaking to minister to South African refugees and other forces in conflict with the South African Defence Force, which began early this year.

Supporting the move, Mr Begbie quoted verses 36, 39 and 40 of Chapter 25 of St Matthews' Gospel. He said the verses show it was the command of the Lord Jesus Christ that prisoners be cared for. "This goes for all prisoners regardless of their conditions of arrest," he said.

"I believe it was the charter of Jesus's mission that those in prison be looked after. They feature uppermost in his ministry. If we claim to be a Christian country, we should then do what our Lord



Bishop Desmond Tutu.

Jesus expects from us.

He said a reply he had received from a Section 10 prisoner had shown there was definitely a spiritual need among people under security laws.

## STORM

"But the South African law prevents me from carrying out what I believe to be my Christian duty. This is particularly tragic when one remembers we are in a Christian country," he said.

The campaign will be part of the agenda of the executive meeting of the SACC today.



# Tutu: dumping people is against Christianity

EAST LONDON — The uprooting of people from Duncan Village and dumping them into the Ciskei was an "evil and totally unChristian act", Bishop Desmond Tutu, the general secretary of the South African Council of Churches, told a crowd of about 1 000 at the St Saviour's Church Hall here last night.

Bishop Tutu, who was addressing a meeting in support of the Duncan Village community who

are threatened with removal to Mdant- sane, said it was inconsistent with the gospel of Jesus Christ to treat people like furniture.

"What kind of Christianity is it to knock people's houses down and uproot them in the middle of winter? I use the terms "uprooting" and "dumping" instead of "removal" and "resettlement" because you uproot and dump rubbish, not people."

Bishop Tutu said that Duncan Village would not go away if the people there took the same action as the people of the Western Cape. There the women of Langa and Nyanga had the dignity and courage to stand up and say: "Arrest us."

"Now we are appealing to the whites to hear a cry from our hearts. We are human beings, so let us be treated that way."

Bishop Tutu said many people had accused him of being a politician who was trying hard to be a bishop.

"But let me say that God is a God who cannot be neutral. He is a God who cares and who has always taken the side of the downtrodden, like the people of Duncan Village."

Bishop Tutu said if the whites were not prepared to share their land, and took such action as booting people out of Duncan Village they should "go home" elsewhere.

Mrs Mabel Mdaka, a member of the Duncan Village Community Council pleaded with the entire East London community to support the people of Duncan Village in their wish to remain where they were.

"People of Duncan Village are not prepared to be moved to Mdant-



A section of the 1 000-strong crowd which heard Bishop Tutu speak against the removal of blacks from Duncan Village.

sane, which is already overpopulated. We wish to remain here for reasons such as work opportunities and proximity to places of employment.

"We request the assistance of our white fathers, mothers, sisters and brothers. Is it nothing to you, that your neighbours are treated in this way?"

Mr Edison Makeba said the people of Duncan Village were to be moved despite the government's stated policy that no people would be moved contrary to their wishes.

"A unique situation is going to be created where, with East London becoming an industrial growth

point, the Africans are going to be deprived of their share in the development in the area," he said.

Mr Allister Bentley, chairman of the East London Progressive Federal Party Youth Branch, said what was happening in Duncan Village was an institutionalised violence against defenceless people which bordered on genocide.

"One wonders if, following this harsh reality of apartheid, peaceful change is still possible. We must all unite to combat the destruction of Duncan Village."

Mr Daniel Alexander, chairman of the East London Coloured Manage-

ment Committee, said the coloured people were sick of being used as a buffer by the whites against blacks. He said it was hurtful and distasteful to move people from the area where they grew up.

To loud cheers he said: "The government must not force any of you to be Ciskeians against your will."

He said the coloured people, who are being moved into Duncan Village to replace the blacks, should stand up and tell the government: "The road is ending here."

"My future has already been spoilt, but I am going to fight for the future of my child." — DDR



Bishop Desmond Tutu stresses a point during his speech in East London last night.



## Labour Party invites Tutu to conference

LONDON. — Britain's opposition Labour Party has invited Bishop Desmond Tutu, general secretary of the SA Council of Churches, to the party's annual conference in Brighton next month.

Earlier this year the Government withdrew Bishop Tutu's passport.

The Government said it took the action because of certain statements the bishop had made on an overseas trip.

Three South African black nationalist groups have also been invited to the conference.

They are the banned African National Congress and Pan-Africanist Congress, and the Black Consciousness Movement of South Africa.

Others invited are Swapo, the ruling Zanu and Zapu parties of Zimbabwe and the governing Frelimo and MPLA parties of Mozambique and Angola.

Among others on the Labour Party's guest list are the Soviet and Chinese Communist parties, and "a number of dissident socialists from the Soviet Union and Eastern Europe". — Sapa.



Information showing:

- 1 How much is on order.
- 2 How much is on hand.
- 3 The current status of production.
- 4 The workload ahead.
- 5 Old and new estimated customer delivery dates.
- 6 Quality problems and other facts of this nature

must be as accurate as possible and be readily and freely available  
be accomplished with 'Periodic Status Reports.'

SERIOUS black journal-  
ists dealing with that dan-  
gerous commodity called  
'truth' should brace them-  
selves for an onslaught  
from the authorities and  
should realise bannings  
were an occupational  
hazard in South Africa.  
This warning was given  
by the secretary-general of  
the South African Council

of Churches (SACC),  
Bishop Desmond Tutu who  
was reacting to the two-  
and-a-half year banning  
order served on the first  
president of the Media  
Workers Association of  
South Africa (MWASA)  
Mr Charles Ngakula.  
One would have thought  
these people would

have learnt one thing by  
now and that is you can  
ban a person, but you  
cannot ban thoughts. All  
they are doing is increas-  
ing the credibility of those  
who are opposed to the  
system, because people  
say, 'Well, there is some-  
thing in what they are  
saying.'

'It is unbelievable that  
the authorities can remain  
so consistently stubborn.'  
'Where is the change  
they are always talking  
about? As I told Mr P W  
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woerd and Kruger.'  
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actions against the  
MWASA leadership made

a mockery of the declara-  
tions of the freedom of  
the Press.  
Mr Ngakula, a King Wil-  
liam's Town based senior  
reporter for a morning  
newspaper, is the four-  
teenth MWASA person to  
be banned and his third  
head in 10 months.  
MWASA said the order  
which confines him to the

Zwellisha area, bars him  
from entering any black  
area and educational insti-  
tution, effectively preven-  
ted him from working as a  
journalist.  
'The cowardly and  
vicious Pretoria regime  
has again demonstrated its  
utter contempt for justice  
and the rule of law.'  
See Page 2.

# Tutu Slams Banning of Union Boss

C. Herald  
8/8/81

(304)

(32)

(139)

(11)

(243)



# Tutu is silent over talks with Americans

*Sawyer 10/8/81*  
*304*

THE seven member team of United States Democrat congressmen have begun a concentrated programme of interviews with top South Africans - starting at the weekend with Bishop Desmond Tutu, General Secretary of the South African Council of Churches.

Bishop Tutu declined to disclose what he told the group at its Johannesburg hotel, but he said he had spoken his heart and had been frank.

Others include Dr Nthato Motlana, chairman of the Soweto Committee of 10, Chief Gatsha Buthelezi, Chief Minister of KwaZulu and Mr John Knoetze, Chairman of the West Rand Administration Board.

It will also see United States business interests, international relations experts and members of the South African Foundation.

## FLYING

In Cape Town the group will see Mr Pik Botha, Minister of Foreign Affairs and Dr Dennis Worrall, chairman of the Constitutional Committee of the Presidents Council.

It also sees Leader of the Opposition, Dr F van Zyl

Slabbert and his deputy, Mr Colin Eglin.

The congressmen will visit motor assembly plants in Port Elizabeth before flying on the next leg of their African tour to Nairobi.



Chief Gatsha Buthelezi . . . to see American Democrats.



# Tutu 'barred' from church conference

Stan 10/8/81 (304)

**NAIROBI** — Bishop Desmond Tutu has been barred from attending a meeting in Nairobi of the All Africa Conference of Churches, a spokesman for the Ecumenical Organisation said at the weekend.

Rev Maxime Refran-soa, Malagasy-born secretary-general of the AACC, said the South African authorities had refused to re-turn Bishop Tutu's

passport, which was confiscated last April, to allow him to attend the AACC's fourth assembly.

The AACC group contains more than 100 churches in Africa and is based in Kenya. The general assembly was opened by President Daniel arap Moi.

Bishop Tutu has been invited to attend the assembly, which ends on Wednesday. — Sapa-AP



# SACC MAN

# DEFIES WRA

By CHARLES MOGALE

THE South African Council of Churches yesterday defied the West Rand Administration Board (WRAB) and refused to demolish tents pitched for homeless Kliptown squatters.

Wrab officials, who yesterday issued about 20 squatters with notices to vacate the area "forthwith," left the squatter camp after the SACC's the Rev Cecil Begbie had told them the tents would not be brought down.

The officials had told Mr Begbie to take them down.

There was fear last night that the police would return and pull the tents down.

The tents hired by the SACC for seven days at a cost of R900, provide accommodation for homeless



ALL TEARS: The Rev Begbie holding a weeping child at the squatter camp.

people who have slept in the open for 18 days.

Mr Begbie told a Wrab official his organisation was not seeking confrontation with the State, but felt morally obliged to supply temporary accommodation for the homeless.

"Let he that wants to demolish the tents do so, but may the deed remain on his conscience," Mr Begbie told the official.

In a gesture to prove their goodwill, the SACC is to arrange a meeting with Wrab chairman Mr John Knoetze.

A group of leading Cape Town clergymen urged the Minister of Co-operation and Development, Dr Piet Koornhof, to grant an

urgent and immediate attempt to alleviate the needs of those living on the Nyanga squatter camp.

In a two-hour meeting with the Minister yesterday in which "discussions were frank and even heated at times."

## Prosecuted

The delegation of the Anglican and Catholic churches "while appreciating what the Minister had done in Crossroads and the considerable problems with which he is faced in the present situation could not agree with his position."

In a statement released by one of the delegation, the Right Reverend Stephen Naidoo, the Auxilliary

Bishop of the Catholic Archdiocese of Cape Town, the letter which resulted in the meeting was released condemning the Government's actions in Nyanga and Langa.

The estimated 400 Nyanga squatters whose shelters were destroyed by administration board officials and police at dawn this week have been cut off from the outside world. A blanket ban has been placed on anyone except clergymen from entering the area.

Even the services of social workers and volunteers who have brought food daily to the camp have been stopped on orders of the Chief Director of the Administration Board, Mr A A Louw.

Below them were two or three bemeshed administrator board vans with officials standing by to prevent anyone from entering the area. Beyond them was the deep trench dug by a mechanical shovel to prevent more than one vehicle from entering the area at a time.

An innovation was the sign at this entrance, it says: "Trespassers will be prosecuted," in three languages.

Police watched the scene from their vehicles across the road. None of the many whites who arrived with

TERM II

B. LANGUAGE AND MEDIEVAL

29. \* AN INTRODUCTION TO

Lecturer : Prof. J.

The aim of the course to the literature and period (roughly 700-1100) learning of a certain emphasis will be on the and prose pieces, and cultural interest.

In and after 1983 the for the option Anglo

Prescribed Books:

Quirk, Adams, Davey (eds) Prac

30. \* CHAUCER : SELECTED P

Lecturer : Dr. J. F.

This course is designed to complement the English will read the following Duchess, The Parliament The Miller's Tale.

Prescribed Books:

Robinson (ed): The W

Piers Plowman (Everyman/Bent)



TAN, Friday, August 14, 1981

# Kilpotoon evictions to stop

THE West Rand Ad. .wcc. The meeting was requested by the WCC to discuss the situation in the area.

The Rev Cecil Begbie, vice-president of the WCC, told SOWETAN the meeting discussed all aspects of the situation in a Christian spirit of co-operation and it was agreed that to resolve the situation in a humane way the following procedures should be adopted.

This follows a two-hour meeting yesterday between four officials of Wrab and three representatives of the

within the present limits and not be allowed to escalate.

- All efforts be made to solve problems of people affected in the present situation as humanely and speedily as possible.
- Some of the squatters have needs and would welcome any assistance from the private sector.
- Wrab accepts that insofar as the interests of the WCC are concerned, Begbie will be the link between the community, churches and Wrab.

Begbie said they agreed with Wrab that squatters will not be prosecuted, intimidated or have tents pulled down until other arrangements have been made.

Addressing squatters and some University of the Witwatersrand students who had been sleeping with squatters for two nights in their tents, Begbie said he was happy about the outcome of the meeting.

He said it would no longer be necessary for the students to sleep there. They would still be of assistance to the relief work of the WCC who were working with other people concerned to alleviate the situation.

The students, he said, were now going to play an educative and supportive role.

## NON-VIOLENT

He said there was now going to be a joint effort between Wrab and WCC to work out details of solving the problem. He said everything that Wrab intends doing will be in consultation with WCC.

Begbie said they have also requested the City Health Department to send a doctor and that dustbins

and toilet facilities be provided.

The Wits Alternative Services Group, yesterday issued a statement in which they said they were pleased at the outcome and regard it as victory for non-violent action.

## OPPRESSIVE

However, they said they recognised it was merely a temporary solution to a country-wide problem. They called for change to prevent people from being evicted, deported to homelands or having their houses demolished. All these result in breaking up of families.

"Until such time as the system does change, we will commit ourselves to non-violent opposition of the oppressive laws and actions," the statement said.

Representatives of WCC at the meeting were Begbie, Dean Simeon Nkoane, president and Rev Austen Massey, secretary.

Wrab officials were Mr J Knoetze, chairman, Mr C J Bezuidenhout, chief director, Mr A E Steenhuisen, director of manpower and Mr A B Rabie, director of community services.

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ISANU EHI \*4

B. LANGUAGE AND MEDIEVAL OPTIONS

- 35. HEC&GGD ..... seiedegedra's,seareakeqsh
- 19 REK ..... Quest eht
- 18 RCB ..... Courtly love in Medieva
- 18 NHF ..... Sir Gawain & the Green Knight
- 17 Wpvc ..... Wm Langland's Piers Plowman
- 17 JFC ..... Chaucer: Selected Poetry
- 17 Wpvc ..... An Introduction to Old English

NOIIPD GNOT-VEEA

Development of the English language since Chaucer

NOIIPD GNOT-VEEA



304



# Ghost group pamphlets hit at Tutu

304 1/9/81 SPWETAM

By SAM MABE

BISHOP Desmond Tutu, general-secretary of the SACC, was yesterday accused of initiating school boycotts and of "pleading" for black starvation and misery by asking the world to "disinvest" in South Africa.

The accusations were contained in a pamphlet distributed in Soweto yesterday morning by the Commission for Reconciliation and Peace.

The commission — its origin, constitution and existence as an organisation is still a mystery — has

on many occasions issued pamphlets attacking the bishop.

In yesterday's pamphlets, Bishop Tutu was described as the man who fasts for five days and prays for his fellowman's wellbeing, who shakes hands with the Pope and asks him for assistance in uprooting the evil system of apartheid.

## FREEDOM

"But," the pamphlet goes on, "Tutu is the man who instigates school boycotts. Tutu is the man who fails to utterly condemn violence, whether the victim is the Pope or Thebehele."

"How can a man like this accept nomination for the Nobel Prize. A man who is prepared to associate with the enemies of freedom. A man who by associating with people trained and manipulated by Russian Imperialists raises questions as to his sincerity as a Christian leader."

The pamphlet says Bishop Tutu's close ties with Russian sponsored perpetrators of violence and anarchism is being observed with increasing alarm.

## REVOLUTIONARIES

"Bishop Tutu is forging closer ties with the enemy by communicating with Marxist revolutionaries in neighbouring states. It is these revolutionaries who maltreat and discriminate against their fellowmen."

The pamphlets also refer to Mr Vusi Buthelezi, a cousin of Kwa-Zulu's Chief Gatsha Buthelezi, earlier reported to be held by the ANC in Tanzania.

"Can the treatment received by Vusi Buthelezi from revolutionaries be explained away. Who is protecting his human rights? The role of a theologian (sic) and a man of God is to be a man of Peace and a reconciler (sic) — not a selfseeker."

Bishop Tutu said he would not comment "until these people tell us who they are. I cannot give credibility to a ghost organisation. Nobody in this country has come forward to say who is running the Commission for Recon-



# Le Grange links Tutu, SACC with ANC

Political Staff

HOUSE OF ASSEMBLY. — The Minister of Police, Mr L Le Grange, yesterday launched a scathing attack on the SACC and its general secretary, Bishop Desmond Tutu, accusing them of supporting "subversive elements" and encouraging "a revolutionary climate" in South Africa.

Speaking during the debate on his vote here, Mr Le Grange said: "The government is not prepared to accept this situation."

Mr Le Grange quoted a statement he said was broadcast on Mozambique Radio in March that leaders of the banned ANC and PAC had given Bishop Tutu a mandate to act as their representative in South Africa.

Mr Le Grange also accused the SACC of using funds from abroad to "launch and support actions and activities that are nowhere different from those of the ANC and in fact in the majority of cases are closely related and in fact synchronised with that of the ANC".

The minister then accused Bishop Tutu of telling a "deliberate falsehood" when he said that the sources of all funds utilised by the SACC were "untainted".

Mr Le Grange claimed that the SACC's funds emanated from sources, many of which had a "common aim, the destruction of South Africa".

The sources named by Mr Le Grange were: Scandinavian government agency sources, the World Council of Churches, other religious groups and the now defunct International University Exchange Fund.

"In the meantime Bishop Tutu stood up in public in South Africa and stated that the sources of all funds utilised by the SACC were untainted, knowing this to be a deliberate falsehood," Mr Le Grange said.

The minister then accused the SACC and Bishop Tutu of promoting a long series of "aims and objects which are also those of the ANC". Mr

Le Grange alleged that the SACC:

- Backed projects that supported "national service dodgers and deserters" as well as organizations "involved in civil disobedience programmes."

- Involved itself with "radical and ANC enslaved trade unions in campaigns to destroy the mechanisms created by the government to ensure labour peace in this country, to launch boycotts and generally to politicize the black worker's economic aspirations".

- Initiated and supported programmes designed to create a "so-called alternative education system for black pupils".

"This campaign seems to have as a necessary ingredient bursary favouritism on behalf of the children of political radicals (including his own) and the constant slander of all attempts to improve black education by the authorities," Mr Le Grange said.

- Financed "all and sundry involved in the misuse and abuse, for their own political ends, of sensitive issues such as the squatter and resettlement problems".

Mr Le Grange also accused Bishop Tutu of preaching disinvestment and supporting "as much violence as is necessary" to promote change in South Africa. In support of this claim, Mr Le Grange read an extract from a speech delivered by Bishop Tutu in March this year to an agency of the United Nations in which the Bishop said: "We wish to see freedom in South Africa come by reasonably peaceful means and we would like it to come soon."

Commenting on this statement, Mr Le Grange added: "The purport is crystal clear — place South Africa under world pressure, especially economic pressure, and use as much violence as is necessary and change will follow."

(Report by H Zille, Press Gallery, House of Assembly.)



# Top clerics rally to defend Tutu



Bishop Tutu

## Religion Reporter

Church leaders today accused the Minister of Police, Mr le Grange, of trying to isolate Bishop Desmond Tutu from churches before taking action against him.

They also rejected Mr le Grange's assertion in Parliament yesterday that activities of the South African Council of Churches, of which Bishop Tutu is general-secretary, were closely related to, and

synchronised with, those of the banned African National Congress.

Mr le Grange called on "responsible members of member churches" of the SACC to consider whether they were prepared to accept the SACC's, and Bishop Tutu's, support for "subversive elements" and "the build-up of a revolutionary climate."

Mr le Grange's attack has intensified fears among churchmen that the Government is preparing to act against Bishop Tutu.

Recently senior Nationalist politicians told an Afrikaans newspaper that an attack on Bishop Tutu by the Prime Minister, Mr P W Botha, prepared the way for action.

Yesterday Mr le Grange said the Government was finding it increasingly difficult to accept the situation of Bishop Tutu and the SACC.

Bishop Timothy Bavin of Johannesburg, the most senior Anglican bishop available for comment today called Mr le

Grange's comments "mischievous, arrogant and impudent."

The president-elect of the Methodist Church, Dr Simon Gqubule, said he very much doubted that the attack would change the church's view of the SACC.

The programmes of the SACC were laid down before Bishop Tutu's appointment and were controlled by SACC bodies representing member churches.

SACC president, the Reverend Peter Storey, said that whether SACC activities happened to coincide with ANC aims or not — "and that is a matter for debate" — they were activities that "people of conscience around the world are concerned about."

The churches, the SACC and Bishop Tutu would not be divided, he said.

"Let the Minister be warned that, even where the church disagrees with Bishop Tutu's statements and judgments, it will continue to defend and support one of its members against slander and injustice wherever these come from."

$$= 2,01 - 3(0,16)/(2,326\sqrt{5})$$

$$= 2,01 - 0,1$$

$$= 1,92$$

TABLE 7.2 FACTORS GIVING UNBIASED ESTIMATE OF  $\sigma$  FROM  $\bar{x}$ †

Number of observations in subgroup	$A_2$	Factor for estimating $\sigma$ from $\bar{x}$ (multiply $\bar{x}$ by $1/d_2$ )	$d_2$	Number of observations in subgroup	$A_2$	estimator (multiplied by $d_2$ )
$n$				$n$		
2	1,880	1.128		22	0,167	
3	1,023	1.693		23	0,162	
4	0,729	2.059		24	0,157	
5	0,577	2.326		25	0,153	
6	0,483	2.534		30		4.322
7	0,419	2.704		35		4.415
8	0,373	2.847		40		4.498
9	0,337	2.970		45		4.572
10	0,308	3.078		50		4.639
11	0,285	3.173		55		4.699
12	0,266	3.258		60		4.755
13	0,249	3.336		65		4.806
14	0,235	3.407		70		4.854
15	0,223	3.472		75		4.898
16	0,212	3.532		80		4.939
17	0,203	3.588		85		4.978
18	0,194	3.640		90		5.015
19	0,187	3.689		95		
20	0,180	3.735		100		
21	0,173	3.778				

† Adapted by permission from E. L. Grant, "Statistical Quality Control," 3d ed., McGraw-Hill Book Company, New York, 1964.

The values of  $\bar{x}$ , the UCL and the LCL and the sample means are plotted in Figure 7.2





Parliament

# Tutu and SACC under fire

(304)

Apr 11/9/87

Reacting to Mr le

Grange, Mr P Gastrow (PFP, Durban Central) said he would not respond to the Minister's accusations about Bishop Tutu because it was the first he had heard of them.

