

CHURCH & STATE

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'Churches paving the way to real change'

BY JS MOJAPELO

THERE was a growing commitment to real change in South Africa's "apartheid-drenched" society in the last year.

And this commitment was led mainly by the English-speaking churches and blacks who demanded "biblical justice", according to the editorial in the current edition of Christian Leader newsletter.

The newsletter is the official newspaper of the United Congregational Church in Southern Africa and the Presbyterian Church in Southern Africa.

The editorial said that last year was an eventful year for the churches in the country. There were landmark events like the World Alliance of Reformed Churches meeting and the South African Christian Leadership Assembly (Sacla), both held in Pretoria.

But more important has been the growing commitment to real change in South Africa's apartheid-drenched society, and a realisation within the leadership ranks of the main English-speaking churches of the extreme urgency for fundamental change that will match black demands to biblical justice", the newsletter said.

In the last two months Presbyterians, Congregationalists, Baptists and Methodists debated conscientious objection. All four churches came out strongly in favour of the individuals' right to decide whether he should wear army uniforms and carry weapons that kill people, the editorial said.

It said there were several reasons bring about the "new boldness" in the churches. One was the "silent suffering" of men like Rev David Russell and Dr Beyers Naude.

Other reasons mentioned were the Information scandal and the awakening brought about by the Sacia conference.

Another reason for the upsurge in the church's socio-political involvement was the Prime Minister, Mr P W Botha, who, the newsletter said, had left audiences and congresses speechless with his firmly-stated intentions to bring about change.

For all his talk and commitment, however, virtually no significant changes had taken place. Any change taking place was merely cosmetic — "hardly improving the lot of South Africa's blacks one jot".

The editorial said the story was not the same with the Dutch Reformed Churches.

At their various provincial synods, these churches had confirmed their allegiance to the status quo — "with no sense of the racial time bomb ticking".

Lecturer calls for church testimony

Religion Reporter

CHURCHES should give evidence before the Schlebusch Commission and ask for a Declaration of Human Rights in the proposed new constitution, according to an article published in Die Kerkbode, official organ of the Ned Geref Kerk.

Dr J W Hofmeyr, senior lecturer in Church History at the University of South Africa, said in the article it was 'disturbing' that so few believing South Africans, including members of the Ned Geref Kerk, intended to approach the commission to 'build into the constitution the Christian way of life.'

NO GUARANTEE

Dr Hofmeyr said the preamble to the existing constitution expressed belief in God, but this section was not legally bind-

ing and was no guarantee that Christian or Biblical principles would be followed in legislation.

He proposed that the Declaration of Human Rights include the following points.

- As a creation of God, every person had a right to life;
- Every person had a right to freedom of thought, which implied choice, decision and responsibility;

● Every person had a right to hear the Gospel, while respect for those of other faiths should be maintained;

● Every person had the right to employment and to ownership, to propagation and development;

● Every person had the right to exercise a voice in his own affairs and to co-responsibility in matters of common concern.

● All people had the right to protect minority

groups against non-democratic domination; and

● All people were equal before the law, and enjoyed the same rights and protection by the courts.

Dr Hofmeyr added: 'The present Schlebusch Commission investigation is precisely the opportunity to make a plea of this nature. Otherwise in later years it would be difficult to bring about amendments in the constitution.'

KERKE KYK NA PROGRAM

RAPPORT
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DIE Suid-Afrikaanse ronde van besprekings wat sou kan lei tot ingrypende herbesinning oor die Wêreldraad van Kerke se aanvegbare Program vir die Bestryding van Rassisme vind tussen 11 en 15 Februarie op Hammanskraal plaas.

Daar is min kwessies wat so witwarm is op die wêreldwye kerklike toneel as hierdie Program en die manier waarop sy spesiale fonds bestee word. En daar is min plekke waar dit so aktueel is as in Suider-Afrika.

Hierdie Suid-Afrikaanse streekbyeenkoms — en elders in Afrika word dergelikes gehou — word opgevolg deur 'n Afrika-beraad oor die kwessie in April in Nairo-

bi en 'n wêreldbyeenkoms in Nederland in Junie.

Die sentrale komitee van die WRK kom in Augustus in Genève bymekaar, en sou daar reeds kan handel aan die hand van die bevindinge van dié konferensies.

Die Wêreldraad van Kerke se sentrale komitee het verlede Januarie in Jamaika besluit om kerke te vra om ná tien jaar krities te kyk na die omstrede Program vir die Bestryding van Rassisme.

Dit het van baie kante sterk deurgeloopt oor die onbeheerde aanwending van geld uit die Program se spesiale fonds wat aan gewelddadige sg. vryheidsbewegings soos Swapo geskenk is.

Benewens kritiek uit Suid-Afrika, waar skenkings aan dié fonds een van die redes was vir die verbreking van bande tussen die NG Kerk en die Gereformeerde Kerke van Nederland, het ook die Ierse Presbiteriaanse Kerk, die Heilsleër en die Duitse kerke ernstige bedenkinge oor die fonds en sy administrasie gehad.

Die Suid-Afrikaanse streekbesinning oor die

netelige en emosioneel gelaaide saak word gereël deur die SA Raad van Kerke. Elk van die lidkerke en „waarnemer“-kerke, is genooi om 'n verteenwoordigende afvaardiging van hoogstens vyf te stuur.

Vrydag is besluit om ook waarnemers te nooi van die drie groot Afrikaanse kerke en die Pinkstergroep van kerke.

Elk van die kerkafvaardigings word gevra om drie referate te lewer: oor die rasse-opset in die kerk en hoe die kerkleiding, salarisse, sinodes, trust-
rade e.d.m. daardeur geraak word; oor wat elke

kerk die afgelope tien jaar gedoen het om rassisme te bestry, en wat sy beskouing is van die Program vir die Bestryding van Rassisme; en wat elke kerk van plan is om in die volgende tien jaar met betrekking tot die bestryding van rassisme te doen.

Die SA Raad van Kerke besin nog wie hy sal nooi om in die week van die samesprekinge elke oggend die Bybelstudie te lei, wat toonaangewend kan wees vir die besprekinge. RAPPORT verneem dat die plan is om verskillende kerkleiers vir elke dag te nooi.

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DOMINEE IS IN —AND WHITES SIMMER

Townspeople talk —
but insist on secrecy

By Miles Clarke

THERE was a mixed reception for the Rev Andrew Esterhuizen when he arrived today to take up his post as minister of the Ned Geref Sendingkerk at Saldanha Bay.

The church leader has been the centre of a storm of protest in the quiet town as his rectory is in a white area and he is coloured.

A petition by residents, objecting to his occupation of the rectory, failed this week when the Department of Community Development issued him with a temporary permit allowing him to live in the rectory for six months.

No comment

Mr Esterhuizen arrived in Saldanha with his wife and three-year-old daughter Amelia. He said he was not prepared to comment until he had talks with his church council.

In the nearby town of Vredenburg, the coloured minister to the Sendingkerk congregation, the

Rev Jan Thyse, has lived in a small railway house for the past nine months — while the large eight-roomed rectory in the white area stands empty.

Running high

Feelings were running high in the two towns yesterday when a Weekend Argus team visited the area. The residents who signed the petition were willing to talk but refused to have their photographs taken or have their names mentioned.

At the two houses closest to the rectory, the residents were away but their children were happily playing with coloured domestics.

At the third house Mrs G Smit said she had no objection to the coloured family moving in.

Legal threat

Across the street the woman who organised the petition threatened to sue Weekend Argus if she was named.

She said her main concern was that property values would drop when people saw numbers of coloured people visting the clergyman.

The owner of one neat home said that if one family was allowed to stay in the white area others would move in.

For Mr Jan Thyse at Vredenburg the affair has been especially frustrating: 'I do not want this confrontation at all. I have been accused of being a trouble-stirrer but all I want is my Christian right to live in the rectory which is the property of my church council,' he said.

Ex-Mayor

The former Mayor of Vredenburg and the man responsible for ensuring that Mr Thyse did not live in the white area, Dr A de Jongh, told Weekend Argus the Department of Community Development had offered to buy the house so that another rectory could be built in the coloured area.



THE minister of the Ned Geref Sendingkerk at Vredenburg, Rev Jan Thyse, outside the eight-roomed rectory he is forbidden to live in as it is in a white area.

Hansard (223/224)

6/2/80

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No Confidence Debate

The PRIME MINISTER: The story that sings about the "unjust society" is an ugly choir. Let the unruly lot carry on without him [Interjections.] I have something else to tell the hon. the Leader of the Opposition. Some church circles, some members of the media in this country and some politicians are prompting and encouraging young people not to fight for South Africa because the South African society is allegedly an unjust one. Certain people are making an organized attempt to jeopardize the security services of this country, to weaken some of the basis of the story that it is an unjust society which they are being required to defend. All sorts of underhand methods and sordid business are being carried out by the hon. the Leader of the Opposition, led by some of these people. Now I want to ask: What if they should succeed? What if those people should succeed in depriving the Defence Force of their own security? What if they should succeed in weakening our security services and finally depriving us in establishing its own security? Where would the "unjust society" be then? [Interjections.] I would like to hear from an argument. After all, this is what we are fighting against. We are fighting against Russia, its satellites and its agents [Interjections.] Let us test this accusation that it is allegedly an "unjust society" that exists in South Africa. Where is that greater freedom

of worship than in South Africa? Mention a single country in the world that is accredited at the UN in which there is greater freedom of worship for minority groups as well than in South Africa? There is no such country. There may be countries that are just as free but there is not a single country where there is greater freedom of worship than we have here. In the S.A. Defence Force, which is now being undermined by these people, more than 100 denominations are represented. We have provided for their spiritual ministrations—all of them. In spite of that we are being accused of being an unjust society. Is it not disgraceful?

Let us take freedom of the Press. Another story is that the Press is not free. However, the important fact that the Press can carry out such an important service proves that it is free, because where else could we have a Press that writes more about equality than ourselves?

ARGUS 8/2/80

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SAP may bar Anglicans

Parliamentary Staff

ANGLICANS may be barred from becoming members of the South African Police if the Anglican Church persists with the view that no member of the security police will be appointed to a church post.

benzi abangama - 88 bakwa Fattis & Monis efektri ebangele ukuba bagwayimbe kukugxothwa kwaba-Bathi unobangela wokugxothwa kwaba basebenzi des Unions Le union be izama ukwenza uphando imali ibeyi - R40 ngeveki yay kusetyenzwe efektri leyo uthe ezizinto bazifunayo zingahushululu efemini.

malungu ayi 10 000 (amawaka alishuni) obizwa Union bathi abo bagxothiweyo bebesayinile ba benze uthethwathethwano ngemeko ezibetele o. Ifektri leyo ilalile oluthethwathethwano ba omatshini ekusetyenzwa ngabo bathethe indawo ba kuphungulwe abasebenzi.

eBala uninzi lwabo bagwayimbileyo ngamagoduka rogriswa ngokugxothwa babuyele emphandleni abala labeBala ababathatha ngokuba bangabantakwabo. emele icala lomsebenzi izama ukubohlula ahephandle kwefektri. Abasebenzi balile ukwahlulwa, iinjongo zethu zinye."

ileyo nabasebenzi abagwayimbelileyo. Kwenye kwive-i ephelileyo kubekho abafundi base i kwe - 500. Ababafundi bavela kwezi zikolo college, Peninsula Training College. Ababafundi e kungenjalo yonke imveliso yakwe Fattis & Monis

s Association uthe uza kuxcelela onke amalungu eFektri de bavume uthethwathethwano.

f Sports SACOS ucele onke amalungu awo nazo ye nabo ukuba zixhase abo bagxothiweyo de bathenge imveliso yale fektri.

o intlanganisobebonakalisa uhunye nabasebenzi. Monis zingathengwa okanye zingasetyenziswa.

cho ngxabano nakungevani kulefektri. Kodwa ke ithazekile xa kusithiwa imveliso yabo mayinga- enkulu ivela kwabo bamlyama. Abaphati bale ukuba basebenze endaweni yabo bagwayimbileyo so yehlile.

lonis yifektri enezimvaliso zilandelayo: monis yifektri enezimvaliso zilandelayo: Record - self raising flour, Cake flour, Bread flour, Sifted flour, Unsifted flour, Wheatie Treat flour; Philadelphia flour; Koeberg-Mille packed mealie meal; Fattis & Monis icecream cones, cake cups and wafers; Fattis & Monis macaroni, spagetti, shells, ribbons, rings, dilatines; Princess, Pick 'n Pay, Pot o' Gold, Checkers and Roma - macaroni, spagetti, shells, ribbons, rings, dilatines; Vrench Town Bakery in Observatory; Ultra Bakery in Somerset West; Good Hope Bakery in Elsie's River.

University naki U.W.C., Hewat, bathe abasebenzi ingathengwa.

Umbutho oyi West awo ukuba angay

Umbutho oyi South zonke izikolo ephinde baqeshwe

Abanfundi base. Bacele ukuba in

UFattis & Monis lowa ungumphaththengwa ngabamh Fem baqashe abakuze kubekho i

Ngubani uFattis Record - self raising flour, Cake flour, Bread flour, Sifted flour, Unsifted flour, Wheatie Treat flour; Philadelphia flour; Koeberg-Mille packed mealie meal; Fattis & Monis icecream cones, cake cups and wafers; Fattis & Monis macaroni, spagetti, shells, ribbons, rings, dilatines; Princess, Pick 'n Pay, Pot o' Gold, Checkers and Roma - macaroni, spagetti, shells, ribbons, rings, dilatines; Vrench Town Bakery in Observatory; Ultra Bakery in Somerset West; Good Hope Bakery in Elsie's River.

This warning was given by the Minister of Police, Mr Louis le Grange, during the no-confidence debate in the Assembly yesterday.

Referring to the propagation of civil disobedience by churchmen, he said the Anglican Church also supported civil disobedience and had decided, that no member of the South African security police would be appointed to a church post.

Mr le Grange said neither he nor any member of the National Party wanted a confrontation with a church.

But as long as a member of the police could not occupy a church post, he would consider not allowing any member of that church to become a member of the SAP.

Mr le Grange said the propagation of civil disobedience was one of the offensives of the ANC of South Africa. They wanted law and order to break down.

See Page 4.

Graph 5 shows the number of patient days in the drip room over 1967-1977. No head count is available except since 1975. Over the period, the average length of stay of all patients at Red Cross has declined. No index for the average length of stay of infants suffering from gastro-enteritis is available. Consequently the decline in the number of patient days in the drip room may be due to a decline in the average length of stay, implying that the actual head count of patients may not have changed. On the same point, a decline in the average length of stay of infants in the drip room would mean that those admitted were less severely dehydrated and required less time for rehydration.

In conclusion, while it cannot be stated with appears that the Day Hospitals may have made to the decline in the number of gastro-patie number of deaths due to gastro-enteritis. also place much emphasis on health education the need for hygienic preparation of food, nutrition, and of breast feeding. The Day not alone in this health education field.

(4.3.3.) Maturity-onset diabetes.

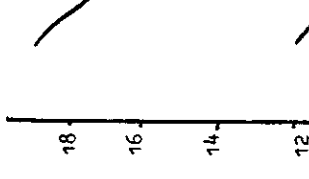
Maturity-onset diabetes is a common disease amongst those with a high carbohydrate diet. It is included here as a representative chronic illness that does not require highly specialized treatment once stabilized, and this can be ideally treated at a Day Hospital.

The importance of diet control in the treatment of maturity onset diabetes has been stressed by Goldberg et al. 5

Groote Schuur Diabetic clinics, and Day Hospital Diabetic clinics are run on the same principles. 6

GRAPH 5:
Number of Patient days in drip room, Red Cross
Children's Hospital 1967-1977

No of patients



Anglican church leaders warned

Political Staff

THE ASSEMBLY. — The Minister of Police, Mr Louis le Grange, yesterday issued a stern warning to churchmen not to further the aims of those who sought to create public disorder, and singled the Anglican church out for its decision not to award senior posts to people who served in the Security Police.

Mr Le Grange said that while the Anglican church abided by this decision, taken at its last synod in Grahamstown, he would have to give serious thought to the practice of appointing Anglicans as police chaplains.

He condemned the Anglican church for its decision, also taken at Grahamstown, that it found no difference between people called to arms to defend South Africa and those who took to arms against the Government.

He stressed that he did not seek a confrontation between Church and State, but added: "I must warn that there are leftist ministers and spiritualists who are going too far."

Mr Le Grange said attempts to create civil unrest were among the prime aims of the South African ANC.

Note: 1) I/V fluids = intra-venous fluids.

2) No accurate figures are available for oral fluids for the years 1967-1970. The figures graphed for those years are estimated averages, on the assumption that oral fluids = 56% of I/V fluids. The total figures for the years 1967-1970 are thus also estimates.

3) The figures given here are the total number of patients treated per annum, but not a head count as patients are counted at midnight every night and no account is taken of the fact that patients spend more than one night in the hospital drip room. There is no record of the average length of stay of patients in the drip room. Figures are available for the average length of stay of patients at Red Cross Hospital overall, from the Director Of Hospital Services Report. Furthermore, an accurate head count of patients treated in the drip room is available for the years 1975-1977, kept by the doctor in charge of the drip room since 1975.

...pered by rough seas and strong winds. The Maritz is thought to have struck Cap's Rock on its way from St Helena Bay to fishing grounds.

Lifejackets and wreckage were found a mile north-west of Danger Point at 6.58 am today by a South African Navy crash-boat.

The crashboat reported that a large amount of wreckage had been found over a radius of two miles and included a dinghy which had part of the Maritz attached to its painter.

The Maritz sank almost immediately and several rowmen who had clambered into dinghies attached aft were dragged under as the Maritz set stern first.

Search

The search for survivors continued at dawn today with two crashboats from the AS Flamingo, an Albatross reconnaissance aircraft from Southern Air Command and several of the holding company's vessels concentrating on an area west of Cape Colombine.

However, hopes that they will be found alive are fading fast as their chances of survival in the waters of the Atlantic are more than a few hours' minimal.

Mr Piet Retief, the manager of North Bay Fishing, said vessels in the company's fleet would continue their search until hope faded.

It is uncertain how many men have lost their lives as when the Maritz sailed from Sandy Point on Wednesday night it was joined by men on several of the boats anchored in the harbour.

The number of dead is estimated to be as high as 30 though the apparent limit for crew is 24.

Further, another report, Page 3.

Anglicans deny ban on police

on dagga, cocaine charges

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COUNTESS Anna Margareta Wachtmeister, 31, daughter of the Swedish Ambassador to the United States Court Wilhelm Wachtmeister, appeared in the Magistrates Court, Cape Town, today on drug charges.

She was one of four people charged with dealing in cocaine and being in possession of dagga.

The other accused are Briton Sir William Brian Pigott-Brown, 39, Mr Esmond Cooper-Key, 37, son of the British businessman of the British businessman and former MP Sir Neil Cooper-Key, and a South African, Miss Clare van Lingen, 31.

CLIFTON FLAT

They were arrested at their Clifton flat on January 21 — four days after arriving in South Africa from London.

The charges against the four are under the Abuse of Dependence Medicating Substances and Rehabilitation Centres Act.

The four are on bail totalling R10 000 and the three foreigners have surrendered their passports to the police.

BAIL CONDITION

A condition of their bail is that they report to the Camps Bay police station between 6 pm and 8 pm daily.

Sir William and Mr Cooper-Key appeared in court in dark suits. Countess Wachtmeister, a tall

(Continued on Page 3, col 10)

Religion Reporter

THE Anglican Church said today the statement in Parliament yesterday by the Minister of Police, Mr Louis le Grange, that security police were 'barred' from church posts was 'totally wrong'.

The Minister told Parliament yesterday that the Anglican Church had decided that no security policemen would be appointed to a position in the church and that he would, therefore, consider barring Anglicans from becoming police chaplains.

There was obvious shock within the Anglican Church today after Mr le Grange's statement, since the church's top policy-making body, its provincial synod, meeting in December, emphatically rejected a proposal to bar security police from holding office.

WITHDRAW

The church is expected to call on Mr le Grange to withdraw his statement to Parliament and his threat to bar Anglican police chaplains.

Mr le Grange, after telling Parliament that the Anglican Church had decided no member of the security police would be appointed to a position in the church, added:

'As long as these members of the South African Police cannot be appointed to positions in the Anglican Church, I will personally have to consider whether Anglican priests can be appointed as chaplains in the police force.'

In a debate which included references to

deaths in detention and the presence of security police 'informers' in the church, the synod expressed its disapproval of security police in church office but rejected a suggestion that they should be barred from office.

A number of delegates said it was wrong to single out any one profession in this way, or to inhibit the right of church councils to elect officers of their choice.

NOTION

The motion which was adopted was approved by 141 votes to 14, with two abstentions — the largest margin recorded on a subject which the president of synod, the Rev. Roy Bill Bennett had declared to be 'controversial'.

This motion stated: 'Knowing that some members of our church are employed by the security police either as officers or as informers, asks these members, especially if they hold office in our church, to consider their witness before our Lord Jesus Christ.'

REJECTION

Synod also called on congregations to 'exercise great care in the election of church officers'.

The Anglican spokesman said that such a clear rejection of any ban on security policemen holding office, there had been no room for misinterpretation.

'The church rejected any suggestion of barring these people from office. That is a matter of record and public knowledge. Mr le Grange is totally wrong in stating that the decision was the other way,' the spokesman said.

RETREAT

The Archbishop of Cape Town, the Most Rev Bill Burnett, was conducting a retreat for Anglican Defence Force chaplains this

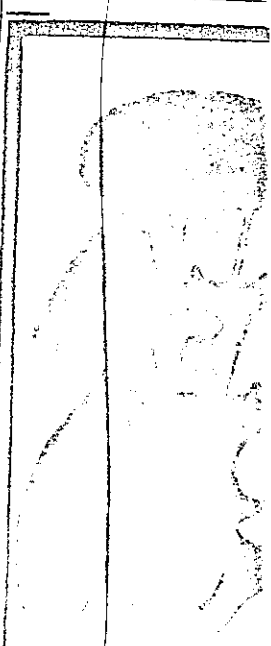
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Mild

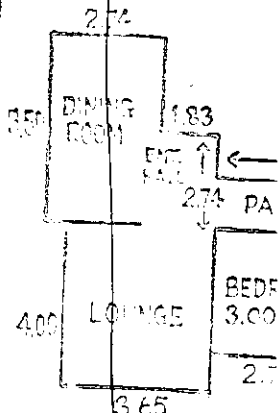
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(Continued on Page 3, col 10)

Anna Margareta Wachtmeister, the daughter of the Swedish Ambassador to the United States



NOW CAPE HOME MANHATTAN FOR



PHONE 46-

35 BUITENKA

WE G

Given, inquest told

...ets back to the respiratory clinic and told her that her daughter died during the night.

AUTOPSY
According to the autopsy Grootboom's organs contained quantities of ranolol.

K B Sundgren, medical superintendent at Groot Schuur Hospital, told the court on November 1 1978 a packet of tablets dis-

pensed to Mrs Grootboom was brought to his office. The packet contained 167 propranolol tablets.

Dr S P Benatar, head of the hospital's respiratory clinic, told the court it was possible one propranolol tablet could have brought on an attack of asthma in an asthma sufferer.

Miss Jean Bezuidenhout, a registered unqualified pharmacist at Groot

Schuur Hospital, said in an affidavit that she had dispensed the prescription for verolam tablets and an inhaler to Mrs Grootboom. It later appeared she had dispensed propranolol tablets instead, but she was 'at a loss' to explain how the error occurred.

In court today she said she had made the affidavit

(Continued on Page 3, col 10)

Minister and the Church

W/E ARGUS

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Parliamentary Staff
THE Minister of Police, Mr Louis le Grange, was incorrectly quoted in The Argus yesterday as saying in the Assembly that as long as a member of the South African Police could not occupy a church post in the Anglican church, he would consider not allowing any member of that church to become a member of the SAP.

What the Minister did say was that as long as a member of the SAP could not be appointed or elected to a post in that church, he would consider whether a priest of the Anglican church could be appointed as a chaplain in the SAP.

The currently accepted criteria for malnutrition consider 60% of the expected weight for age as a cut off point for severely malnourished children. Those between 60% and 80% (3rd percentile Boston standards) are underweight for age, whereas those below 60%, depending on their clinical condition, are either marasmic or marasmic-kwashiorkor.

Another method of obtaining a measure which measures the mid-upper arm circumference is somewhat conservative, it can be used as a valuable screening procedure and overtly malnourished.

No uniform measurement of nutrition in Africa. A collation of published data. Once again, there is a marked variation.

1.4 What Statistics are necessary?

The difficulties of collecting reliable statistics are manifold. The impossibility of preventing the collection of limited bi-planned sample surveys on a national scale and nutrition could provide a baseline of health care is much more complex than on all aspects of the health system when it departs from the price system for direct quantitative planning. It can only be described as capricious. Patient or attendance defined, with data collected in various institutions or adoption of a uniform system of data analysed, is an urgent priority.

2. PLANNING THE HEALTH SYSTEM

2.1 Health Problems in Southern Africa

Some indication has been given of the type and scale of ill health in Southern Africa. This section deals with the analysis of the causes of ill health given by some of the authors. The dynamics of the problem of ill health are clearly relevant to any attempt to plan for its solution.

When people converge on a subject from different angles, there is seldom a common understanding of where problems lie. It was a reflection of the

interdisciplinary nature of this conference that, although there was a unifying concern over the need to make a greater impact on health without a vast expansion in resources devoted to health care, a difference of approaches was apparent.

Bishops call for study of Govt's relocation policy

BY GERALD REILLY
Pretoria Bureau

SINCE 1948, 2-million blacks had been moved in the implementation of the Government's separate development policy. The Plenary Session of the Southern African Catholic Bishops' Conference was told in Pretoria yesterday.

In a statement released after an all-day discussion of forced removals of blacks a conference spokesman said the Plenary Session found that apartheid was still very much alive and having a profound effect on the lives of people.

Expressed through the Group Areas Act it is the cause of much misery and at times leads to suicide as it has done among coloured people in District Six.

The bishops agreed that a full study and exposure should be made of the Government's policy of forced removals and resettlement.

The policy was an offence against justice and humanity.

The conference could never subscribe to Government plans for mass removals in the name of redevelopment.

It was found that a further million people would still have to be moved before the consolidation process was completed.

"These million people will consist of 175 000 families."

The removals will cost R2 133 a family, a total of R380-million.

"The cost in human terms was far higher."

Progressively more people were being forced into the 13% of land allocated to the homelands.

It had been estimated that a city of 500 000 would have to be built every year for the next 25 years to accommodate people in the homelands.

The trend of urbanisation in the homelands had accelerated during the 1970's with towns like Mdantsane, outside East London, Madadeni and Osizweni near Newcastle, Gankuwa and Soshanguve, near Pretoria and Seshego near Pietersburg mushrooming.

These towns were dormitory towns only and did not contain the infrastructure to generate their own work opportunities.

The towns in the homelands

had to rely on a commuter system to reach employment in the adjoining white areas.

The conference accepted a resolution that the justice and reconciliation groups in Southern Africa, both national and local, should in the coming year commit themselves as their major concern for action to a full study and exposure of the Southern African Government policy of forced removals and resettlement of people by:

- Working out all possible ways of exposing what is happening, critically analysing the network of interests lying behind these policies.
- Making judgments concerning the suffering and wrong that is happening.
- Undertaking significant witness and action locally and nationally.
- Mobilising bishops, clergy, laymen and other denominations to reject and denounce this policy as an offence against justice and humanity.
- Working out and implementing positive alternatives.

SA bars entry to bishop

Pretoria Bureau

THE Government has effectively barred the Catholic Bishop of Swaziland, Bishop Mandlenkosi Zwane, from entering South Africa by withdrawing his visa exemption.

The Bishop should have attended the plenary session of the Southern African Catholic Bishops' conference, now in session in Pretoria.

Normally no special applications need be made by blacks entering South Africa from Swaziland if their stay is for 14 days or less. The entry formality is stamped at the border.

However, in a letter to the Bishop, the Secretary for the Interior said the Minister (of Justice and the Interior, Mr A L Schiebusch) "had in your case withdrawn exemption from the visa requirements".

The Bishop will now have to make a special application to the department for a visa.

A spokesman for the Bishop said from Manzini last night the Bishop was involved in the administration of the church in Southern Africa and the apparent barrier would adversely affect administration of the church in South Africa and elsewhere on the sub-continent.

Both Kirsch and Savage agree that morbidity and mortality are primarily determined in third world countries (and this includes most of Southern Africa) by the level of food, housing, employment, clean water, sanitation and other non-medical factors, and not by the structure of health services. Poverty tends to be a common factor in all of these. Kirsch shows that, as in most third world countries, health service structures in Southern Africa are not adapted to this state of affairs. He traces three resulting problems:

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processes is essential; and the division will have to be more fine the more discriminating public decisions can be. 10

The results of programme budgeting may be valuable in themselves, although the mere procedure does not necessarily ensure that better decisions will be made. Their potential is realised only if there follows an assessment of the value of expenditure in each programme.

No bar on SP by Anglicans, says church

28
from 9/2/80

CAPE TOWN. — A statement reportedly made in Parliament yesterday that Security Police were barred from Anglican Church posts was totally wrong, a Church spokesman said yesterday.

The Minister of Police, Mr Louis le Grange, was quoted as telling the House that the Anglican Church had decided no member of the South African Security Police would be appointed to a church post.

The Anglican spokesman, who attended the meeting in December of the church's top policy making body, the provincial synod, said it had clearly rejected any ban on Security Policemen holding office.

He said he was puzzled how Mr Le Grange had obtained such incorrect information, since the debate was open to the public and the decisions were published in the Press.

In a debate which included references to deaths in detention and the presence of Security Police "informers" in the church, the synod emphatically rejected a suggestion that Security Police should be barred

from office.

A number of delegates said it was wrong to single out any profession in this way.

The motion which was adopted was approved by 146 votes to 14, with two abstentions — the largest majority accorded any synod decision on a subject which the president of synod, the Most Rev Bill Burnett, had declared to be "controversial".

This motion stated: "Knowing that some members of our church are employed by the Security Police either as officers or as informers, asks these members, especially if they held office in our church, to consider their witness before our Lord Jesus Christ."

The synod also called on congregations to "exercise great care in the election of church officers."

The spokesman said there had been no room for misinterpretation of such a clear rejection of any ban.

"The church rejected any suggestion of barring these people from office. That is a matter of record and public knowledge." — Sapa.

ing. This is partly due to a deficiency in information on the results of the programmes which can be received by recourse to appropriate data. Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated.

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another.

4 An Informal Method for Setting Objectives

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

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

Diagram 1: A method of ranking health problems

Problem	Prevalence	Severity	Community concern	Vulnerability to management	Total
Large & poorly spaced families	++++	++++	+++	++	96
Inadequate antenatal & obstetric care	++++	++	++	+++	48
Malnutrition	+++	+++	++	++	36
Need for medical care	++	++	++++	++	32
Specific diseases:					
V.D.	++	++	++	++	16
Dental problems	++++	+	++	++	16
TB	+++	+++	+++	++	54
Common cold *	++++	+	+	-	0
Yaws *	-	++	+++	++++	0

* Added to test scoring method

that expenditure on preventive medicine constitutes approximately 2% of all expenditure on health, it may be felt that the benefits from this kind of provision warrant an increase in the share of the budget allocated to it.

Unfortunately, such intuitive processes can pick out only the grossest incongruities which are recognised 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 a particular type of spend-

processes is essential; and the division will have to be more fine the more discriminating public decisions can be. 10

The results of programme budgeting may be valuable in themselves, although the mere procedure does not necessarily ensure that better decisions will be made. Their potential is realised only if there follows an assessment of the value of expenditure in each programme.

2.2 Programme Evaluation

Methods of evaluation range from simple procedures for looking at costs, where the conclusions are left largely to intuition, to highly complicated processes which present more or less clear-cut solutions. For these more precise methods, most of the value judgements have to be made explicitly in advance. Some points on the spectrum between these two extremes are analysed below.

2.3 Looking at Expenditure

Basically, one is looking for inconsistencies. It was noted that a logical axiom, basic to economics, is that a rand should yield approximately the same value in whichever programme it is spent. If the net social benefit from the marginal expenditure on one programme much exceeds that on another, one can do better by withdrawing funds from the second programme and increasing expenditure on the first. By simply looking at a breakdown of the budget between programmes, the amounts spent on each may be compared with our intuitive notions.

DRC to miss race talks

By ARNOLD GEYER

THE THREE white Afrikaans churches will not be present when South Africa's major churches tackle the elimination of racism in South Africa at a week-long consultation in Hamanskraal next week.

The focus will be on the World Council of Churches' (WCC) controversial Programme to Combat Racism which has led to heated debates in South Africa.

The WCC gave money to the Patriotic Front and Swapo.

The conference, convened by the South African Council of Churches (SACC), comes in the wake of a stern Government warning to certain churchmen.

Security precautions will be taken against "possible Rightwing action".

Widespread misinformation about the WCC's programme and "anti-WCC propaganda" in the mass media - particularly the SABC - had, in part, created the need to hold such a consultation, the SACC information officer said yesterday.

All SACC members, all non-members in SA, church organisations, and church councils in neighbouring countries have been invited to send delegations.

However, the Nederduitse Gereformeerde Kerk (NGK) said it did not "feel free" to attend. The Gereformeerde Kerk and the Nederduitsch Hervormde Kerk did not respond to the invitation.

The Baptist Church will "attempt to be present" and the Roman Catholic Church as well as councils in Angola, Mozambique, Botswana, Swaziland, Lesotho and Rhodesia are expected to send observers.

The objectives of this consultation include:

- A discussion of the WCC Programme to Combat Racism.
- An examination of the church's role in South Africa.
- An exploration of the causes of racism.
- The development of specific plans to fight racism.

Several major SA churches are members of the WCC although unable to send money to them. The SACC's information officer said.

The Transvaal players lead over Natal. Transvaal has an 11-point lead over Natal. Transvaal has an 11-point lead over Natal. Transvaal has an 11-point lead over Natal.

DURBAN - Transvaal plays Natal in another crucial Currie Cup cricket match at Kingsmead today - and it will be on television. There was a storm of protest last month when SABC-TV failed to cover a thrilling Datsun Shield semi-final between the same two teams.

the wide variation in benefits attributable to a particular type of spend-particular objective is, highly uncertain, because of

ing. This is partly due to a deficiency in information on the results of the programmes which can be resolved by recourse to appropriate data. Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated.

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another.

2.4 An Informal Method for Setting Objectives

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

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

Diagram 1: A method of ranking health problems

Problem	Priority	Health	Cost	Prevalence	Score
V.D.	++	++	++	++	16
Dental problems	++++	+	++	++	16
TB	+++	+++	+++	++	54
Common cold *	++++	+	+	+	0
Yaws *	-	++	+++	++++	0

* Added to test scoring method

Withdraw statement — Burnett plea to Minister

Religion Reporter

ARCHBISHOP Bill Burnett has made a plea to the Minister of Police, Mr Louis le Grange, as a fellow Christian and Minister of State, to withdraw his incorrect statement to Parliament that the Anglican Church had decided to bar Security Police from office in the church.

Burnett

(Continued from Page 1)

to have been given a role in society in which opportunity existed to misuse power.

'Because a disturbing number of people have died in detention and under interrogation, and that torture has been alleged, Anglicans in the security forces are asked to examine their consciences lest they dishonour their Lord.

In a like manner, Security Police and anyone else who may be known to have acted in ways inconsistent with the Christian faith should not be elected to office in the Church, which has a proper responsibility to exercise discipline among its own members.'

He added: 'When we sin against one another, whether we be archbishop, politician or journalist, we are not exempt from acknowledging that we have wronged our brethren — and we should make that acknowledgment.'

Archbishop Burnett said a simple check with a church office — its decisions were on public record — could have given the Minister accurate information.

He was concerned that similar wrong information had led to bannings or other action against innocent people.

Mr le Grange told Parliament on Thursday: 'As long as these members of the South African Police cannot be appointed to positions in the Anglican

ter of Police in Parliament had, in fact, been rejected by the synod by a majority of more than two-thirds of the delegates.

'The reason for the rejection was precisely that it asked the Church to accept the principle of guilt by association, for all members of the Security Police.

'It is absurd therefore for the Minister to speak as though the Church of the Province of South Africa (Anglican) does not believe in the need for State security.

'It is ironical, moreover, that I should have been withdrawn to a quiet retreat in the country to spend three or four days with CPISA permanent force chaplains for a time of spiritual renewal when reports of the Minister's speech appeared.'

Misinformed

Archbishop Burnett said the Minister must 'surely have been misinformed' on the outcome of the motion before synod.

'The Minister of Police is of all men in a position to receive a vast amount of information. Either he chose to misuse that information, which is unthinkable, or he was badly informed.

'Being banned without trial is bad enough, but it would be insupportable if a similar inadequacy of information has led to the banning of the Rev David Russell and others.'

In an interview, Archbishop Burnett said the Anglican Church simply made it clear that Security Police, like the rest of humanity, were capable of sin. Yet they appeared



Archbishop Burnett

Church. I will personally have to consider whether Anglican priests can be appointed as chaplains in the police force.'

Archbishop Burnett was president of the Anglican Church's top policy-making body, its Provincial Synod, which met in Grahamstown in December.

He said the proposal referred to by the Minis-

(Continued on Page 3, col 2)

Argus Correspondent

JOHANNESBURG. — Archbishop Joseph P Fitzgerald, president of the South African Catholic Bishop's Conference, today expressed shock and disappointment at the withdrawal of visa exemption from the Bishop of Swaziland.

Bishop Mandlenkosi Zwane was expected in Pretoria last week to attend the session of the conference in Waterkloof.

'ASTONISHED'

A letter from the Secretary of the Interior to Bishop Zwane advised him: 'Should you arrive at a South African port of entry without a visa you will not be permitted to enter.'

Archbishop Fitzgerald said: 'We of the SACBC are astonished that our

Catholics shocked by State action

colleague, the Bishop of Swaziland, has had his exemption from visa requirements withdrawn suddenly without explanation.'

There was speculation in Mbabane that the order was the result of evidence given in mitigation by Bishop Zwane during last year's Bethal terrorism trial.

is Strike

& Monis factory in Bellville South of their fellow workers were because all five were members of Fattis & Monis. A director of the factory says the strike is unreasonable and would lead to

Food & Canning Workers Union), saying the union rights to negotiate to negotiate with the union. It that it was part of a cut-back of

more than half of the men who were on strike of the threat of being endorsed are standing firm with their 'Coloured' the strike, men from the Department African workers who had gathered

outside the factory. The workers refused to be separated. One said, "We were all there for the same purpose."

Moves of solidarity with the striking workers are increasing. At a solidarity last week more than 500 university and college students from U.W.C., Hewat, Peninsula Training College and Bellville Technical College called for workers to be re-employed and for a boycott of Fattis & Monis products.

The Western Province Traders Association says it will instruct its members not to sell the factory's products unless there is negotiation.

The South African Council of Sport (SACOS) has called on all sports bodies and schools affiliated to SACOS to support a call for re-employment of the workers and a boycott of the factory's products.

More than 400 students from the University of Cape Town held a meeting and called for a boycott of all Fattis and Monis products.

The Women for Peace movement has called on the factory to negotiate with the workers.

The Cape branch of Nafcoc - the National African Federated Chamber of Commerce - has issued a statement in support of the dismissed workers.

Fattis and Monis insist that there is 'no dispute'. However a director of the firm says he is worried about calls for a boycott of the factory's products by blacks because much of the factory's trade is with blacks. The management have kept production going by employing scab workers in the place of the striking workers. However production has slowed down.

Who are Fattis and Monis? Fattis and Monis is the factory which produces the following products: The following Record flours; Self-raising flour, Cake flour, Bread flour, Sifted flour, Unsifted flour, Wheatie Treat flour; Philadelphia flour; Koeberg Mille pack - mealie meal; all products with the Fattis & Monis brand name. These include icecream cones, cake cups, wafers, macaroni, spaghetti, large and small shells, pasta ribbons - broad, narrow, plain and green, pain rings, dilatines. Fattis and Monis also pack their pasta products under the following brand names; Princess, Pot o' Gold, Pick 'n' Pay no name brand, Ckeckers and Roma. Fattis & Monis also control a number of bakeries in the Cape Town area. These include the Good Hope Bakery in Elsies River, Wrench Town Bakery in Observatory and the Ultra Bakery in Somerset West.

Act for change, church told

By John Allen
Religion Reporter

HAMMANSKRAAL — A major South African church consultation on racism and violence has been urged to take practical action to bring about rapid change.

Mr John Rees, former general secretary of the SA Council of Churches and now director of the SA Institute of Race Relations, said churches could play an important role in the 1980s in eradicating racism, ensuring that power was properly used and pressing for all to be given a part in politics.

He called on churches to take "practical steps" and to:

- Offer to help think out ways of dealing with the poverty and urbanisation which could result if calls for an end to influx control succeeded.

- Offer to act as arbitrators in disputes.
- Work for labour-intensive industries.

He also suggested that churches should declare support for change undertaken by Mr P W Botha's Government, encourage more important changes

and urge an immediate halt to all resettlement schemes and removals of people.

They should support urgent housing programmes and call for the Riekert Commission to prove that its intention was not to deprive people of work," he said.

Mr Rees's plea for action was made at the beginning of a special consultation of representatives of most main South African churches to study the work of the Programme to Combat Racism of the World Council of Churches.

The programme's special programme's speaker, Lebena okanye zingasetyenziswa.

cial fund, from which grants have been made to the banned African National Congress, the Patriotic Front and Swapo, has been the subject of hot debate in nonracial South African churches for the last 10 years.

Mr Rees clearly portrayed the issues underlying

ing the debate when he said the reaction to the Silverton bank siege proved South Africa was racially divided.

"Most whites perceive the police and the army as heroes. A significant number of blacks proclaim the dead activists to be heroes," he said.

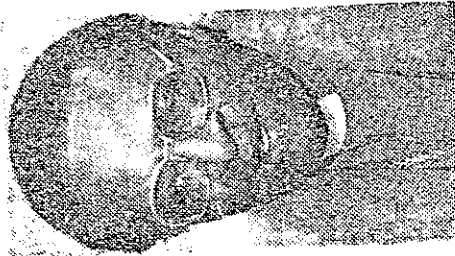
Revealing his own attitude, he added: "Be done with both sorts of heroism. We are all losers. Precious lives have been wasted."

He said he was against the "racism" fund because he abhorred tokenism. The WCC programme had served its purpose in its present form and was so misunderstood that it had forsaken its role as mediator.

He asked overseas Christians: "How much besides making statements have you done to bring healing to the situation?"

He said that while most African Nationalists realised their policy was unworkable, they still stuck to it in the hope "the timebomb will not go off in their lifetime."

"Buying time by tinkering with the works will not suffice. What South Africa needs now is a political solution and a much-hated word — compromise — must become the order of the day."



Bishop Tutu racism at variance.

uthe uza kuxolela onke amalungu awo uthe lwathethwano.

ngenjalo yanke imveliso yakwa Bellville Technical College.

enzi kwiwaki ephilleleyo kubekho ezulwazi - 500. Abafundi bavelu kwezi izi balile ukwahlulwa, omnye wabo uthe ngokuba bangabantu kwabo. Ngosuku ezime ukubohlela abebala kubantu



SAIRR Director Mr John Rees must become order of day.

Ignore bans on mixed marriage

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Religion Reporter

HAMMANSKRAAL

Church men examining proposals for civil disobedience have suggested that ministers should ignore the bans on racially mixed marriages and on quoting banned people and publications.

The suggestions, which have not yet been acted on, have been raised in background papers provided for a church consultation on the Programme to Combat Racism of the World Council of Churches being held there.

Delegates and observers, mostly from member churches of the South African Council of Churches, are attending the consultations.

RACE LAWS

One document, prepared for submission to the executive committee of the SACC, suggests that last year's SACC resolution urging that churches withdraw from co-operation to the State in areas "where the law violates the justice of God" should first be implemented in church-controlled situations.

"Then the churches should also attempt to work out what non-co-operation means in some general areas of life that affect everyone, for example race classification and in carrying of identity documents".

The documents mention "positive non-co-operation" rather than "civil disobedience."

The documents proposed:

- Churchmen might ignore the Prohibition of Mixed Marriages Act. Such marriages were already taking place but had apparently not been registered with the State.
- Banned people and publications facilitating an understanding of the Gospel should be quoted in church media and pulpits.
- Churchmen serving in areas for other race groups should live there without permission if necessary. Dean Simeon Nkoane of the Anglican Church in Johannesburg was doing this.
- Whites should attend services in black urban townships.
- Christians should ignore the Group Areas and Urban Areas Acts to entertain people of other races in their homes.