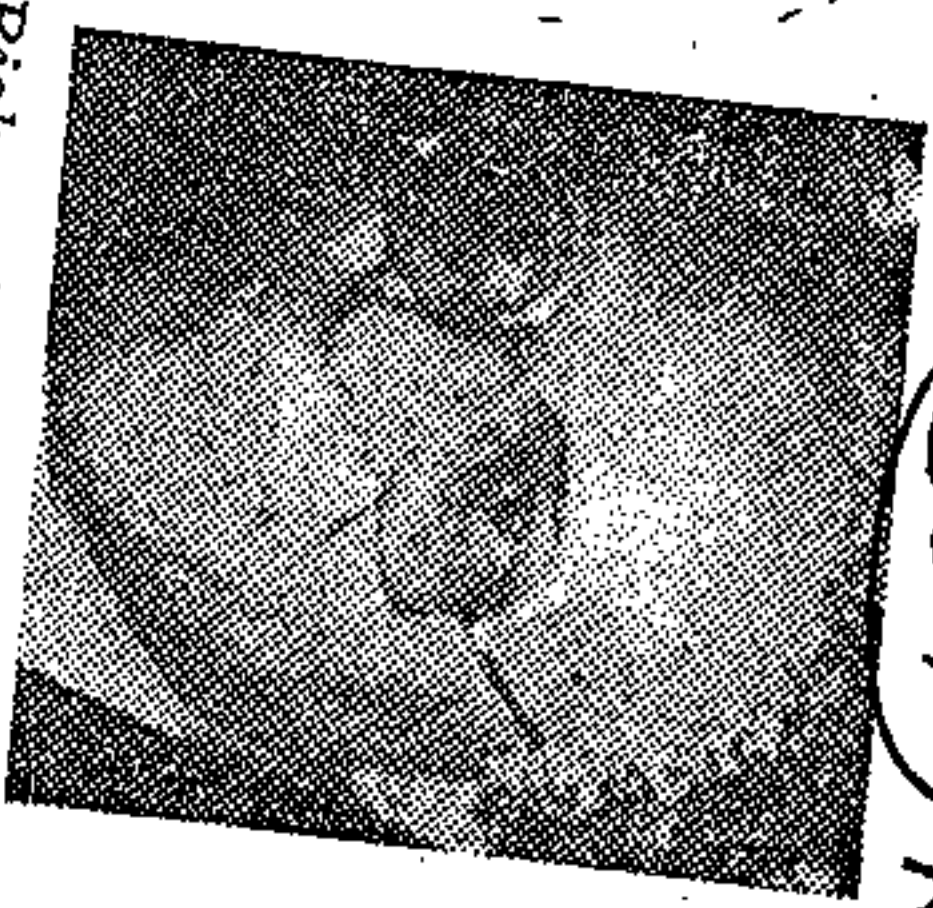
Mr Gastrow said that if the Minister had evidence up in a court of law, it was his duty and function to bring the offenders involved to court.

Earlier in the debate Mrs Helen Suzman (PFP, Bouchington) described Bishop Tutu and people like him as 'embittered' because they did not have any constitutional right to voice their opinions. Such people had many grievances.

She challenged Mr le Grange to produce evidence that the recent Nyanga squatter issue was orchestrated by certain people and organisations, who were named earlier in the session by the Minister of Co-operation and Development, Dr Piet Koornhof.



Mr Louis le Grange



Bishop Desmond Tutu

the Government to ensure labour peace.

● Initiated and supported programmes designed to create a 'so-called' alternative education system for black pupils.

● Financed all the sundry abuse of their own political ends in sensitive issues such as the squatter and resettlement problems.

Mr le Grange said to initiate and support all these issues, Bishop Tutu and the SACC did not rely on its own financial resources but were mainly dependent on outside sources.

These were mainly Scandinavian government agency sources, sources such as the World Council of Churches, other separate religious groups, the World University Service Group and others all with a common aim — the destruction of South

**Parliamentary Staff**  
THE South African Council of Churches (SACC) and its general secretary, Bishop Desmond Tutu, came under fire from the Minister of Police, Mr Louis le Grange, yesterday.

He accused them of supporting subversive elements and encouraging the build-up of a revolutionary climate in South Africa.

Speaking during the debate on his vote, Mr le Grange said the Government was not prepared to accept the situation any longer.

Such a policy must of necessity lead to a heightening of the revolutionary climate in this country,' said Mr le Grange.

The bishop and his council also:

● Initiated and supported projects created to support national service dodgers and deserters, and supported organisations involved in civil disobedience programmes — all in an effort to undermine the morale and preparedness of the Defence Force and police.

● Involved themselves with 'radical and ANC-enclave' trade unions in campaigns to destroy the mechanisms created by



# 'I would defy ban order' (304)

By John Allen,  
Religion Reporter

Bishop Desmond Tutu, general secretary of the South African Council of Churches said that if he was banned by the Government he would refuse to

## Attack on Tutu rejected

Own Correspondent

DURBAN — The Catholic Bishops' Conference has described as "scurrilous and deceitful" a document attacking Bishop Desmond Tutu which purports to come from a "Commission for Reconciliation and Peace".

The document has been widely circulated to priests and ministers in southern Africa.

"The authors of this document have no connection whatever with the officially constituted Commission for Justice and Reconciliation of the Southern African Bishops' Conference," says the statement.

"A scurrilous document of this kind is a warning that other deceitful methods may be used to malign Christian churches and church men who call for the removal of those injustices which imperil the peace of the country," the bishops add.

observe the banning order.

He said yesterday that the Government would have to jail him to stop him from carrying out his work.

Bishop Tutu was responding at a press conference to an attack in which the Minister of Police, Mr Louis le Grange, accused the bishop and the SACC of taking part in activities which were synchronised with those of the banned African National Congress.

SACC president, Reverend Peter Storey, said the Council had no allegiance to or alliance with any political party or movement.

Mr Storey said Mr le Grange's statement that the SACC and Bishop Tutu encouraged the build-up of a revolutionary climate was "absurd." Government actions were responsible, he said.

### MANDATE

Bishop Tutu added: "Our mandate comes from the Lord Jesus Christ and we do not spend time looking over our shoulders to see whether the Government approves."

Bishop Tutu said that if he had been acting for the ANC, "why don't they charge me? Why have they been so coy?"

The bishop said that he had met exiled ANC president, Mr Oliver Tambo, overseas.

"I recognise him as a Christian and as a friend."



# 'I'll defy banning' says Tutu after attack

By CHRIS OLCKERS

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, warned yesterday that, if banned, he would defy his banning order.

It did not matter what action the Government took against him — "God will raise another to take my place".

Bishop Tutu was addressing a Press conference called in Johannesburg yesterday by the President of the SACC, the Rev. Peter Storey, to reply to attacks by the Minister of Police, Mr Louis le Grange.

In Parliament on Thursday Mr Le Grange accused the SACC and Bishop Tutu of "supporting subversive elements" and "encouraging a revolutionary climate" in South Africa.

Bishop Tutu said: "If they ban me I will defy the banning order — even if it means going to jail."

He denied the SACC had any dealings with the banned African National Congress or Pan-Africanist Congress, as the Minister had alleged.

"If the Government has sufficient evidence that I support these organisations, why do they not take me to court?" he asked.

"I want to state that I was not mandated by anybody — ANC or PAC — to say the things I say about the vicious policy of apartheid in this country."

"I have been mandated by God to preach His word of equality, and in that process I will not be stopped by anybody — including the South African Government."

Mr Storey said: "Our only allegiance is to Christ, the head of our Church. It is His conscience which guides us and it is His conscience which judges the apartheid policies of this Government."

He warned that any Government which took on the Church of Christ never lasted long.

He said he hoped the Government was not so blind as to

Bishop Tutu would in any way ease their position — "it will certainly make it worse".

Mr Storey said the SACC had no allegiance to any political group or party.

In another development, the Southern African Catholic Bishops Conference's Commission for Justice and Reconciliation has emphatically denied responsibility for a pamphlet issued in its name and attacking Bishop Tutu.

"The pamphlet is unsigned and has no address of origin but it purports to come from this commission," the commission said in a statement. It "completely" disassociated itself from the pamphlet.

The Bishops Conference had given its support to Bishop Tutu in April this year, the statement said.



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- B) Domestic
- C) Foreign
- D) Foreign

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# Tutu rejects 'banning'

THE General Secretary of the South African Council of Churches, Bishop Desmond Tutu, told a Press conference in Johannesburg at the weekend he would defy any banning order served on him.

Government. When he was overseas earlier this year he had talked to the exiled leader of the ANC, Mr Oliver Tambo, and other exiles because they were his friends, Bishop Tutu said. "The suggestion by the Minister that I associate with Mr Tambo and others is actually trying to say that I support the ANC and PAC."

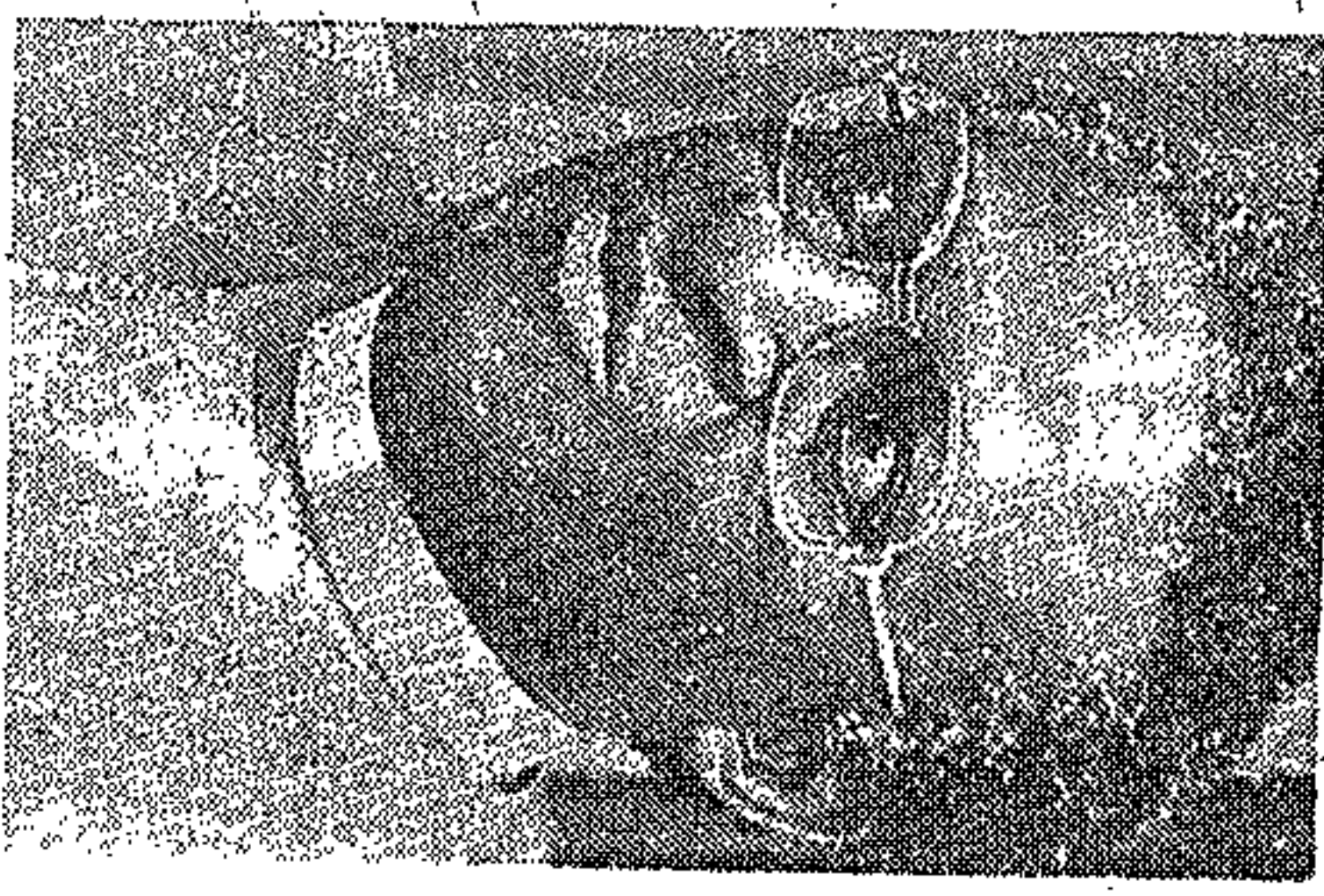
He was replying to accusations by the Minister of Police, Mr Louis Le Grange, that he and the SACC were "supporting subversive elements" and "encouraging a revolutionary climate" in South Africa.

He said he assured everybody in South Africa that all the oppressed people in the country would be freed and there was nothing that could stop that happening. When he spoke to members of the ANC or PAC, the Government said he supported subversive organisations. "How can this be when I actually advocated talks between churches and the Government" he asked.

Bishop Tutu said the SACC had had no dealings with the banned African National Congress or Pan Africanist Congress, as the

"If the Government has sufficient evidence that I support these organisations, why do they not take me to court?" Bishop Tutu said he

DEFIANCE: Bishop Tutu.



jurisdiction of the regular domestic sales of the firm, under the operational direction of an export manager, who reports to the head of the sales department or division. These are relatively easy to establish and are suitable to the initial stage of an export business, if the goods are relatively simple and standardized, if the company's export capacity is small, or if its activities are confined to a limited foreign market.



# 'Is Info alive' and smearing Tutu?

Mail Correspondent

PAMPHLETS aimed at smearing Bishop Desmond Tutu, general secretary of the South African Council of Churches, have been distributed in Cape Town townships.

Bearing only the letters "CRP" at the bottom the pamphlets, titled "Motives of Desmond Tutu", begin by mentioning Bishop Tutu's call for disinvestment in South Africa and point out the result of this would be fewer jobs and less income "for us oppressed people".

They go on, under the sub-title "Did You Know That", to make various allegations about Bishop Tutu's life.

Contacted at the SACC offices in Johannesburg yesterday, Bishop Tutu said: "I don't give credibility to people who operate under cover of darkness and anonymity."

He said pamphlets carrying similar allegations had been circulated in the past by an organisation calling itself the Committee for Reconciliation and Peace.

## Info at it?

Mrs Di Bishop, MPC, asked whether the Department of Information was functioning again.

She had recently heard Bishop Tutu preach and regarded him as a man of peace who loved South Africa. She said: "Bishop Tutu advances reasons for his acts and puts his name to them in contrast to the cowardice of this pamphlet."



## **GOVERNMENT WARNED:**

# **'Keep your hands off the Bishop'**

By WILLIE BOKALA

SEVERAL BLACK organisations and church leaders yesterday supported Bishop Desmond Tutu's defiant stand and called on the Government to keep its "hands off the Bishop".

They hit out at the Government's attack on the Bishop and lauded him as a representative voice of the oppressed people of South Africa.

Bishop Tutu, the general secretary of the South African Council of Churches, (SACC), said over the weekend that he would defy any banning order served on him by the Government.

He was replying to accusations by the Minister of Police, Mr Louis le Grange, in Parliament last week, that he and the SACC were "supporting subversive elements" and "encouraging a revolutionary climate" in South Africa.

The Anti-Republic Adhoc Committee, which consists of organisations like the Congress of South African Students, the Azanian Students Organisation and others, said that by banning Bishop Tutu, the Government would be banning the Christian faith in South Africa.

"Injury to Tutu is injury to all," they said.

The Azanian People's Organisation (Azapo) said they rejected with contempt "the recent outburst by Mr Le Grange to intimidate Bishop Tutu, and we will always laud his prophetic voice in racist South Africa".

"This outrageous outburst is typical of the South African Government in preparing their voters when they consider clamping down on individuals and organisations.

"Mr Le Grange is merely repeating what his predecessor, Jimmy Kruger, said when he was preparing the same voters and banned progressive black organisations on October



**TUTU: Voice of the oppressed.**

touch the Bishop, because it may be biting more than it can chew," the Azapo statement said.

Speaking for the Committee of Ten and the Civic Associations, Dr Nthato Motlana said Bishop Tutu was a confirmed Christian who cared for all South Africans irrespective of colour.

"He is a fearless fighter for human rights and an opponent of evil apartheid system who never hesitates

to say so. He has a total support from us.

"We want to say to Mr Le Grange, and other racists in his party: 'Keep your stinking fingers off our Bishop'," he said.

Mr Joseph Wing, secretary of the Congregational Church, said the attack on Bishop Tutu was totally unwarranted. "The Bishop is the representative voice of the church and a large number of the black people," he said.

Archbishop Patrick Fitzgerald, the Catholic Archbishop of Johannesburg said: "The gravity is compounded by the fact that Bishop Tutu is a voteless person belonging to no Parliamentary constituency and is not even recognised as a citizen of South Africa.

"Bishop Tutu would be the last to deny to others the right to have opinions differing from his own, but this gives nobody the right to attack the integrity of a man of Bishop Tutu's standig while sheltering behind parliamentary immunity."

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# Attacks on Tutu, SACC deplored

Augus 18/9/81

244 304

FIFTEEN leading South African churchmen have rejected the Government's attack on the South African Council of Churches (SACC) and on its general secretary, Bishop Desmond Tutu, and say they will regard any action against them as 'a direct attack on the Church of Jesus Christ in South Africa.'

In a statement issued yesterday afternoon the church leaders say they regard the attacks by the Government and the Minister of Police, Mr Louis le Grange, as threats against the Church.

Bishop Tutu was elected by representatives of member churches and 'enjoys our confidence'.

## DISCIPLE

'He is a genuine disciple of Jesus Christ, not least in his quest for peaceful change in South Africa,' the statement says.

'We will regard any action against the SACC or Bishop Tutu as a direct attack on the Church of Jesus Christ in South Africa,' it continues.

Mr le Grange's charges that Bishop Tutu favoured violence to bring about change, that he was guilty of any 'deliberate falsehood' with regard to SACC funds and that the SACC had been party to a plot for the destruction of South Africa were 'unsubstantiated propaganda.'

The statement was signed by the Rev Howard Kirby, President of the Methodist Church of Southern Africa, the Right Rev K C Oram, Bishop of the Grahamstown Diocese of the Anglican Church; the Right Rev G Schwartz, vicar-general of the Cape Town diocese.

The Right B J Woods, Moderator of the Presbyterian Church of Southern Africa; Mr I C Aitken, general secretary of the Presbyterian Church, The Rev J Wing, general secretary of the United Congregational Church of Southern Africa; Professor J de Gruchy, chairman of the Ministerial Committee of the UCCSA; the Right Rev Francois Bill, moderator of the Tsonga Presbyterian Church.

Rev S Ngcobe, general secretary of the Reformed Presbyterian Church of Southern Africa; Rev E J Mainikkam, chairman of the Synodical Committee of the Reformed Church in Africa; Rev G J Lubbe, Scribe Sinodi of the Reformed Church; Rev C du P le Roux, vice-chairman of the Reformed Church; Rev Sam Buti, ex-president of the SACC; Dr A A Boesak, chairman of the Broederkring and the Right Rev Bruce Evans, Anglican Bishop of Port Elizabeth.

(News by Dirk van Zyl, 122, St George's Street, Cape Town.)



# You're all VIPS, Tutu tells domestic workers

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Bishop Desmond Tutu told domestic workers yesterday: "Every one of you is a VIP" — and said that without their help many white professional people would not be able to function.

Bishop Tutu, general secretary of the SA Council of Churches, was delivering his annual sermon to more than 1 000 domestic workers and employers at a service in the Roman Catholic Cathedral of Christ the King in Johannesburg.

He said without domestic servants many white employers, including doctors, nurses, teachers, and lawyers, would not be able to cope.

## STAFF REPORTER

"They are able to go to work because they know there is someone who will look after the house when they are away. If you were not around it would be impossible for many employers to make it."

## Despised

"Every one of you is a VIP. When you wake up in the morn-

ing you should stand in front of the mirror and say: 'I am a VIP. You may be despised by many people, but you make a considerable contribution to the South African economy.'"

He said domestic workers should not be despised.

Most domestics would like to live with their families but were forced to live separately.

"I would not like my child to be a domestic worker, because on the whole domestic servants are paid very low wages. You are not protected by the law. When you reach retirement age you have no pension."

"But we should thank those who have started the pension fund scheme for domestics. We hope that the Domestic Workers and Employers charter, setting out conditions for employers and employees, will be acceptable."

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should be based on the net income shown i  
financial statements of the subsidiaries.  
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### 4.8.3 Unconsolidated Subsidiaries

A parent company and its unconsolidated subsidiary may be viewed as a single entity for financing purposes. For this reason, I feel the entire amount of profit resulting from inter-company financing should be eliminated, and therefore not be eligible for capitalisation, when reports are drawn up in conformity with the Companies Act of 1973, or when the subsidiary is accounted for on the equity method.

### 4.8.4 Associated Companies

When accounting for associate companies on the Cost Method, there is no problem because the investor company only recognizes profits as they accrue in the form of dividends.



# Tutu backed by top Sendingkerk theologian

Religion Reporter  
A prominent Dutch Reformed theologian says Bishop Desmond Tutu, the target of Government at-

tacks, is "scorned" by blacks who no longer believe in reconciliation.

Dr Allan Boesak, theologian of the Ned Geref

Sendingkerk, made this comment in an open letter to Bishop Tutu which he released in Cape Town this week.

His letter strongly supported Bishop Tutu, general secretary of the SA Council of Churches, following Government accusations that the bishop and the SACC were "creating a revolutionary climate."

"It is your very accusers, who through their intransigence and their stubborn refusal to respect the dignity of black personhood, who are doing that," wrote Dr Boesak.

He said the Government's language amounted to "the violent verbosity of deeply fearful men."

"They now want to use you to divert attention from their obvious inability to face the consequences of their disastrous policies and to undo the damage done to our country and its people after decades of apartheid."

"If only they knew you . . . I have seen you cry tears of genuine anguish as you spoke of white people's unwillingness to listen and to understand," Dr Boesak continued.

Dr Boesak said that to the Government, Bishop Tutu was an enemy of South Africa.

"For us you are a true South African, a champion of the cause of the poor, the weak, the dispossessed, a follower of Jesus Christ."

"Let them accuse you; millions of us love and support you," he wrote.

## Clerics rally to SACC

Own Correspondent

CAPE TOWN — Fifteen leading churchmen have rejected the Government's attacks on the South African Council of Churches (SAAC) and on its general secretary, Bishop Desmond Tutu and say they will regard any action against them as "a direct attack on the Church of Jesus Christ in South Africa."

In a statement released on Thursday the church leaders said they regarded the attacks by the Government and the Minister of

Police, Mr le Grange as threats against the church.

Bishop Tutu was elected by representatives of member churches and "enjoys our confidence. He is a genuine disciple of Jesus Christ, not least in his quest for peaceful change in South Africa," the statement said.

Mr le Grange's charges that Bishop Tutu favoured violence to bring about change, that he was guilty of deliberate falsehood with regard to SACC funds and that the SACC had been party to a plot for the destruction of South Africa, were unsubstantiated propaganda, the statement said.