All church, hospitals, orphanages and seminaries should be open to all

CAPE TOWN. 12/2/80

DR churches reject talks on racism

Own Correspondent

HAMMANSKRAAL. — The three Afrikaans Dutch Reformed churches have rejected all forms of talks and connections with the South African Council of Churches (SACC) in spite of urgent calls on them to open dialogue with the council.

The Ned Geref Kerk (NGK), the Nederduitse Hervormde Kerk (NHK) and the Gereformeerde Kerk have declined an invitation to attend the SACC's consultation here this week on ways to combat racism.

Conveners of the conference yesterday expressed disappointment at the Afrikaans churches' reaction, saying that to exclude these

influential bodies would be unrealistic.

The SACC general secretary, Bishop Desmond Tutu, said he was willing to do anything to bring these churches back to dialogue.

If the Dutch Reformed churches could not join SACC meetings as institutions, then individual members should feel free to do so. People such as Dr F E O'Brien Geldenhuys, the NGK's chief executive officer, had always been invited to attend SACC executive meetings but official church policy prevented this, Bishop Tutu said.

The moderator of the NGK, Dr E P J Kleynhans, said his church had no ties with the SACC as this council was an affiliate of the World

Council of Churches (WCC) — "and with this world body we definitely have no connections."

He declined to comment on ways in which the NGK intended to eliminate racism.

Dr O'Brien Geldenhuys said the Hammanskraal consultation was instigated by the WCC, and as long as this council continued giving money to terror organizations, there was no common ground for talks between his church and the SACC.

As for ways to fight racism, he said: "We have our own methods. We will find our own path."

The chairman of the NHK general assembly, Professor J P Oberholzer, attacked the SACC for

"being anti-South African and supporting the undermining of white rule".

"The time for any co-operation with the SACC and the WCC has long passed. They only see racism as white racism. We will only talk with churches who are not members of the SACC."

The dean of the theology faculty at Potchefstroom University, Professor P J Coetzee, said that although the Bible did not condone racism, colonialism and imperialism, God had "planted the churches among the various nations".

The church had no right to slam its door to anyone, but this did not preclude different churches for racial groups.

Cooper also offers information on services and fees (both in-patient and out-patient) at provincial hospitals for comparison purposes. In conclusion, she makes the following points:

- (i) In general, more concern is shown for skilled workers, who are difficult to replace, than for unskilled workers (that is, there is a skill and a race bias in the provision of services).
- (ii) Medical aid schemes, and to a lesser extent medical benefit schemes, emphasise curative rather than preventive medicine.
- (iii) The benefits extended by medical benefit schemes are much less comprehensive than those extended by medical aid schemes.
- (iv) Contributions to the former are generally lower.
- (v) The benefit of a sick pay fund to workers is often dubious. Most of the trade unionists interviewed by Cooper suggested that a sick pay fund increased employer control as workers had to get a certificate from a doctor whose interests might be closer to those of employers than to those of workers. Furthermore, sick pay funds are made up of equal contributions from worker and employer, while under the Factories Act the employer would have to pay sick pay in full, and the leave and pay provisions in sick pay funds are not always better for workers than those in the Factories Act.
- (vi) It may not be in the interests of unskilled workers (often contract workers) who move frequently from one industry to another, to contribute to medical schemes. Most schemes require contributions for 13 to 16 weeks before a member is eligible for benefits and benefits often increase with length of membership.

6. NUTRITIONAL STATUS AND POLICY

Two papers dealt with nutritional status indicators in South Africa - those of Du Plessis *et al* ('30) and Neil White (Vol.2). In addition, a condensation of statistics on child nutrition in various parts of the country was provided as background and material. These studies show that there is a far greater proportion of children who are malnourished in rural areas than in urban ones, even among children in urban squatter areas. White shows that, using the arm circumference test, the proportion of malnourished children aged 1-5 years was 1,9% in Crossroads compared with 7,4% in Ngutu in KwaZulu, and he quotes other studies which find an incidence of 12% in Tsolo, Transkei, and 13,8% in the Muldersdrift farming area near Johannesburg. (The arm circumference method is an extremely conservative measure of malnutrition. In Tsolo, over 30% were malnourished by reference to the

Boston third percentile, and children with this method).

Using the Gomez classification, Du Plessis *et al* 'moderate' growth retardation as measured by urban than rural Ciskei locations between 6 3% but at 2-3 years it was lower (7% compared years (22% compared with 34%). This could be in urban areas. Retardation in height 9 areas than urban, although the proportion retardable and again increases with age. The a conservative measure, 'moderate' malnutrition 60 and 74% of the Harvard standard of weight regard any child falling below the Boston third of the Harvard standard, as severely growth-retarded 25% to 53% of children who are classified as for age by Du Plessis would also be classed as Some authorities consider weight for height a tion, those with normal body proportions not a defect; although association has been found in age and school performance, and Thomas (Vol.2) the Boston third percentile in weight for age whether or not they have normal body proportions were worse off than urban ones in the older age with low weight for height increased with age.

Du Plessis *et al* attribute this poor nutrition tion of nutritional disease and the ignorance of Statistics on malnutrition from other surveys of discrepancy, although there are very few random picture of nutritional status of the community are useless for this purpose).

What happens to children who are malnourished? Thomas (Vol.2) followed up a sample of children (below the third percentile but without clinical signs) who were not admitted to hospital but were treated as outpatients with supplementary food, advice and bus fares where necessary for follow-up, and found that 51% of them had died within 6 weeks. But hospitalisation too is often ineffective. 14% of children hospitalised died within 6 weeks of discharge. Hospitalisation with follow-up and milk after discharge offered the best chances of

Le Grange declines to react to Archbishop's plea

Political Correspondent
THE Minister of Police, Mr Louis le Grange, today declined to react to a plea from Archbishop Bill Burnett for him to withdraw his incorrect statement to Parliament that the Anglican Church had decided to bar members of the Security Police from office in the church.

He said he would react in his own time.
The Minister said he had taken a stand on a serious matter relating to members of the Security Police.

It was a serious matter to him that members of the South African Police were singled out for the specific viewpoint adopted by the Church of the Province.

He was not prepared to associate himself with this.

I take note of Archbishop Burnett's viewpoint and the information made known by him and I will in my own time, when necessary, react to it, Mr le Grange said.

... east London, Trudy
with mild malnutrition (signs) who were not admitted with supplementary food, advice and found that 51% of them had died within 6 weeks. 14% of children hospitalised died within 6 weeks of discharge. Hospitalisation with follow-up and milk after discharge offered the best chances of

good".² The initial staff at Pholela consisted of a medical officer in charge (Kark himself), an African medical aide, an African nurse and five African health assistants.

The health strategy followed at Pholela was described by Kark as follows:

'The only social unit in which there was any advanced degree of communal responsibility was the family group. Our health work was therefore directed towards the adoption of progressive health measures by individual families".²

5. He is able to apply first aid, knows how to vaccinate against smallpox, and how to collect specimens for laboratory examination.
6. He knows how to use social agencies in order to get assistance for the people.

It can be easily understood from these duties, that the health-assistants played a crucial role in collecting the vital community statistics, so badly needed for a proper assessment of the Health-Centre Service upon

Minister wrong on resolution — Archbishop

Cape Times 13/2/80

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Staff Reporter

A RESOLUTION passed by the Anglican Church Synod could not possibly bear the construction put on it by the Minister of Police, Mr Louis le Grange, in Parliament last week that the church had barred security policemen from church office.

This was said yesterday by the Archbishop of Cape Town, the Most Rev Bill Burnett, when he replied to a warning given the church by the minister regarding the appointment of security policemen to church office.

The minister claimed in Parliament that the Anglican Church had barred security policemen from being appointed to offices in the church.

Mr Le Grange warned that as long as security policemen were barred from church office, he would "personally consider" whether Anglican priests could be appointed as chaplains in the police force.

Misinformed

Archbishop Burnett said in a statement yesterday that the minister must "surely" have been misinformed as the resolution could not possibly bear the "construction" he had given it.

The archbishop said he "may be forgiven" for thinking that there might be a distinct relationship between attacks made on the church since its synod in Grahamstown in December.

Apart from Mr Le Grange, sources of attacks and accusations included the Burger and SATV and certain newspapers which carried reports of comments by Bishop Steven Bradley of the Church of England in South Africa.

The archbishop asked whether these attacks were "fortuitous".

In his statement he said he had watched an unfolding pattern of events with "great interest" since the synod and "may be forgiven" for thinking that there may be a distinct relationship between attacks on the church.

Resolution rejected

"I can only suppose that those who informed the Minister of Police furnished him with a resolution to which he referred in the House of Assembly, which was in fact rejected by well over a two thirds majority of the synod.

"The reason for the rejection was precisely that it asked the church to accept the principle of guilt by association for all members of the security police.

"It is ironical, moreover, that I should have been withdrawn to a quiet retreat in the country to spend three or four days with CPSA (Church of the Province in South Africa) permanent force chaplains for a time of spiritual renewal when reports of the minister's speech appeared.

"I believe the minister must surely have been misinformed because the resolution which was passed cannot in any sense bear the construction he has put upon it.

"In it the church simply makes it clear that security police are like the rest of humanity, capable of sin.

"In view of the fact, however, that they appear to be given a role in society in which opportunity to misuse power exists, and because a disturbing number of persons have died in detention and under interrogation, and that torture has

Christian faith, should not be elected to office in the church. The church has a proper responsibility to exercise discipline among its own members.

"It should be borne in mind, moreover, that a very few years ago one of our church youth workers died in disturbing circumstances in the custody of the security police.

"The Minister of Police is of all men in a position to receive a vast amount of information. Either he chose to misuse that which he received about the CPSA, which is unthinkable, or he was badly informed.

"Banning without trial is bad enough, but it would be insupportable if a similar inadequacy of information has led to the banning of the Rev David Russell or others.

"The second source of accusation and attack has been the Burger, which for the second time, has grossly misrepresented me.

"The press was free to send representatives to the synod, or to have asked to see the resolutions on security police, and any other matter before misleading its readers with a report of what the synod was supposed to have said and producing a particularly offensive cartoon which conveyed a wholly false accusation.



The Most Rev Bill Burnett

"Why did this happen? Was it fortuitous?"

"The third attack was made in the context of some wildly inaccurate reporting of what happened at the synod."

Bishop Bradley of the Church of England in South Africa had on "this hearsay evidence" and in spite of the existence of a liaison committee with the CPSA, gave a statement given coverage in certain newspapers and over SATV.

"In it he implied that, unlike his own church, the CPSA supported terrorism, and that we were apparently also guilty of this by association because the CPSA, along with the N G Kerk in Africa and the N G Sendingkerk and others, continues to belong to the South African Council of Churches."

In reporting Bishop Bradley's statement "fairly extensively", SATV news had described the Church of England in South Africa as the smaller of the two Anglican Churches.

Archbishop Burnett said: "If what is described as the smaller of the two Anglican Churches goes out of its way to disclaim support of terrorism, the implication is that it needs to dissociate itself from someone else who does.

"This accusation is false and a study of the synod resolution on the World Council of Churches will clearly demonstrate its falsehood."

A detailed description was also given about the extensive nutrition programme for mother, child and family carried out by cooking and gardening demonstrations, the establishment of a seed-buying co-operative society and a daily market. The report closed with a description of the changing mortality rates in the intensive area. From these figures, it is clear that a great reduction in the mortality rate, especially the infant mortality (from 27,58 in 1942 to 10,068 in 1952) had been achieved.

(c) he keeps progress notes in each family file;

(d) he observes individuals and their families in their homes, noting their developmental histories, attitudes, beliefs, etc. and records his findings in the family file.

2. He helps to make the socio-medical diagnosis of the family by reporting on the environmental findings at the home.

3. He carries out certain parts of the family treatment, for example, a nutrition or sanitation demonstration.

4. He plays a large part in the health-education programme.

The final conclusion was that the great success which was achieved among the people in the intensive area was mainly due to the health-education

CAPE TIMES 13/2/80 (28)

Call to churches on race issues

HAMMANSKRAAL. — The churches should look at themselves before speaking prophetically to the rest of the country, the director of the South African Institute of Race Relations, Mr John Rees, said here.

Addressing the South African Council of Churches consultation on combatting racism in the 80s, Mr Rees said: "The churches dare not speak about power-sharing unless in the very structures we operate, we have done just that."

He said the SACC and its member churches should set up

commissions to identify within six months all areas of inequality, racism, and abuse of power in the churches. They should agree on a programme of practical action to deal with the matter.

Mr Rees said the churches should declare support for changes being undertaken by the Prime Minister, Mr P W Botha, and encourage further and more important changes. It was imperative for the church to be able to lead in the direction of change.

As a practical step, the churches should also call on the government as a sign of

goodwill to stop all resettlement schemes and the removal of people immediately.

They should call for an end to influx control and offer to assist in picking out new proposals for dealing with poverty and urbanization.

Mr Rees said the churches should lend support for urgent housing programmes. The churches had "massive resources" and housing was "the greatest flashpoint in South Africa".

In a speech which followed,

Bishop Desmond Tutu said the government had apparently decided that it would have no dealings with the South African Council of Churches.

Bishop Tutu, the council's general secretary, was referring to the recommendation by Mr Rees that the churches should declare support for changes made by the government.

Bishop Tutu told the conference that the SACC had always tried to engage in dialogue with the government.

— Sapa

Withdraw remarks on church — Burnett

28

John
13/2/80

CAPE TOWN — Anglican Archbishop Bill Burnett of Cape Town has made a plea to the Minister of Police, Mr le Grange, as a fellow Christian and a Minister of State to withdraw his statement to Parliament that the Anglican Church had decided to bar security police from office in the church.

The Archbishop, who is head of the Church of the Province of South Africa said in an interview that a simple check with a church office could have given the minister accurate information.

He was concerned that similar wrong information had led to banning or other action against innocent people.

Mr le Grange told Parliament last week: "As long as members of the South African Police cannot be appointed to positions in the Anglican Church, I will personally have to consider whether Anglican priests can be appointed as chaplains in the police force."

REJECTED

He said the proposal referred to by the Minister of Police in Parliament had, in fact, been rejected by the Synod by a majority of more than two-thirds of the delegates.

Mr Le Grange today declined to react to the plea from Archbishop Burnett.

The Minister said he had taken a stand on the matter.

It was a serious matter that members of the police were singled out for the viewpoint adopted by the Church.

"I take note of Archbishop Burnett's viewpoint and the information made known by him and I will in my own time, when necessary, react to it," Mr le Grange said. — Sapa, Political Staff.

Slow 14/2/50 28
Challenge to churches

Religion Reporter

HAMMANSKRAAL — South Africa's biggest churches were today challenged by black leaders to identify themselves with the poor and oppressed or face the rise of a new black "confessing church."

Black churchmen attending a church consultation on racism declared that if in the next 12 months there was no evi-

dence of "repentance shown in concrete action, black Christians will have no alternative but to witness to the Gospel of Jesus Christ by becoming a confessing church."

A "confessing militant church" as an alternative to existing churches was proposed yesterday. The original suggestion did not envisage a 12-month testing period.

● Page 4: Call for new anti-racism black church.

igama - 88 bakwa Fattis & Monis efektri ukuba bagwayimbe kukugxothwa kwabasebenzi wokugxothwa kwaba basebenzi bahlanu, ibe izama ukwenza uphando nothethwa ngeveki yaye kusetyenzwe iyure ezisi -

thethwano lokuba kunyuswe imari. 8 ngemini. Umphathi wefektri leyo uthe ezizinto bazifunayo zingaphezu kwamandla yaye ziya kwenza uqushululu efemini.

Abasemagunyeni kumbutho weUnion onamalungu ayi 10 000 (amawaka alishumi) obizwa ngokuba yi (Food and Canning Workers Union) bathi abo bagxothiweyo bebesayinile amaphepha anika iUnion igunya lokuba benze uthethathethwano ngemeko ezibetele ekunokuthi kusetyenzwe phantsi kwazo. Ifektri leyo ilalile oluthethathethwano neUnion. Ifektri ibalula into yokuba omatshini ekusetyenzwa ngabo bathathe indawo yabantu yiyo lento kunyanzeleke ukuba kuphungulwe abasebenzi.

Nangona aba bagxothiweyo ingabantu beBala uninzi lwabo bagwayimbileyo ngamagoduka abantu abamnyama. Nangona bathe bagrogriswa ngokugxothwa babuyele emphandleni aba basebenzi bamnyama bame bemi kwicala lebeBala ababathatha ngokuba bangabantu kwabo. Ngosuku lokugala logwayimbo indoda imele icala losebenzi ezame ukubohlula abeBala kubantu abamnyama xa bebemengaphandle kweFektri. Abasebenzi balile ukwahlulwa, omnye wabo uthe "Silapha sonke yaye iinjongo zethu zinye."

Ayanda amanani abantu abazibandakanyileyo nabasebenzi kwiiveki ephilileyo kubekho abafundi base University nakwano Kolegi abangaphezu kwe - 500. Abafundi bavelu kwezi zikolo U.W.C., Hewat, Peninsula Training College ne Bellville Technical College. Abafundi bathe abasebenzi mabaphinde baqeshwe kungenjalo yonke imveliso yakwa Fattis & Monis ingathengwa.

Umbutho oyi Western Province Traders Association uthe uza kuxelela onke amalungu awo ukuba angayithengi imveliso yalefektri de bavume uthethathethwano.

Umbutho oyi South African Council of Sports SACOS ucele onke amalungu awo nazo zonke izikolo ezinonxibelelwane kunye nabo ukuba zixhase abo bagxothiweyo de baphinde bageshwe. Yaye akufuneki bayithenge imveliso yale fektri.

Abafundi base U.C.T. bayenzile eyabo intlanganiso bebona kalisa ubunye nabasebenzi. Bacele ukuba imveliso zakwa Fattis & Monis zingathengwa okanye zingasetyenziswa.

Umbutho oyi Women for Peace Movement ucele ukuba efektri yenzi uphando nothethathethwano kunye nabasebenzi.

Umbutho walapha eKapa oyi National African Federated Chamber of Commerce ubhalile wakhupha istatement uxhasa abasebenzi abagxothiweyo.

UFattis & Monis uphikele ukuthi akukho ngxabano nakungevani kulefektri. Kodwa ke lowo ungumphati wefem le uthi, ukhathazekile xa kusithiwa imveliso yabo mayingathengwa ngabamnyama njengoko inkxaso enkulu ivelo kwabo bamnyama. Abaphathi bale Fem baqashe abasebenzi abangabanye ukuba basebenze endaweni yabo bagwayimbileyo ukuze kubekho imveliso, kodwa imveliso yehlile

Ngubani uFattis & Monis? UFattis & Monis yiFektri enezimveliso zilandelayo: Record Self Raising Flour, Record Cake Flour, Record Bread Flour, Record Sifted Flour, Record Unsifted Flour, Record Wheatie Treat Flour; Philadelphia Flour; Koeberg Mille pack Mealie Meal; Fattis & Monis icecream cones, wafers and cake cups; Fattis and Monis Macaroni, spagetti, shells, ribbons, rings, dilatines; Princess macaroni, spagetti, shells, rings, ribbons, dilatines; Checkers, Poto' Gold, Pick 'n Pay macaroni, spagetti, rings, ribbons, shells, dilatines; Wrench Town Bakery, Observatory; Good Hope Bakery, Elsie's River; Ultra Bakery, Somerset West.

Churches urged to withdraw all marriage officers

14/12/50
26

CHURCHES have been urged to withdraw all their Ministers who are marriage officers because under the law Ministers of religion become unpaid civil servants and collaborators of racism.

This recommendation was passed at the consultation to combat racism in the eighties yesterday at Hammanskraal. It was passed with 21 votes for and four against.

An amendment to the effect that the churches should urge the Government to repeal the Mixed Marriages Act before taking this decision was defeated.

Another controversial issue which was being debated was the formation of a "black confessing militant church."

"Such a church, being the church of the oppressed, would oppose oppression in prophetic words and deed. It will be a church of the poor with a simple life-style to enable the oppressed to resist and overcome oppression," the recommendation said.

The group which tabled this recommendation also

felt that action could be taken by the church on the issue of the 99-year-leasehold because churches which held freehold title deeds are now required to sign the 99-year-lease.

They feel that it is imperative for the churches to refuse to comply with the conditions of the 99-year-lease.

The Industrial Conciliation Amendment Act was also pointed out as an area where further action can be taken by the church.

MUSCLE

This Act deprives labour unions of all political muscle by imposing control and stricture on their activities.

The black confessing militant church must organise itself to restore that muscle to the workers who are in themselves a power.

This is an indication of how the black confessing militant church can fulfil its role in the eighties.

"We appeal to blacks present to stand up and be counted," the recommendation ended

Fattis & Montis Strike

For almost a month 88 workers at the Fattis & Montis factory in Bellville South have been on strike. They struck because five of their fellow workers were dismissed. The workers say the dismissals were because all five were members of a trade union. The union was trying to negotiate for better pay and hours of work - R40 a week and an 8 hour working day. A director of the factory says these demands are "out of all proportion", and unreasonable and would lead to "disruption" in his firm.

Officials of the 10 000 member union (the Food & Canning Workers Union), say the dismissed men had signed a document giving the union rights to negotiate for better conditions. The factory refused to negotiate with the union. It says the men were replaced by machines and that it was part of a cut-back of staff.

Although those dismissed were 'Coloured', more than half of the men who were on strike are African contract workers. In spite of the threat of being endorsed back to the homelands, the African workers are standing firm with their 'Coloured' brothers and sisters. On the first day of the strike, men from the Department of Labour tried to separate 'Coloured' and African workers who had gathered outside the factory. The workers refused to be separated. One said, "We were all there for the same purpose."

Moves of solidarity with the striking workers are increasing. At a solidarity

last week more than 500 university and college students from Peninsula Training College and Bellville Technical College came to be re-employed and for a boycott of Fattis & Montis products. The Western Province Traders Association says it will instruct sell the factory's products unless there is negotiation.

The South African Council of Sport (SACOS) has called on all schools affiliated to SACOS to support a call for re-employment a boycott of the factory's products.

More than 400 students from the University of Cape Town held called for a boycott of all Fattis and Montis products.

The Women for Peace movement has called on the factory to re-workers. The Cape branch of Natfoc - the National African Federated C has issued a statement in support of the dismissed workers.

Fattis and Montis insist that there is 'no dispute'. However firm says he is worried about calls for a boycott of the factory by blacks because much of the factory's trade is with blacks kept production going by employing scab workers in the place workers. However production has slowed down.

Who are Fattis and Montis? Fattis and Montis is the factory following products: The following Record flours; Self-rats Bread flour, Sifted flour, Unsifted flour, Wheatie Treat flour Philadelphia flour; Koeberg Mille pack - mealie meal; all Fattis & Montis brand name. These include icecream cones, macaroni, spaghetti, large and small shells, pasta ribbons - and green, pain rings, dilatines. Fattis and Montis also pack products under the following brand names; Princess, Pot o' name brand, Checkers and Roma. Fattis & Montis also cont bakeries in the Cape Town area. These include the Good Hope River, Wrench Town Bakery in Observatory and the Ultra Bak

Religious Institution

Churches have been urged to help make black workers aware of anti-discrimination codes of business conduct.

This was one of several suggestions for church action in the labour field at the Church Consultation on Racism here.

Yesterday the Consultation was told by a working group that codes of conduct had so far failed to get through to ordinary workers.

The Consultation recommended that church facilities be made available to workers who were organising themselves and that shareholders should question firms about employment practices and ethics at their annual meetings.

It also recommended that a code of business ethics for the small businessman and the consumer should be drawn up.

Make the
Workers
aware

FATTIS & MONIS STRIKE

Call for new anti-racist black church

For almost a month 88 workers have been on strike. They struck because workers say the dismissals were unfair. The union was trying to negotiate an 8-hour working day, a "day of all proportion" and unreasonably

Officials of the 10 000 member dismissed men had signed a document. The factory has been replaced by machinery and

Although those dismissed are African contract workers. In spite of the threat of Homelands, the African workers have stood firm with sisters. On the first day of the strike men from the separate 'Coloured' & African workers who had gathered refused to be separated. One said, 'We were

Moves of solidarity with the striking workers are meeting last week more than 500 university and Peninsula Training College and Bellville Technical be reinstated and for a boycott of Fattis & Monis

The Western Province Traders Association says it to sell the factory's products unless there is no

The South African Council of Sport (SACOS) has called schools affiliated to SACOS to support the call and a boycott of the factory's products.

At a meeting at U.C.T. over 500 students support Fattis & Monis products.

Fattis & Monis insist that there is no 'dispute' says he is worried about the calls for a boycott blacks as much of the factory's trade is with white production going by employing scab workers in the. However production has been slowed down.

Who are Fattis & Monis? Fattis and Monis is the following products: All Record flour products in flour, Bread flour, Sifted flour, Unsifted flour products with the Fattis & Monis brand name in cake cups, macaroni, spaghetti, large & small standard narrow, plain and green, rings and dilatines; All under the following brand names: Pick 'n' Pay, P. Roma, Philadelphia flour and Koeberg Millie pack control a number of Bakeries including Wrench T. Good Hope Bakery in Elsje River and Ultra Bakery

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Bishops focus on help for black unions

Pretoria Bureau

THE Southern African Catholic Bishops Conference yesterday proclaimed its support for the black trade union movement and bishops were urged to encourage leadership training among workers through the unions.

And economists, trade unionists and theologians told the conference in Pretoria that the cause of unemployment and poverty were fundamentally inherent in the country's political and economic organisation.

Black trade unions, the conference was told, regretted that in seeking registration they had to forfeit their right to participate in political dialogue on the future of their country, whereas whites union members had access to the ballot box.

The conference decided that the bishops should do all in

their power to encourage leadership training among workers through the trade unions themselves.

The bishops underlined:

- The need to urge the Government to start an emergency public works programme;
- Their support for worker organisations and trade unions struggling for justice for workers; and
- Support for the right of workers to join trade unions.

The bishops said the church needed to study the provisions of the Unemployment Insurance Act.

Amendments which could be made to the Act included cover for farm workers, domestics and Government workers, cover for all genuine workseekers — to provide for school leavers who, through no fault of their own, remained unemployed — an extension of the period of

benefit beyond its present six months limit, and improved benefits.

The bishops decided that unemployment could not be solved in isolation from workers' other, related problems.

In discussion, delegates strongly condemned the Land Act of 1913, the pass laws and the inadequate system of black education, as well as an economic system that operated largely on the assumption that economic activity had little or no social responsibility.

Discussion also focused on the inequitable distribution of national wealth and the view that the homelands policy was contributing to the enrichment of the "white" urban areas, perpetuating poverty, suffering and high unemployment among the majority of homelands residents — with black women in the homelands worst-hit.

This and alternative methods of determining 'need' for personal health services and ways of implementing them are discussed more fully in Ref. 12.

- (iii) urgency based on the degree of disability (e.g. large hernias should come in more quickly than small ones);
- (iv) urgency based on social factors (e.g. wage earners with many dependants should come in quickly);
- (v) expected length of stay in hospital.

Bishop clarifies church's view on SP members

Pretoria Bureau

IT WAS disconcerting to think of unidentified and, therefore, unknown informers active within the life of the church, the Bishop of Pretoria, the Right Rev Michael Nuttall, says in the diocesan magazine, "The Kingdom".

The Bishop was clarifying confusion which surrounded a recent motion before the provincial synod of the Anglican Church on security policemen holding office in the church.

The original motion expressed the view that it was "inappropriate and undesirable", for security policemen to hold office in the church.

However, the Bishop said,

the synod was not happy with the wording and passed an amended resolution.

It read: "That this synod aware of the deaths of several detained people and also aware of the profoundly distressing allegations of torture of people detained by the Security Police, and knowing that some members of our church are employed by the Security Police either as officers or as informers, asks such members, especially if they hold any office in our church, to consider their witness before our Lord Jesus Christ, and asks church vestries to exercise great care in the election of church officers.

"The onus is therefore on Anglican security policemen (or women) themselves to examine their own consciences in the matter. I should add, because there has been some misunderstanding about this, that the resolution does not refer to the security forces generally.

"Every State, of course, required its 'special branch' of the police whose concern was with State security. The South African position was somewhat confused in that there was a Bureau of National Security and a Security Police.

"Some actions on the part of some security policemen had caused a 'justifiable revulsion' and done enormous damage to, and harmed, South Africa's good name."

Inyanga ngoku sele i eBeitville South ben abahlanu ebebesebenz kukuba bebengamalung thethwano lokuba kur 8 ngemini. Umphathi ziya kwenza uqushul

Abasemagunyeni kumbu ngokuba yi (Food and amaphipha anika iUn thi kusetyenzwe phar lfektri ibalula int lento kunyanzeleke

Nangona aba bagxothiweyo ingabantu beBala un abamnyama. Nangona bathe bagrogri swa ngokugx bamnyama bame bemi kwicala lebeBala ababatha lokugala logwayimbo indoda imele icala losebe abamnyama xa bebemengaphandle kweFektri. Aba: "Silapha sonke yaye iinjongo zethu zinye."

Ayanda amanani abantu abazibandakanyileyo na abafundi base University nakwano Kolegi aban zikolo U.W.C., Hewat, Peninsula Training Col Abafundi bathe abasebenzi mabaphinde baqeshw Fattis & Monis ingathengwa.

Umbutho oyi Western Province Traders Associ ukuba angayithengi imveliso yaleFektri de be

Umbutho oyi South African Council of Sports SACOS ucete onke izikolo ezinonxibelelwana kunye nabo ukuba zixhase abo bagxothiweyo de baphinde bageshwe. Yaye akufuneki bayithenge imveliso yale fektri.

Abafundi base U.C.T. bayenzile eyabo intlanganiso bebona kalisa ubunye nabasebenzi. Bacele ukuba imveliso zakwa Fattis & Monis zingathengwa okanye zingasetyenziswa.

Umbutho oyi Women for Peace Movement ucete ukuba efektri yenzi uphando nothethwathethwano kunye nabasebenzi.

Umbutho walapha eKapa oyi National African Federated Chamber of Commerce ubhalile wakhupha istatement uxhasa abasebenzi abagxothiweyo.

UFattis & Monis uphikele ukuthi akukho ngxabano nakungevani kulefektri. Kodwa ke lowo ungumphathi wefem le uthi, ukhathazekile xa kusithiwa imveliso yabo mayingathengwa ngabamNyama njengoko inkxaso enkulu ivelo kwabo bamNyama. Abaphathi bale Fem baqashe abasebenzi abangabanye ukuba basebenze endaweni yabo bagwayimbleyo ukuze kubekho imveliso, kodwa imveliso yehle.

Ngubani uFattis & Monis? UFattis & Monis yiFektri enezimveliso zilandelayo: Record Self Raising Flour, Record Cake Flour, Record Bread Flour, Record Sifted Flour, Record Unsifted Flour, Record Wheatie Treat Flour; Philadelphia Flour; Koeborg Mille pack Mealie Meal; Fattis & Monis icecream cones, wafers and cake cups; Fattis and Monis Macaroni, spaghetti, shells, ribbons, rings, dilatines; Princess macaroni, spaghetti, shells, rings, ribbons, dilatines; Checkers, Poto' Gold, Pick 'n Pay macaroni, spaghetti, rings, ribbons, shells, dilatines; Wrench Town Bakery, Observatory; Good Hope Bakery, Elsie's River; Ultra Bakery, Somerset West.

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Permanent residence/work permits

96. Mr. D. J. DALLING asked the Minister of the Interior:

- (1) How many applications were received during 1977, 1978 and 1979, respectively, from foreign clergymen and nuns for (a) permanent residence and (b) work permits;
- (2) how many applications were (a) granted and (b) refused in each case?

The MINISTER OF THE INTERIOR:

Such statistics are not available.

No mention is made of professional jealousy among competing practitioners. It may be that the secure position of the Western-trained medical practitioner is not threatened by indigenous healing, as its manifest effectiveness in certain conditions ensures a demand already in excess of supply.

It is probably on the basis of their effectiveness or otherwise that indigenous practitioners will ultimately be recognised by the wider medical profession or not. The papers presented contributed much on this score, although, as Schweitzer says, it is difficult to evaluate the effectiveness of indigenous healing because the 'goals and objects of treatment are not defined within a biomedical idiom'; the definition of 'normality' and 'illness' are different.

Various papers recorded that indigenous healers on occasion referred patients to Western-trained doctors and also to mental hospitals. Schweitzer notes that the fee may be returned to the patient if she does not appear satisfied.

There is a sense of the undoubted satisfaction of the patients and their apparent

Church can't be neutral, says Boesak

Staff Reporter

HAMMANSKRAAL — Dr Alan Boesak, chairman of the Dutch Reformed Broederkring and chaplain at the University of the Western Cape, said yesterday that, to avoid a possible civil war, those preaching non-violence would have to prove by their actions that they really wanted change.

He said the church in South Africa had to be in the midst of the struggle and could not afford to be neutral.

He was discussing the World Council of Churches' programme to combat racism at the Hammanskraal Consultation to Combat Racism in the 1980s.

He objected to pleas for neutrality by a number of churchmen and said the church could not "stand in between" but had to take sides with the oppressed.

In a paper drafted after the group discussion on the WCC's programme and its special fund, it was stated that the role of the church should be one of accepting and caring both for groups fighting and supporting the State.

It should be recognised that young men "beyond the border" had been forced into this situation by their experience of racism and violence in South Africa.

The paper continued: "The church has to care for them as people and recognise their political viewpoint.

"This could be done without necessarily approving their methods."

Bishop Desmond Tutu, general secretary of the South African Council of Churches, said in the same debate that the church had to be biased in favour of the "poor, despised and voiceless".

Neither the black nor the white church was preparing South Africa for change.

"White ministers are not telling their congregations that they have to prepare themselves for a radically different lifestyle and black churches are neglecting to tell their members that many more will be imprisoned and have to die before liberation comes," he said.

Dr Boesak said the only way for the oppressors to be liberated was to wholly identify with the oppressed.

there are as yet 'no registered practitioners in any of the urban townships, there is only a handful of social workers'. A large proportion of physical ailments are psychosomatic and less likely to be treated effectively by Western medicine. Further, recognition would enable a dialogue to take place which would result in an attitude less damaging to the patient on the part of Western-trained doctors (Watts *7) and enable both sides to learn from each other.

9. MENTAL HEALTH SERVICES

9.1 Historical Background.

Solomons (Vol.2) describes the origins of the mental health service in South Africa. Overcrowding grew from 8% in 1916 to 25% in 1960. Commissions

Whisson (*14), Watts (*7) and Holdstock (*15) show that diviners and herbalists continue to practise widely in the town as well as in the country. Westcott (Ch.12) and Holdstock note that problems dealt with extend far beyond the strictly medical, to a wide variety of problematic relationships and material losses or needs.

Monica Wilson (Vol.2) and Schweitzer (Vol.2) also regard many prophets and priests in independent churches as indigenous healers; they see healing as a large part of their role and utilise a variety of traditional and religious symbolic processes to this end. They are consonant with the culture and environment of their adherents. Schweitzer attributes their increasingly important role to the conflict which indigenous healing may present to Christian beliefs, and perhaps also to the fact that the movement is particularly concerned with problems resulting from urbanisation.

A number of reasons are presented for the frequent hostility towards such

unreported. The case of the Thalidomide baby syndrome is unreported. reminder'.

(ii) The harmfulness of some treatments which is perceived, resulting in physical illness or death. However, harmfulness may also be partly related to:

(iii) The presence of charlatans practising beside healers who have undergone an apprenticeship, which she notes is a matter of concern to qualified healers. They would prefer the recognition of a professional association, but Wilson feels that the best control is exercised by patients themselves, who go to those who help them.

(iv) Whites tend to confuse divining and witchcraft (Wilson).

(v) The belief in a personal causation of disease can exacerbate quarrels or personal anxiety. Wilson concedes that there is some truth in this charge, although in the case of mental illness the belief in personal causation may be, in a sense, accurate; and divining techniques may be anxiety-relieving as well as anxiety-causing.

Resist forced removals church meeting urges

By John Allen
Religion Reporter
HAMMANSKRAAL

Churchmen have challenged the government by calling for non-violent resistance to forced removals of people from their homes.

A church consultation on racism which ended today has asked that its recommendations, including that on removals, be conveyed to the Government through a memorandum and a deputation.

The consultation was attended by representatives of most of the country's main churches but not by

those of the white Afrikaans Reformed churches.

The consultation said the church should press the Government to halt the forcible removal and resettlement of people.

It urged that if this failed, churches and individuals should take non-violent action "to express solidarity with the community affected and to prevent enforced removals."

The consultation's resolution did not deal with what kind of action might be taken. But it was suggested in debate that

churchmen ought to be present when bulldozers and lorries arrived.

Already church groups have helped Northern Transvaal tribesmen resist removal.

The resolution follows intensified church concern in the past year about removals carried out in pursuance of Government policy.

Church meetings have been told that some resettled people are starving. The anger of Bishop Desmond Tutu, general secretary of the SA Council of Churches, at what he saw in resettlement camps last year was an important factor underlying his controversial call in Denmark for a coal boycott of South Africa.

The resolution on removals was one of a range of suggestions raised for church anti-racism strategies.

White church warned

By PHIL MTIMKULU
A CRISIS within the church was averted yesterday when blacks who were advocating the formation of a militant black church amended a recommendation to this effect and instead, gave the white Christians 12 months to demonstrate their willingness to purge the church of racism before they go it alone.

This came as a relief to most delegates attending the consultation of church leaders on racism, held at Hammanskraal.

The previous night, one of the six workshop groups had tabled a recommendation for the formation of a black militant confessing church as an alternative to the existing denominational churches.

Oppose

The church, the recommendation said, would oppose oppression in prophetic words and deeds. It would be a church of the poor, with a simple life style.

This recommendation received support from most of the black delegates and a few white delegates. However, after another black delegate had pointed out that it was sprung on them, and there should be a further consultation and

consideration by the blacks, the meeting was adjourned. The blacks then held their own meeting late at night.

In the morning the following amended recommendation was tabled and accepted:

⊙ We black representatives in this consultation, wish to place on record the painful realisation that the churches to which it belongs, have conformed to patterns of a racist society. The persistent cries of black people that the church is not consistent with the demands of the people of Jesus Christ have fallen on deaf ears.

⊙ We acknowledge our participation in the sin of the church. We are aware that God has been calling and continues to call his church to be a community that transcends all barriers of denominations and race.

⊙ We realise that the racial situation in this country has reached a critical stage and that God is calling the church as a liberating and reconciling community to identify itself with the oppressed and the poor in their struggle for the dignity which is theirs as human persons created in the image of the true God.

⊙ We further call upon white Christians to demonstrate their willingness to purge the church of racism.

⊙ We call upon black Christians prayerfully to seek the guidance of God in our desire to understand what obedience to God means in this situation.

⊙ If, after a period of 12 months, there is no evidence of repentance shown in concrete action the black Christians will have no alternative but to witness to the gospel of Jesus Christ by becoming a confessing church. The amendment was unanimously received.

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Churches call ⁽²⁸⁾ for National ^{Pos} Convention ^{15/2/80}

By Phil Mtinkulu

THE consultation of church leaders yesterday called for a national convention representative of all South Africans including political prisoners and those in exile.

The aim of the convention, also it is fraught a new constitution based on justice and equality of opportunity for all the inhabitants of a unified South Africa.

This recommendation which was unanimously approved, said the objective of a national convention would be the creation of a unified South Africa with a single parliament in which all its citizens will enjoy equal social, political and economic rights. The churches were also urged to jointly resist removal and the alienation of freehold rights as they affect pro-

perties vested in the name of the churches.

"After all possible representations have been made and have failed, the churches were asked to take such non violent action as may be necessary in order to express solidarity with the community affected and also to prevent their forced removals."

Another recommendation accepted was to the effect that the SACC call upon leaders of member churches of the SACC to send a delegation to the Nationalist Government to speak on a memorandum on education.

"We submit that education is one of the crucial areas in which racism is drafted. Furthermore, that education is vital for development of the individual and for the future of this country."

By COLLEEN HENDRIKS

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, emerged this week as a powerful political arbitrator.

His compassion and understanding showed up in an important consultation to combat racism in South Africa.

He turned what could have deteriorated into a political slanging match, into a positive, though somewhat aggressive, attempt to save South Africa from the evils of racism.

The bishop mediated between hardline white nationalists, who were noticeable in their absence, and a young number of young blacks who maintain that the church has lost its credibility in the struggle for freedom and justice.

Adamant

Bishop Tutu extended an olive branch to the three Afrikaans churches who had firmly rejected the SACC's invitation to participate in the Hammanskraal consultation.

All the SACC members were invited to send delegates to the consultation: so, too, were non-members and church councils from neighbouring countries.

The bishop was adamant: Any church discusses about the "deep matters of our faith and our country" which did not

Troubleshooter Tutu keeps racism debate in order -- with olive branch

include the DRC was unrealistic.

"The insights of the Dutch Reformed Churches may correct what they believe are imbalances in the relations and

beliefs of member churches of the SACC and perhaps these churches may also learn from us."

Some celebrated religiously controversial theologies of "reconciliation" on condition of dialogue with those churches who align themselves with the oppressor.

The white Dutch Reformed churches have long been at loggerheads with the SACC and the West African Council of Churches, which, they believe, are playing politics.

Major role

A memorandum by the Congregational Church of Southern Africa predicted by summing up the feeling of the congregation on Christian discipleship and social responsibility which, it felt, could not be separated:

"The Christians can no more elect to be neutral about racial affairs than he can elect to be neutral about Christ."

Bishop Tutu also played a major role in tempering the mood of delegates pushing for the establishment of a black "confessing militant church" as an alternative to the existing denominational churches.

"We cannot take from the Gospel only that which chimes in with our own feelings," the Bishop warned.

Deep frustration over the extent to which the established churches still conformed to the pattern of racism in South African society boiled over when

one of the six working groups at the consultation moved for black Christians to go it alone.

After a lengthy debate behind closed doors, the black caucus came up with a compromise proposal: It gave white Christians 11 months in which to concentrate their efforts to put the church of freedom before anything else, including their church.

Meanwhile, the majority of those present also accepted the language of reconciliation of a black church, including all Christians who are members of the church, as proposed in South Africa.

The Bishop is the 11th Secretary of the Council of the United Church of Christ in Africa.

It also related to the growth of white Christians who were fearful of being by the white community as they not accept the challenge.

The consultation at Hammanskraal followed a resolution passed at the SACC central committee meeting in January 1985 in which all plans were asked to review its Programme to Combat Racism and prepare proposals for an international meeting in the black world.

Found

The program's special fund, from which grants have been made to a number of so-called liberation movements in southern Africa, has been the subject of heated debate in South African churches for the past 10 years.

Racism was not new — in fact, it was a world-wide phenomenon, said John Rees, former secretary general of the SACC and now director of the SA Institute of Race Relations.

"But in South Africa it can be detected in its most inhuman form," he added.

Mr Rees clearly portrayed the issues underlying the debate when he said the reaction to the Filinvest bank siege proved that South Africa was racially divided.

Most whites perceived the police and the army as heroes.

"We are all losers — precious lives have been wasted."

The consultation decided that the church, at all levels, should reflect on the alternatives to violence and how violence could be limited; and how members could be educated on the nature and extent of violence.

It was generally felt that the role of the church should be one of accepting and caring for groups both fighting and supporting the state.

and for a boycott of Fatt

The Western Province Traders Association sell the factory's products unless there

The South African Council of Sport (SACO) schools affiliated to SACOS to support a boycott of the factory's products.

More than 400 students from the University called for a boycott of all Fattis and M

The Women for Peace movement has called workers.

The Cape branch of Nafcoc - the National has issued a statement in support of the

Fattis and Monis insist that there is "a firm says he is worried about calls for by blacks because much of the factory's kept production going by employing scab workers. However production has slowed

Who are Fattis and Monis? Fattis and Monis following products: The following Reckon Bread flour, Sifted flour, Unsifted flour Philadelphia flour; Koeberg Mille pack Fattis & Monis brand name. These include macaroni, spaghetti, large and small shells and green, pain rings, dilatines. Fattis products under the following brand names:

name brand, Ckeckers and Roma. Fattis bakeries in the Cape Town area. These include the Good Hope Bakery in Elsies River, Wrench Town Bakery in Observatory and the Ultra Bakery in Somerset West.

THE BAD NEWS today is that blacks may break away from existing churches

By Maureen Griffin

THE Church's mission in the Eighties is to disobey the gospel of apartheid.

This command came out of a meeting of church leaders at Hammanstraal near Pretoria this week organised by the South African Council of Churches.