"In any case, it ill behoves the Minister to make any charges about deliberate falsehoods when the statements of the Minister of Co-operation and Development about those who aided the squatters at Nyanga bear false witness against the church."

The policies and actions of the Government — and not the SACC were provoking violence in South Africa and leading the country to catastrophe, the statement said.



# SA boasts while its citizens starve—Tutu

304 8/10/22/9/81

**East Rand Bureau**  
South African whites spend more of their time and money protecting their freedom than they do enjoying it, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said in Vosloorus, Boksburg, at the weekend.

Speaking at a service held at the Vosloorus Stadium in honour of disabled and blind persons,

Bishop Tutu said it was sad that a country that boasted of feeding people in Zambia, was failing to feed millions of starving blacks within its own borders.

Bishop Tutu emphasised the evil of apartheid, condemning it as worse than nazism and communism.

He said: "Disabled persons are not subjects of pity. They are examples of the profound and miracu-

lous work of God.

"How many children are today crippled because of the 1976 incident? How many of our mothers and sisters are today widows because someone was playing cow-boys and Indians."

Bishop Tutu said blacks did not care for a God that did not care that they were human beings who were oppressed, given inferior education and

paid low wages even if they had the same qualifications as their white counterparts.

"I want to tell you that God is utterly useless if He does not care for His oppressed children. Our God cares for the totality of our lives — therefore do not go about apologising for your existence."

## ECONOMIC

Bishop Tutu said whites could make all the noise they liked. "They can get rid of me but our liberation will come. Our freedom is inevitable," he added.

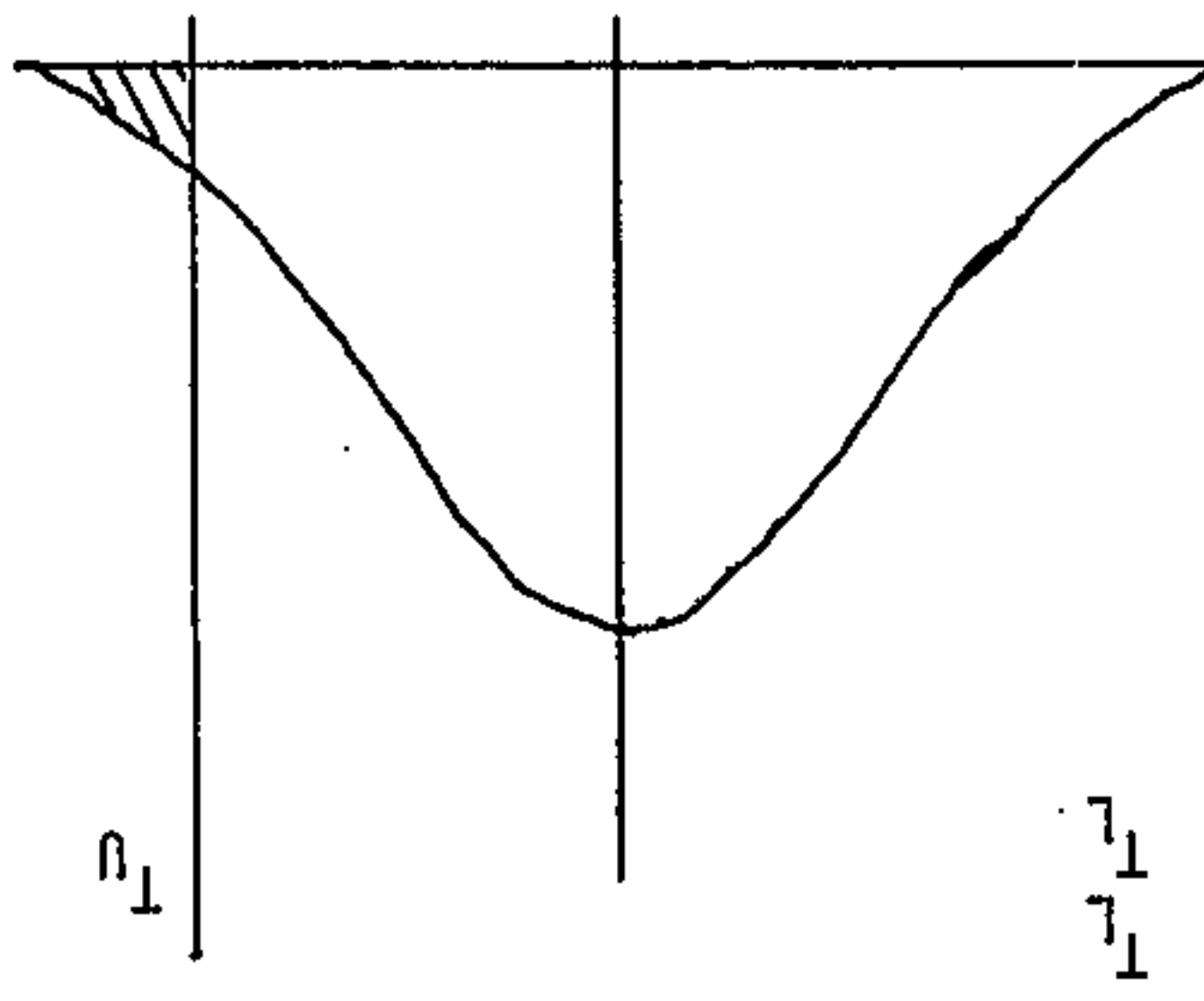
Another speaker, Mr S Kunene, chairman of the Vosloorus Centre for the Handicapped, said it was hurtful to see a black man in a corner and begging for money, while men of other races did not do so.

"Liberation includes economic liberation. Let us stop being beggars. Let us do things on our own," he said.

Other speakers included Mr J Makubirare and Mr Lucky Mahlangu, chairman of the Vosloorus Community Council.

the articles could be rectified by a further operation, then this might es, than is necessary. If the measured characteristic was for example assive variability, incorrectly centred, resulting in a larger number of

cient way of working.



Note it is sometimes more economic to make some scrap and eliminate it by sorting, than to change the process. There are occasions on which a small proportion outside the drawing tolerances will be acceptable, providing that the degree of defectiveness is small.



# SACC man had 51 accounts—police

Star 5/10/87

304

By Tony Stirling

The former general secretary of the South African Council of Churches, Mr John Rees, allegedly had 51 bank accounts into which he placed more than R250 000 of SACC funds.

This allegation was made in the Regional Court in Johannesburg today by Detective Warrant Officer Allan Mills of the Commercial Branch.

He was giving evidence

at the trial of Mr Elphas Mbatha, an official of SACC Accounting Services who is charged on counts of fraud and theft totalling more than R34 000.

Warrant Officer Mills was asked if he had investigated any other alleged frauds relating to the SACC during his investigation of Mr Mbatha's case. He confirmed he had investigated allegations concerning Mr Rees and said he had discussed them with the general secretary, Bishop Desmond Tutu, who urged him to establish a prima facie

case against Mr Rees before any action.

"I laid the facts before Bishop Tutu and other members of the South African Council of Churches with a view to establishing a complaint to proceed against Mr Rees."

Warrant Officer Mills, who said that he had completed his investigations into this matter, said: "A statement of complaint was not forthcoming from the SACC."

The detective said he had asked for the

statement of complaint against Mr Rees at the end of April, but had not yet received one.

Mr Mbatha has pleaded not guilty to all charges.

Mr Matt Stevenson, the SACC administrative officer, told the court the executive committee had decided not to lay a complaint against Mr Rees.

He said only two or three accounts and some uncertified information had been laid before the SACC by the police.

The case is proceeding.



# Rees hits back at trial allegations

Ser 6/10/81 304

A former general secretary of the South African Council of Churches, Mr John Rees, last night expressed anger and shock at allegations concerning him made at a trial in Johannesburg yesterday.

He said in a statement: "It was with considerable anger that I read the report which appeared in The Star relating to the trial of a Mr Mbatha in the Regional Court in Johannesburg."

"I was shocked by the extraordinary statement made by Detective Warrant Officer Alan Mills of the Commercial Branch which appeared to imply that the SACC should have laid some sort of a complaint about me, but for some reason had not done so."

What was quite surprising was that Warrant Officer Mills had been told specifically by the SACC that, he (Mr Rees), was

willing to discuss the alleged "investigations."

Mr Rees said he had been aware for some time of rumours that he had bought off certain people to ensure their silence. He could only think these might refer to payments he had made over the last decade from discretionary funds.

In administering these funds, he realised he ran some kind of risk, "as does any minister administering a congregation's poor fund."

Mr Rees said it appeared from the Press report that "investigations" had been carried out for many months. It was surprising that he, as a person most directly involved, had not been asked for an explanation which he would have been happy to give. — Sapa.

● See page 9



# No proof of SACC amounts court told

Sta 6/10/81 304

An accountant investigating the financial affairs of the South African Council of Churches found that considerable amounts had passed through a relief fund without documentary proof, a Johannesburg Regional Court magistrate heard yesterday.

Mr Tim Potter, a former president of the Transvaal Society of Chartered Accountants, said this in evidence at the trial of Mr Elphas Mbatha, an official of the South African Council of Churches Accounting Services (Pty) Ltd.

Mr Mbatha pleaded not guilty to fraud and theft totalling more than R34 000.

Mr Potter said he had not discovered that a former general secretary of the SACC had diverted more than R250 000 into 51 private bank accounts in his own name.

Earlier, Detective Warrant Officer Allan Mills of the Commercial Branch told the court he had investigated allegations concerning Mr John Rees, a former SACC general secretary.

He had uncovered 51 accounts in the name of Mr Rees. More than R250 000 of SACC funds had been deposited into these accounts, he said.

Warrant Officer Mills said he had discussed these allegations with the present secretary general of the council, Bishop Desmond Tutu. Bishop Tutu's attitude was that there should be a prima facie case against Mr Rees

before any action was taken.

"I produced the facts to Bishop Tutu and other members of the South African Council of Churches with a view to the establishment of a complaint to proceed against Mr Rees."

Warrant Office Mills said he had completed his investigations in this matter, adding: "A statement of complaint was not forthcoming from the SACC."

He had asked for the statement of complaint against Mr Rees towards the end of April and had to date not received one.

Mr Potter told the court that during his investigation he had discovered a considerable amount had passed out of the Asingeni Relief Fund without documentary proof.

Although this appeared unusual, he had at the time no evidence that money from this account had gone into anyone's private bank accounts — and this procedure of making payments without proof appeared to have been accepted by the SACC.

## DISCRETION

It appeared that the general secretary had discretion to draw from this account without submitting documentary proof, and Mr Potter had thus made no report to the Public Accountants and Auditors Board.

(Proceeding)



# Ex-bookkeeper in big fraud charge

By NKOPANE MAKOBANE

THE VOICE newspaper has no dealings with the South African Council of Churches (SACC) whatsoever, a Johannesburg regional magistrate was told yesterday.

The only link which may appear to be there may be the fact that Bishop Desmond Tutu, SACC's general secretary, is one of the 12 directors — but even then he is there in his personal capacity.

This was said by Mr Revelation Ntola, managing editor of Voice, in the

case of Mr Elphas Ndaba Mbatha (43), former senior bookkeeper with the South African Council of Churches Accounting Services (Saccas), who is facing 19 charges of fraud involving more than R30 000 or alternatively theft.

He is also charged with four counts of theft amounting to more than R3000.

He has pleaded not guilty to all charges before Mr A H Barlow and is represented by Mr H Borman.

The offences are said to have taken place between February 1978 and May 3 last year.

The State alleges that he wrongfully and unlawfully

with the intention to defraud pretended to the SACC and/or the Voice newspaper that stationery purchased was for them and as such made them pay out cheques for the set out amounts.

By so doing, the State alleges, he paid out the amounts in his personal banking account and committed fraud. It is further said that he knew that the cheques were stolen and the property of the SACC.

Mr Ntola told the court that Mr Mbatha worked for Saccas, which dealt with the Voice's payments. He said he understood Saccas — which has since dis-

solved — to be a completely independent accounting company.

He said whenever they did purchases their cheques had to be countersigned by Saccas. He and Mr Bernard Kgantsi, former administration manager of Voice, were the only ones authorised to sign cheques for any matters relating to his paper.

He did not know a thing about a cheque of R25788 which was made out to pay a company which had supplied Voice with stationery.

At no stage, he said, does he remember asking Mr Mbatha to order them the stationery, because they had their own company which supplied them.

(Proceeding)



YESTERDAY: Mr Mbatha leaving the Johannesburg court.



# Ombudsman queried SACC funds

Mr Eugene Roelofse, the ombudsman formerly attached to the South African Council of Churches, told a Johannesburg Regional Court magistrate yesterday that he had raised a number of possible irregularities relating to the finances of the SACC with the general secretary, Bishop Desmond Tutu.

Mr Roelofse, who was testifying at the trial of a bookkeeper, Mr Elphas Mbatha (43), said that as a result of queries raised by the auditors in re-

lation to certain funds he put a query behind the expenditure of more than R1-million over a two-year period.

He had sent confidential memoranda to Bishop Tutu on the possible irregularities concerning the SACC finances. He believed this amount was the "proverbial tip of the iceberg" and substantial sums of money had been misused.

Mr Roelofse gave evidence on how he had tried without success over a period of several months to get an

official investigation launched into aspects of finances on which the auditors had commented.

He said that it was apparent from information given by the auditors that there had been a great deal of expenditure for which no documentation existed.

In this regard he specifically mentioned the Asingina Relief Fund set up in the wake of the Soweto riots in 1976 and which fell under the direct

## I had a case against Rees, says detective

By Tony Stirling

A policeman told a Johannesburg Regional Court magistrate today that sufficient evidence had been found to bring a case of fraud and theft involving more than R250 000 against the former general secretary of the South African Council of Churches, Mr John Rees.

Detective Warrant-Officer Allan Mills was recalled to clarify "problems" the magistrate, Mr A H Barlow, said he was having.

Warrant-Officer Mills said: "At the end of my investigations in my view I definitely had a prima facie case of fraud and theft relating to more than R250 000 against Mr Rees."

Mr Mills said he had been aware of another alleged fraud concerning the operation of a franking machine at the SACC.

### BALANCES

Warrant-Officer Mills said his investigations had shown that a small portion of the R250 000 — less than R10 000 — had been repaid to the SACC by Mr Rees.

There were still balances in some of the 51 accounts operated by Mr Rees.

The money in them was between R80 000 and R100 000.

Yesterday Bishop Desmond Tutu, general secretary of the SACC, said in evidence he was "insulted" by the suggestion that the SACC would not lay a complaint against Mr Rees, because Bishop Tutu had received R14 000 from him.

Bishop Tutu was called to give evidence at the trial of Mr Elphas Mbatha

sort of problem from arising again."

He confirmed Mr Roelofse had been asked not to enter the SACC's building after severing his connections with the SACC "because relations between him and certain members of staff were not entirely amicable."

Bishop Tutu said the praesidium of the SACC had decided that Mr Rees had acted with integrity and within his rights in discharging the discretion he had in relation to the funds under his control.

He said that at first the SACC's attention had been drawn to an amount of only R20 000 in accounts held by Mr Rees.

Later it learnt the amount was R250 000 but the praesidium decided "that this larger amount did not affect the principle established at the first meeting."

Mr Bornman asked if the decision was not an attempt to "keep things quiet."

Bishop Tutu said: "Not at all. We operate quite transparently. Our books are open for inspection by anyone who so wishes to do so."

The hearing continues.

— a former senior official of SACC Accounting Services, who is facing 23 charges of fraud and theft of SACC funds — at the request of Mr Barlow.

The court called Bishop Tutu after counsel for the defence, Mr Hans Bornman, had raised questions about private bank accounts held by Mr Rees.

### TWO CHEQUES

Bishop Tutu confirmed he had received two cheques from a building society account of Mr Rees, one for R9 000 and another for R5 000 while he was Bishop of Lesotho.

He had used these funds to "defray costs" of a house he was building.

He said he had asked Mr Rees the source of the funds and he had been told they were from an anonymous donor.

Mr Rees had given him the donor's name.

He said he found it a "slur on my character" to suggest this could be the reason why no complaint had been laid against Mr Rees when the issue of the accounts had been raised with the SACC by police.

"Mr Rees appeared before the executive committee (of the SACC) and gave an explanation which we believed was a reasonable explanation of what, at first glance, might seem to be an odd situation."

Mr Rees had indicated he was prepared to discuss the matter with the police "but this offer was not taken up."

Bishop Tutu said the SACC had become aware of the full extent of the allegations relating to private bank accounts discovered by the police, and the decision taken not to lay a complaint by the executive had been endorsed at national level by the SACC.

Asked what he had done to deal with problems raised by ombudsman, Mr Eugene Roelofse, Bishop Tutu said he had appointed Mr Matt Stevenson, a deputy general secretary, to "prevent that

control of the general secretary of the SACC.

It was put to Mr Roelofse that his relationship with the SACC had deteriorated to a point where he was no longer wanted at their offices and he had accordingly severed his connections with the SACC.

Mr Mbatha has pleaded not guilty to charges of theft and fraud involving about R35 000.

The case is proceeding.



# R1m of SACC

wasted,  
RPM 7.10.81  
court 304  
is told

By MIKE LOUW

FUNDS of the South African Council of Churches totalling about R1-million had been misspent over two years, independent ombudsman Mr Eugene Roelofse told a Johannesburg magistrate yesterday.

He told Mr A H Barlow that in November 1979, while investigating SACC's finances, he found the money had been misspent because he could not trace documents showing how it had been used.

Mr Roelofse was giving evidence in the trial of Mr Elphas Mbatha, 43, former bookkeeper of the SACC Accounting Services (SACCAS), who is charged with 19 counts of fraud involving R31 978,81, alternatively theft, and four counts of theft involving R3 259,58.

Mr Roelofse said he had written to Bishop Desmond Tutu, general secretary of the SACC, pointing out the irregularities, and the bishop assured him action would be taken.

Mr Roelofse said he regarded the problem as "the tip of the iceberg". He wanted to highlight the problem but could find no documentary proof.

## Admitted

Bishop Tutu was called to court by the magistrate to clear up certain matters which had arisen during earlier proceedings.

On the allegation that funds were found to be in the private bank account of Mr John Rees, a former general secretary, the Bishop said when the SACC heard that R20 000 of its funds was in Mr Rees' account, the praesidium decided that he had acted with integrity.

Later the amount was found to be much higher, but the praesidium agreed the amount did not affect the decision.

He was asked by Mr H Borman, for Mr Mbatha: "When did it come to your notice that a predecessor had monies of the SACC in his own private account and what did you do?"

Bishop Tutu: "We have to be careful here. We don't say it is the SACC's money. We were told by the investigating officer it appeared there was this situation and we had a special meeting of the praesidium where we placed before it the alleged facts, and on this basis the praesidium took the decision that they were satisfied that my predecessor (Mr Rees) had acted with integrity, within his rights and his discretion, and this decision was confirmed by the national

## Excess

"Were you told that the money was in excess of R250 000?"

"I think at the first meeting we were told the amount was about R20 000."

Asked whether he had not thought the information finally obtained from the police about the money should be investigated by an independent auditor Mr Timothy Potter, Bishop Tutu said Mr Rees had given "a reasonable explanation" to the executive.

Bishop Tutu denied that the SACC had not instituted a prosecution against his predecessor, Mr John Rees, because of a R14 000 gift.

He said that before he had taken office, Mr Rees had told him of a R14 000 anonymous donation for a house he (the Bishop) was building and sent him two building society cheques.

Bishop Tutu said he used the money to build the house, and there was no reason for him to be suspicious at the time.

When the problem of the funds came to his attention he inquired about any connection with the R14 000, and Mr Rees told him who the donor was.

He said payments were sometimes made without presenting the required documents.

Bishop Tutu said he became aware of discrepancies after seeing audited statements.

The investigating officer, Detective Warrant Officer Allan Mills, said he had investigated allegations that Mr Rees had deposited R250 000 in SACC funds in 51 bank accounts.

He later had discussions with Bishop Tutu, who asked him to ascertain if there was a prima facie case against Mr Rees before action was taken.

Mr Potter said he had investigated the financial affairs of the SACC and found that documents relating to the payments of purchases were unusual. He also noticed that some cheques were missing.

Mr Potter said in some instances there were no documents supporting transactions.

The director of the Division of Justice and Reconciliation for the SACC, Dr Wolfram Kistner, said Mr Mbatha was employed by the SACC's Accounting Services as a bookkeeper.

He said Mr Mbatha used to hand cheques to him to sign and they were sometimes brought to him by a messenger.

## Pretended

He said some of the stationery which was ordered was not delivered.

● Mr Mbatha has pleaded not guilty to all charges. The State alleges he pretended to the SACC and The Voice newspaper they had purchased stationery from suppliers and made the SACC and the newspaper issue cheques for payment or he forged them.

The offences are alleged to have been committed between June 1978 and April 1979. The trial continues today.



# Tutu testifies at big fraud trial

7/10/81  
Soweto  
304

**BISHOP Desmond Tutu yesterday told the Johannesburg Regional Court that he received private money from Mr John Rees, former general-secretary of the South African Council of Churches (SACC).**

But the bishop, who now holds that position, was quick to point out that the money, which amounted to R14 000, was offered to him for the purchase of a house in the form of two cheques from a building society, before he took office with the SACC.

The bishop was under cross-examination by the defence after being called at short notice to testify in the fraud and theft trial involving more than R35 000 of Mr Elphas Mbatha (43), former senior bookkeeper of the South African Council of Churches Accounting Services (Pty) Ltd (Saccas).

## CLARIFY

His summoning to court came after the State had closed its case, but the defence had requested that he be called to answer certain matters raised during the proceedings which previous witnesses had been unable to clarify.

The State alleges that between February 1978 and May last year Mr Mbatha fraudulently obtained cheques and put the amounts in his personal account after purporting to be purchasing stationery for the SACC and, on one occasion, the Voice newspaper.

He has pleaded not guilty to all charges before Mr A H Barlow and is represented by Mr H Borman.

Bishop Tutu told the court that when Mr Rees offered him the money he had told him it was from a donor who wished to remain anonymous.

**By NKOPANE MAKOBANE**

been allegations that Mr Rees had diverted funds in the region of R250 000 into private bank accounts in his own name.

Bishop Tutu further said after these allegations Mr Rees did appear before the praesidium and gave what

they believed was a reasonable explanation as to how the monies were used in his own discretion.

Bishop Tutu also said they were satisfied with Mr Rees that he acted with integrity and this had also been confirmed by the

SACC's national executive council.

Asked by the defence if charges were not brought against Mr Rees because of the R14 000 gift, Bishop Tutu said: "It is an insulting suggestion, sir. It's a slur of my character."

The bishop went on to say at no stage did they try to hide anything because the SACC operated openly. He said the SACC books were open to anyone who wished to examine them and should there be findings of misappropriation of funds no one would be protected.