A week-long consultation on racism, it resembled at times more a radical "trial" at which the Church was accused of failing in its Christian duty towards the poor and the oppressed by conforming to patterns of a racist society.

Amid warnings by black church leaders that the future of Christianity was at stake in South Africa, one of six workshop groups tabled a recommendation that blacks break away from existing denominational churches to form a confessing militant church as an alternative.

Such a church would oppose oppression in prophetic words and deeds; would be a church of the poor with a simple lifestyle; and would help the oppressed to resist and overcome their oppression.

The recommendation sparked off a passionate debate that completely overshadowed what until then had been a prayerful though often humorous meeting between black and white churchmen.

Dr Bonganjato Goba of the Federal Theological Seminary in Pietermaritzburg said he was overjoyed such a church was an opportunity for blacks to save Christianity in South Africa.

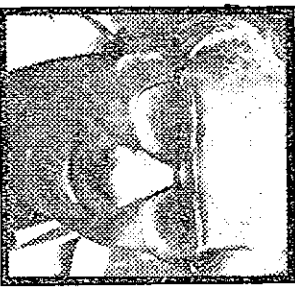
An Anglican, the Rev Sidwell Theleane, cautioned that it was premature: the different churches should first unite — "at the moment we look like mutant chomps" — before they faced the enemy.

Anglican Bishop Desmond Tutu, general secretary of the SACC, who a few hours earlier had presented the consultation with a statement in which he said God had moved him to prepare that morning and which begged the Dutch Reformed churches for

THE

BLACKS GO SPILL

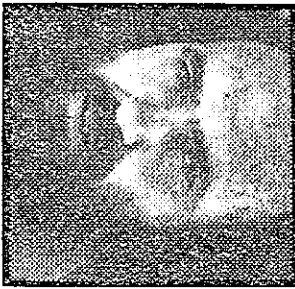
'We will go it alone if white Christians do not show willingness to purge their churches of racism'



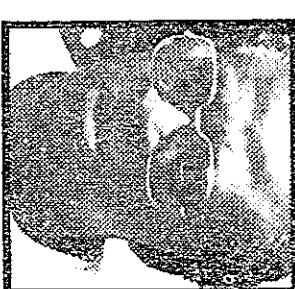
Rev John Warden ... change is a process, not an event



Dr Donald Vesie, consultation chairman ... a prophetic act



Rev Stephen Hayes of Zululand ... words dripping into the sand



Bishop Desmond Tutu ... The same Jesus Christ?

their forgiveness "in that which has hurt them in our attitude," now asked whether white and black Christians in South Africa saw the same Jesus Christ.

"On the whole blacks see a Jesus who will liberate them socially and economically. White Christians see Him as someone who somehow sanctifies apartheid in South Africa.

"I don't think we are on the same wavelength. We don't speak the same language when we talk about violence. When we blacks say violence, immediately the whites see it as terrorism. But we see violence as something that happens daily to us; the 'legalised' violence that systematically destroys family life and has children starving in resettlement camps.

The outcome of the debate was a call upon all white Christians to demonstrate their willingness to purge the church of racism, and an ultimatum: if after 12 months there was no evidence of concrete

change, black Christians would break away.

Later, when I asked an Anglican, the Rev John Warden, if he thought meaningful change could be achieved by February next year he said: "They have not indicated what sort of change they are expecting. If the change that does take place is not to the full extent of what is ultimately required the accusation comes that it is not meaningful.

"Whether change which is interpreted by them as being meaningful is achieved or initiated we can only wait and see.

"The English churches in this country have no political power. They are not in a position to be mediators. It is up to the white Africans churches to be a meaningful force for change. After all, they are the Nationalist Government at prayer."

how powerful the DRC is in this country and its relationship with the government authorities.

"It would indeed be a prophetic act if the DRC were to join hands in fellowship with this august body of Christians who claim Christ's leadership."

During debates over a welter of resolutions proposed, suggestions by delegates included one that the SABC should be asked to refrain from playing the South African national anthem after the epilogue on television.

"When it comes after, it is as if it is a blessing on the epilogue," a delegate grumbled.

community affected and to prevent enforced removals.

The consultation also agreed to ask the World Council of Churches to play the role of mediator in the clash between South Africa's exiled political movements. This was in response to concern among churchmen about splits between the (Daneid) African National Congress, the Black Consciousness Movement and the banned Pan Africanist Congress.

The WCC would be asked to help care for and mediate between those outside South Africa opposing the system in South Africa.

A United Congregational Church statement

declaring that non-violent ways of fighting racism needed to be stressed. It was accepted by the consultation.

It was agreed that churches would monitor employment practices of South African firms in an attempt to bring about more economic justice, and would help black workers to become aware of their rights.

Delegates felt there should be a move away from talks between church leaders and managements to direct contact between workers and the church on a local congregational level.

No broadcasts

Other recommendations included a call on churches not to participate in SABC radio and television broadcasts "because the SABC is a vehicle for racist propaganda".

A suggestion that church members should be educated on racism by way of booklets which would include positive recommendations for action.

A call on churches to state specifically in instruction given to baptismal confirmation candidates that racism is a sin "and that loyalty to Christ and the Christian community takes precedence over every other loyalty, whether to country, race or other humanitarianity".

A measure of the bitterness and frustration blacks feel in South Africa was conveyed to me by the Rev. Baldwin Mosaki, director of the division of justice and reconciliation for the Anglican Church, who asked: "How can blacks really be Christians in this country when we experience rejection from white Christians within the multiracial churches?"

"I move around in white church circles, but for the sake of my own integrity and to save my wife embarrassment I leave her behind. She is not accepted because she doesn't wear a collar like I do."

Anglican Rev Stephen Hayes called on delegates to fast and pray regularly to remind themselves constantly of decisions taken.

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HAMMANSKRAAL-

ALLEEN die kerk kan Suid-Afrika in hierdie uur van krisis red, sê dr. Stanley Mogoba, Rektor van die swart Federale Teologiese Seminarie by Pietermaritzburg, dié week op Hammanskraal. Maar dan ook net 'n verenigde kerk van Christus, het hierdie Sacla-man bygevoeg, nie 'n kerk wat in tragiese verdeeldheid uitmekaar gejaag is nie.

Né ervaring van die op die Hammanskraalse like terrain vergewe word angswekkende magte konsulasie van SARK as hy sê: Net die Here van polarisasie in ons kerkeleiers tot uiting ge- kan nog sy kerk in Suid-samelewing soos dit die kom het, moet 'n verslag- Afrika red. Hy wat laas week tot binne in die kerk gewer op die SA kerk- op Sacla was.

Want na die mens gesproke is dit besig om aan skewe te val, juis op die oomblik dat sy getuienis in die land op die nodigste is.

Dit was 'n belewenis wat 'n mens nie sommerso opyskuif nie: Om Woensdagandies aan te voel van die bloed van ontugtering waarteen in radikaal gewaande kerkeleiers soos Boesak en Tutu moes plet dat daar nie oorgegaan word tot die stigting van 'n afsonderlike strydende swart bydeniskerk nie.

Teen daardie agtergrond was die biskop se emosionele oproep tot gesprek aan die drie Afrikaanse kerke en met name die NG kerk daardie selfde oggend nog soos 'n dowwe S.O.S. wat byna nie meer teen die geloof van 'n oploaiende storm gehoor kan word nie.

Al dower ook die SOS om eenheid binne die NG kerkfamilie. Juis rondom die Broederkring, wat dit so dringend uit-toeklokkie, pas 'n bykomende storm ontketen wat

die moontlikheid vir daardie eenheid nog broser maak as tevore.

'n Basiese polarisasie tussen dié wat die jong swartmanne van die Silvertonse bankbeleg as terroriste sien en klaar, en dié wat hulle as vryheidshelde eer, kloof 'n beitelbars dwarsdeur die kerk self.

Ook deur die swart kerk. Want dit is aan swart kerkeleiers dat Tom Manthahasy verwyf gering het dat hulle nie 'n hul kerkeleure nou oopmaak vir 'n dodemis vir die gevalle heide nie.

As 'n mens enige gewig heg aan die getuienis van die kerkeleiers van die Hammanskraalse konsulasie, is daar 'n blykbaar reeds onoorbrugbare kloof tussen dié wat kans sien om van binne die bestaande politieke raamwerk te werk vir 'n samelewing wat vry is van rassisme en onrege, en dié wat nie glo dat dit gedoen kan word sonder dat die raamwerk eers vernietig word nie.

Erens, eens lings die pad het wit geloofwaardigheid vir bale in dute gestort, and all the king's horses and all the king's men couldn't put Humpty Dumpty together again.

BLUES

Deur Rykie van Reenen op 'n sondagoggend

In dié verband is tersake die opmerking van die SA Instituut vir Rassebetrekinge se nuwe direkteur John Rees, wat Dinsdagoggend in die konsultasie se openingsreterat sê dié onmiddellike sta-king van hervestiging sien hy as dié een enkele gebaar wat nog in die stadium as grondslag sou kon dien vir 'n nuwe begin.

Tersake ook die hartskreet van cerw. Joe Wing van die UCCSA (Kongressionalistiese Kerk): afgewandigdes van die Anglikaanse. Metodiste, UCCSA en Presbiteriaanse kerk wat op die oomblik in sulke intensiewe eenheidsvoor- stellinge betrokke is, sal in dié lig van wat vandeeweek op Hammanskraal gebeur het, aan hul kerkeleiersko- mittee moet terugrapporteer hulle is besig om vas te sit oor kwessies wat op hierdie tyd en uur geheel en al irrele- vant geword het.

Meer ingrypend, meer brandend aktueel, is die ver- skillende maniere waarop wit en swart dikwels deur die- selfde ewangelië aangespreek word.

Soos dr. B. Goba, dr. Mogoba se kollega aan Fed. Sem., sê, swart word al meer saamgebind deur teologiese insigte wat hulle vanuit die perspektief van 'n gemeen- skaplike lewensituasie losge- worstel het.

Dit, glo hy, gaan aan die Christendom te hande die ge- loofwaardigheid gee waaraan der dit nie kan voortbestaan nie. Sovele swart jong mense het die kerk reeds in ontug- tering verwerp. "Die christen- dom self is in 'n krisissuur, en die swartman het 'n belang- rike rol om hieromtrent te vervul," sê hy.

* Vanoggend in die kerk sit duisende blanke Christene tot wie geen besef nog daurge- dring het van wat in die ge- moedere van sowel swart Christene kook nie.

Hammanskraal Blues. Mis- kien maar net Hammanskraal Blues?

Church and the struggle

By WILLIE BOKALA

THE God the Christian Church should believe in is the Almighty who is both transcendent and imminent.

This view is expressed by the Rev Frank Chikane in an interview with POST on "Problems in the Christian Church retarding the progress of the liberation struggle".

He says there are forces of obstruction in the church which have led to Christianity being associated with the oppressive forces of darkness.

The reason for this is that people have their own special brand of the Christian religion and look at God the way they would like Him to be.

In a politically polarised society like ours the Christian message is also tragically polarised to justify some people's way of life, bless evil and theologise satanic practices, he says.

The Rev Chikane continues: "The Rev S Mahlobo in his article on 'The Church and Politics' says there are three groups in the Church:

- The ghetto or isolation view

- The identification view

- The opposition view.

"The ghetto or isolation view divides life into two watertight compartments — the religious and the secular. These people lock themselves into the religious compartment, regard the world as sinful and Satan's domain. They regard worldly desires and enjoyment as sinful and because God is going to destroy the world, it is of no use trying to improve matters there.

"The identification view sides with status quo. At the same time they claim that they are not involved in politics. In other words if you are for the Nationalist Party in this country, vote for them and support them, you are not a politician.

"If you are involved in Bantustan (homeland) politics and preach

"phambili Mangope, phambili Mphepu" (forward Mangope/Mphepu) you are not involved in politics. But should you dare differ with the policy of the ruling party then you are labelled a "terrorist", a communist anti-Christian.

"This," says the Rev Chikane, "is the source of the Terrorism Act. It is there to be used against respectable, well intentioned and committed Christians who proclaim the truth of the scriptures."

He says it is mostly Afrikaans-orientated churches which hold this view.

The opposition view which opposes the identification view is held mostly by English-orientated churches, some of which are black.

Mr Chikane says one cannot be a committed Christian without conscience. One cannot witness corruption on earth while at the same having a prophetic message in his hand and do nothing to intervene for the people. One cannot watch people suffering even unto death while he enjoys waiting for the Lord to take him to heaven.

"I have seen a picture of people without limbs in Rhodesia but, God why should we wait for that and then start to preach against violence?" asks Mr Chikane.

There are two, three or even more streams of churches today, he says.

There are churches which preach the "so-called" Social Gospel (horizontal) and those which preach the Spiritual Gospel (vertical).

The one group feels that the first and greatest commandment "Thou shall love the Lord your God with all your heart, mind and soul" is the sole law and the rest are earthly.

Thus they can hate their neighbours, oppress people, deliberately make them live under unbearable conditions, as long as they love their God.

The other group think they can personally lead a corrupt life, abominable before God as long as they fulfil the horizontal demands of the Gospel.

RDM 26/11/80

NGK discuss Naude ban

By ARNOLD GEYER

THE white Nederduitse Gereformeerde Kerk (NGK) is soon to decide whether to ask the Government to lift the banning restrictions on Dr Beyers Naude.

This is despite his resignation from the church last week.

Dr Naude, the banned former director of the banned Christian Institute, severed his ties with the NGK and is to join the

black NG Kerk in Afrika this week.

The moderator of the NGK, Dr E P J Kleynhans, yesterday confirmed that the Broad Moderature of the general synod would discuss Dr Naude's banning order — served in October 1977 — next month.

“We have been paying attention to this matter for several months now. Dr Naude's step to leave our church will not alter the position,” he said.

The Broad Moderature considered making an appeal to the Government to lift the banning order on Dr Naude, a former moderator of the NGK's Southern Transvaal synod, following mounting public pressure.

Mrs Ilse Naude told the Press her husband would probably refuse to accept a total lifting of his ban unless the Government revised the whole system of banning and detention without trial.

DAVID RUSSELL GIVEN YEAR IN JAIL

P. Argus
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BANNED Anglican priest David Russell was sentenced to 12 months' imprisonment today by a Parow Regional Court magistrate after being convicted of 11 contraventions of his restriction order.

Mr Russell's counsel will now study the judgment and its implications before deciding whether or not to note an appeal.

The magistrate, Mr M M C Symington, describing Mr Russell as having acted in 'open defiance of law and order with no sign of remorse,' sentenced him to three months' jail for failing to report to the Wynberg police. An additional 12 months on these counts were suspended for five years.

Synod

Nine months in prison were imposed for attending the Anglican Church Synod in Grahamstown in December last year and on this count a further 24 months were suspended for five years.

On the other two charges — staying in a Rhodes University hostel and attending a social function in Grahamstown (both of which he is restricted from doing in terms of his banning order) — he was given three months on each count, all suspended for five years.

The magistrate said that instead of giving definite answers to questions, Mr Russell had indulged 'in an endless torrent of meaningless words.'

Defined lines

Instead of approaching the Archbishop of Cape Town and discussing the implications of the visit to Grahamstown, Mr Russell had operated 'along certain defined lines,' and his actions had been clearly planned.

'Instead of asking the Wynberg chief magistrate for exemption, you wrote him a letter informing him of your intention to visit the synod. You were in any case convinced that any such appeal would be

refused, and you were determined to go.'

Mr Symington said that Mr Russell's contention that he did not ask for permission to travel to Grahamstown because he knew it would be refused, was 'a lame explanation.'

'As a Christian of high moral standard one would think you would first exploit legal ways to by-pass



Rev David Russell

your banning order. You refused to do so.'

Mr Symington condemned Mr Russell's behaviour at the synod for attending functions not related to the main purpose of the works of the church body.

Bravado

He said Mr Russell gave the impression that he openly defied his order with bravado by attending a cocktail party and also addressing synod members.

The police had acted with discretion by not arresting Mr Russell in Grahamstown when he reported to them and averting further confrontation between the State and the Church.

Mr Symington said Mr Russell had created a situation of confrontation between the Church and State, which was very serious. He had planned the operation carefully to

(Continued on Page 3, col 1)

D. T. C.

Post 28/2/80

Call for new social order

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CAPE TOWN — No one should be surprised if black South Africans, Christians or not, regarded the "terrorists" as heroes, an editorial says in the current issue of the Roman Catholic Newspaper, the Southern Cross.

The editorial, headlined "After Silverton" says: "However much Christians must abhor the tactics resorted to by 'freedom fighters', or their probably Marxist objectives, no one can believe that armed defence is all South Africa needs to make it a healthy and happy society."

FINAL

"There is still only one final hope for peace in South Africa, and that is a social order in which all South Africans enjoy equal political rights, are united by one common national loyalty, and within that unity are free to live, work and associate as they please.

"Clearly the initiative of inviting all the people of South Africa to choose its leaders will have to come from those who govern it now. But the invitation will have to be unconditional if it is to be accepted.

"Then, let us hope, the orderly but radical repeal and reformation of our laws and institutions

for which the majority of South Africans have cried out so long will be debated without too much acrimony, agreed upon, and implemented as firmly and peacefully as possible in the genuine interest of all our people." — Sapa

Russell:
 ARGUS 29/2/80
 Primate
~~328~~ (28)
 concern
 at jailing

Argus Bureau

LONDON. — The new Archbishop of Canterbury is deeply concerned at the jail sentence for the Rev David Russell, who broke his banning order to attend a church synod in South Africa.

In his first public pronouncement after taking office this week, the Most Rev Robert Runcie said: 'I will want him to know that he has my support and prayers.'

The tone and timing of the pronouncement is not without significance.

The issue is symbolic of the new Primate's desire to give a new width and depth to his national office while at the same time reaffirming basic Christian principles.

The Archbishop's first overseas visit will be to Zaire shortly after his enthronement in Canterbury Cathedral in March.

He is to inaugurate a new Anglican province in Zaire.

'Sympathy' for David Russell

ARGUS 29/2/80

28
~~28~~

My son
tried to
serve SA

— mother

Religion Reporter

THE Western Province Council of Churches has 'sympathised with the Rev David Russell on his prosecution for breaking a ban that was imposed on him without the right to defend himself in a court.

Mr Russell, an Anglican priest, was yesterday sentenced by a Parow Regional Court magistrate to 12 months' imprisonment for 11 contraventions of his banning order, following his attendance at last

year's Anglican Provincial Synod, to which he was an elected delegate.

'HIS DUTY'

The full statement of the Council of the Western Province Council of Churches, which met in Cape Town last night, reads:

'The Council of the Western Province Council of Churches expresses its sympathy with the Rev David Russell for being prosecuted as a result of carrying out what he believes to be his duty as a Christian minister.

'We are convinced of his integrity and his sin-

cerity of purpose as a priest and as a person.

'We deplore the fact that he has been prosecuted for breaking a banning order. The order was served on him by the Minister of Justice without his having been given the opportunity of defending himself in an open court of law.

'We call upon the authorities to charge him and others similarly banned, or to revoke their banning orders forthwith in the interests of the rule of law and the Christian concept of justice.'

③ See Page 12.

MRS Molly Russell, mother of the Rev David Russell, jailed for 12 months yesterday for contravening his restriction order, said today her son saw himself as a South African who tried to serve his country to the best of his ability.

He did not want to make a martyr of himself but simply did what he felt his Christian duty called him to do.

STUDY

She said he took his ministry very seriously. When he left Bishopscourt he took a degree at Oxford and later at UCT to give himself time to make sure he really wanted to be a priest.

'He is like my husband (former MP J Hamilton Russell). He is a doer.'

Mrs Russell said she had six children, none of whom she viewed through rose-coloured spectacles.

'But I personally admire David's courage,' she said.

Russell to appeal against jail sentence

28 CT
3/1/80
328

By JANE ARBOUS

COUNSEL acting for the banned Anglican priest, David Russell, has decided to lodge an appeal against his sentence of 12 months' imprisonment imposed by a Parow magistrate last week.

His instructing attorney, Mr M J Richman, said last night that Russell, who has been in Pollsmoor Prison since he was sentenced last Thursday for 11 contraventions of his banning order, would appear in the Cape Town Regional Court today.

A bail application would be made for his release pending the appeal, he said.

Russell, 41, who pleaded guilty to all 11 counts of contravening the banning order served on him in October, 1977, also received suspended sentences totalling 3½ years.

In terms of the order, he was restricted to the magisterial district of Wynberg.

Sentencing Russell, Mr M M C Symington, a Parow regional magistrate, said Russell had acted "in open defiance of law and order" and had shown no sign of remorse.

"When an individual takes it upon himself to oppose the State, he must face the consequences," he said.

One of the offences committed by Russell was attending an Anglican synod in Grahamstown last December. Mr Sy-

mington said Russell had planned the whole operation and it had been calculated to attract the widest possible publicity.



David Russell

According to the Archbishop of Cape Town, the Most Rev Bill Burnett, who gave evidence in mitigation, Russell's presence at the synod was important, and the synod would have been impoverished had he not been present.

Another witness, Bishop Desmond Tutu, general secretary of the South African Council of Churches, called Russell's action "highly commendable" and condemned his banning order as "an erosion of the rule of law".

328

28

Russell gets R500 bail while appeal is lodged

By YAZEED FAKIER

DAVID RUSSELL, the banned Anglican churchman, was yesterday given bail of R500 by a Cape Town regional magistrate pending the outcome of an appeal he has lodged against the 4½-year prison sentence imposed last week.

Three and a half years of the sentence were suspended.

Russell's sentence followed his conviction by Mr M M C Symington on 11 counts of breaking his banning order arising out of his attendance of the Anglican Synod in Grahamstown last year. He pleaded guilty to all counts.

At yesterday's brief bail application, Mr Mike Richman, for Russell, said a notice of appeal had been filed on Russell's behalf. He said the matter had been discussed with the State and that there was no objection to the granting of R500 bail.

Mr Frank Silbert, prosecuting, confirmed this and bail was granted by the magistrate, Mr J G Vermeulen.

The grounds of appeal set out by Russell's attorneys are that Mr Symington erred when he:

- Failed to attach due weight to the fact that Russell's contraventions arose from the unilateral imposition on him, without trial or any opportunity of defending himself, of a set of restrictions which drastically limited his freedom;
- Rejected the bona fides of Russell by not accepting his evidence that he felt compelled to

attend the synod to which he had been summoned whether or not the authorities permitted him to do so:

• Held that certain actions of Russell as revealed by the evidence, were indicative of *maia fides* and were aggravating circumstances, whereas in truth the actions were indicative of his *bona fides* and were, if anything, mitigating circumstances;

• Made adverse findings in regard to Russell's demeanour in the witness box.

They also said that the sentence imposed was excessive and induced a sense of shock.

At last week's trial, Russell, 41, of Plumstead, was sentenced on count two, relating to his failure to report to the Wynberg police station, to three months with an additional 12 months suspended for five years.

On count one and counts five to 11, relating to his attendance of the synod in Grahamstown, he was sentenced to nine months with an additional two years suspended for five years.

He was sentenced to three months on count three in which he was charged with residing at the Thomas Pringle Hostel on the Rhodes University campus. This was suspended conditionally for five years.

On count four, charging Russell with attending a social function in Grahamstown, he was sentenced to three months, which was conditionally suspended for five years.



Mrs Molly Russell, mother of the banned Anglican priest, at court yesterday.

STAR 5/13/80 (28)

'Tutu action will harm SA'

By Tom Duff
Political Reporter

CAPE TOWN — The withdrawal of Bishop Desmond Tutu's passport would have unfortunate consequences for South Africa, Mrs Helen Suzman, opposition spokesman on civil rights, said today.

She deplored the action taken against the South African Council of Churches general secretary and said that in the eyes of the world he was a moderate man who preached against violence.

It was this sort of arbitrary and vindictive action that built up resentment in the black community and made it ever more difficult for South Africans to be well received abroad, she said.

In Johannesburg, the

Reverend Peter Storey, senior vice president of the South African Council of Churches, has described the withdrawal of Bishop Tutu's passport as "yet another inexplicable suicidal action by the Government."

He said the Government's action was "suicidal" because it failed to read the signs of the times.

Mr Storey said Bishop Tutu required a passport because he often travelled abroad in his "indefatigable search for peaceful change in South Africa."

"There is nothing they have done to me which they have not done to others," Bishop Tutu said.

"The withdrawal of the passport will not stop us from carrying out duties. I am still committed to work for justice and reconciliation."

RC official
in court

STAR 7/3/80
28

The regional secretary of the Catholic Bishops' Conference appeared in the Pretoria Regional Court today on three charges of contravening his banning order.

Father Sipho Patrick Mkwelshwa (39) was not asked to plead.

It is alleged he contravened the terms of his banning order three times in June last year. Father Mkwelshwa allegedly attended a meeting on June 20 last year and received visitors on June 15 and June 20. The case was postponed to April 2.

28
STAR 6/3/80

Restrictive claim by South West church body

The Star's Africa
News Service

WINDHOEK — One of the largest churches in SWA/Namibia, the Evangelical Lutheran Ovambo-Kavango Church, has accused the authorities of deliberately restricting its activities.

The head of the church, Bishop Kleopas Dumeni, has said in a statement that the SWA/Namibian authorities were deliberately refusing entry permits to expatriate Finnish missionary staff.

"While the people of Namibia are being warned about the restrictions on churches placed by marxist or so-called marxist governments, the Government which confesses to be a Christian one is taking similar actions," said Bishop Dumeni.

"Although there were in the past, incidents of refusal of visas and withdrawals of residence permits, there are indications now that a new policy is being applied, to the detriment of the church."

In the past 10 years the number of missionary staff of the church has dwindled from 112 to 54.

A spokesman for the office of the Administrator-General said today that each visa application was treated on merit.

Clerics plead for Tutu's passport

ARGUS 4/3/80 (28) 330

Religion Reporter

A CALL on the Government to return Bishop Desmond Tutu's passport, has been made by the head of the Anglican Church, Archbishop Bill Burnett, and the head of the Methodist Church, the Rev Andrew Losaba.

The Government withdrew the passport of Bishop Tutu, general secretary of the South African Council of Churches, on the eve of a visit to Switzerland at the invitation of Swiss churches.

Archbishop Burnett said South Africa needed better personal relationships and more openness, not more restrictions and more acts which erode good relations.



Archbishop Burnett

'The potential for an explosive situation resides in the hearts of men — the history of South Africa bears witness to this,' he said.

'How very unwise to light yet another fuse which could help to cause an explosion in due course. open and honest action of the Government to charge him in a court of law than to use this insidious form of punishment.'

'I appeal to the State to stop acting in this way. It destroys trust and, in the long run, makes it more difficult to secure a stable future for our land.'

HARM IMAGE

The Rev Andrew Losaba, president of the Methodist Conference of Southern Africa, said the withdrawal of Bishop Tutu's passport would harm South Africa's image abroad, and cause deep frustration among those who believed in working for peaceful change.

'If Bishop Tutu had broken the law, it would be a more courageous,

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BISHOPS MEET DR K

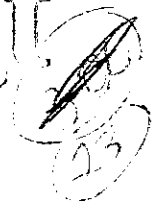
Post
12/3/80
28

FIVE bishops from the Evangelical Lutheran Church in Southern Africa yesterday met Dr Piet Koornhof, the Minister of Co-operation and Development in Cape Town to discuss matters of church and public interest.

The bishops who represented the church were: Bishops S E Serote, D S Hart, D P Rapoo, L E Dlamini and Dr Manas Buthelezi. The sixth person in the delegation was Mr I G Khutsoane, the general secretary of the church.

UCT

Point-by-point call to whites



My address is entitled 'Change or Illusion, hence my keenness to wait as long as possible to take account of all new directions in Government policy and the ordering of our society here in the Republic of South Africa.

As it happens, I needn't really have cut it so fine because I could just as well have written this address early last year as now.

There are those of us in South Africa who will go into ecstasies about the changes that have happened.

Such people, there who see change around, get a little annoyed when others, with equal vehemence and conviction, declare that there has really been very little significant or fundamental change.

They make the first lot quite hot under the collar when they say that nearly all the much vaunted changes are only superficial or, to use their favourite term, "cosmetic".



I think most of the second lot would be among the first to give credit where it is due. They would commend Mr P. V. Botha for his courage and realism.

I believe we must be thankful that he is influenced or advised by the military because he must then be aware that there is no way in which South Africa can win a war, conventional or uncon-

Excerpts from the opening address by Bishop Desmond Tutu, secretary general of the SA Council of Churches, at the Black Sash annual congress in Johannesburg this week.

...national, with nearly 80 per cent of her population disaffected.

Those who see little change would I am sure be willing to command, say, people such as P. Ebenzer, for creating goodwill by his reprise of Crossroads, Alexandra Township, the Fingo village in Grahamstown, etcetera.

Change generates change, it creates a climate for further change and begins a process which gathers a momentum which cannot ultimately be stopped.

I am really distressed of the degree of polarization that exists in our country.

O To the Government, I want to say what I have said times without number — nobody expects all the changes to happen overnight.

First of all: Say clearly and unequivocally that you are committed to an undivided, non-racial South Africa.

That, for us blacks, is quite unnegotiable — our citizenship in an undivided South Africa.

If we get this commitment, we are ready to tell our people to hold their breath because these changes are now talking business.



At present, no one in Government has repudiated Dr Mulder's statement (quite breathtaking) that the logical goal of apartheid is that there will be no Black South Africans.

If that be the case, then I want to issue a warning as responsibly and as disarmingly as possible. It is this:

If South Africa is to be balkanized and blacks stripped of their South African citizenship, then you can kiss goodbye to any chances of a peaceful solution.

In South Africa, when you issue a warning and the thing happens that you warned about, you are criticised or defamed because it is said you caused what you predicted.

Secondly: Abolish the pass laws for nothing is more hateful to blacks than this feature of an iniquitous and hateful system.

The atmosphere would change dramatically overnight. Race relations would be as they never have been if that were to

happen.

You can do this gradually, either by making changes — because you must first establish a credit programme to develop the mind-sets of that people are not attracted to the terms.



Thirdly: Make immediate withdrawal of all apartheid statutes and all discriminatory laws and regulations.

Fourthly: Please get rid of P. W. Botha as soon as possible, this is a warning for the Government to get rid of P. W. Botha as soon as possible.

Fifthly: Make a study of the possibilities for detente with the ANC and let all handling orders of 17 changes against the so-called.

And then call a national conference.

God is good to us. He says "I want to show you an object lesson on how not to raise a political crisis." And He has provided us with Pharaoh.

Our real leaders are eminently reasonable men and I include those on Robben Island and those in exile.



I have dedicated myself to help bring this about and yet, when you hear some references to people such as Dr Motlana or Barry Colaza or myself, you could be forgiven for thinking that we were fire-breathing radical Marxists talking European-style stuff.

O To the white community in general I say: either your consent to change by coming to accept a redistribution of wealth and a more equitable sharing of the resources of our land.

Be willing to accept voluntarily a declaration in your very high standard of living. Isn't it better to lose something voluntarily and to assist in bringing about change — political power-sharing — in an orderly fashion than to see this change come with bloodshed and chaos when you stand to lose everything?

Change your attitudes. Know that blacks are human beings and all we want is to be treated as such.

O I have not given up hope for the SABC. As a heaven-sent opportunity to help change attitudes in South Africa and to help pave the way for change.



If the SABC stopped being a propaganda machine (not even for the Government but for a political party), it would begin to educate whites for change.

It is amazing that since my last interview with the SABC (about the 1972), I have not been asked to appear again, although all my personal views, on race and on the SABC, (Pantufsen leadership) in the main) were published as refuting my position.

O To our so-called white universities: You have a very good record for standing up for students' freedom.

But why don't you tell the Government that you are not going to be dictated to in this matter? O To the chambers of commerce and unions as well as corporations and other business undertakings: I ask for any three things.

A. that you will insist that your workers are housed in family-type accommodation as facilities near the place of work of bread-winner — cut goes the evil of the migratory labour system.

B. that you black unions — cut goes the evil of your laws and labour control. Unions should be able to call their labour wherever.

C. massive investment in black education at every level.

I want to add just one more: the possibility of free discussion of various options politically, religiously, economically and socially.

We are inhibited in our land from considering various possibilities. Let us hear about Marxism and communism.

If democracy is superior to them, let us know it is, then they stand no chance of being imposed.

Most of their attraction lies in that they are forbidden fruit.

Let us talk about alternatives to capitalism. I will want to see that form of socio-economic ordering of society changed.

The Pickett Commission wants to help in the creation of highly privileged black middle class who are surely going to be some of the best defenders of a status quo that provides them with such benefits and privileges.

Pickett is ruthless in its intentions about those who don't qualify. Get them out of the urban areas.

It does not really matter where they go — they will be out of sight and so out of mind.

28

Warning of police state image

CAPE TIMES Own Correspondent

13/3/80

JOHANNESBURG. — Withdrawing the passports of known opponents to the government gave credence to this country's image of a police state, the director-general of the South Africa Foundation, Mr Peter Sorour, said yesterday.

Addressing the foundation's annual general meeting at a Johannesburg hotel, Mr Sorour said the withdrawal of passports, as happened recently to the general secretary of the South African Council of Churches, Bishop Desmond Tutu, gave credence to the police state image. The banning of newspapers damaged South Africa's international freedom rating.

"Aggressive posturing towards a still-unformed Zimbabwean government compared poorly with Mr Mugabe's own calm statesmanship, which has immeasurably enhanced his stature in world circles," he said.

Mr Sorour congratulated the Prime Minister, Mr P W Botha, for establishing South Africa's adult status in the world. He said, however, that it was not the foundation's purpose to use the

"positive developments" of last year as an argument in favour of maintenance of the status quo.

"The world has come to acknowledge the Republic's economic sophistication, its natural wealth, its military strength, its relevance to effective development of the South African subcontinent, its will to chart its own course and, most of all, its preparedness not to tackle the problem of peaceful co-existence for all its disparate people."

• Meanwhile, the SACC yesterday called on member churches and other leaders to join its delegation to the minister of the interior to ask for the reinstatement of Bishop Tutu's passport. Sapa reported.

A resolution adopted at the SACC's national executive meeting expressed concern at the damage done to the Christian ministry of reconciliation and work for peaceful change in South Africa caused by the withdrawal of Bishop Tutu's passport. A SACC spokesman said Bishop Tutu's passport had been withdrawn by the Minister of the Interior, Mr Alwyn Schlebusch, last Tuesday.

Warning of police state image

CAPE TIMES

Own Correspondent

18/3/80

28

28

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EXAMINATION RESULTS IN FACULTY ARTS

YEAR : 2

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15026	S. A. / LL. R.
111062V	BARKER
116983F	DAMERELL
137001P	FINE
137535X	GAJE
135987H	GOPE
110635E	GAFFINSELL
132210G	GROSS
137010J	LAURER
139819X	LEWELL
110261W	JANSEN
139836X	JAY
139539D	KENPATRICK
137806P	KOEN
137243C	MAKAIS
117171K	MOETANIS
135970U	SHAFRO
133099V	LIBBAY
134305W	ELOFF
151836A	SAMSODICA
137011C	SCHEDELLER

The alternative charge was that he had attended such a meeting.

Mr Shembe pleaded not guilty to both the main and alternative charges on the grounds that the section under which he had been charged dealt specifically with inter-racial conflict between blacks and whites.

The bishop admitted attending a prayer meeting at which he had prayed, but according to Mr C van Vuuren, for the defence, this meeting could 'at best be considered a pilgrimage for blacks'.

Mr Danhauser asked whether there was evidence that conflict between white and non-white had taken place, or that there had been a danger of it happening.

The State had no evidence to this effect and Mr Shembe was found not guilty and discharged.

AVOID the applause of his followers the Pet...

The State alleged that Mr Shembe convened and addressed a prohibited gathering. It also alleged that the common object of those attending the gathering was to intimidate the followers of the Rev Londa Shembe.

THE Rev Amos K Shembe (right) leaves Verulam Magistrate's Court after his acquittal. With him is Bishop Isaac Mokoena, honorary life president of the Reformed Independent Churches' Association.

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604201	KOSAW DUTCI
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201605	STREET & IN
105104	LATIN
107201	LABELLO
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605202	KOSAW LA
604201	KOSAW LA



Cheers as church leader is discharged

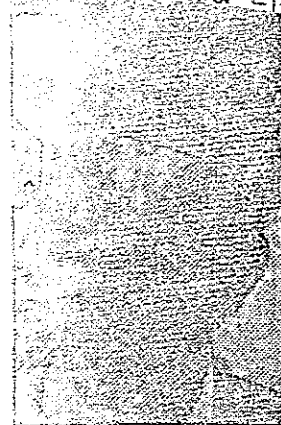
JUBILANT followers of the Rev Amos Shembe cheered as their leader was acquitted in Verulam Magistrate's Court this week on a charge of contravening the Biotous Assemblies Act.

Mr Shembe is leader of the larger faction of the Nazareth Church. His nephew, the Rev Londa Shembe, leads the rest of the flock.

The State claimed that Mr Shembe convened and addressed a prohibited gathering on January 7 in the Ikanda district. And the reason for the gathering was to intimidate his nephew's followers.

The alternative charge was that he had attended such a meeting. Mr Shembe pleaded not guilty to both charges.

The Rev Amos Shembe ... acquitted



EXAMINATION RESULTS IN FACULTY ARTS

YEAR : 3

AS AT 29 02 80

PAGE 2

FIRST NAMES	COURSE	DESCRIPTION	SYMBOL	13030
LE	116317	DRAMA III	2-	1331002
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OL TESSA	110301	HISTORY III	F (45)	096146G
NT	908205	GEOGRAPHY IIB (HALF COURSE)ABS	F (43)	096590G
L ESTELLE	110301	HISTORY III	F (43)	103278J
JSTUPHER HANS	102101	AFRIKANS	ABS	114463K
IDENTS	29			

REGISTRATION (ACADEMIC)

UCT

Churches must save the soul of the nation by supporting the campaign to free Mandela - or commit an act of treason against God

S.P. 23/5/80
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~~222~~
~~111~~

THE Christian churches in South Africa are facing a crisis of conscience.

On the one hand one of the largest Afrikaans churches re-affirmed this week their stand on the issue of allowing blacks to worship in their churches. They still find, in the Year of Our Lord 1980, sound basis for justifying segregation in church and church-conducted funerals on the basis of colour.

On the other extreme, churchmen going under the mysterious banner of the Anglican Reform Movement and the Church League of South Africa have delivered some scathing attacks on this paper and the South African Council of Churches. The reason: for being sensitive to the issues facing South Africa and asking the Government to release Nel-

son Mandela from Robben Island prison.

We would, under normal circumstances, simply disregard these people as nothing but rampant right-wingers who have no respect at all for what the church stands for. To have to slate a Christian church — on the basis that it is meddling in politics — at a time when the moral conscience of this nation is being ravaged by selfishness and shortsightedness is to be most cynical, to say the very least.

If the soul of the nation is being destroyed then the church has a duty and moral responsibility to intervene. If the church fails to do this, as has happened in the past in South Africa, then the church fails dismally in its prophetic mission and is committing an act of treason against God,

who has bestowed upon the church the power of authority.

So when these sinister men describe the "Free Mandela Campaign" as nothing more than a

personally speaking . . .

Churches have a duty to intervene if the soul of the nation is being destroyed, writes
SUNDAY POST
 Editor Percy Qoboza.



liberal publicity stunt, they are displaying an amazing ignorance of causes of possible conflict in this country. We see the freeing of Mandela as the greatest possi-

bility for a demonstration of faith on the part of the Government.

We view it as an important and dramatic gesture that will go a long way towards convincing us that the Government is determined to follow a new course in our history. We see Mandela as the authentic voice of the black masses, one who would be able to represent them in whatever processes of negotiation may take place.

We would, therefore, expect people who profess to be Christians to support this campaign with the vigour and respect it deserves. The Christian League and their allies have not, as yet, whimpered a squeak about the many murderers who have been released from jail after only a couple of years. Nelson Mandela killed no one and no court of law convicted him of murder. Surely he has paid his debt to society

for the crimes he was convicted of.

Christian compassion and good sense for the future of this country are factors that must weigh heavily on our consciences when we are convinced that a new political dispensation and a new direction are our last hope for averting disaster.

If the Christian League is even unable to interpret correctly what the lessons of Zimbabwe were, then their ignorance has exceeded everything we would expect from biased and prejudiced people. We would challenge them to examine their consciences — and we readily admit many consciences have been dulled in this land — and say to themselves can they face God squarely in the face if called upon to do so tomorrow? If not, then they have some explaining to do.

THE Catholic Ministry of three priests who were detained for questioning was allegedly mocked by their interrogators who taxed them for being frauds, hypocrites and abnormal people in their lives of celibacy.

According to the South African Catholic Bishops Conference (SACBC), the incident took place on February 15. The priests are Fathers Michael Mkhize, Remigius Mokobane and Patrick Mvemve.

Held priests 'were mocked'

A spokesman of the SACBC said in view of the importance of the matter for State — Church relations in Southern African, the full text was given of the events.

The church alleges that the priests were severely humiliated when they were handcuffed, bundled into a car at gunpoint while Father Mvemve was ordered to get into the boot of the car. Fortunately for him he did not fit and

he was spared the discomfort of travelling to the Germiston police station in a car boot.

COMMENT

The Directorate of the Police Public Relations was not prepared to comment on the incident. Lt-Col Leon Mellet said if there were any irregularities the people concerned should lay an official complaint and they will investigate.

Fathers Mkhize and

Makobane were picked up at Mokoena Section at 2.30 am while Father Mvemve was picked up from Thokoza at 4.30 p.m. The Security Police the church says, said they had certain information upon which they were acting. They alleged that Father Mvemve was harbouring and transporting a "terrorist" between Soweto and Thokoza.

After a thorough search of the house and

the church at Thokoza the priests were taken to Germiston Police Station where they were subjected to interrogation until 11.00 am when they were released with a dire warning not to say a word of what has happened even to their Bishop.

Archbishop J P Fitzgerald, the Bishop of the priests concerned said such a manner of acting can only be considered as a direct in-

sult to human and Christian dignity and in this case to the special calling in life of the priests concerned.

"What state of mind do the perpetrators of these deeds think they are creating in the lives of the black people by this procedure?" he asked. "Immeasurable harm is being done to the goodwill of the people and to the good name of South Africa," he said.

329
28
Post
25/3/80

0 6
VHR

EXAMINATION RESULTS IN FACULTY ARTS

AS AT 29 02 80

YEAR : N/A

STU13-9
17000 BACHELOR OF ARTS (HONOURS)

PAGE 1

17000

STUD NO	SURNAME	FIRST NAMES	COURSE	DESCRIPTION	SYMBOL
101795X	FERRATER	SHEILA-JOSEPHINE-IGNACIO	1-057-05	LATIN HONOURS	2+ 101795X
1207760	RUBIN	VIVIANNE	109701	HONOURS	3 4 1207760

* TOTAL NUMBER OF STUDENTS 2

REGISTRAR (ACADEMIC)

DEAN

Raid on priests'angers Bishop

STAR 25/3/80

(2B)

(D.A.)

(S)

A leading Bishop of the Catholic Church has angrily condemned the Security Police for conducting a pre-dawn raid on three priests and "brutally" interrogating them.

Archbishop Joseph Fitzgerald, Bishop of Johannesburg, President of the Southern African Catholic Bishop's Conference and one of Africa's most prominent bishops, was responding to a raid held last month.

The priests were Father Patrick Mvemve of Tokoza on the East Rand, Father Michael Mshize and Father Remigius Makobane, both from Kaitshong.

Archbishop Fitzgerald said the Security Police had told the priests that they had received information that a priest had harboured and transported terrorists.

Father Mvemve was ordered to climb into the boot of a car, Archbishop Fitzgerald said, but he could not fit into it.

Police cut off telephone lines and thoroughly searched the house and church in Kaitshong.

Archbishop Fitzgerald said the priests were warned not to tell even their bishop what had happened.

In the course of interrogation, the Archbishop said, some of the interrogators mocked the ministry of the priests and their way of life, taxing them with being frauds in the administration of the church, hypocrites or abnormal people in their own cathedrals.

RAID

It now appeared that somebody in the vicinity of Tokoza knew the day before the raid that it was to take place. It appeared somebody tried to incriminate Father Mvemve and the police fell for the accusation, the statement said.

The priests were released after they were interrogated then warned not to say a word to anybody - not even their bishop.

A spokesman for the Directorate of Public Relations for the police said in a statement that if

UCT

Police ²⁸
 'mocked'
 priests ²²⁹
 - church

Argus Correspondent
 PRETORIA. — Three Catholic priests were brutally interrogated, mocked, and called frauds and hypocrites by security policemen in the Germiston police station, a Church source disclosed today.