Mr Borman put it to Bishop Tutu that because the SACC could not account for its poor financial affairs for a period of years, they were now using Mr Mbatha as a scapegoat because he was employed by Saccas.

The trial continues today.



# Church council does not identify those who get money, Court told

NM 8/10/81

304

## Mercury Correspondent

JOHANNESBURG.—A Regional Court magistrate here was yesterday told it was the policy of the South African Council of Churches that people who received donations from its special funds should not be identified.

This was said in evidence by Mr Elphas Mbatsha, 43, former book-keeper of the council's accounting services (Saccas). He appeared before Mr A H Barlow, facing charges of fraud involving R31 978,81 and theft involving R3 259,58.

He pleaded not guilty to 19 counts of fraud, alternatively theft, and four counts of theft.

The State alleges he pretended to the council and the Voice newspaper that they had purchased stationery from suppliers, and he had made the council and the newspaper issue cheques for payment, or he had forged them.

The offences are alleged to have been committed between June 1978 and April 1979.

Mr Mbatsha, of Soweto, who said he was a member of the British Institute of Management, denied all the allegations against him.

He said he worked for Saccas which was the brainchild of Mr John Rees, former general secretary of the SACC.

He said Saccas was formed to rectify irregularities in administration of the council.

He said the council had various senior officials who demanded that Saccas make out cheque payments even if there were no supporting documents.

Mr Mbatsha said Saccas could not refuse to issue cheques in the absence of adequate documents because it had no authority to do so.

He said cheques made out for payment were counter-

signed by him and other officials of the council.

He said it was the policy of the council that people who received donations from some of its funds should not be identified.

Mr Mbatsha said a priest was once given a donation of R2 500 by the council. He said he had deposited the cheque into his banking account. This was done because the priest was among those who had joined him (Mr Mbatsha) to buy taxis.

He said he had also deposited two cheques of a former worker after giving her about R400 in cash. The woman returned later to collect the balance, he said.

Warrant Officer Allan Mills, who testified on Monday, was recalled by the magistrate.

He told the Court his investigations had proved that the State had a prima facie case involving the R250 000 in funds

of the SACC.

The Court was earlier told that the money had been deposited by Mr Rees in 51 various banking accounts.

W/O Mills said about R10 000 of the money had been re-funded. He said he did not investigate other financial affairs of the SACC.

Mr Matthew Stevenson, deputy general secretary of the council, who was also recalled by the Court, said Saccas was in control of finance, but did not keep proper records relating to payments.

He said under cross-examination by Mr H Borman for the defence that although the church was not a professional organisation, it did not mean that it should be inefficient.

Mr Stevenson said they helped people in rural areas where they did not have adequate facilities for auditing.

The trial continues today.



IN, Thursday, October 8, 1981

## FRAUD ACCUSED IN SACC CASE

# Mbatha tells of taxi firm

304  
SOWETON  
8/10/81

A GIFT of R2 500 was made to a church minister by the South African Council of Churches — but his identity had to be concealed, a Johannesburg Regional Court heard yesterday.

By NKOPANE MAKOBANE

These sort of gifts happened frequently within the SACC and the funds used for them were from two specific funds — the — Asingeni Relief Fund and Dependence Conference Fund.

These claims were made by Mr Elphas Mbatha (43), former senior accountant of the South African Council of Churches Accounting Services (Pty) Ltd (Saccas), who is standing trial on fraud and theft charges involving more than R35 000.

He has pleaded not guilty to 19 charges of fraud or alternatively theft as well as four counts of theft before Mr A H Barlow, and is represented by Mr Hans Borman.

Mr Mbatha told the court that his company, Saccas, was formed as an idea of the former general-secre-

tary of the SACC, Mr John Rees, who had found that functions of the financial division of the SACC were hampered.

He said that Saccas had found that requests for cheques were not in an orderly fashion, generally without sufficient documentation being supplied.

He said if the general-secretary or any of the higher officials made requests for cheques or gave the okay, there was no way in which Saccas could refuse because it had no authority over the SACC's money.

"We were only servants and I cannot see how a servant could have refused," he told the court.

Mr Mbatha who has admitted before the court that some of the monies mentioned were put in his own personal banking account, explained how it

came about.

He said he came to know Mr J D Pitcher of the company which supplied the SACC with stationery orders since 1976 and had connections with some of the people who made deliveries for him.

He said in about 1978 he had an arrangement with a person from Mr Pitcher's company that they could conduct business in the township.

The kind of business would be a taxi one and a man by the name of Moses would be in charge. Money would be supplied for the running expenses of these taxis, but would be placed in accounts of Mr Mbatha.

He also said the money which was given to the church minister, a Rev Nyangwa, had also been placed into his own account at the request of the minister, because he also had interest in the taxi business. The reverend had only taken R500 of that amount.

"As regards the SACC employee salary he allegedly stole, he said the employee had not claimed her money for two months. He said the SACC had not notified Saccas about her termination of services and someone had kept coming to their offices to claim the money which they paid.

It was only later that they learnt she had left and that type of thing had taken place frequently — that they were not told about someone leaving a job. However, he said, the lady had later been paid with hard cash and had agreed to endorse one of the cheques, which he paid into his own account.

order  
of 2nd  
division —  
in accordance



# Witness: R1m of funds misspent

CT 8/10/81

304

ABOUT R1 million in funds of the South African Council of Churches (SACC) had been misspent over two years, independent ombudsman Mr Eugene Roelofse told a Johannesburg regional magistrate this week.

He told Mr A H Barlow that in November 1979, while investigating the SACC's finances, he found that the money had been misspent because he could not trace documents showing how it had been used.

Mr Roelofse was giving evidence in the trial of Elphas Mbatha, 43, former bookkeeper of the SACC Accounting Services (SACCAS), who is charged with 19 counts of fraud involving R31 978.81, alternatively theft, and four counts of theft involving R3 259.58.

Mr Roelofse said he had written to Bishop Desmond Tutu, general secretary of the SACC, pointing out the irregularities, and the bishop assured him that action would be taken.

Mr Roelofse said he regarded the problem as "the tip of the iceberg". He wanted to highlight the problem but could find no documentary proof.

Bishop Tutu, who was called to court by the magistrate to clear up certain matters which had arisen during earlier proceedings, agreed under cross-examination that Mr Roelofse had been asked not to enter the SACC building when he left the organization. This was because some of the staff did not have very amicable relations with Mr Roelofse.

## Integrity

On the allegation that funds were found to be in the private bank account of Mr John Rees, a former SACC general secretary, the bishop said that when the SACC heard that R20 000 of its funds was in Mr Rees's account, the presidium decided that Mr Rees had acted with integrity.

Later the amount was found to be much higher, but the presidium of the SACC agreed that the amount did not affect the decision.

He was asked by Mr H Borman, for Mr Mbatha: When did it come to your notice that a predecessor had monies of the SACC in his own private account and what did you do?

Bishop Tutu: We have to be careful here. We don't say it is the SACC's money. We were told by the investigating officer it appeared there was this situation and



Mr Eugene Roelofse

we had a special meeting of the presidium where we placed the alleged facts, and on this basis the presidium took the decision that they were satisfied that my predecessor (Mr Rees) had acted with integrity, within his rights and his discretion, and this decision was confirmed by the National Executive.

Mr Borman: Were you told that the money was in excess of R250 000?

Bishop: I think at the first meeting we were told the amount was about R20 000.

Mr Borman: Were you later told it was much higher?

Bishop: This was conveyed to the deputy general secretary who told me, and I told the presidium.

Mr Borman: At the stage of the decision were you aware of the 51 accounts?

Bishop: Not at the first meeting, but later. The presidium decided that the quantum did not affect the principle established at the first meeting.

Asked whether he had not thought the information finally obtained from the

police about the money should be investigated by an independent auditor, Mr Timothy Potter, Bishop Tutu said Mr Rees had given "a reasonable explanation" to the SACC executive "of what at first glance appears an odd situation".

Bishop Tutu denied that the SACC had not instituted a prosecution against his predecessor, Mr John Rees, because of a R14 000 gift.

He said that before he took office, Mr Rees had told him of a R14 000 anonymous donation for a house he (the bishop) was building, and sent him two building society cheques.

Bishop Tutu said he used the money to build the house, and that there was no reason for him to be suspicious at the time.

When the problem of the funds came to his attention, he inquired about any connection with the R14 000 and Mr Rees told him who the donor was.

Bishop Tutu said he was not aware that Mr Mbatha stole SACC money. The alleged offence could have been committed before he was appointed general secretary.

He said SACCAS payments were sometimes made without presenting required documents.

He had become aware of discrepancies after seeing audited statements.

During Monday's hearing, the deputy general secretary of the SACC, Mr Matthew Stevenson, agreed under cross-examination by Mr Borman that he was aware of an investigation involving more than R250 000 of the organization's funds. He said the money was allegedly deposited in 51 bank accounts by Mr Rees.

The investigating officer, Detective Warrant Officer Allan Mills, said he had had discussions with Bishop Tutu, who asked him to ascertain if there was a case against Mr Rees. He had completed investigations, but had not yet received an official SACC complaint.

Independent auditor Mr Timothy Potter said he investigated the financial affairs of the SACC and found that documents relating to payments for purchases were unusual.

• Mr Mbatha has pleaded not guilty to all charges. The State alleges he pretended to the SACC and the Voice newspaper they had purchased stationery from suppliers and made the SACC and the newspaper issue cheques for payment, or that he forged them, between June 1978 and April 1979.

information not perfect.  
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# No names policy claim at SACC fraud trial

RDM 8.10.81

By MIKE LOUW

A FORMER South African Council of Churches bookkeeper says the organisation had a policy that people who received donations from its special funds should not be identified.

The claim was made in the Johannesburg Regional Court by Mr Elphas Mbatha, 43, of Soweto. He was bookkeeper to the SACC's Accounting Services (SACCAS).

He has pleaded not guilty to 19 counts of fraud, alternatively theft, and four counts of theft, together involving R35 000.

The offences are alleged to have been committed between June 1978 and April 1979.

The State alleges he pretended to the SACC and The Voice newspaper that they had purchased stationery and he made them draw up cheques for payment.

Mr Mbatha said he was a member of the British Institute of Management and worked for SACCAS, formed after an idea by Mr John Rees, former general secretary of the SACC.

He said SACCAS was formed to rectify irregularities in administration of the SACC.



MR ELPHAS MBATHA  
accused of fraud

He said the SACC had various senior officials who demanded that SACCAS make out cheques even if there were no supporting documents.

Mr Mbatha said SACCAS had no authority to refuse to issue cheques, even if adequate documents were not supplied.

He said cheques were counter-

signed by himself and other SACC officials and that it was the policy of the SACC that people who received donations from some of its funds be not identified.

Mr Mbatha claimed a priest was given R2 500. He said he deposited the cheque at his bank because the priest was among those who had joined him (Mr Mbatha) to buy taxis.

He said he had also deposited two cheques of a former worker after giving her about R400 in cash. The woman returned later to collect the balance, he said.

## Recalled

Mr Mbatha said The Voice newspaper became semi-independent after it started as a division of the SACC. Its funds came from donations made by various organisations, mostly from abroad, he said.

Warrant-Officer Allan Mills, who testified on Monday, was recalled by the magistrate and said his investigations had proved the State had a prima facie case involving R250 000 in SACC funds.

The court was earlier told that the money was deposited by Mr Rees in 51 bank accounts.

WO Mills said about R10 000 had been refunded. He had not investigated other SACC financial affairs or whether an abnormal quantity of carbon had been delivered.

Mr Matthew Stevenson, deputy general secretary of the SACC, also recalled, said SACCAS was in control of finance but did not keep proper records of payments.

He said under cross-examination by defence lawyer Mr H Borman that although the church was not a professional organisation, it did not mean that it should be inefficient.

Mr Stevenson said they helped people in rural areas who did not have adequate audit facilities.

Asked whether he was aware that organisations similar to the SACC made donations for terrorists, Mr Stevenson said he was not until he read about a Minister's speech in the Press.

The trial continues today.



# SACC (304) fraud case verdict on Monday

RDM 9.10.81  
By MIKE LOUW

JUDGMENT in the trial of a former bookkeeper of the South African Council of Churches (SACC) who is facing charges of fraud and theft involving R35 238,39, will be given on Monday.

Mr. Elphas Mbatha, 43, of Soweto, appeared before Mr A H Barlow on 19 counts of fraud, alternatively theft, and four counts of theft.

He pleaded not guilty to all charges.

Mr Mbatha told the court during cross-examination by Mr R G le Roux, for the State, yesterday that he was never given a chance by the SACC to explain the allegations against him before he was charged.

Mr Mbatha said supplies of stationery were not dealt with in a consistent manner.

## Admitted

He admitted that some of the cheques issued by the SACC for payment were deposited in his banking account. He said some of the money was used to buy two taxis which he operated with some shareholders.

Mr H Borman, for the defence, argued that his client should be acquitted.

He said that the fact that some funds of the SACC found their way into Mr Mbatha's banking account was because of the manner in which the organisation conducted its finances.

● It was incorrectly reported in the Rand Daily Mail of October 7 that Dr Wolfram Kistner of the SACC told the court that stationery which was ordered was not delivered. In fact, he was asked whether he checked that goods for which cheques were made out were delivered, and he replied that this was not possible because he worked in a different department.



# Fraud defence: SACC 'suspect'

By NKOPANE  
MAKOBANE

THE South African Council of Churches (SACC) is a very suspect organisation which conducts its affairs in a peculiar manner, a Johannesburg Regional Magistrate was told yesterday.

This was said by the defence in its argument for the acquittal of Mr Elphas Mbatha (43), former senior accountant of the South African Council of Churches Accounting Services (Pty) Ltd (Saccas).

Mr Mbatha is charged with fraud and theft of SACC funds involving more than R35 000. He has pleaded not guilty to all 23 charges — 19 fraud and four theft — before Mr AH Barlow.

Mr Hans Borman, for the defence, said he found it strange that Mr Mbatha was not given a chance by the SACC to explain his side of the story, while the opposite was done in the case of Mr John Rees, SACC's former general secretary.

This despite the fact that investigations had shown that Mr Rees diverted R250 000 into his 51 private accounts. He said the motive to lay charges against Mr Mbatha by the SACC was to escape the embarrassment of misappropriation of funds for which it had to account to its local and overseas donors.

He also said Saccas was made a scapegoat for the affairs of the SACC when in actual fact it was controlled by the SACC and its directors were the SACC's executives or people connected with it. He said Mr Mbatha's version of how he conducted the financial affairs of the SACC were reasonably true in the light of what had been demonstrated by certain witnesses. It would have been unlikely for him to be in that position if he had worked for another company which ran its affairs in an orderly fashion.

He said the court should also take into account that after he had been discharged by the SACC he did not destroy or remove the exhibits before court, but kept them because he believed he was not in trouble.

He further said the court should take note that Mr Eugene Roelofse, former ombudsman attached to the SACC, was treated very strangely when he asked to investigate irregularities relating to the finances of the SACC.

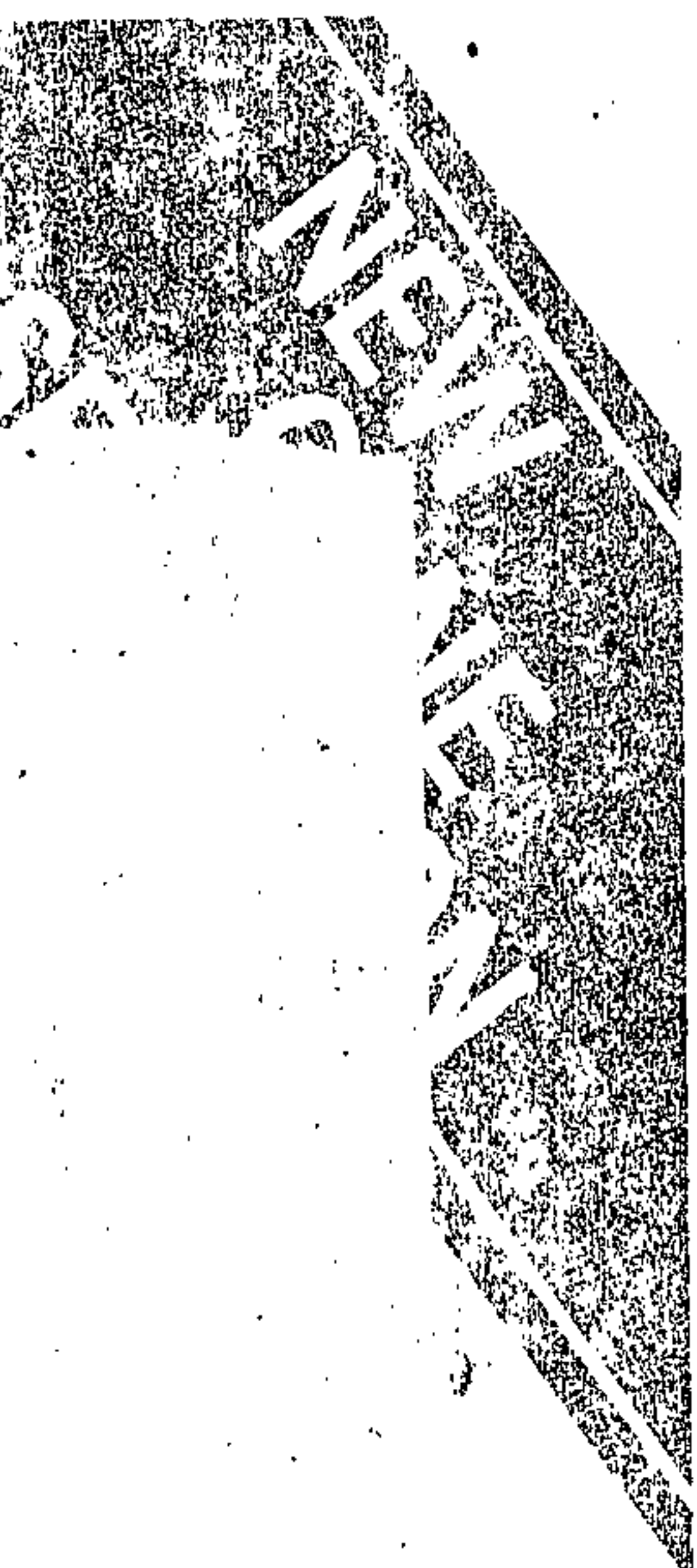
Judgment will be given on Monday.



JOHN REES: "Why was he given a chance?"

## Azapo slams arrest of three

By WILLIE BOKALA  
THE Azanian People's Organisation (Azapo) has slammed the





# Man not guilty of R34 000 fraud at SACC

Star 12/10/81  
(304)

By Anthony Stirling

A Johannesburg Regional court magistrate, Mr A H Barlow, today found there was credence in the suggestion that a man accused of 23 counts of fraud and theft was being used as a scapegoat.

He found Mr Elphas Mbatha not guilty of all 23 charges which involved more than R34 000 of money of the South African Council of Churches.

In his judgment, Mr Barlow said evidence by Bishop Desmond Tutu that charges had not been laid against the former general secretary, Mr John Rees, relating to more than R250 000 could be queried on several grounds.

The fact that another person had not been charged who had alleged-

ly been involved in a fraud involving the manipulation of a franking machine because he was "a child of God" smacked of "false piety."

He described Bishop Tutu's conduct in supporting not laying a complaint against Mr Rees while he was prepared to lay the charges against the accused as "strange."

And he found that the evidence of Mr Eugene Roelofse, the ombudsman, relating to the financial affairs of the SACC justifiable.

He also found that the evidence of the police officer who investigated the case, Detective Warrant Officer Allan Mills, who gave evidence concerning 51 bank accounts in the name of Mr Rees through which was alleged to have

passed more than R250 000 worth of SACC funds, was truthful.

He said he found Mr Mills an intelligent and truthful witness and said that the point that he had requested a letter of complaint to which he had received no response from the SACC relating to Mr Rees was "important."

Mr Barlow described much of the evidence as "lies and half-truths" and in particular referred to the evidence of the accused himself and the principal State witness, Mr J D Pitcher.

But he said that despite the unsatisfactory evidence of the accused because of the state of the SACC's financial affairs, the State had been unable to prove its case against him.



# Man cleared of SACC fraud charge

By Anthony Stirling

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affairs of the SACC justifiable.

He also found that the evidence of the police officer who investigated the case, Detective Warrant Officer Allan Mills, who gave evidence concerning 51 bank accounts in the name of Mr Rees through which was alleged to have passed more than R250 000 worth of SACC funds, was truthful.

Mr Barlow described

much of the evidence as "lies and half-truths" and in particular referred to the evidence of the accused himself and the principal State witness, Mr J D Pitcher.

But he said that despite the unsatisfactory evidence of the accused because of the state of the SACC's financial affairs, the State had been unable to prove its case against him.

# SACC cleared Rees of theft and fraud allegations

Star 13/10/87 (304)

## Religion Reporter

The South African Council of Churches had cleared its former general secretary of allegations of theft and fraud before they were publicly revealed last week, SACC president the Rev Peter Storey said yesterday.

At a Press conference Mr Storey said the former general secretary, Mr John Rees, had been found by the SACC's national executive to have acted with "complete integrity" in his handling of SACC funds.

An attorney who had discussed with Mr Rees his use of SACC funds had reported to the executive that he was satisfied they had been properly spent, Mr Storey said.

At the conference SACC general secretary Bishop Desmond Tutu said the SACC had "ended up being in the dock" at a trial which ended yesterday.

A former official of SACC Accounting Services, Mr Elphas Mbatha, was acquitted on 23 counts of fraud and theft.

A Johannesburg Regional magistrate found there was credence in the suggestion that he was used as a scapegoat.

The investigating officer, Detective Warrant Officer Allan Mills, told the court last week that

more than R250 000 had passed through 51 bank accounts operated by Mr Rees.

Bishop Tutu said in a statement: "There are those who are determined to use any methods to destroy the SA Council of Churches."

## ATTACKS

"I will not be deterred by all the vilifications and denigrations and personal attacks by people ranging from Prime Ministers to magistrates."

"We will stand by what we believe God wants us to do."

Mr Storey said Mr Mills had told the SACC in April this year he believed he had a prima facie case of theft against Mr Rees.

"He brought certain data to substantiate that claim and he indicated that he believed Mr Rees was about to jump the country."

Mr Storey denied the SACC had ignored the allegations when they were first raised.

"Mr Mills was referring to an area of the SACC's funds where the national executive had given Mr Rees total discretion."

Mr Storey said the SACC had assumed the R250 000 at issue in the allegations against Mr Rees fell under the Asin-

negi Fund of the SACC.

This was a relief fund started after the June 1976 unrest.

Recipients of amounts from the discretionary part of the fund were not identified for reasons of personal privacy and because receipt of SACC money was sometimes felt to be "politically sensitive."

"Because Mr Rees acted at his own discretion in an area where it was important to maintain confidentiality, our first step was to ask him to disclose as fully as he felt he could to a privileged person — an attorney," Mr Storey said.

"He was more than willing to do this."

"We asked the attorney to tell us whether in his view the funds were properly used."

"We received a report from the attorney in which he said that in his judgment the money had been properly used."

## INTEGRITY

A special meeting of the full executive had been called.

A sub-committee had been set up to see Mr Rees and obtain further clarification.

The sub-committee had reported back to the executive and Mr Rees had

then met with the executive.

"After all this had taken place the national executive decided that Mr Rees had acted with complete integrity," said Mr Storey.

After the executive meeting the police had presented the SACC with data which boosted the amounts involved in the allegations.

But the council had decided that the new amount did not alter the question of Mr Rees' handling of the funds.

He said he could understand from Mr Mills's perspective, his belief that there was a prima facie case against Mr Rees.

Bishop Tutu said in his statement the SACC had been accused of using the court case to try to divert attention from its financial administration.

The bishop said that if the SACC's books were in an unsatisfactory state the blame belonged to Saccas, the company which administered finances and which was headed by Mr Mbatha.

"It is difficult to see how having a scapegoat would in itself rectify the unsatisfactory situation of the SACC's financial administration," Bishop Tutu said.

After the SACC had called in a senior chartered accountant, Mr Tim Potter, to look into its affairs he had submitted an interim report and asked to be discharged because he had found nothing untoward.

"The SACC insisted he continue."

"That would be odd behaviour on the part of someone wanting to



Rev Peter Storey



# SACC FUNDS - MAN ACQUITTED

**SOWETAN** By NKOPANE MAKOBANE 13/10/81 (304)  
MR ELPHAS MBATHA (43), former senior accountant of the South African Council of Churches Accounting Services (Saccas) (Pty) Ltd, was yesterday found not guilty and discharged in the Johannesburg Regional Court on allegations of fraud and theft charges involving more than R35 000 of the SACC funds.

Mr Mbatha, who appeared before Mr A H Barlow, had pleaded not guilty on all charges and was represented by Mr Hans Bornman.

The State had alleged that Mr Mbatha between February 1978 and May last year fraudulently obtained cheques and later put the amounts in his personal banking account after purporting to purchase stationery for the SACC and on one occasion for the Voice newspaper.

In his judgment, the magistrate said "to put it mildly, it was strange that the SACC had ignored investigations that an amount in the region of R250 000 had found its way from the SACC's funds into private accounts of Mr John Rees, former general-secretary, but no prosecution had been brought forward".

He said Bishop Desmond Tutu, general-secretary of the SACC, had said in his evidence that the praesidium of the SACC had decided not to do anything as regards this matter after it had satisfied itself that Mr Rees had given them a reasonable explanation.

He said another employee of the SACC, who it was found had used the council's funds for himself, had also no charges laid against him but was merely discharged from his job because the SACC did not regard persons as criminals but children of God.

He said he now found it strange that in the case of Mr Mbatha, Bishop Tutu had gone personally to John Vorster Square to lay charges against him.

He further said the contention by the SACC that its books were open to anyone for inspection was of no value to him because documents before him told a different story.

He also said Mr Mbatha's contention that money was given to a Reverend Nyangwa was highly probable. He said it appeared that proper financial records were not kept by the SACC and numerous disbursements were made to organisations without satisfactory documentation to support them.

He said some of the evidence by witnesses was full of lies and untruths which made it difficult and confusing to believe beyond reasonable doubt.

He said the evidence of Warrant Officer Allan Mills was not in dispute for the fact that he was an experienced person in his job. Mr M Stevenson, deputy general-secretary of the SACC, he said, was a sincere witness although at times he was mistaken.

As regards that of Mr Eugene Roelofse, ombudsman formerly attached to the SACC, it should also be accepted because he was honest. That of Mr Revelation Ntola was also acceptable although it clashed with that of Mr Bernard Kgantsi, former administration manager of the Voice.

The evidence by Mr J D Pitcher of the company which supplied the SACC with stationery, was a mixture of untruths which could not be accepted because the



**ACQUITTED: Mr Elphas Moatha... found not guilty and discharged on all 23 charges of fraud and theft involving more than R35 000 of the SACC funds.**

court could not make out if he was speaking the truth. As for Mr Mbatha, he was also not a very satisfactory witness because he could not prove his innocence. On the facts of the evidence before court, Mr Barlow then discharged Mr Mbatha on all counts.

Speaking to SOWETAN after his acquittal, Mr Mbatha said he was relieved that everything was now over. He said he knew from the beginning that he would be found not guilty because he was being used as a scapegoat for the unaccounted financial affairs of the SACC.

He further said he had no grudge against the SACC — because he was a Christian. He could not say if he intended to take civil action against the SACC.

## Tutu reaffirms SACC stance

By WILLIE BOKALA  
THE South African Council of Churches would not be deterred by all the vilifications and denigrations poured on it by people ranging from Prime Ministers to magistrates, Bishop Desmond Tutu, general secretary said yesterday.

He said this during a Press conference call by the SACC executive to "set the record straight" after a Johannesburg Regional Court magistrate had freed Mr Elphas Mbatha, former senior accountant of the SACC, on charges of fraud and theft yesterday.

Bishop Tutu said the SACC has been accused of trying to use the Mr Mbatha's case to divert attention away from the "allegedly confused state of its financial administration."

He said it was interesting that on two occasions when the SACC had brought complaints of financial dishonesty and the matters had gone to court, it was always the complainant (the SACC) who ended up being in the dock.

He said it was clear that there were those who were determined to use any method to destroy the SACC because they were unhappy about its work, especially that of providing for the dependants of political prisoners, and also in providing legal defence for people facing political charges.

"I want to reiterate, despite what the magistrate has said, that we are not afraid of anyone examining our books."



# Bookkeeper is acquitted of SACC fraud

RDM 13.10.81

304

A FORMER South African Council of Churches bookkeeper has been acquitted of 19 charges of fraud and four of theft, allegedly involving R35 000.

Johannesburg Regional Court magistrate Mr A H Barlow criticised the way the SACC kept its financial records and said SACC documents were among exhibits which lacked reliability.

Mr Elphas Mbatha, aged 43, of Soweto, had denied all the charges.

The State alleged he committed the offences between June 1978 and April 1979 while working for the SACC Accounting Services (SACCAS).

It was alleged Mr Mbatha told the SACC and the Voice newspaper that they had bought stationery. He made them draw up cheques for payment, but put them in his personal account.

Mr H Borman, for the defence, said his client had deposited some cheques in his bank account.

The magistrate remarked before acquitting Mr Mbatha that his evidence had not been com-

By MIKE LOUW

pletely satisfactory and that testimony by some of the State witnesses was a mixture of lies and half-truths.

He said it was strange that the SACC had not prosecuted a worker accused of misusing funds on the grounds that it was a church organisation and regarded the person as a child of God, not a criminal.

Investigations by Warrant Officer Allan Mills showed SACC funds amounting to about R250 000 were deposited in 51 private accounts.

The court had been told the money was deposited by Bishop Tutu's predecessor, Mr John Rees.

He said W/O Mills had asked Bishop Tutu to write a letter of complaint about the R250 000 but it was not done.

## Scapegoat

Bishop Tutu had told the court the money issue was solved after Mr Rees had given "a reasonable explanation" to the executive, which decided he had acted with integrity and within his discretion.

Mr Barlow said the defence had claimed Mr Mbatha was an SACC scapegoat.

He recalled that former SACC ombudsman Mr Eugene Roelofse told the court he had become very much concerned after his investigations showed financial irregularities. But he became frustrated and severed his links with the organisation when no action followed his findings.

Mr Roelofse had told the court that about R1-million in SACC funds had been misspent in two years and he had been unable to trace any accounts.

Mr Mbatha had told the court that the SACC had various senior officials who demanded that SACCAS write cheques even without supporting documents.

He said SACCAS had no authority to refuse to issue cheques — even if adequate documents were not supplied.

He said cheques were countersigned by himself and other SACC officials.



# Accountant gave SACC clean bill of health — Tutu

By ANNE SACKS

BISHOP Desmond Tutu, general secretary of the South African Council of Churches (SACC), said yesterday his organisation did not fear an examination of its books.

Bishop Tutu issued a statement hours after a former senior accountant of the defunct South African Council of Churches Accounting Services (SACCAS), Mr Elphas Mbatha, 43, was acquitted in the Johannesburg Regional Court on 19 charges of fraud and four charges of theft involving more than R35,000 of SACC funds.

Bishop Tutu said whenever his organisation brought a complaint of financial dishonesty before a court of law, the SACC landed up in the dock.

## 'Scapegoat'

He was referring to a previous case against Bishop Isaac Mokoena for allegedly forging certain cheques. He was acquitted because the magistrate found the SACC's financial affairs were "in such a mess, no misdemeanour could be proved".

The SACC had been accused of using the court cases to divert attention from its financial af-

airs and of using Mr Mbatha as a scapegoat, said Bishop Tutu. He discounted these arguments by saying Mr Mbatha, as head of the financial division, was to blame if the SACC's financial affairs were in a mess.

He added the SACC had informed all its overseas partners that no proper books had been kept, as the auditors required it to do after irregularities had been discovered. Why would the SACC want to use a scapegoat to cover up what the SACC had already made known?

He said a senior chartered accountant had further cleared the SACC by giving it a clean bill of health.

At a Press conference yesterday, the SACC president, the Rev Peter Storey, dismissed as "manifestly absurd" allegations made in court that a former SACC general secretary, Mr John Rees, had misused SACC funds totalling R250 000.

He said the SACC had not ignored the matter but had held several meetings of the national executive and had established a special sub-committee to investigate the matter. It had also accepted a lawyer's report that Mr Rees had acted with integrity.



# Criticism of SACC gets reply from Tutu

15-10-81 RDT (304)  
Mail Correspondent

THE General Secretary of the South African Council of Churches, Bishop Desmond Tutu, has again answered criticism by a Johannesburg Regional Court magistrate on the conduct of the council's financial affairs.

Bishop Tutu made his reply when he went to Cape Town to speak at St George's Cathedral on Tuesday night.

Referring specifically to the accusation that a former book-keeper for the SACC, Mr Elias Mbatha, had been used as a scapegoat for the SACC, Bishop Tutu said such a ploy would not help the situation in any way.

"How does a scapegoat help our situation? Any auditor will find our situation as it is."

Mr Mbatha was acquitted in the Johannesburg Regional Court earlier this week on charges of fraud and theft, but in passing judgment the magistrate, Mr A H Barlow, remarked that there was credence in the suggestion that Mr Mbatha had been used as a scapegoat.

Mr Barlow said: "It is my view that once one has considered all the evidence, both oral and the contents of documents, the irresistible conclusion is that one gropes in a shadow world of lies and half-truths. It is impossible to make a conclusion beyond all doubt."

Bishop Tutu commented: "Last year we asked an independent auditor, Mr Tim Porter, the past president of the Transvaal Society of Chartered Accountants, to investigate our books. He found nothing untoward, and wanted to stop the investigation, but we insisted he carry on."

"Surely this is not the action of people who have something to hide. We have said in the past that anyone is free to come and look at our books at any opportunity," said Bishop Tutu.



# Church to review Tutu's stand on boycotts

By ANNE SACKS

DEBATES on trade unionism, civil disobedience and conscientious objection are certain to be highlights of the Presbyterian Church of Southern Africa's annual General Assembly, which starts on Sunday morning.

Commissioners will also review the Presbyterian Church's membership of the World Council of Churches and its relationship to Bishop Desmond Tutu, general secretary of the South African Council of Churches.

Over 140 commissioners, or delegates, from the church's 12 regions, including Zambia and Zimbabwe, are expected to attend the week-long assembly at St Columba's Church, Parkview, Johannesburg.

Proposals for the Church's stance on labour relations, civil disobedience, conscientious objection, resettlement, and ministers performing "illegal" marriages under the Prohibition of Mixed Marriages Act are contained in a report on the relationship of the Church to the State.

The report was compiled by the convenor of the Church and Nation Committee, Mr Douglas Bax. Reaffirming the Presbyterian Church's commitment to non-violence as a means of bringing about social and political change in South Africa, he urges the church to review the seriousness of its desire for change.

"It is essential to move from talking the theory to acting it out with one's life," he said in the report.

The assembly will also discuss withdrawing its membership from the WCC.

It will also try to establish the Church's stance on disinvestment and boycotts. If it disagrees with Bishop Tutu's statements calling for disinvestment by foreign corporations and for boycotts against South Africa, it is likely to ask him to refrain from making such statements in his capacity as a spokesman for the SACC.



GENERAL NEWS

# SACC president hits at remark from Bench

Star 16/10/81 354

By John Allen  
Religion Reporter

The president of the SA Council of Churches, the Rev Peter Storey, yesterday criticised a Johannesburg Regional magistrate for remarks he made about Bishop Desmond Tutu.

Mr Storey was commenting on the judgment by Mr A H Barlow in a case in which a former employee of SACC Accounting Services, Mr Elphas Mba-

tha, was acquitted on fraud and theft charges.

Mr Storey said: "We are, of course, fully aware of judicial officers' right to express opinions in regard to aspects of cases before them but we believe that these rights have certain parameters which should not be exceeded.

"The magistrate's comments on Bishop Tutu in particular — in referring to what he found to be false piety — are particularly inappropriate and appear to be emotive rather than judicial expressions of opinion.

"Such a finding was, we believe, of little, if any relevance, to the issues involved in the case and clearly would have been widely reported in view of

the intense interest shown by the public media in the case.

"We have instructed out attorneys to look into the matter very fully once the full record becomes available but it does appear as if there was little or no basis for Mr Barlow to make such a finding.

"As churchmen we find it extraordinary that a judicial officer should comment adversely on the conduct of a bishop of the Anglican Church in attempting to deal on a pastoral level with a fall from grace by a minor employee."

During the case it emerged that an employee of the SACC who had allegedly committed petty theft had not been charged by the council

while Mr Mbatha had been charged.

The magistrate referred to Bishop Tutu's explanation of this as "false piety."

Mr Storey said: "One of the tenets of the Christian faith is the whole concept of forgiveness.

"We as a body (the SACC) find nothing exceptional in accepting the remorse of such a (minor) employee and coming to the conclusion that dismissal and acceptance of his remorse was sufficient punishment for petty theft."

Mr Mbatha had been a senior official entrusted with the accounting control of large sums of money, Mr Storey said.

The SACC believed there was a difference between the two cases.



# Audit on SACC books urged

SUNDAY TIMES 18-10-81 304

**AN immediate audit of the controversial South African Council of Churches' books has been recommended to allay public fears about its handling of millions of rands from foreign church donors.**

Mr Tim Potter, former president of the Transvaal Society of Chartered Accountants, who recently reported to the SACC, said this week: "... the council would be wise to have an audit done immediately to show they have tightened up controls.

"This would help to allay fears about their administration."

The SACC was again thrown into turmoil this week by a post-licensing evidence that a former secretary general of the council, Mr John Rees, had diverted R250 000 from the SACC to 51 bank accounts in his own name.

Detective Warrant Officer Alan Mills told a court he had a prima facie case of fraud and theft against Mr Rees.

The trial was that of Mr Elphas Mbatia, a bookkeeper at the company Saccas, which handled the SACC's accounts.

He was charged with theft and fraud involving more than R35 000 of council funds.

He was acquitted this week because the magistrate found the evidence given by various SACC officials to be unreliable.

Mr Potter, who was consulted by the SACC last year about problems identified by its auditors in the accounts for 1977 and 1978, was quoted by Bishop Desmond Tutu, present secretary general, as having given the council a "clean bill of health".

Mr Potter's probe was sparked off by a confidential memorandum to Bishop Tutu from the SACC ombudsman Mr Eugene Roelofse who has now been banned from the SACC offices.

He wrote to the bishop in November 1979: "Quite frankly, I

**BY MARTIN WELZ, WILMAR-UTTING  
AND HENRY HARRINGTON**

the council should not have allowed normal considerations of control to be over-ridden by placing the SACC's Asingeni Relief Fund under the sole administration of the secretary general and I believe that he was unwise to accept that responsibility."

Mr Potter reported that from June 1976 to the end of 1978 a total of R1.8-million had been disbursed from the Asingeni Fund at the sole discretion of the secretary general.

Up to February, 1978, Mr Rees submitted 15 reports to donors with schedules listing receipts and payments, but they frequently did not record for what purpose the payments were made.

"In addition, they showed that substantial sums were drawn in cash by Mr Rees without any indication as to purpose or the recipients," he reported.

Mr Potter said Mr Rees told him he had deposited a detailed list of his transactions with the SACC's attorneys for safekeeping, but that he had subsequently reclaimed the documents and destroyed them.

Mr Rees had, however, shown the documents to the SACC's financial adviser, Mr Allen Wentzel, who confirmed to the auditor that he had been "satisfied in general terms" that the monies were properly spent.

The Sunday Times this week established that Mr Rees had accounts scattered among several banks after he left the SACC.

A substantial sum was deposited with the African Bank, of which Mr Wentzel was general manager.

This account was later transferred to the Southern Trident Building Society of which Mr Wentzel is now managing

director. Mr Rees refused to discuss the matter this week.

Mr Wentzel was also chairman of Saccas.

He owned 25 percent of it, the SACC owning the other 75 percent.

The company was acquired by the SACC in 1978 to provide accounting services for the council and small black-owned businesses, and to train blacks in accounting.

It was unsuccessful in all its operations and ceased to operate in May last year.

Last night Mr Wentzel said that while he was general manager of African Bank, Mr Rees had operated two personal accounts at the bank.

One was a fixed deposit and the other a smaller savings account.

When Mr Wentzel left the African Bank, Mr Rees transferred his accounts to the Southern Trident.

He also operated an account for his own personal consultancy company.

"These accounts contain personal funds and have nothing to do with the SACC or any of its funds."

Mr Rees also operates accounts for a Methodist charity and a new Search for Alternatives group he has established with funds from the Carnegie Foundation. Mr Wentzel said.

**MR JOHN REES  
Refused to comment**

Several top officials of the SACC could have been compromised by grants made to them through Mr Rees, an SACC source said this week.

The source explained that Mr Mbatia had no authority to spend money on behalf of the SACC and charges were laid against him on the advice of Mr Potter when he discovered irregularities in the records of Saccas.

Mr Rees, on the other hand, had had full control of the Asingeni fund.

Asked if he or his wife, who acted as secretary to Mr Rees, had received any gifts or loans through Mr Rees, the SACC president Mr Peter Storey said he and his wife had received, through Mr Rees, money for air tickets to Europe for a study trip.

"This did not come from Mr Rees's discretionary fund," he said.

ings of calamity and fears that the continuance of the work of the SACC could be endangered if its monetary controls were inadequate and if there was reason for suspicion."

The Sunday Times was this week allowed access to Mr Potter's full report.

Unlike the police, he found no evidence to suggest that any of the funds administered by Mr Rees had been misused.

"But," he said, "in my opinion

a Freeman... lengthy judgment on her features

d to 'get out'

cluded that she was indisputably coloured, noting that she was so classified.

He considered evidence relating to her friends, and said it was clear to him that most of her friends were coloured.

Passing sentence, Mr de Villiers imposed a fine of R100 (or 50 days) suspended for three years, and ordered her to leave the flat.

Called to give evidence in mitigation of sentence, Miss Freeman clashed sharply with the



RD 11/10/81  
System  
19/10/81  
is absurd  
304  
Storey

Mail Reporter

THE fact that Bishop Desmond Tutu, general secretary of the SACC, was given special documents to travel to Botswana when his passport was withdrawn indicated the absurdity of the South African system, the Rev Peter Storey of the Johannesburg Methodist Church said yesterday.

Bishop Tutu, whose passport was confiscated on April 16, was granted this special privilege by the Department of Internal Affairs so he could attend his daughter Thandi's graduation ceremony at the University of Botswana and Swaziland in Gaborone.

Rev Storey said: "We always feel it is not a privilege to be granted permission at the hands of the people in Pretoria."



# Prosecutor probing charges against Rees

Sta 20/10/81 304

By Tony Stirling

The senior public prosecutor of Johannesburg, Mr Andre de Vries, is trying to establish if charges can be laid against Mr John Rees, the former general secretary of the South African Council of Churches.

Mr de Vries told The Star he was trying to establish if there were any charges against Mr Rees and the possible amounts involved to determine whether the matter should be dealt with in the Magistrate's Court or the Supreme Court.

If it were established that any charge came under the jurisdiction of the Supreme Court the matter would be referred to the Attorney-General of the Transvaal, Mr J E Nothing.

If the matter could be heard by a magistrate,

then he (Mr de Vries) would make a decision.

Mr de Vries confirmed that he was investigating allegations arising from the Regional Court trial of Mr Ephus Mbatha, a former employee of SACC Accounting Services, who was found not guilty on 19 charges of fraud and four of theft.

At the trial, the investigating officer, Detective Warrant Officer Allan Mills of the Commercial Branch, said he had a prima facie case of fraud and theft against Mr Rees involving more than R250 000.

He told the court he had established the existence of 51 bank accounts in the name of Mr Rees into which more than R250 000 of SACC money had been diverted.

On drawing the matter to the attention of the

SACC, the council had not given him a letter of complaint to proceed with the matter.

Bishop Desmond Tutu, general secretary of the SACC, told the court that the executive and the praesidium of the SACC were satisfied with the handling by Mr Rees of certain discretionary funds under his control.

The bishop told the court he had received R14 000 from Mr Rees, which he had used in building a house but that according to Mr Rees this money had come from an anonymous donor whose name he had given to the bishop.

The Star can now disclose that the total amount of the funds investigated by the police was R296 000.

It can also disclose that two other senior SACC

officials — one of them a member of the praesidium — received funds from Mr Rees.

The praesidium member received a total of R7 000 while the senior official got R2 000.

According to reports Mr Rees has said that because of certain undertakings he had given he would never disclose the names of the recipients of money from discretionary funds under his control.

Mr Rees said that of the R1-million placed under his control from the Asingeni Relief Fund, R720 000 was paid in legal fees and expenses through the SACC's accredited attorneys, who possessed vouchers on how the funds were spent.

Mr Tim Potter, the auditor who did a special investigation of the SACC's financial affairs, and who told the court he had not been aware during his investigation of the bank accounts of Mr Rees, has now urged the SACC to have an immediate audit to "show it has tightened up controls."

This, he said, would help allay fears about the SACC's administration.



## Pension unrest

By Mervyn Harris  
EAST LONDON —

Employers should stand firmly together to resist strike action over the pensions issue, delegates were told at the annual convention of the Federated Chamber of Industries.

The plea was made by Mr Alex Hamilton of Natal during the debate on the preservation of pensions, which has touched off industrial unrest.

Delegates agreed that the Government had acted precipitately in introducing the legislation to preserve pensions.