A statement by the secretariat of the SA Catholic Bishops' Conference said today that Father Michael Mkhize and Father Remigius Makobane were awakened by plainclothes policemen at 2.30 am on February 15 in their house at Katlehong, Germiston.

Father Patrick Mvemve was wakened in his home at Tokoza at 4.30 am.

The three priests were handcuffed and ordered at gunpoint into waiting cars, the statement said.

WARNING

Father Mvemve was ordered to get into the boot of a car, but it was too small for him so he was allowed to ride inside.

They were taken to Germiston police station where they were interrogated until 11 am, when, the statement said, they were released and warned not to say anything.

The police were apparently acting on information that Father Mvemve was harbouring and transporting a terrorist between Soweto and Tokoza.

The statement rejected all the implied accusations.

A police public relations spokesman said official complaints should be made if irregularities had taken place.

STUD NO	SURNAME	FIRST NAMES	COURSE	DESCRIPTION	SYMBOL	PAGE
15016	H.A./L.B.					15016
STUD 3-9						
EXAMINATION RESULTS IN FACULTY ARTS						
YEAR : 1						
AS AT 29 02 80						
154230R	ARR	HANS-ERIK	105105	LATIN-ELEMENTARY	UP (59)	154230R
157795R	BARRETT	MICHAEL CONRAN	117101	POLITICAL SCIENCE I	UP (59)	157795R
153562Q	BUCHALKSKY	BLENN-JANICE	102104	AFRIKAANS	UP (50)	153562Q
156581X	COHEN	PETER DAVID	117101	POLITICAL SCIENCE I	UP (57)	156581X
155002E	COUZZAT	IMBERT	105105	LATIN-ELEMENTARY	ABS	155002E
157855G	DE KOCK	RODNEY JAMES	105105	LATIN ELEMENTARY	UP (56)	157855G
154390W	FRUYER	MADAME	117101	POLITICAL SCIENCE I	UP (59)	154390W
155023Y	FISHER	MICHAEL ALEX	102101	AFRIKAANS	F	155023Y
150190G	GHUWALA	DEWEEK	117101	POLITICAL SCIENCE I	UP (56)	150190G
156314F	GORDON	STEPHEN MICHAEL	105104	LATIN I	F (31)	156314F
155803L	HADGCASTLE	JUSTIN ERANK	105105	LATIN-ELEMENTARY	UP (50)	155803L
038176W	HARRIES	KOBER EZRA PAUL	107101	ENGLISH I (PRE-1980)	2- (64)	038176W
115449N	HEADRICKS	ROBIN ARTHUR JUSTIN	105105	LATIN-ELEMENTARY	ABS	115449N
159727R	KANE-GERMAN	DIANA LOUISE STUART	117101	POLITICAL SCIENCE I	UP (55)	159727R
102529L	KELLY	EDWARD WALLACE	117101	POLITICAL SCIENCE I	F (47)	102529L
161080M	LEWIN	MERVYN BERNARD CHARLES	105105	LATIN ELEMENTARY	ABS	161080M
157638A	MAMATEY	NAZEM	105105	LATIN-ELEMENTARY	UP (51)	157638A
155155X	MCQUEEN	STEPHEN	105105	LATIN ELEMENTARY	ABS	155155X
156503Z	NEHRING	WAYNE BRADLEY	102101	AFRIKAANS	F	156503Z
153752X	MORRIS	WAYNE MILES LUTHER	102101	AFRIKAANS	UP (50)	153752X
156337F	MUEMAN	IASR	003202	HUMAN-LAW & JURISPRUDENCE-IF	UP (49)	156337F
154174SR	POTTS	MOHAMED FAIQ	105104	LATIN I	F (34)	154174SR
156056H	RUSIA	JOHANNAH GRANT	102101	AFRIKAANS	UP (50)	156056H
154272M	SHALALA	EDWARD BADOR PETER	105104	LATIN I	UP (50)	154272M
154933F	SWITCHER	LAUREN RENEE	105104	LATIN I	UP (50)	154933F

URGENT

Russell's secretary goes to jail

Arrows
28/3/80

28
31
35

MRS DOROTHY CLEMINSHAW, 57, was taken into custody today after the Regional Court, Parow, sentenced her to one month's imprisonment or a fine of R100 for possessing two banned publications.

Mrs Cleminshaw, secretary of the banned Anglican priest, the Rev David Russell, was taken into custody after she indicated she was not prepared to pay the fine because of her strong feelings on the matter.

The publications were 'Write What I Like', by Steve Biko and the 'Rioters Digest', Deersnar Press, published by the Michaelis Students' Society at the University of Cape Town.

Mrs Cleminshaw was found in possession of the banned publications on April 9 last year at 2 Buchan Road, Newlands.

INVASION

Giving evidence in mitigation of sentence, Mrs Cleminshaw said the security police had invaded the privacy of her home to look for a document to do with her office.

She said they had not found the document but had found a copy of Steve Biko's book and the 'Rioters Digest'. She knew the books were banned for distribution but did not know they were banned for possession. She had forgotten she had the digest.

SA AFFAIRS

She claimed many people like herself who tried to take an intelligent interest in South African affairs had banned books on their shelves.

Mrs Cleminshaw said

(Continued on Page 3, col 5)

Cleminshaw

(Continued from Page 1)

she had tried to calculate the number of titles declared undesirable since the 1950s and it was more than 15 000. It was impossible for her to keep track of what was banned for distribution, banned for possession, or even un-banned.

The magistrate, Mr M C C Symington, said the court was prepared to allow her to pay the fine in any reasonable time.

Mr L J Boralek appeared for the State and Mr W D Badenhorst for the State.

STUD NO	SURNAME	FIRST NAMES	COURSE	DESCRIPTION	SYMBOL	PAGE
100060L	HUGC	HENRY-GARRON	14317	DRAMA III	449	13130
* TOTAL NUMBER OF STUDENTS 1						
REGISTRAR (ACADEMIC)						

JUST

THE YWCA building in Dube, Soweto, may, among other things, evoke in many minds the thought of countless women's clubs and recreational facilities for the youth.

But this is only part of what the YWCA sees as its role in the liberation struggle.

Since the time that Mrs Madie Hall Xuma, American wife of the late Dr A Xuma, founded the organisation in this country, the emphasis has shifted from purely providing accommodation to young girls to rural development.

"We shifted the emphasis from providing accommodation services mainly because of problems we encountered with authorities, but also because we felt there was a need to extend our help to our counterparts in the rural areas," said Mrs Seroke.

The organisation runs rural development projects which have been very successful.

"One that is really worth mentioning is the programme we have in the Transkei. We have a mobile unit with two of our women who teach the local people important skills which may enable them to augment the income of the migrant husband," she said.

Among other things, women are taught to make use of available resources no matter how small. Handicrafts, vegetable gardens and how to preserve fruits and vegetables for the winter, nutrition and health lectures are priorities.

"We even teach the women how to make simple cesspit toilets to avoid using the veld. Our emphasis is on basic things which are practicable," she said.

In Thaba Nchu the organisation formed a job creation centre to fight unemployment. The local people were taught how to make school uniforms — a commodity which few could afford.

"This is one area where we feel we have made progress. Many of the people who are now experts in sewing could hardly handle a needle before," said Mrs Seroke.

Through its approach of starting at the level of the people the organisation has been able to escape the

middle-class image that many service-orientated organisations have earned themselves.

And the fact that the organisation always works hand in hand with local clubs makes it possible for the work to continue even without the organisation's supervision.

But the organisation has had its share of disappoint-

ments too. "We had a development programme in Batlokwa in Pietersburg and just when we were making progress came the removals of the Batlokwa people. As a result we had to discontinue a much needed service," she said.

The organisation, which is open to every Christian, be-

lieves in non-racialism. During 1973 it issued a statement rejecting a black consciousness line in favour of co-operation and communication between white and black people.

Mrs Seroke believes the line taken by the organisation has paid dividends. "Our members

The world-affiliated Young Women's Christian Association (Transvaal region) is celebrating its founders' day today. Mathilda Masipa spoke to the organisation's national general secretary, Joyce Seroke, about the organisation's successes and failures.



YWCA national secretary Joyce Seroke.

YWCA plays its own part in the liberation struggle



Mothers in the Transkei listen attentively during an infant feeding talk by the YWCA.



A YWCA worker measures the arm circumference of a child — part of the nutrition programme.



Women . . . victims of migrant labour.

'WE DO WHAT WE CAN TO EXPOSE THE INJUSTICES DONE TO OUR PEOPLE'

Mrs Seroke said the organisation would continue to respond to the needs of the people and strive to improve the quality of life.

"Through co-operation with other organisations we shall reach our objective. We are fighting for liberation in our small, quiet way," she said.

have often been asked by white gatherings to come and give talks and we have used the pose the injustices done to our people. "Perhaps it's something that may be regarded as insignificant, but we know in our small way we are making a contribution," said Mrs Seroke.

For the future

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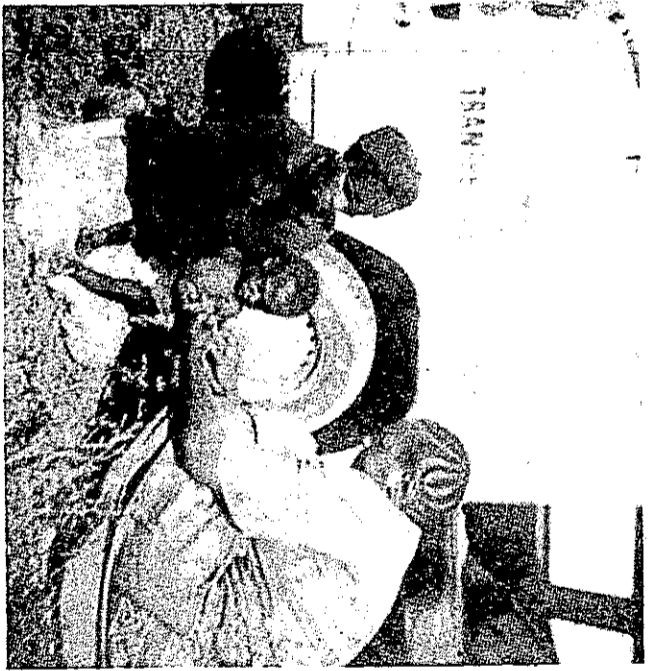
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YWCA plays its own part in the liberation struggle

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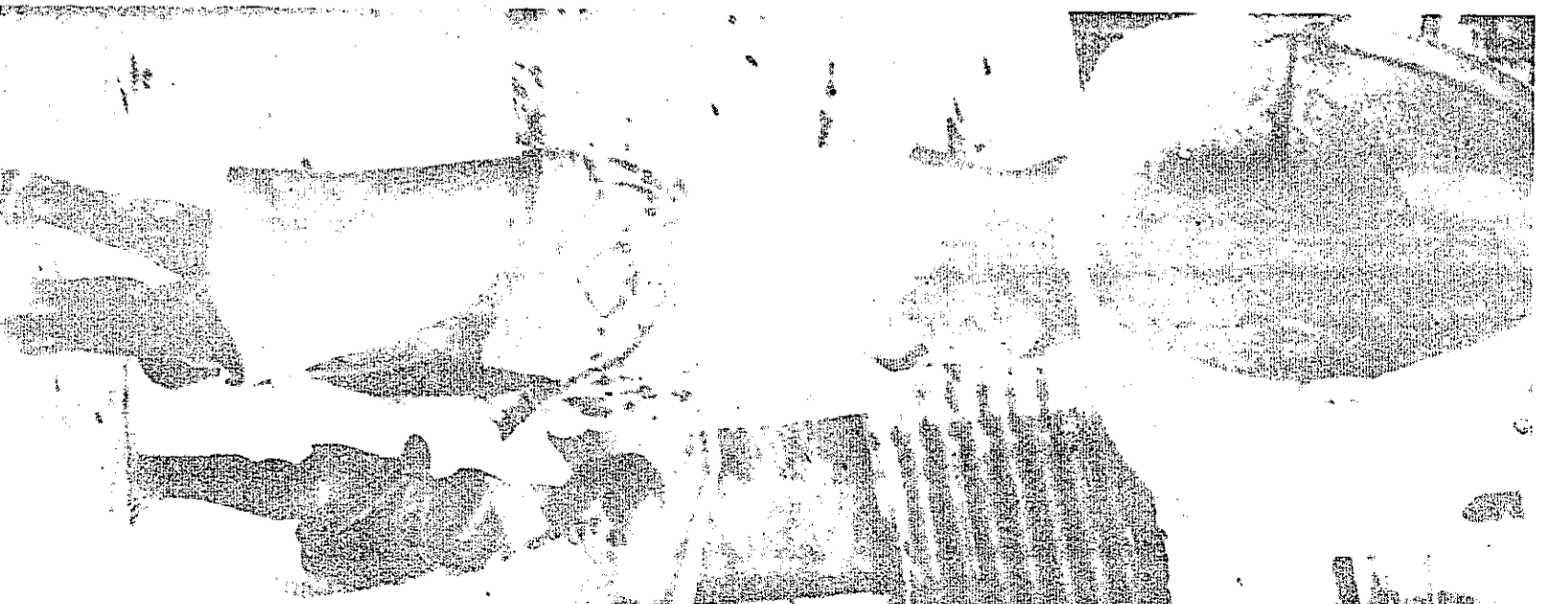
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Women . . . victims of migrant labour.

'WE DO WHAT WE CAN TO EXPOSE THE INJUSTICES DONE TO OUR PEOPLE'

Church hits out at lifting of book ban

Religion Reporter

COMMENTING on the lifting of the censorship ban on Etienne Leroux's book, *Magersfontein, O Magersfontein*, the Ned Geref Kerk has reiterated its dislike of the book and reaffirmed its support for the censorship system.

Die Kerkbode, official organ of the Ned Geref Kerk, says that since the book was banned in 1977, there has been no talk of a ceasefire because the fight about the banning of the book was hardly completed when the SA Akademie vir Wetenskap

en Kuns awarded it the Herengog Prize.

The editorial article added that the Church had voiced its protest against this award. Many church councils, presbyteries and even synods, youth and women's organisations and cultural organisations, raised their protest.

TWO YEARS

After the expiry of the two-year period laid down by law, the publishers had again submitted the book to a committee of the Publications Board, which recommended that the ban should not be lifted.

The publishers took the matter to the Appeal Board, which lifted the ban.

'This decision has been loudly applauded in some circles. Some allege that a great injustice to Afrikaans literature was corrected by this action.'

A MOVEMENT

'But what does cause concern is the fact that some are interpreting the lifting of the ban as a movement away from the censorship system. One can but hope this is an interpretation of the Appeal Board's action, and not the direction in which that board is moving.'

'If that were so, then the Church could not be silent in this matter; but would have to raise its prophetic voice.'

Post 10/9/68
28
31

Anglican Bishop joins 'Free Mandela' call

THE Anglican Bishop of Kimberley and Kuruman, the Right Rev Graham Chadwick, has given his support to the campaign to free

the Robben Island prisoner Nelson Mandela.

In a statement to the Anglican diocesan newspaper Highway, Bishop Chadwick said: "I thank God that the Government is now speaking in terms of negotiating with black leaders. Black leaders with whom consultation takes place must be those whom black people can count on as leaders. High on the list of such leaders is Nelson Mandela.

"The campaign to free Mandela is, as the Sunday Post says, a real attempt to enable peaceful change for South Africa. As such it deserves our genuine support. — Sapa.

Ultimate crisis is looming before SA says Burnett

28
12/4/80
AD

GRAHAMSTOWN — The ultimate crisis was looming before South Africa and although change was inevitable, it seemed beyond reach by peaceful means, the Anglican Archbishop of Cape Town, the Most Reverend Bill Burnett, said at the Rhodes University graduation ceremony last night.

He said radical change, a sharing of power and an end to apartheid was what many people had asked for and longed for.

Archbishop Burnett was addressing a packed graduation audience in the 1820 Settler Monument auditorium, shortly after being awarded the honorary degree of doctor of divinity.

He said the way to bring about change was by men of a common faith meeting face to face before God and dealing with human greed, resentment and fear.

"If this does not work, because men will not live as they say they believe, it still remains the answer.

"If we think this answer will end in a price too high to be paid we are likely to find ourselves having to pay far more than we feared would be asked. But the terrible thing will be that those of the Christian tradition will have failed to live by what they profess. We have here a crisis of faith.

The Archbishop warned that people should beware of zealous crusaders and

idealogues, as their righteousness "can be a killer."

Crusaders, zealots and idealogues tended to make their good causes absolute and despise, judge or even hate those who did not see the solutions as clearly as they did.

The test for misguided zealots was they were so sure they had ideas and principles and systems that provided a solution.

"But there are not final solutions to social and political problems."

Archbishop Burnett said that in this most brilliant age of technology, we still found the "ceaseless posturing and struggles for power and survival".

It was also an age in which human rights and human freedom were so earnestly sought after, but so frequently denied.

"The distance between the ideal and its realisation is as great as ever."

He said the real bomb that threatened to blow us to pieces was in the spirit of man.

"He has not only discovered how to use nuclear power, but far more serious in his mind and will, in his anger and fear, are the triggers that can unleash its destructive power."

If individuals could harbour resentment and anger after being humiliated, he asked his audience to imagine the

potential explosive force of a whole people humiliated.

If the missing factor in our society was not justice or righteousness, he said, it was faith and although this seemed too simple and foolish an answer to be acceptable, he found all other apparent solutions even more absurd.

He expressed his belief that "a tide or renewed and gusty faith" could withstand, and had the potential to transform, the most fearful and destructive pressures.

"We are not, as Christians, expected to be always successful, as the world understands that, but we can be faithful." — DDC.

of 14 fish is divided will be important, as see.

On a social maximum output (n criterion the optimal number of fishermen boat is four or five. (There could be five the marginal product, four fish, with a fifth member on the boat would exactly offset marginal product, four fish, from the share arithmetic convenience we shall arbitrate the larger crew size whenever there equivalent double possibility.) The social-maximum output rule is to enter boat crew until the marginal product decreases to that on shore. (When people fishing, they sleep, eat, rest, and busily sun. Only fish are produced and consumed. Figure 9-1 the marginal social gains areas of plus signs in the first four marginal product bars.

Control, Property Rights, and Incentives

Now we come to the point of interest: How people will be allowed on the boat and what the increased output?

Share and Share Alike with Controlled Entry

In our first scene of this fishing saga, assume boat discoverer is entitled to decide how persons can be on board, and all the board will share alike in the total catch. Discoverer will allow only one or two other for then the average catch on board, with and each other person gets, is at the maximum.

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RESENTMENT

He said the way to bring about change was by men of a common faith meeting face to face before God and dealing with human greed, resentment and fear.

'If we think this answer will end in a price too high to be paid, we are likely to find ourselves having to pay far more than we feared we should be asked.'

If this happened, Christians would have failed to live by what they professed and there would be a crisis of faith.

The Archbishop warned people to be wary of zealous crusaders and ideologues, as their righteousness 'can be a killer'.

Crusaders, zealots and ideologues tended to make their good causes absolute, and despise, judge or even hate those who did not see the solutions as clearly as they did.

'BOMB'

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PEACE IN SA

12/4/80
Argus

'OUT OF REACH'

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ted, he asked his audience to imagine the potential explosive force of a whole people humiliated.

FAITH

South African-born Sir Michael Edwardes, chairman of British Leyland, who received an honorary doctorate of laws, said the South African and British scenes were different. In both cases, the leaders were trying to secure peaceful change which required a sharp increase in the threshold of tolerance.

In Britain, the problem was how to bring about changes of attitude, particularly where militant groups of shop floor leaders rode roughshod over the workers often in opposition to the national unions themselves.

Industrial democracy in its true sense was urgently needed to test the majority view towards change and to ensure that representatives did not abuse their power by leading employees into

strikes that they often didn't welcome.

The South African case was similar — the rate of change needed did not match the rate which the world felt to be necessary and probably now expected.

There was no doubt that how people responded to the need for change was a measure of their maturity as individuals. — The Argus Representative and Sapa

^{STAR}
Beware, ^{12/4/80}
zealots, (28)
crusaders
— Burnett

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PRICE

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HISTORY OF ECONOMICS

14/4/80

First black Anglican bishop of Natal 28 installed in capital

Mercury Bureau

Pietermaritzburg—More than 3000 attended the installation of the first black Anglican bishop of Natal, at the Jan Smuts Stadium here yesterday morning.

The open-air ceremony was performed by the Archbishop of Cape Town, the Most Rev Bill Burnett, who was assisted by 10

bishops from all over South Africa.

The new Bishop Suffragan, the Rt Rev Alfred Mkhize, succeeds Bishop Ken Hallowes, who has retired.

Bishop Mkhize will assist the diocesan bishop, the Rt Rev Philip Russell, with special responsibility for the Natal Midlands and Northern Natal.

population theory.
Malthus on "labour
and distribution.

our theory of value

profit is to fall".

st-Ricardian "cost

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Provisional syllab
Main topics of the
Emergence of the "commanded" as a me
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on the part of Ric
Equalisation of ra
Ricardo and Malthus
of production" the
x Marx-Engels versio
"capitalism".

Menger and the origins of the "Austrian School". Wieser, Böhm-Bawerk. Jevons, Malthus. Beginnings of marginal productivity analysis - P.H. Wicksteed.

A glance back at some later English classical writers: Senior, J.S. Mill, Cairnes and the Wage Fund. F.A. Walker on wages. Alfred and Mary Marshall.

x Alfred Marshall and the principle of continuity. x J.B. Clark Schumpeter and F.H. Knight on the problem of profit.

Origins of the Keynesian "new look".

x To squeeze this course into a mere 15 lectures will prove difficult and cuts may have to be made. The most extensive cuts are likely to be on Marx, Marshall of the Principles, and J.B. Clark.