But they decided that a three-year delay in bringing the legislation into effect would not assist employers.

Mr Tony Hesp, FCI

Star 21/10/81  
Resist strikes, FCI told  
vice-president, said many trade unions were showing an irresponsible attitude to their workers by demanding the payout of pension contributions.

Such unions were motivated by the desire to wield power for political gain.

He asked where this pressure would stop if employers capitulated.

Mr Brian Mathew, of the Midland Chamber of Industries — an area where the pension issue has caused much unrest — said that pension preservation had come as part of a package.



# Methodist Church affirms support for SACC, Tutu

## Own Correspondent

GRAHAMSTOWN — The Methodist Church has affirmed its support for the South African Council of Churches and "identified itself" with Bishop Desmond Tutu in calling for full citizenship for all South Africans.

Support for the SACC and its general secretary, Bishop Tutu, was approved last night without dissent by the Methodist Conference of South Africa.

The church said: "Conference deplores the systematic attempt of certain bodies to present the views of the SACC out of context and against a false background."

In the unopposed motion the church stated: "Conference declares its support for the SACC in its opposition to apartheid and its commitment to non-violent change, while reserving the right to criticise or disagree with particular statements or actions of the council or its officers."

"Conference reaffirms its repeated calls for the South African Government to:

- Express its commitment to a common citizenship for all South Africans in an undivided South Africa.

- Phase out the pass laws which restrict free-

dom of movement for black people.

- Stop forced removals and resettlements immediately.

- Move towards the introduction of a common education system for all South Africans."

A person was presumed innocent until proven guilty, the church said, in endorsing the SACC's financial assistance to people accused of "political" crimes.

The secretary of the church's ecumenical department, Dr Donald Cragg of Grahamstown, said: "The interests of justice require an adequate defence. The SACC steps in to ensure that justice is done."

The conference approved without dissent a 500-word document in reply to criticism of the SACC by the Witbank, Transvaal, circuit of the Methodist Church.

It said in its reply that 70 percent of those defended with aid from the SACC were acquitted by the courts.

It also supported the provision of funds by the SACC to the Transkei Council of Churches to help those who had been arrested at Nyanga return to the Cape when Transkei refused to accept them.



# Methodists state support for SACC

CT 21/10/81 (304) OK  
Own Correspondent

PORT ELIZABETH. — The Methodist conference yesterday declared its support for the South African Council of Churches and deplored attempts by "certain bodies" to misrepresent the views of the SACC.

The conference also rejected a request from its Witbank circuit for the church, as a member of the SACC, to insist that no statements be made or controversial decisions be taken by the council until approved by all member churches.

SACC officials should be instructed to indicate during interviews whether they were giving their personal views or reflecting those of member churches, the Witbank statement says.

The conference unanimously accepted a strongly worded resolution concerning the Methodist churches' membership of the SACC and its support for the council's opposition to apartheid and its commitment to non-violent change.

However, it reserved for members the right to criticize or disagree with particular statements or actions of the SACC or its officers.

The resolution said that while the Methodist church recognized that actions and statements alleged to have

been made by the SACC had caused disquiet in some congregations, it called on Methodists not to accept uncritically the "innuendos and half-truths" that were frequently purveyed by the media.

It reaffirmed its repeated calls for the South African Government to commit itself to a common citizenship for all South Africans, phase out the pass laws, stop forced removals and resettlements immediately and to move towards the introduction of a common education system.

The resolution said the church identified itself with the general secretary of the SACC, Bishop Desmond Tutu, in his call for these reforms.

In a response to the Witbank report the conference endorsed the provision of legal defence for persons accused of certain offences since a person was presumed to be innocent until found guilty and an adequate defence advanced the cause of justice. Over 70 per cent of people aided by the SACC in this way had been acquitted, it said.

On the question of incursions by South African forces into Angola, the church said it supported the "consistent stand by the SACC" against violent action wherever and by whom it was committed.



# WAR ON TUTU

By CHARLES MOGALE

THE secret Commission for Reconciliation and Peace has launched yet another smear attack against Bishop Desmond Tutu.

The attack against the secretary-general of the South African Council of Churches came in the form of a pamphlet posted to The SOWETAN.

Bishop Tutu, who is out of the country, was not available to comment on the slander.

The pamphlet, written under the heading: "Portrait of a Big Spender," vilifies Bishop Tutu and his wife, Leah by questioning their alleged high life.

A picture of Bishop and Mrs Tutu before their "luxurious" Orlando West home is published under the headline.

The pamphlet rakes up the recently closed case in which the SACC's former bookkeeper Mr Elphas Mbatha was acquitted of charges of fraud involving more than R35 000 of SACC funds.

Bishop Tutu had told the court he had accepted R14 000 in cheque form from his predecessor Mr John Rees. The money had been meant for purchasing a house.

Said the pamphlet: "... According to Tutu, Rees told him the money came from an anonymous (sic) donor. Tutu used the money for his luxury house."

Further vague allegations are made, hammering Mrs Tutu for employing a domestic servant. The unwritten implication is that Mrs Tutu is underpaying her servant.

Mrs Tutu was also hammered for the withdrawal of an assault case she was charged with recently. The author of the pamphlet claims: "Leah was accused of punching a woman and her three-year-old child earlier this year. The case was withdrawn. WHY? Probably because the woman did not have the money to acquire legal aid. She did not have the funds like R83 000 or the R14 000 Tutu has."

Mrs Tutu said her organisation, the Domestic Workers and Employers

received a complaint from a domestic servant employed by the white woman. She was complaining of being underpaid and general working conditions.

When the woman was called on the phone, she was rude and rushed to the Dweep offices where she further behaved rudely.

Mrs Tutu said she warned the woman to leave the offices on her own, or be pushed out. When she did not heed the warning, Mrs Tutu pushed her out.

The pamphlet's author further accuses Bishop Tutu of having an expensive taste which does not match his salary. The fact that Bishop Tutu's position with the SACC is at a highest level, and he received R83 000 as part of the Onnassis prize last year, is mentioned in passing.

He said until the pamphleteers started operating out of the crypt, he would continue to ignore them.



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# SACC says Tutu decides who <sup>(304)</sup> receives the cash

**THE SOUTH African Council of Churches is standing firm on its policy that money from "discretionary funds" is confidential — despite the publicity over allegations that funds have been misused.**

The Reverend Peter Storey, president of the SACC, yesterday refused to deny or confirm that Mrs Sally Motlana, vice-president of the council, had received R7 000 from the Asingeni Relief Fund for her shop in Soweto.

But Mr Storey pointed out that such a donation to Mrs Motlana would have been within the legitimate scope of the fund, since Mrs Motlana had just been released from detention.

## Unrest

The relief fund was started in 1977 after the many arrests and detentions which followed the political unrest in black townships in 1976. Mr Storey said that like any discretionary fund, it allowed the general secretary to meet deserving needs as they were perceived.

The identification of the need and the extent of the help had to

By SUSAN DALLAS

remain solely at the discretion of the general secretary, who is now Bishop Desmond Tutu.

Asked if any broad policy tied a fixed percentage of discretionary funds to be granted to people of low income, Mr Storey said this could not be done.

"I would not like to be tied to giving only a set amount of money or only giving to a person with a very low income.

"For example a person on the verge of losing his home might apply for help to pay his rent which is R40 a month. The same plight might face a person whose rent is R140 a month".

The former general secretary, Mr John Rees, re-affirmed that he would not disclose any information about grants from the funds he administered.

Rhodesia since Federation.

- 17 Groenewald, Sosiale Afstand by Afrikaans-sprekendes:  
Verdere Toeligting met 'n Steekproef van Studeute.
- 18 Van der Horst, Women as an Economic Force in  
Southern Africa.

PLEASE CIRCLE ITEMS REQUIRED



# SACC cash probe 27/10/87 ignored Roelofse

Ombudsman Eugene Roelofse, who has asked for a probe into queries he has raised on the audits of the South African Council of Churches, was never interviewed by Mr Tim Potter, the auditor, asked to conduct a special investigation of the SACC's financial affairs.

## FUND ACCOUNT

Mr Roelofse said that the SACC president, the Rev. Peter Storey, had sharply criticised his allegations at an SACC conference at Hammanskraal about a year ago, stating that Mr Roelofse was making allegations without proof.

"My queries were based on the reports of the auditors and I attempted

to get Mr Storey in a battle over several months to clarify his statement publicly, but without success," he said.

Mr Roelofse has submitted a lengthy memorandum to the Public Accountants and Auditors Board, querying matters raised in the SACC's audits.

The main query raised by Mr Roelofse in this document relates to the expenditure of R1.4-million out of the resources of the Dependent's Conference, an SACC fund which provides aid to the families of detainees.

He said that according to the report of the auditors they had been unable to perform their function for part of these resources because inadequate books for the fund had been kept.

As this was not a discretionary fund he wanted to know if in terms of certain statutory provisions the matter had been reported to the board, and if not why not.

He has also raised queries in connection with another R3.7-million of expenditure which the SACC auditors could not examine because of unavailability of books.



# for probe of auditors

RDM 27-10-87  
304

Call SAC

By EUGENE HUGO

**THE Public Accountants and Auditors Board was yesterday urged to probe the conduct of the South African Council of Churches (SACC) auditors.**

And the statutory body was asked to report on any irregularities found in the expenditure of several million rands of SACC funds which were not audited over a three-year period.

These specific requests were made in a 50-page dossier handed to the Auditor's Board yesterday by former SACC Ombudsman, Mr Eugene Roelofse, who has been investigating the organisation's administration.

Mr Roelofse's official complaint to the Auditors Board also set out in detail apparent contradictions in various reports by the SACC auditors, Pim Whiteley and Close, for the years 1977 to 1979.

Mr Roelofse has requested the Auditors Board to establish whether all their requirements have been fully complied with by the auditors.

Any irregularities discovered by the Auditor's Board will automatically be drawn to the attention of the Transvaal Attorney-General, Mr J E Nothling.

And any contraventions by the auditors involved would be dealt with in terms of their code of professional conduct, which is policed by the board.

The board is empowered to suspend auditors from the register for certain contraventions of the code of professional conduct.

"In 1977 the auditors said that proper books and records had been kept by the SACC but in the very next year their report stated that this was not the case," said Mr Roelofse.

"Something must have happened inbetween but it was not reported," he said.

His dossier showed how nearly R1,4-million was budgeted in the "Dependants Conference" account for aid to the next-of-kin of detainees alone for the years 1977 to 1979.

"That is a huge sum of money which is supposed to be annually audited," said Mr Roelofse.

"The auditor's excuse at the time was that the bookkeeping for the Dependants Conference was so bad that they could not perform their function.

"But according to the relevant legislation such irregularities have to be referred to the Auditor's Board," he said.

In the case of the SACC this was not done and Mr Roelofse said he wanted to know why.

## Examine

Mr Roelofse also pointed to a total of nearly R2-million which was not audited in 1978 and a further nearly R1,7-million in 1979 which the auditors could not examine because they were not allowed to or because the books were not available.

"In 1979 that R1,7-million represented 47,5% of the turnover of about R3,5-million which could not be examined," he said.

The now independent Ombudsman's action follows:

- A court case in which a former SACC bookkeeper was acquitted on 24 charges of fraud and theft involving the handling of the organisation's funds.

investigating officer, Warrant Officer Allan Mills, that he had a prima facie case of theft and fraud against former SACC general secretary, Mr John Rees.

- Court evidence that W/O Mills had established the existence of 51 bank accounts in the name of Mr Rees into which R250 000 of SACC money had been diverted.

## Donor

- Further evidence that the present SACC general secretary, Bishop Desmond Tutu, had received R14 000 from Mr Rees to build a house but that, according to Mr Rees, this had come from an anonymous donor.

- Ongoing investigations by the Johannesburg Senior Public Prosecutor, Mr Andre De Vries, into the possibility of taking further action in connection with the administration of SACC funds.

- Claims by the German magazine Der Spiegel that Bishop Tutu was dropped from the Nobel Peace Prize shortlist because the SACC could not account for more than R1-million in funds donated mainly by organisations in Europe.

- Allegations that Mrs Sally Motlana, SACC vice-president, received at least R7 000 to establish a shop in Soweto from a multi-million rand fund created to help political detainees and their families.

- An allegation that another official received R2 000, while many former detainees received as little as R50 to start a new life and most families received only about R50 a month.

Both Bishop Tutu and Mr Rees, now director of the Institute of Race Relations, have consistently refused to shed any light on the way they disbursed finances entrusted to them in so-called "discretionary" funds.



# Top medics got cash from SACC

BY JOSHUA RABOROKO

THOUSANDS of people in South Africa, among them the country's two top medical practitioners, had benefited from the South African of Churches' Asingeni Fund.

This was disclosed to The SOWETAN by the general secretary of the council, Bishop Desmond Tutu, during an interview in Johannesburg yesterday.

He was commenting on reports in a Sunday newspaper that the council's senior vice president, Mrs Sally Motlana, had received at least R7000 to establish a shop in Soweto from a multi-million rand SACC fund created to help political detainees and their families.

The controversy about Mrs Motlana's grant follows admission during a court trial that Bishop Tutu had received R14000 from his predecessor, Mr John Rees, who told him that the money was from an anonymous donor.

Interviewed, Bishop Tutu said it was policy that beneficiaries of the fund

not be disclosed because "such grants are made solely at the discretion of the general secretary."

He confirmed that Mrs Motlana had received money from the Council and said her case was just like thousands of grants given people in the country.

"If she was given the money so what? Why are these people not worried about the grants given to other people. However, I want to stress that it is in the interest of whoever benefits from the fund that we do not disclose his or her name to the public," he said.

Bishop Tutu would not disclose names of the medical practitioners who received grants from the SACC, but said they received the money to start new projects in the community.

The two doctors received the money with "the absolute discretion from me and it will only be embarrassing them if we release their names to the public," he added.

"The fund had helped families of detainees, helped in political trials because we believe that everybody is innocent until

he is found guilty by a court of law."

The fund had also helped banned people obtain houses, buy books and pay their tuition fees.

"Each grant is treated on merit after consultation with the Council and everybody who needs help is given such help." He said 80 percent of the fund money was used on legal expenses.

The SACC had helped the Kliptown and Nyanga squatters, who otherwise would have gone to jail. "Why don't these people who intend vilifying the SACC give publicity to such commitments?"

He reiterated his stance that the Council's books were open to everybody for

scrutiny so that those with "suspicious minds" could satisfy themselves. This was the reason why there was an investigation into the Council's financial books.

He denied that there was bitterness among former detainees and families of those presently detained. If there were such complaints he should have been the first to be contacted, he further said.

"All the people who have received help from the fund have used the money to their own advantage. I am not aware of any bitterness from anybody, except from those who are engaged in a smear campaign against the SACC," the Bishop said.

The fund, started in 1976, was used fairly among the people for whom the money was intended, he added.



# Auditor asked SACC if he should drop report

8 Nov 28/10/77 304

Mr Tim Potter, who carried out a special investigation of the South African Council of Churches' financial affairs last year, asked the SACC if he should withdraw his report.

The general secretary of the SACC said on Monday that Mr Potter had written to the SACC asking whether, in the light of allegations concerning former general secretary Mr John Rees, his report should stand.

Mr Potter wrote to the SACC when allegations

concerning Mr Rees and the existence of 51 bank accounts into which R296 000 of SACC funds were diverted were raised during a police investigation.

## BISHOP TUTU

Bishop Tutu said yesterday that the SACC had informed Mr Potter that his report should stand, "because he had done what he was asked to do."

The matter of the bank accounts was a matter considered beyond his powers to investigate

because, unlike the police, Mr Potter did not enjoy powers to subpoena such information.

Bishop Tutu confirmed that until the police raised the issue of the accounts with the SACC, the organisation had been unaware of the existence of the accounts and this would have precluded it from passing on the information to Mr Potter if it had wished to do so at the time of his probe.

According to his evidence at a recent trial at which the question of the bank accounts of Mr Rees was raised, Mr Potter never became aware of the existence of these accounts during his investigation.

## ASINGENI

He told the court that the main purpose of his investigation was to ascertain whether there had been possible private enrichment of persons from the Asingeni Relief Fund, a discretionary fund controlled by the general secretary of the SACC.

According to other evidence at the trial, money diverted into the accounts emanated from this fund.

The Star has seen documents indicating that the banned African National Congress raised queries over the organisation's assistance to the families of ANC-orientated detainees as early as 1978.

It also has information that an alleged ANC agent, operating under the guise of a journalist, probed the SACC's financial affairs.

Before starting work in South Africa, he made a two-month trip at his own expense to investigate 42 SACC projects in South Africa. These were being funded from overseas, mainly from West Germany.

The person concerned, who has since left South Africa, then made a close study of the SACC's affairs while working as a journalist over a period of about 18 months.

The Star has confirmed information that the ANC in fact also called upon the International Universities Exchange Fund, which has since collapsed, to undertake a special investigation on how the SACC was handling financial aid to the families of detainees in South Africa and suggested that aid should be channelled through other sources.



# Confused, reports spark SACC probe

RDM 29.10.81

304

By EUGENE HUGO

**THE SA Council of Churches yesterday announced an "urgent" commission of inquiry into its financial affairs amid the growing storm over its handling of millions of rands of donated funds.**

This commission will be headed by "at least" a senior advocate, with commissioners still to be selected by SACC member churches.

Findings will be released to the media and the public, according to a statement.

The decision by the SACC national executive came at the end of a two-day meeting yesterday.

It resolved to appoint a commission to investigate the affairs and administration of the SACC with special reference to the period from 1975 (to 1981).

A statement said the decision had been taken because of "inadequate, inaccurate and confused" information conveyed to the public recently.

"The executive committee instructs the praesidium to appoint as a matter of urgency a person of at least the legal status of a senior advocate as chairman of the commission and to consult with member churches as to membership of the commission," the SACC said.

Probes into SACC finances have already led to a claim that the general secretary, Bishop Desmond Tutu, was dropped from the Nobel Peace Prize short-list because R1-million in funds from Europe could not be accounted for.

And the investigations spawned a court allegation that police had a prima facie case against the former general secretary, Mr John Rees, in relation to R250 000 in funds he diverted into 51 personal bank accounts.

## Probe welcomed

Mr Rees and Bishop Tutu have consistently refused to shed any light on exactly who got cash from unaudited SACC funds — amounting in 1979 alone to 47.5% of turnover.

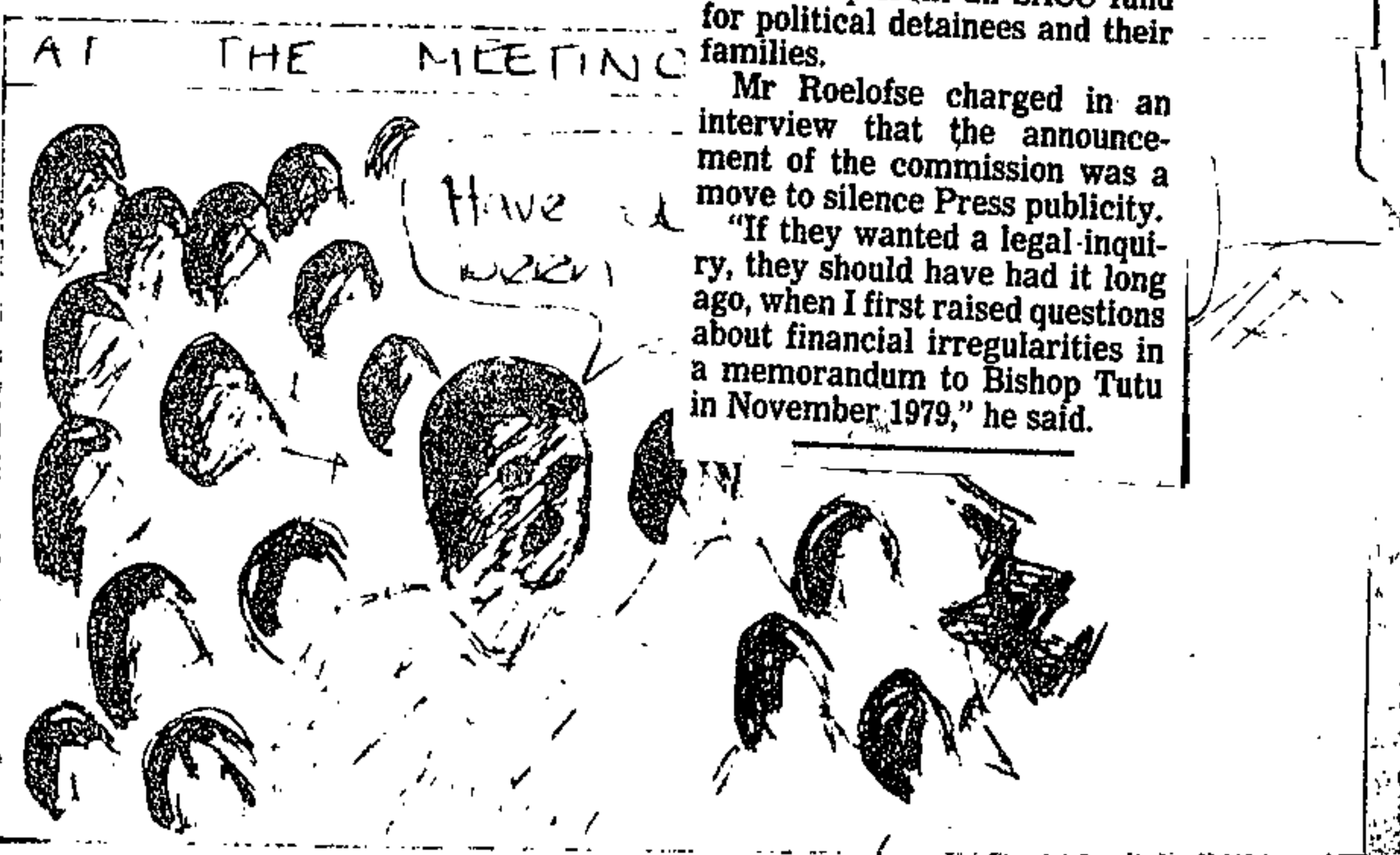
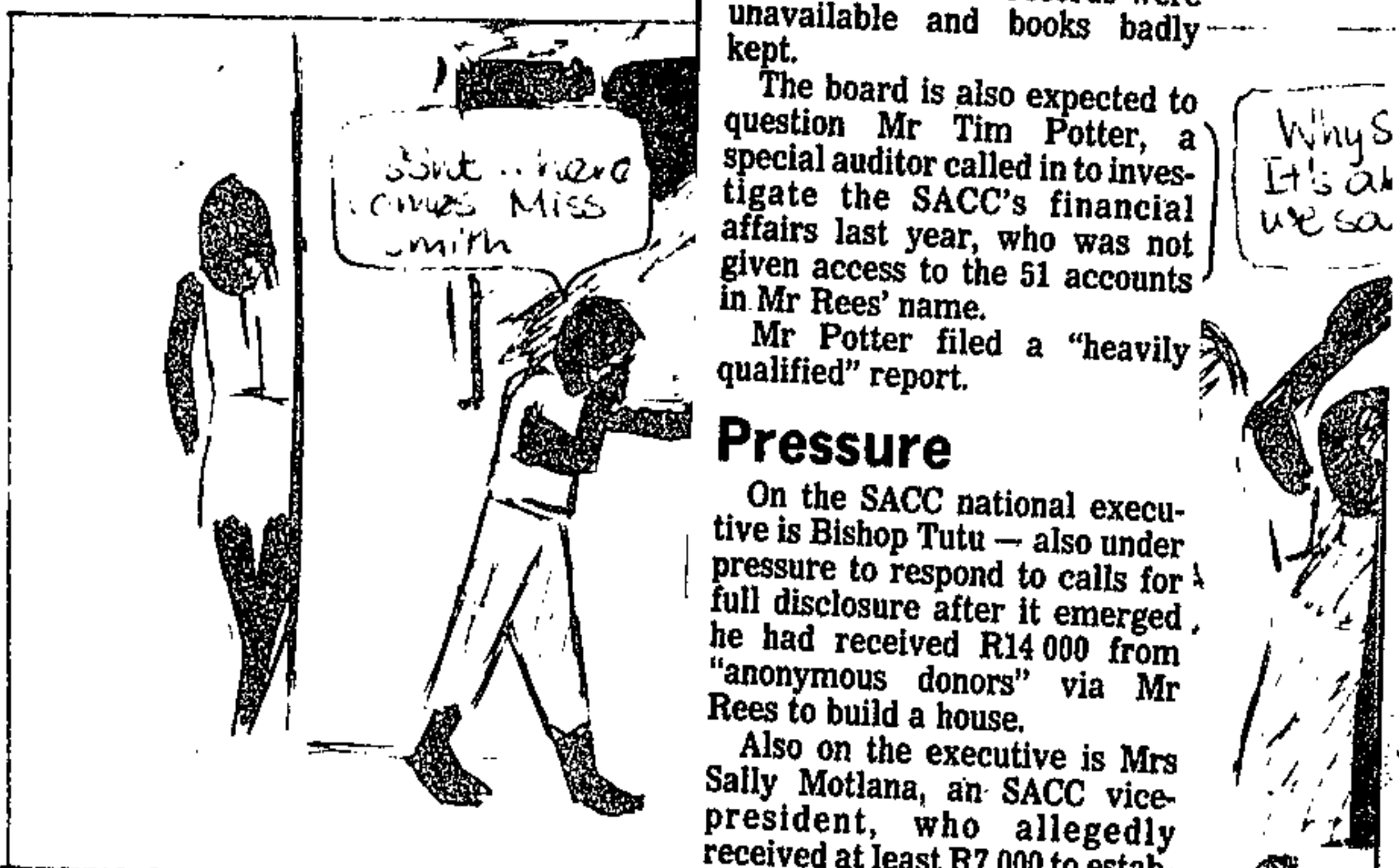
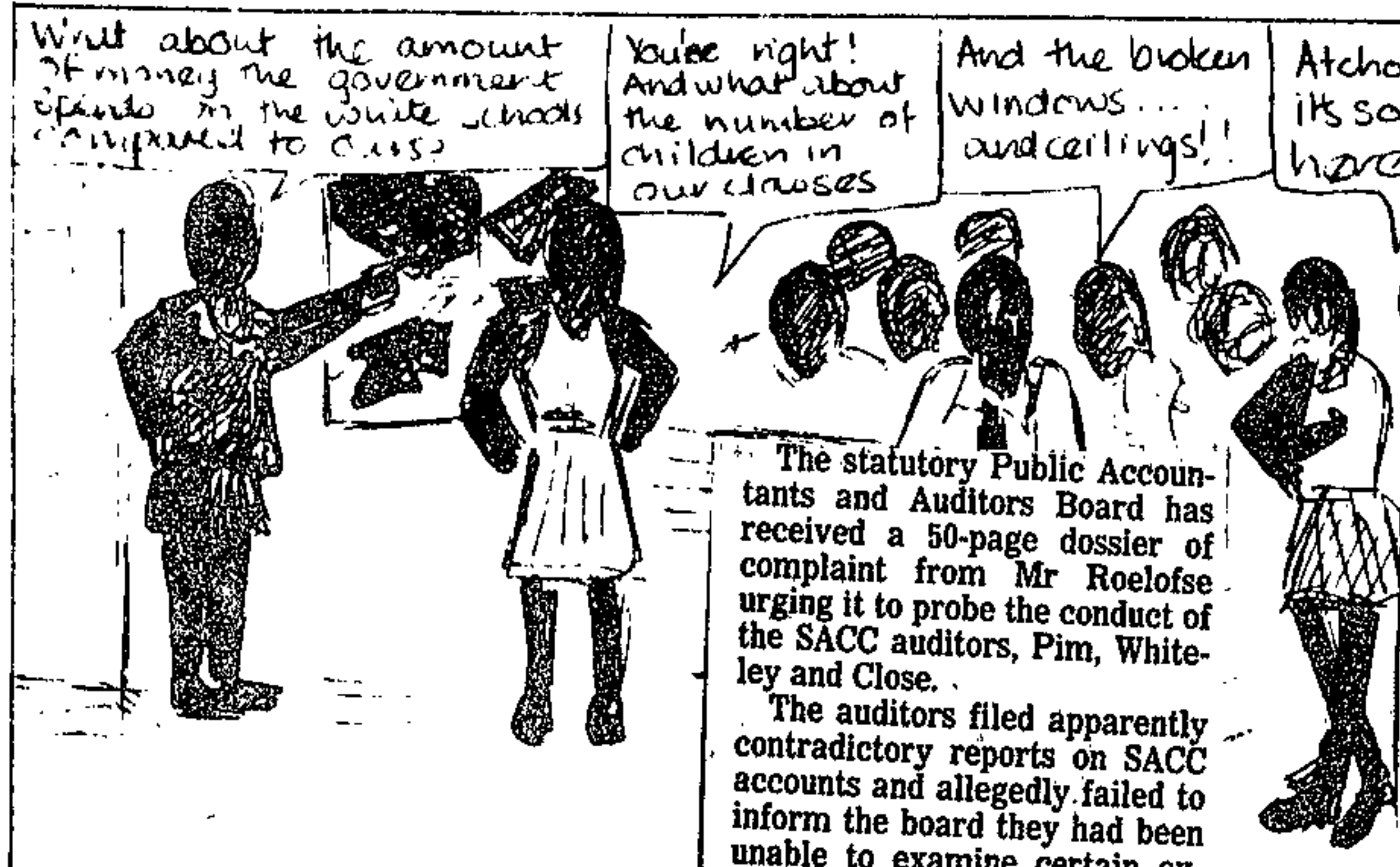
Yesterday the commission was welcomed by Mr Rees, present director of the Institute of Race Relations, who is under fire for refusing to release details of disbursements from finances entrusted to him in "discretionary" funds.

But the former SACC ombudsman, Mr Eugene Roelofse, who has been investigating the organisation's administration, labelled the commission a "red herring."

And Mr Rees made it clear that, while he was "very happy" with what he thought was "a good idea" and would give his "full co-operation," he would still be bound by promises of non-disclosure when called as a witness by the commission.

The commission move comes on the heels of two ongoing investigations into the SACC's administration — one by the Public Accountants and Auditors Board and another by Johannesburg's Senior Public Prosecutor, Mr Andre de Vries.

Mr De Vries is examining the possibility of further action concerning the SACC's administration of funds following a court case in which a book-keeper was acquitted on charges of fraud and theft.



The statutory Public Accountants and Auditors Board has received a 50-page dossier of complaint from Mr Roelofse urging it to probe the conduct of the SACC auditors, Pim, Whiteley and Close.

The auditors filed apparently contradictory reports on SACC accounts and allegedly failed to inform the board they had been unable to examine certain expenditure because records were unavailable and books badly kept.

The board is also expected to question Mr Tim Potter, a special auditor called in to investigate the SACC's financial affairs last year, who was not given access to the 51 accounts in Mr Rees' name.

Mr Potter filed a "heavily qualified" report.

## Pressure

On the SACC national executive is Bishop Tutu — also under pressure to respond to calls for full disclosure after it emerged he had received R14 000 from "anonymous donors" via Mr Rees to build a house.

Also on the executive is Mrs Sally Motlana, an SACC vice-president, who allegedly received at least R7 000 to establish a shop from an SACC fund for political detainees and their families.

Mr Roelofse charged in an interview that the announcement of the commission was a move to silence Press publicity.

"If they wanted a legal inquiry, they should have had it long ago, when I first raised questions about financial irregularities in a memorandum to Bishop Tutu in November 1979," he said.



# SACC orders new probe of funds

**Own Correspondent**  
The South African Council of Churches yesterday announced the appointment of a special urgent commission of inquiry into its financial affairs — the second in 18 months.

The announcement came in the wake of growing controversy over the handling of SACC funds, particularly discretionary funds under the control of the SACC general secretary.

Allegations were made at a recent trial in Johannesburg that Mr John Rees, a former general secretary of the SACC, had 51 private bank accounts into which more than R250 000 of SACC funds had been diverted.

## COMPLAINT

Detective Warrant Officer Allan Mills of the Commercial Branch told the court that he was satisfied that he had prima facie charges of fraud and theft relating to more than R250 000 which he could bring against Mr Rees, but that the SACC would not furnish him with a letter of complaint against Mr Rees.

Since the case, former SACC ombudsman Mr Eugene Roelofse has raised queries concerning the SACC audits with the Public Accountants and Auditors Board in a 50-page memorandum.

According to the SACC announcement, a person of "at least the rank of a senior advocate would be appointed to head the commission."

## INVESTIGATION

When reports in May 1980 first raised the queries about the administration of SACC funds, it was announced that an external auditor, Mr Tim Potter, had been appointed to investigate its financial affairs.

But at the recent trial in the Johannesburg Regional Court, Mr Potter said he had never become aware of the bank accounts in the name of Mr Rees.

According to reports, Mr Rees — now director of the South African Institute of Race Relations — has welcomed the announcement of a commission.



# SACC orders new probe

Sawetan 29/10/81

304

THE executive committee of the South African Council of Churches is to appoint a commission to investigate the affairs and administration of the council.

At its regular quarterly meeting held in Johannesburg yesterday, the council unanimously adopted the following resolution:

"In the light of the inadequate, inaccurate and confused information which has been conveyed to the general public recently, the

executive committee resolves to appoint a commission to investigate the affairs and administration of the council, with special reference to the period from 1975 onwards, and to prepare a report of its findings which will be made available to the Press and the public.

"The executive committee instructs the praesidium to appoint, as a matter of urgency, a person with at least the legal status of a senior advocate as chairman of the commission," and to consult member churches about the membership of the commission."

See Comment  
PAGE 6



# COMMENT

## Probe will clear the air

Sowetan  
29/10/87

304

IT IS perhaps in the best interests of all involved that a full-scale probe is made into the South African Council of Churches (SACC) financial imbroglio.

It is no secret that the SACC has had serious problems in the past and if we are somewhat dismayed that these were not nipped in the bud, we are certainly aware of the sensitive state embracing the overall operation of the church body. But for the sake of Bishop Tutu, who inherited the situation, and the SACC which will always have the support and sympathy of the vast majority of blacks (whatever the smear-mongers are about) it is time the air was cleared.

By the very nature of its operations the SACC has to maintain a certain amount of caution and even secrecy in its work. We are aware of the number of people who have been in serious conscience problems who have been helped by the SACC.

And on top of this Bishop Tutu, who is not unintelligent, has said the books are in order and in fact open to scrutiny.

Organisations such as these have to work against formidable obstacles and we know of many people and bodies who have the knife out for Bishop Tutu, personally, and the SACC. The reasons are of course obvious to all.

There is a secret if most nasty body which calls itself the Council for Peace and Reconciliation which has been doing a pretty amateurish hatchet job on the bishop. They have lately stooped low enough to attack his wife and children.

Those who feign dismay at the way in which the SACC has been forced to work should cast their minds back to the things said by people in very high places in the government who used or abused public funds, and used state security as justification.

Some very important people are still strutting the corridors of power after the Information Scandal and some organisations and even news media are still unblushingly in operation.

We are not in any way

between the SACC and the extraordinary Information Scandal, but we believe if they could use such justification (which in fact still makes sense to them and others) then the SACC should be spared the manner of its operation.

We are not saying people should cache away stacks of money for their own good and use creditable organisations for that.

We wish to believe whatever Bishop Tutu has to say about the state of the organisation's books.

That being the case a probe is about the best way to silence the many enemies Tutu and the SACC has. We are almost sure the going will be tough, but lesser men than Tutu have survived even more complex and even outright compromising situations.



# Thebehali attacks SACC

**THE CHAIRMAN** of the Soweto Council, Mr David Thebehali, made a scathing attack on several black organisations and the SACC for "doing nothing for the people of Soweto."

Addressing the council's monthly meeting after he was re-elected chairman, Mr Thebehali said these organisations have not

created a single job for thousands of unemployed people in Soweto.

The council had, through its R226-million electrification scheme found employment for thousands of blacks who otherwise would not have been employed, he said.

He accused the following organisations: the SACC, for granting money to Mrs Sally Motlana, vice-president of the SACC; Dr Nthatho Motlana, chairman of the Committee of Ten and Mr Len Mosakla executive member of the Ten; Azapo, Azaso, the Institute of Race Relations, the Soweto Civic Associa-

By JOSHUA  
RABOROKO

tion and the Committee of Ten.

He also attacked the Press for highlighting images of these bodies and destroying the image of the council.

Mr Thebehali said the SACC was facing serious problems which were being "covered up" by the Press. The SACC's financial situation was in a "scandalous condition because several people were receiving money which was supposed to be used for the interests of the community." "Is it true that Mrs Motlana has received

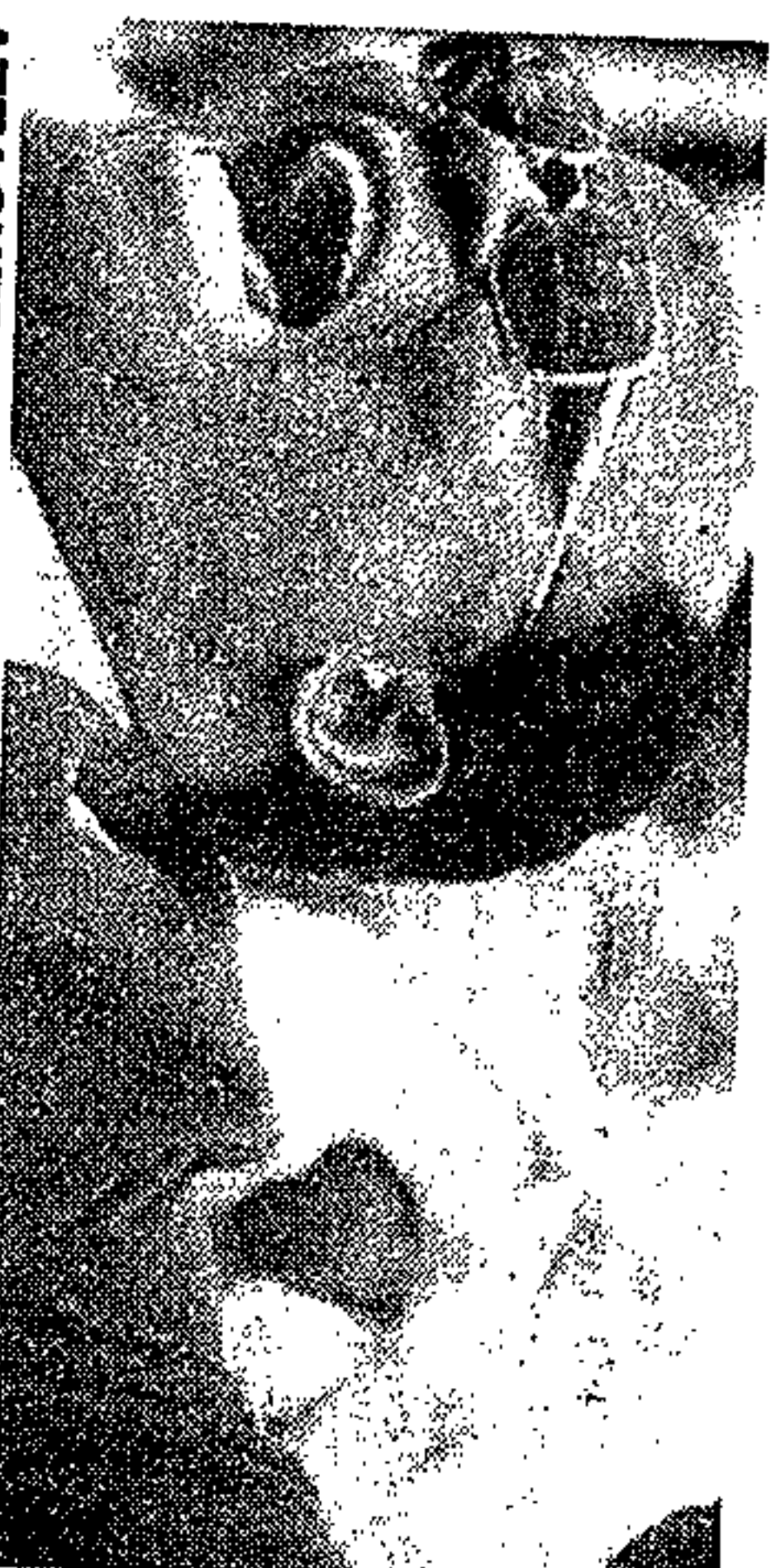
R5000 from the SACC and somebody has received R14000 towards building his house in Soweto? We are told that Dr Motlana has received money after he was released from detention.

"We want the Press to probe this and other issues because these monies were supposed to have been used for the benefit of Soweto."

"We appeal to the Press to expose these scandalous dealings and not to underplay them," Mr Thebehali demanded. He said it was also reliably learned that employees of the SACC had been bought houses in Soweto.

"Why is it that the Press does not investigate this" he asked.

The public was eager to know and see the books of the SACC. Mr Thebehali said black



**ATTACKER:** Just about everybody came under fire from 'Mayor' Thebehali at yesterday's council meeting.

organisations had done nothing to deserve the publicity they get from the Press.

"The Press is engaged in a smear, hate, destructive and negative campaign against the Soweto Council," he said.

Referring to the rent issue, he said the Council had resolved to hold discussions with the Prime

Minister and the Minister of Co-operation and Development.

On legalising of she-beens, he said it was not true that any businessman has been granted permission to run a legal shebeen. Approval will still have to be handled by the Soweto Council.



# Tutu

## Smear

Soweto 30/11/81

## reaches

## Europe

By JOSHUA RABOROKO

A campaign to discredit Bishop Tutu, the general secretary of the South African Council of Churches was this week reported to have reached Namibia and parts of Europe.

A pamphlet circulated in Namibia purporting to come from the "Commission of Reconciliation and Peace" appears to be aimed at creating the impression that it is of Catholic origin.

The Ecnnews SACC's service reported that in the pamphlet Bishop Tutu is accused of "instigating children to boycott schools and examinations, failing to condemn violence whether the victim be the Pope or Thebehali, and pleading for the misery and starvation of black people by propagating disinvestment."

And in West Germany, a weekly magazine the "Spiegel" has claimed in an article that Bishop Tutu has misappropriated about R14 000 from funds of the SACC for building a house, according to sources close to the council.

The article also claims that as a result of the action the Bishop did not get the Nobel Peace Prize. Apparently in the article there was also a remark that Bishop Tutu had received a visa to go to Botswana.

The smear on the SACC stems from reports that Mrs Motlana, the vice-president of the SACC, received at least R7 000 to establish a shop in Soweto from a multi-million rand SACC fund created to help political detainees and their families.

They also stem from disclosure in court by Bishop Tutu that he had received R14 000 from his predecessor, Mr John Rees, who told him that the money was from an anonymous donor.

To all these accusations and smear campaign Bishop Tutu said he was "not worried" about those who were all out to discredit him nor the council, because the council was doing a "tremendous job for the community" and those who feel the council had misappropriated funds were "invited to look into our books."

Referring to the smear against him, Bishop Tutu said: "Why? why are these people worried about this little me, Tutu, are they trying to make me famous?"

The Commission for Justice and Reconciliation has disassociated itself from the contents of the pamphlet and drew attention to the public statement by the Catholic Bishops in support of Bishop Tutu in April of this year.

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The Commission for Justice and Reconciliation has disassociated itself from the contents of the pamphlet and drew attention to the public statement by the Catholic Bishops in support of Bishop Tutu in April of this year.

It said the absence of a signature and address on the recent pamphlet was indication that the authors wished to make a cowardly personal attack on Bishop Tutu without the risk of being called to account for printing and distributing falsehoods and misrepresentations.



RDM 30-10-81 (304)

# SACC men may detail secret fund payments

By EUGENE HUGO

DETAILS of hitherto secret payments from S A Council of Churches funds may be disclosed confidentially to the newly-announced commission of inquiry into its financial affairs.

Both the former SACC general-secretary, Mr John Rees, and his successor, Bishop Desmond Tutu, told the Rand Daily Mail yesterday they would reconsider their non-disclosure decisions depending on commission confidentiality.

Bishop Tutu said he would have "no problem" with revealing details of disbursements from finances entrusted to him in discretionary funds once confidentiality had been established.

And Mr Rees said he would want to look at members of the commission, its chairman, its terms of reference and confidentiality provisions — "then certainly I will reconsider on that basis".

The commission was announced earlier this week to try to settle the burgeoning row over the SACC's handling of millions of rands of donated funds — a

row which has spread overseas among European donors.

The SACC's President, the Rev Peter Storey, said yesterday that the value of the commission would be seen in terms of its integrity: "and we would be just as concerned about its integrity as anyone else".

Mr Storey said appointment of commissioners still had to be discussed by SACC member churches and that they were still "looking around" for a commission chairman.

## 'Inappropriate'

The commission itself would have to decide on any confidentiality provisions and whether it would be, as was the Wilgespruit commission, open to the Press and public. The commission's findings would, however, be released.

He said it would be "inappropriate" to say whether the appointment of a commission had been a unanimous decision of the SACC national executive.

Bishop Tutu said that the commission would be constituted as

soon as possible. "We as much as anyone else would like to see it complete its work. We want to be free to carry on doing God's work," he said.

"People have to find out," he said, "that there is no subversion in the SACC and that we have nothing to hide."

Earlier probes into SACC finances have already led to:

- A statement by the SACC national executive that it was perfectly satisfied with the way in which Mr Rees administered "discretionary" funds under his control.

- A claim that Bishop Tutu was dropped from the Nobel Peace Prize short-list because R1-million in funds from Europe could not be properly accounted for.

- An allegation by a police witness, Warrant Officer Allan Mills, in the Johannesburg Regional Court that he had a prima facie case against Mr Rees relating to at least R250 000 in 51 personal bank accounts.

- Evidence that Bishop Tutu received R14 000 from "anonymous donors" via Mr Rees to build a house.



R.D. 4/11/81

# Govt to probe SACC's finance dealings

304

THE Government is to appoint a judicial commission of inquiry into the receipt and appropriation of funds by the South African Council of Churches, the Prime Minister, Mr P W Botha, announced last night.

A statement released in Pretoria by his Press secretary, Mr Neville Krige, said:

As a result of information regarding the South African Council of Churches which has come to the notice of the Government, the Government has come to the conclusion that it would be in the public interest to appoint a judicial commission of inquiry to inquire particularly with reference to the receipt and appropriation of funds by the SACC, as well as other related matters.

The composition of the commission, under the chairmanship of Mr Justice C F Eloff, and the complete terms of reference of the commission will be announced soon.

The Prime Minister's announcement of the commission of inquiry follows:

## Fraud

- A court case in which a former SACC bookkeeper was acquitted on 24 charges of fraud and theft.

- Court evidence that the investigating officer, Warrant Officer Allan Mills had discovered 51 bank accounts in the name of Mr John Rees, former SACC general secretary, into which R250 000 of SACC money had been deposited.

- Allegations that Mrs Sally Motlana, SACC vice-president, received at least R7 000 to establish a shop in Soweto.

- A request by a former SACC ombudsmans, Mr Eugene Roelofse, to the Public Accountants and Auditors Board to probe the conduct of the SACC auditors and report on any irregularities found in the expenditure of several million rands of their funds which were not audited over a three-year period.



# Boycott the vote - SACC

THE SOUTH African Council of Churches yesterday came out in support of the call to boycott today's South African Indian Council elections because "discriminatory bodies of this nature serve merely to exacerbate sensitive racial feelings."

In a statement the SACC's general secretary, Bishop Desmond Tutu, said that peaceful change in South Africa would only come when all the inhabitants "of our land believe they have a stake in her future."

"We also condemn callous eviction of people from accommodation which nobody else wants purely on the grounds of race. A political ideology which treats God's children whom he has created in His own image in this heartless manner stands under the judgment of the Son of God."

"For this reason the SACC supports the call to boycott elections to the SAIC because discriminatory bodies of this nature merely serve to exacerbate sensitive racial feelings."

Meanwhile the Azanian Students' Organisation has also called on the Indian community to "render the SAIC even more ineffective by not going to the polls."

Azaso also urged students not to write examinations today and to stay away from school. "We know our leaders and not the Mayets and Thebehafis."

"The SAIC is one of those bodies imposed on us to decorate our oppression. We believe that any government imposed against the will of the people is illegal."



# Anti-Tutu campaign spreads

THE campaign to discredit the South African Council of Churches' general secretary, Bishop Desmond Tutu, has spread to the Eastern Cape where thousands of pamphlets were distributed at the weekend.

The pamphlets circulated in Port Elizabeth purport to be coming from the "Committee for Welfare and Dependants" and accuse the Bishop of living in luxury and using SACC funds to enrich himself and his "rich white friends with the money earmarked for the dependants of political detainees."



# SA Christianity comes under fire

By SAM MABE

LEADERS who are given to attacking the church have to be reminded that they are attacking God's institution and that they cannot win, Bishop Desmond Tutu, general secretary of the SA Council of Churches told The SOWETAN yesterday.

He was reacting to this week's warning by Dr Andries Treurnicht, Minister of State Administration that the Church should not become a political or pressure group.

Dr Treurnicht, delivering an opening address of the annual congress of the National Party of the Transvaal at the Pretoria City Hall, said a confrontation between the Church and the State must be avoided. The Church must also not "overplay" its ecclesiastical hand.

Bishop Tutu, who said his attempts to "teach the Nationalists to reason like the Christians they always claim they are," had not borne fruits, said the State had no onus to dictate to the Church.

"They can achieve that only if they use arbitrary powers, but remember what happened to leaders who tried to destroy the Church like Idi Amin, Jimmy Kruger and John Vorster. What happened to them, where are they today?" he asked.

"The Church is now being warned on what to do and what not to do. Christians

will have to ask themselves who do they want to obey, God or man. And to whom do they owe their ultimate loyalty.

"And there is no question as to who Christians should obey. It is God. When you take on the Church, you take on God and you will end up being disappointed," Bishop Tutu said.

In his warning to the Church, Dr Treurnicht said the Church was not expected to stir up civil disobedience or breaches of the law or to become an agitator for specific political interests, or to threaten revolution and violence or actively promote this.

In an obvious reference to Bishop Tutu's drawing of similarities between what is happening in South Africa and what happened in Nazi Germany, Dr Treurnicht told the congress: "You know very well that South Africa is not a Nazi Germany."

"Why do clerical office-bearers preach such untruths and make people believe that they are the victims of a type of Hitler regime?" Dr Treurnicht asked.

He said there was no compelling Christian requirement that people of



BEWARE GOD: Tutu sends out warning.

all population groups should be forced into living as a single society.



# Govt hasn't bothered to tell SACC of probe

By JOSHUA RABOROKO

THE GOVERNMENT had not approached the South African Council of Churches concerning claims that the council had misappropriated funds which were destined to help the community.

This was told to The SOWETAN by the SACC's general secretary, Bishop Desmond Tutu, during an interview.

he was Bishop of Lesotho.

This and other reports subsequently led to the SACC announcing that it will hold an inquiry into its finances soon.

He was reacting to reports by the Prime Minister, Mr P. W. Botha, that the Government is to appoint a commission of inquiry into the SACC's funds.

The announcement by Mr Botha comes amid continuing reports that the SACC had mis-used monies by giving Mrs Sally Motlana, senior vice-president of the council and other people, and that Bishop Tutu had received R14 000 from his predecessor, Mr John Rees.

"They have not been courteous enough to inform us about their proposed moves. Why should they probe into our affairs without consulting us? Anyway we shall see what will happen," the bishop said.

Some people, the bishop said, were just prepared to "make a go at the Council" without thinking of the consequences.

However, the Council would continue with its own inquiry as announced last week. The SACC would hold a meeting of all church leaders at a venue still to be decided on Wednesday and Thursday.

This would be the Council's second inquiry into financial affairs following an investigation last year by the auditor, Mr

of the Transvaal Society of Chartered Accountants, who issued the SACC with a qualified report on its finances.

Mr Potter had said that he could not at the time find any evidence that there had been private enrichment out of the use of the "discretionary" fund of the SACC.

The Government's announcement last week that it intended to make an inquiry into the Council's finances stems from reports that Mrs Motlana had received R7 000 from the fund to build a shop in Soweto, and that another member had also received R2 000.

It had also emerged during a court trial that Bishop Tutu had received money from Mr Rees while



# SACC meeting will take stand on inquiry

20/11/81  
11/11/81  
20/11/81

THE South African Council of Churches yesterday started a two-day meeting which by the end of today, may have taken a stand on Prime Minister P W Botha's proposed judicial inquiry into the SACC's financial affairs.

Mr Botha announced the

setting up of the inquiry following allegations that the SACC had misappropriated funds which were destined to help the community.

Mrs Sally Motlana, vice-president of the SACC was reported to have received an amount of R7 000 from the Asingeni Fund and Bishop Tutu was reported to have re-

By SAM MABE

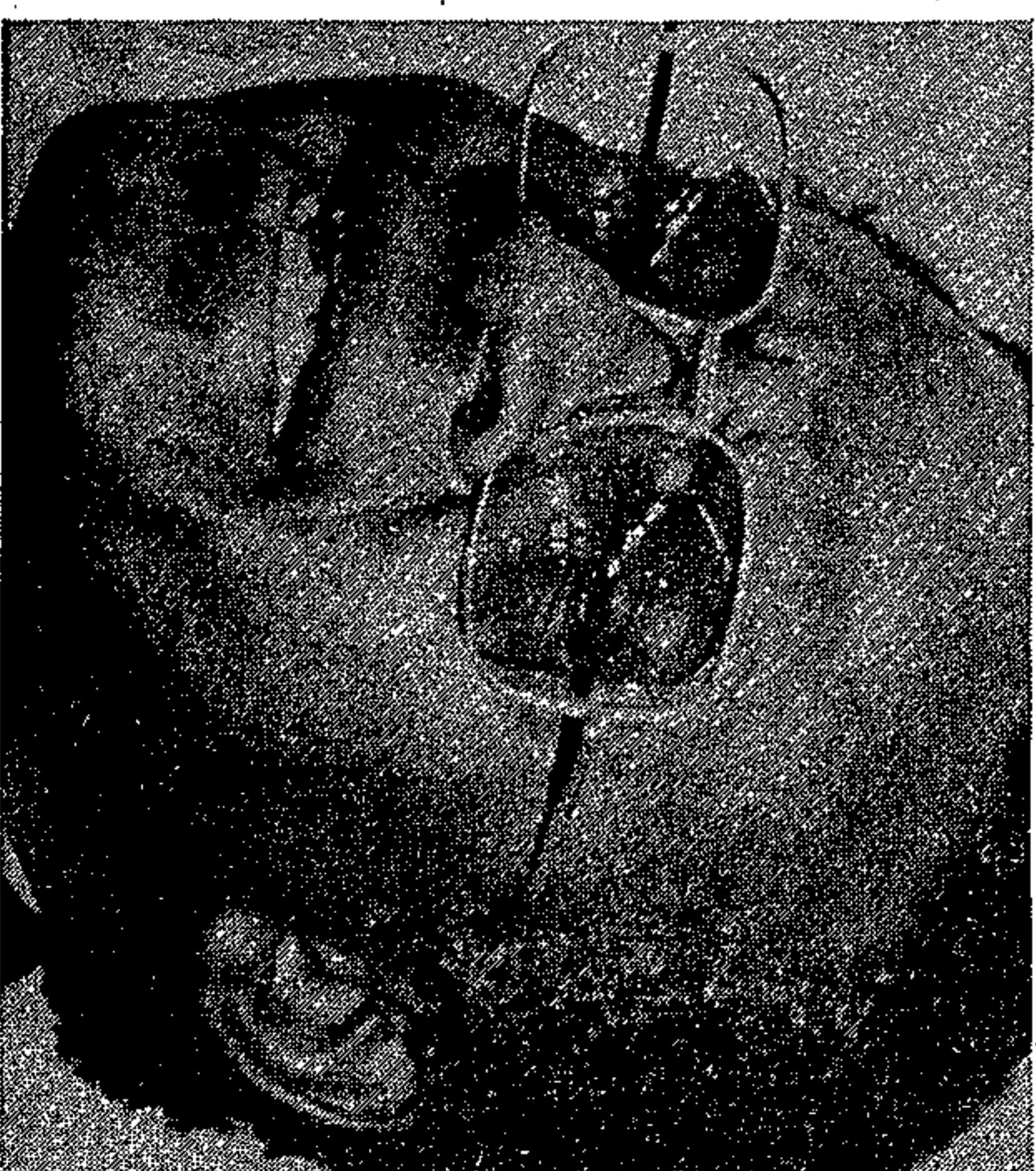
ceived R14 000 from former SACC secretary-general, Mr John Rees.

Mr Rees was himself reported to be having numerous bank accounts which reflect that he had a total amount of R250 000.

For a long time, there has been bad blood between the Government and the SACC

and on a number of occasions the SACC has come under heavy fire from the Prime Minister and cabinet minister.

The Prime Minister's announcement to set up a commission of enquiry came at the time when the SACC was planning to set up its own commission to look into its own financial affairs.



TAKING STAND: Bishop Tutu.



# SACC

# Minimum

# on

# inquiry

By SAM MABE

THE SA Council of Churches was yesterday silent on the outcome of their two-day meeting which was expected to take a stand on Prime Minister P W Botha's idea of setting up a judicial inquiry into the SACC's funds. *Don*

By late yesterday afternoon, Bishop Tutu, the SACC's general secretary, was said to have rushed to a meeting in Durban and according to sources close to his office, no details of the meeting would be released to the Press at this stage. *Don*

Two major issues faced the SACC regarding the current controversy surrounding the council's distribution of funds.

The first was on how to react to the Prime Minister's judicial inquiry, which would obviously demand that several officials of the SACC testify before the commission.

The second is whether or not the SACC would go ahead with its intention of setting up its own commission of inquiry, to investigate the receipt and distribution of its funds.

Mr Botha's announcement that he would appoint Mr Justice Eloff to chair a commission of inquiry into the SACC's funds was made after the SACC had announced its intention of appointing its own commission. *Don*

The SACC was alleged to have misappropriated funds which were destined to help the community.



# SACC decision 'soon'

304  
SOWETAN 16/11/81

SOWETAN  
REPORTER

THE South African Council of Churches is expected to make an official announcement this week concerning Prime Minister P W Botha's decision to appoint a judicial inquiry to probe the council's finances.

This was said by a senior member of the council yesterday following a two-day meeting of the SACC's executive and church leaders last week.

The member said an official statement would be released about the outcome of the meeting. The council is said to have made a decision on the controversial matter, but this would not be disclosed to the Press yet because "we still have to consult certain sources."

"I can assure you that as soon as we are ready we shall make an announcement. It is just a matter of time," the member said.

The council and church leaders met to discuss two major issues concerning the council's distribution of funds:

- How to react to the Prime Minister's judicial inquiry, which would obviously demand that officials of the SACC testify before the commission.

- Whether to go ahead with its plans to appoint its own commission of inquiry into its finances, as announced by the executive earlier.

The decisions to appoint the commissions — both by the SACC and Government — stem from reports that certain members of the council had received "exorbitant sums" of money from the council's coffers.



# SACC gives details of some projects

SOWETO 17/11/89

304

THE South African Council of Churches granted over 900 families of detainees subsistence of between R50 and R80 per month so far this year.

This information is contained in a leaflet entitled "What is the SACC doing" issued by the SACC's information division.

The leaflet is being circulated widely among church leaders and interested people in Soweto and the Reef, apparently to counter criticism levelled against the SACC's general secretary, Bishop Desmond Tutu, who has been a victim of a smear campaign.

The SACC has been able to conduct group therapy and counselling programmes for families and dependants of political prisoners and detainees throughout the Witwaters-

By JOSHUA RABOROKO

rand region, the leaflet says.

The SACC has also given support in the form of bursaries for the dependants of political prisoners and detainees covering fees and books, the leaflet says, adding:

• "During 1981, 900 families have received subsistence grants of between R50 and R80 a month, and during the past six months 500 visitors to Robben Island were accommodated at Cowley House in Cape Town."

• The council has through its African Bursary Fund

granted 2100 students bursaries at high school and university level while another 1000 are receiving a special renewable sponsorship.

• The Interchurch Aid Division of the Development and Service has distributed blankets worth R5222.28 in nine regions among needy people, including victims of community uprootals.

• Seven water supply projects received help amounting to R37 863 under the water supply scheme in the first three months of the year.

• Self-help projects received financial support of amounts ranging from R500 to R120 000 in 1980.



# Don't give evidence if you don't want to, says the SACC

304 STAR 19/11/81

By Tony Stirling

The South African Council of Churches will not "obstruct" the judicial commission of inquiry to be appointed by the Government but has left its members free "as a matter of conscience" not to testify before it.

This was said in a statement today released by the SACC and was based on a resolution passed at a meeting between the SACC praesidium and leaders of the council's member churches.

"It recognises the right of individual members of the council and its staff, who as a matter of conscience, are unable to testify before the judicial commission."

The statement said the SACC was to go ahead with its own commission, announced before the in-

tention to appoint a judicial commission was announced by the Prime Minister, Mr P W Botha.

Mr H W R Schreiner, SC, had agreed in principle to chair the SACC commission, while the president-elect of the Methodist Church, the Rev K M Mgojo, has accepted to serve as a member.

The remaining members would be announced soon and the commission would proceed with its task "forthwith."

In view of the fact that the SACC had announced its intention to appoint a commission before Mr Botha announced his intention to appoint a judicial commission, the SACC praesidium "seriously considers the necessity for and purpose of the appointment of a judicial commission."

"Notwithstanding Mr

Botha's announcement the praesidium of the SACC "reiterates the need for and validity of an independent commission of inquiry," the statement said.

It saw the appointment of such a commission as a "proper discharge of its responsibility" to its constituent churches, its overseas partners and the people it served.

The SACC commission would publish a report of its findings.

Subject to the legal right of objecting to the personnel and terms of reference of the judicial commission, "the council will not obstruct the work of the commission."

Apart from the chairman, Mr Justice Eloff, no members of the judicial commission have been formally appointed and neither have its terms of reference been gazetted.





STAATSKOERANT  
VAN DIE REPUBLIEK VAN SUID-AFRIKA  
REPUBLIC OF SOUTH AFRICA  
GOVERNMENT GAZETTE

REGULASIEKOERANT No. P. 2211

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GOEWERMENTSKENNINGSGEWING

DEPARTMENT VAN JUSTISIE

No. R. 2602

20 November 1981

AANSTELLING VAN 'N KOMMISSIE VAN ONDER-  
SOEK NA DIE SUID-AFRIKAANSE RAAD VAN  
KERKE

Hierby word vir algemene inligting bekendgemaak dat dit die Staatspresident behang het om 'n Kommissie van Onderzoek na die Suid-Afrikaanse Raad van Kerke aan te stel met die volgende opdrag:

Om ondersoek in te stel na en verslag te doen (en aanbevelings te doen indien die Kommissie dit wenslik agt oor—

(a) die ontstaan, ontwikkeling, doelstellings, en enige ander aspek rakende die geskiedenis en bedrywighede van die Suid-Afrikaanse Raad van Kerke, met inbegrip van die wyse waarop dit funksioneer en bestuur word;

(b) die wyse waarop, die doel waarvoor en die organisasies en persone van wie en deur wie die Suid-Afrikaanse Raad van Kerke en persone verbonde aan die Suid-Afrikaanse Raad van Kerke geld of geldwaardige bates aangevra of verkry het of aanvra of verkry;

(c) alle geld en geldwaardige bates wat deur die Suid-Afrikaanse Raad van Kerke en persone verbonde aan die Suid-Afrikaanse Raad van Kerke ontvang is of ontvang word;

(d) die organisasies en persone van wie en deur tussenkoms van wie en die wyse waarop sulke geld en bates ontvang is of ontvang word;

(e) hoe en vir welke doel sulke geld en bates deur die Suid-Afrikaanse Raad van Kerke en die betrokke persone aangewend is of aangewend word;

(f) indien sulke geld en bates deur die Suid-Afrikaanse Raad van Kerke en die betrokke persone aan iemand anders oorbetaal of oorgemaak is, hoe, aan wie, deur tussenkoms van wie en vir welke doel dit gedoen is en hoe en vir welke doel daardie geld en bates uiteindelik aangewend is of aangewend word; en

GOVERNMENT NOTICE

DEPARTMENT OF JUSTICE

No. R. 2602

20 November 1981

APPOINTMENT OF A COMMISSION OF INQUIRY  
INTO THE SOUTH AFRICAN COUNCIL OF  
CHURCHES

It is hereby notified for general information that the State President has been pleased to appoint a Commission of Inquiry into the South African Council of Churches with the following terms of reference:

To inquire into and to report (and, if the Commission deems it desirable, to make recommendations) on—

(a) the inception, development, objects and any other aspect regarding the history and activities of the South African Council of Churches, including the way in which it functions and is managed;

(b) the way in which, the purpose for which and the organisations and persons from and through whom the South African Council of Churches and persons connected with the South African Council of Churches solicited or solicited or obtained or obtain money or valuable assets;

(c) all money and valuable assets that were or are received by the South African Council of Churches and the persons connected with it;

(d) the organisations and persons from or through the agency of whom and the way in which such money and assets were or are received;

(e) how and for what purpose such money and assets were or are disposed of by the South African Council of Churches and the persons concerned;

(f) in the case of such money and assets having been paid over or made over to someone else by the South African Council of Churches and the persons concerned, how, to or through the agency of whom and for what purpose the money and assets were paid over or made over and how and for what purpose that money and assets were or are being ultimately used; and

7942—1



# Commission wants facts about SACC

RD4 1/12/81 By GERALD REILLY 304

THE commission appointed to investigate the affairs of the South African Council of Churches held its inaugural meeting in Pretoria yesterday.

The chairman of the commission, Mr Justice C F Eloff said the commission would approach the SACC to secure its co-operation.

He asked persons who could contribute factually to the issue involved, to get in touch with the commission not later than March 1.

"It may be, however, that certain persons should give evidence. Then we will have a right and duty to summon them to give evidence.

"Our intention is as far as possible to have public sittings," Mr Eloff said.

The commission's terms of reference are to inquire into and report on:

- The inception and development of the SACC.
- How it functions and is managed.
- How council funds are solicited or obtained.
- All money and valuable assets that were received or are still being received by the council, and persons connected with it.
- The organisations or persons from or through which money and assets are received.
- How and for what purpose money and assets were or are disposed of.

The members of the commission are Mr T L Blunden, a Regional Court President; Professor P Oosthuizen, Vice-Rector of the University of Pretoria; Mr F G Barrie, a former Auditor-General; and Mr A Patterson, a chartered accountant.

The commission may be contacted at: Private Bag 81, Pretoria, and the telephone number is: 28-2931.



# SACC documentary on ugly side of SA

Staff Reporter

A 16-MM documentary film on the work, aims and hopes of the South African Council of Churches, which has pledged itself to end the misery of apartheid in South Africa, has been screened in Cape Town for the first time in the Cathedral Hall.

The SACC, which has been under tremendous pressure from the Government and is soon to be the subject of an official inquiry into its finances, has had the film produced as a personal statement of its commitment to a just and peaceful South African future.

Written and directed by an independent producer, Mr Kevin Harris, for the SACC, the film is called This We Can Do for Justice and for Peace.

A multi-racial audience of more than 100 people saw the film, which is in colour and runs for about 55 minutes.

It is at times deeply moving and shows in stark reality the poverty and hopelessness of black people in resettlement camps in the homelands and in other parts of the country.

It also shows the general-secretary of the SACC, Bishop Desmond Tutu, at home with his family, taking part in church services and delivering speeches and sermons in which he expounds his views on apartheid.

The president of the SACC, the Rev Peter Storey, is also seen giving his views on the apartheid system, at home and at leisure.

The Ciskei, on the eve of its independence, is shown as impoverished and populated by people it has no hope of supporting even on a subsistence level.

Some of the 365 000 people already living in Ciskeian relocation camps are shown and the film points out that after independence another 432 000 will become eligible for 'relocation.'

Answering criticism after the screening, that the documentary might be construed as one-sided, Mr Harris said it was made to convey a message and show a side of life which was normally not permitted to be shown.

He was satisfied that it conveyed the truth.

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