Reading:

Original works should be preferred to "histories of economic thought". The Wealth of Nations is fundamental. If time is lacking to read the whole, read at least the "Introduction and Plan of the Work" and Books I and II. J.R. Say's Treatise (Prinsep's translation) Vol. I, Chapters I, XV; Vol. II, Chs. V, VII. T.R. Malthus all of First Essay on Population and author's introduction to Principles of Political Economy; also, if possible Ch. II, Sections I-V; Ch. III, Sections I, IX; Ch. IV; Ch. V; Book II Ch. I. D. Ricardo, Principles of Political Economy and Taxation, Chs. I, II, IV, V, VI, XX, XXI, XXX, XXXI, XXXII. R. Freedman (ed.). Marx on Economics (Pelican). C. Menger, Principles of Economics, translated by Dinwall and Hoselitz. If possible read the first three chapters and the Introduction by F.H. Knight. If this is too dull, read instead F. von Wieser, Natural Value. If time cannot be found for Menger or Wieser, it should be found for W. Smart, Introduction to the Theory of Value on the lines of Menger, Wieser and Böhm-Bawerk, and for Smart's Editor's Preface to Wieser's Natural Value. The author's preface to this book should also be read. Wieser's own particular contribution emerges most clearly in books III, IV, V. W.S. Jevons Theory of Political Economy - read at least the first three chapters. L. Walras, Elements of P

C.T. 14/1/80
Chaplains slip (28)
in on border (257)

Own Correspondent

PORT ELIZABETH. — The English churches are slipping in ministering to the boys on the border.

Inquiries among English churchmen and the Defence Force show that the number of English chaplains is only a small fraction of their Afrikaans counterparts.

While the discrepancy is partly because many English ministers come to their vocations when they have already done national service, it was clear that moral questions also play a part.

Donning uniform to go to the operational area was questioned in some denominations with large black membership.

Bishop Roy Cowdry, of St Cuthbert's Anglican Church in Port Elizabeth, refers to the degree of neglect of the men on the border as "shameful".

When this was put to Port Elizabeth churchmen of different denominations, most agreed.

The Anglican Bishop of Port Elizabeth, the Right Rev Bruce Evans, said: "There is a general shortage of English church ministers, but it is disturbing that the men are not getting that ministry on the borders."

The Rev Louis van Blommestein, of the Hill Presbyterian Church, Port Elizabeth: "There are far too few English chaplains to minister to national servicemen. That is where the lack is felt and where ministering is vital."

Father Derek Hill, chaplain to Prince Alfred's Guard, said that during his border stint last August, there seemed to be few English ministers on tour.

A recently returned serviceman said that in his three months on the border he had not seen an English chaplain.

Father Ron Rayner, of the Anglican Mission to Seamen, said that during a month of border duty recently he found that many men at a predominantly English camp were bitter.

"The Anglicans felt the church had forgotten them. It shocked me. Anglican ministers are just waking up to the fact that they're needed on the border," he said.

Chaplain-General of the Defence Force, Major-General J A Van Zyl, said that of the more than 1 000 chaplains from the various churches, there were more dominees because of the composition of the forces.

"English speakers form about 20 percent of the men at the border. We can make use of a lot more English chaplains but I don't agree that there are not enough at the border. They move about all the time. It's a vast area and it's possible that men away on patrol may miss out."

Crisis in the SA Church

The Star

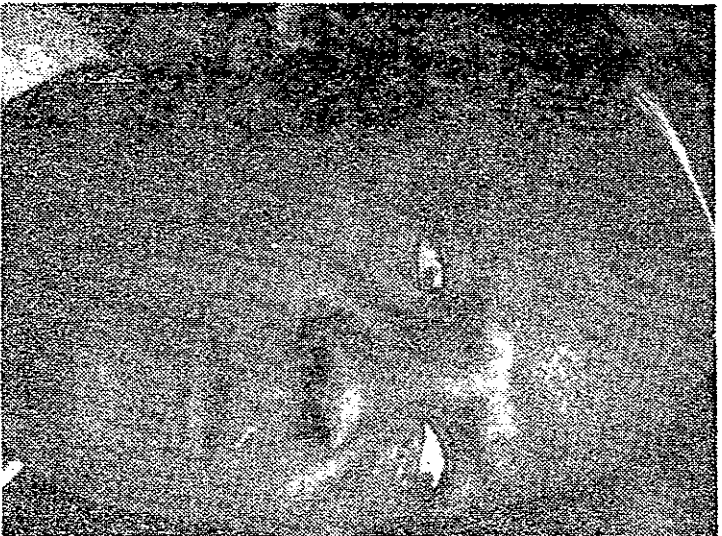
Thursday April 17 1980

CLASSIFIED ADVERTISEMENTS INSIDE ***

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'Within the white churches, especially the Dutch Reformed Church, there is a theology created to buttress the present political ideology.'

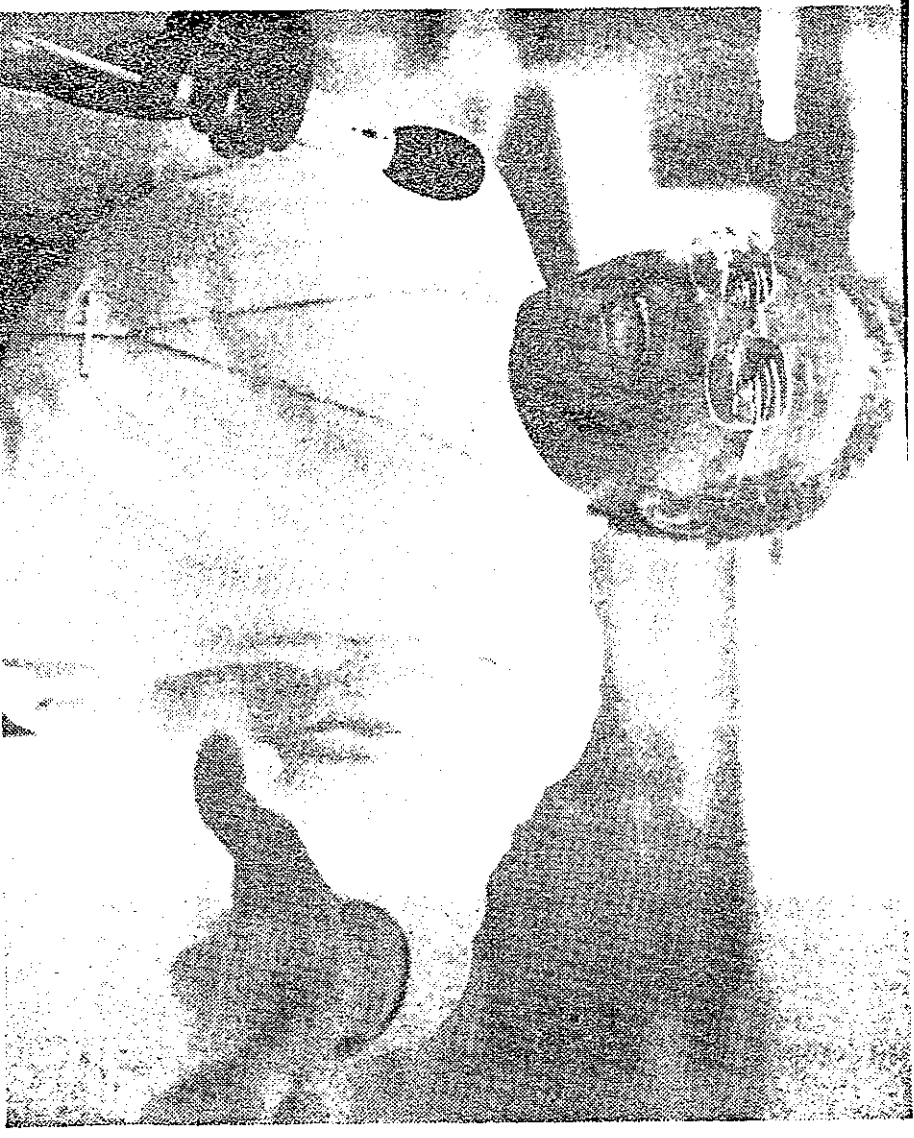
Report by JOHN MURRAY



Ugandan Prime Minister Godfrey Binaisa (above) enlisted the aid of his country's leading churchman, Bishop Festo Kivengere.



Mr John Tooker: "The Church must refuse to capitulate to either black or white politics."



The black Church in white Africa... Bishop Desmond Tutu.



The white Church in black Africa... A nun tends to an emaciated child in war-torn Uganda.

CONT. →

Writers and clergy clash at meeting

RDM 19/4/80

II. Complete Model

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BLOEMFONTEIN. -- Writers and churchmen clashed at a meeting of the Afrikaans Writers's Guild at Maselspoort near Bloemfontein yesterday. And a leading Afrikaans theologian was attacked for his "reprehensible contribution" to the banning of an Afrikaans book. Mr Abraham H de Vries, on behalf of the writers, took Prof Johan Heyns, of the theological faculty of Pretoria University, to task for his contribution to the banning of John Miles's novel, "Donderdag of Woensdag". Mr De Vries said that as long as the church tried to force its cultural influence on others through pressure groups' blind support for the censors and the Publications Act, every thinking Christian would be humiliated.

Mr De Vries: "I don't take exception to a single thing Christ says, but every second dominee makes me the hell in."

A motion was passed expressing concern over the fact that black writers in particular found it increasingly difficult to carry out their function as writers.

A continued campaign for the release of the Afrikaans poet Breyten Breytenbach is to be waged by the guild in terms of a motion passed unanimously at their congress.

The motion read: "In spite of repeated unsuccessful representations, the Guild will, by means of both individual and collective action, continue to approach the authorities in connection with the release of Breyten Breytenbach.

"In the time of Jimmy Kruger they were always coldly answered, but since then there has been rather more understanding by his successor, which is indicative of an important difference of approach."

A motion for the release of political prisoners who could contribute to the peaceful solution of the country's socio-political problems was passed with only six votes against.

The motion, which was proposed by writer Jan Rabie, reads: "In the light of the writer's responsibility as a citizen, the Afrikaans Writers Guild requests the authorities

two sections of this paper models dealing with questions of liability management the analysis of the minimum output in the general theory of the banking firm, of explain not only the bank's interaction (if any), total size of the firm. but not mutually exclusive) gain the scale of the firm:

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The motion, which was proposed by writer Jan Rabie, reads: "In the light of the writer's responsibility as a citizen, the Afrikaans Writers Guild requests the authorities, in the interests of all the peoples of Southern Africa and in the light of the South African Prime Minister's valued calls for an acceptance of Christian principles and co-existence at a time when society must learn to live with change, to give attention to the following in the interests of better communication:

(A) The release of those political prisoners who could contribute to the peaceful solution of socio-political problems by their participation in a permanent public forum.

(B) The serious, sympathetic and urgent consideration of the facilities for coloured pupils and students more specifically as evidenced in the Cape Peninsula at present to prevent a recurrence of the recent unhappy incidents involving black pupils and students and what flowed from that." -- Sapa.

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POLITICAL comment in this issue by Alister Sparks, newsbills by Peter Bunkell; headlines and sub-editing by Paul Holroyd; cartoons by Bob Connolly, all of 171 Main Street, Johannesburg.

Writers and clergy clash at meeting

327
RDM 19/4/80
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Army newspaper plugs apartheid

THE policy of separate development is the only policy that ensures self-determination for the country's different race groups, the Army has told hundreds of its Black soldiers.

The claim was made in the February issue of *The Warrior*, an official Black-interest Army publication which is also widely available outside the Defence Force.

Only a few weeks ago, the Press disclosed secret attempts by the Defence Force to manipulate the news media to nullify Opposition attacks on the Prime Minister.

Documents leaked to the Sunday Times at that time spoke of the difficulties in recruiting Blacks to the Defence Force, and of the need to glamorise the lives of Black servicemen.

This week, the leader of the Opposition, Dr Fredrik van Zyl Slabbert, said he found *The Warrior* report disturbing, and warned of the "extreme danger of the division between legitimate dissent and subversion becoming blurred."

IT'S THE ONLY POLICY, BLACK SOLDIERS TOLD

Sunday Express Reporters

• Similar one-sided reporting was "also frequented (sic) by Post".

• Many newspapers derived "sadistic pleasure" from the (Silverton siege) incident".

In an obvious reference to Post, *The Warrior* said: "If a certain paper is as objective as it claims to be, why spurn Curtis Nkondo for his "no-negotiating policy" while Bishop Tutu is promoted.

Did Bishop Tutu not ask for sanctions against the RSA? The overreaction of the paper concerned on a (SABC) news commentary, shows how dubious the reporting becomes when it

international, were referred to the editor of *The Warrior* — but Defence Force public relations officers refused to name him.

Later, a spokesman for Defence Headquarters said the editor had denied *The Warrior* involved itself in party politics.

The spokesman added that, according to the editor: "As far as (Bishop) Tutu is concerned. *The Warrior* was quot-

ing the proceedings of a recent court case."

According to Sunday Express files, ex-Minister of Justice Mr J T Kruger was quoted in 1976 as saying the Mdluli pictures, distributed by the International Defence and Aid Fund in London, was "a clear fraud".

Mr Kruger later denied he had made the statement.

"What I did say," he told the Sunday Express in May, 1976, "was that they (the pictures) had been taken after the post mortem and not before. This is a significant point."

Four Security Policemen were later unsuccessfully prosecuted for Mr Mdluli's death.

The Defence Force did not reply to a query about why, if the publication was "strictly internal", it contained a list of new subscribers — all Black — outside the Defence Force.

The Warrior

ANC CONSPIRACY REVEALED...



ANC CONSPIRACY REVEALED... (Small text columns on the left side of the clipping)

ANC CONSPIRACY REVEALED... (Small text columns on the right side of the clipping)

Tutu corrupt?

Tutu corrupt? (Small text columns on the left side of the clipping)



• Front page of *The Warrior's* February edition. "Tutu corrupt?" makes the front page.



• Jimmy Kruger... pictures taken later does not reflect the views of the majority."

An equally obvious reference to Bishop Tutu says: "A church minister will ask countries to boycott RSA coal. Will he pay the Black people who lose their jobs when the RSA closes or cuts down on coal production? Will he feed their children?"

A front-page report on the trial of another Black bishop is headed "Tutu corrupt", alongside a large picture of Bishop Tutu.

Another article on Christianity in the magazine warns readers to be on the look-out for "the religious leader in his sacred shrouds... leading our people not towards the love of Christ but to death and violence".

A third story refers to some religious leaders of the Western world as "sheep in wolves' clothing".

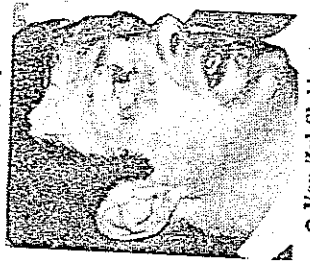
Colonel Kobus Bosman, head of the SADF public relations department, said 2 000 copies of *The Warrior* were printed and that it was intended for internal circulation. "We can't help it if it gets outside. We are not responsible for this — what would the aim be? Sometimes outside hands get inside."

The publication was intended to inform military personnel. Questions put to Colonel Bosman about support by *The Warrior* for National Party policies and the alleged faking of Mdluli's photograph by Amnesty In-

Information printed by One Mill... Printing Unit, carries a... on the back page stating... opinions in the publication do not necessarily represent the policy of the Army.

The February issue strongly attacked opponents of Government policy, particularly Post — the biggest newspaper for Blacks in the country. — and Bishop Desmond Tutu, secretary general of the South African Council of Churches.

South Africa was not prepared to compromise on the basic premises and objectives of its policies, which in the peculiar circumstances of South Africa were the only ones that would ensure self-determination for all the peoples of the



• Van Zyl Slabbert... "report disturbing"

country. Observers saw this as direct reference to the policy of separate development.

The World Council of Churches was paying for terrorism and certain churches in South Africa promoted the programmes of the WCC.

Amnesty International faked a photograph of the corpse of Joseph Mdluli, who died in Security Police detention in 1976, and used selective reporting and omission of important facts in its coverage of South African affairs.

Tutu says: It's sick — calls in lawyers

BISHOP Desmond Tutu said *The Warrior* was "sick" and that he had sent the publication to his lawyer. "It is a sad reflection on our country that the authorities should descend to such depths to defend their awful policies," he said. "If something is good, you can't use evil methods to defend it. The magazine shows that the system in South Africa is so awful that it has to be defended by such methods. It is sad that there has been no outcry against this kind of thing."

The Warrior was in the same league as the Christian League of South Africa. Mr Harry Schwarz, Progressive Federal Party spokesman on military matters, said he had no objection to Army criticisms of enemies of South Africa, but a publication that supported party political positions instead of those of the whole country would harm the Defence Force. "Maintaining morale and identifying the enemy are functions of the Defence Force, but it needs party political opponents of the Government to defend the country — not National Party ideology," he said.

"The publication states that what it contains is not necessarily the opinion of the Army. But if it publishes the views of one side in a party political difference, it must give the other side an opportunity to state its position."

Post Editor Percy Qoboza was on leave this week and unavailable for comment.

Afrikaans writers slam Church role in censorship

CENSORSHIP and Church meddling in literature were condemned this week by Afrikaans writers.

Members of the Afrikaans Writers' Guild, meeting at Maisepoort near Bloemfontein, slammed the Church for its "disgraceful and humiliating conduct" in trying to prescribe to writers how and what they should write.

The Church, it was claimed, played a role in the banning of almost every book.

Writers also accused the Government of using censorship to promote its political aims.

In a heated debate on "The Writer and the Church", Abraham de Vries slammed Professor Johann Heyns of the theological faculty at Pretoria University for his "disgraceful contribution" towards the banning of John Miles' book "Donderdag of Woensdag".

He also blamed the Church for using pressure groups to enforce its cultural power as well as its passive support for the censors and the Publications Act.

"And as long as the Church continues with this sort of ac-

By BERNIE VAN DELEF

tion, it will remain a humiliation to each thinking Christian, irrespective of whether he is a writer or not."

In reply to another churchman, who tried to explain the difference between the power of the Church and the power of God's word, Mr De Vries retorted:

"I don't take exception to a single word Christ said but every second dominie makes me the hell in."

Dominie Henno Cronje, director of information of the Nederrandse Kerkvereniging, called on the writers to promote a better understanding between them and the church.

Referring to his report that led to the banning of the novel "Donderdag of Woensdag", Professor Heyns said that when he was asked for an opinion on the religious aspects of the book he only did his duty by submitting a Christian ethical evaluation.

He said the word of God should always be the highest norm and last criterion for literary work.

Mr De Vries, however, described literary work as an autonomous structure with its own aesthetic demands.

In an interview afterwards, Mr De Vries urged the Church to say what it thought of art.

"But they must do it in a competent way. This means that the Church must account for its standpoint."

"The Church must not make itself ridiculous. The most obvious example of where the Church is taking a completely ridiculous stand is the Publications Act."

"As far as I know South African writers have no problems with any other church except for the three Afrikaans Churches," Mr De Vries said.

One of the reasons why the writer and the Church have not found each other is because ministers seldom fully debate a literary work.

"The causes of the problems remain in some cases even ungod in the bookshops. If theologians accept the opinion of experts their problems will change or diminish."

Brink: I'd be jailed if I were black

By BERNIE VAN DELEF

BLACK writers in South Africa are under immense pressure and subject to persecution and interrogation, the Afrikaans Writers' Guild was told at its meeting at Bloemfontein this week.

Professor Andre Brink, of Rhodes University, said he would have been in jail long ago if he had been a black.

"But as a white writer it is not so easy for the authorities to throw me into jail," he said.

He claimed that his phone is tapped, his correspondence opened and he is followed wherever he goes.

He also told the guild that he had been shunned by SAIV on several occasions.

TV producers who had approached him said later they had received instructions "from above" not to continue with the programmes.

Mr Morkel van Tonder, head of the Afrikaans radio section, assured Professor Brink he was welcome to submit any radio material, "and if it's a good story, I will definitely use it without consulting anyone else."

It would be a tragedy if it

were correct, as Professor Brink claimed, that certain writers no longer felt welcome at the SAFC.

Professor Brink said his problems were nothing compared to those of his black counterparts.

As writer Jan Rabie explained, "if the names are mentioned, they might get more problems."

The Writers' Guild decided unanimously to express its serious concern for the way in which life was made difficult for blacks to fulfil their functions as writers.

The guild accepted motions:

• Requesting the release of political prisoners who can contribute to the peaceful solution of the country's socio-political problems.

• Requesting the release of Breivon Breivonbach.

• Confirming the guild's confidence in the strength and future of Afrikaans.

Condemned

"In South Africa there is hardly a book banned or you can be assured that the dominie had a finger in the pie," said Mr De Vries.

Despite a new approach in the application of censorship, members of the guild condemned the system as a Government creation intended to further its political aims.

In another debate, on "The Writer and Politics", Mr De Vries said the whole censorship system was only a red herring.

It was not so much to uphold moral standards, but rather to promote the Government's political aims.

Publisher Koos Human claimed the Government grabbed at the Publications Act, because it was unable to solve the real problems.

"Censorship is of little importance to state security and I just wonder if censorship and similar laws are not a sign of tragedigheid."

CANDIDATE MUST enter in (1) the number of each question ed (in the order in which it has answered); leave columns (2) and (3)

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pieces of paper or other material into the examination room are so instructed. Not to communicate with other than any person except the invigilator. Every book is to be torn out. Must be handed to the invigilator before leaving the

disqualification and to possible exclusion from the university

'stalling' says cleric

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THE Rev Jan Thyse, coloured Vredenburg minister who for the past year has been barred from living in his eight-roomed rectory because it is in a white area, today accused the Department of Community Development of using 'stalling tactics' in granting him a permit.

He said that for the past year he had had nothing but 'promises, promises' from the department that he would be given a six-month temporary permit.

After many personal visits from representatives of the Department of Community Development and promises that the matter would be 'rectified today,' Mr Thyse said he had still not heard anything constructive.

THIS WEEK?

He said, however, that he was hoping to hear from them this week.

The affair, said Mr Thyse, had been especially frustrating.

'I do not want confrontation with residents in the area at all. All I want is my Christian right to live in the rectory, which is the property of my church council.

'The department has offered to buy the rectory so that a new one could be built in a coloured area. But what happens if the church gets a white minister next time? He would then have the same problem I have been having over the past year.'

WHITES' FEARS

Mr Thyse was appointed as minister of the Ned Geref Sendingkerk in Vredenburg last year amid fears from white residents that if he moved into the rectory, their property valuations would drop, that other coloured people would move in and that there would be 'large gatherings' of coloured people and they would then not be able to re-sell their homes.

Attempts by The Argus over the past two days to obtain a comment from the Department of Community Development on Mr Thyse's accusations, have been unsuccessful.

STAR 28/4/80

John Rees sues Shaw for R25 000

Religion Reporter

Leading Methodist Church layman Mr John Rees today sued a conservative minister of his church, the Reverend Fred Shaw, for R25 000 for alleged defamation.

Mr Rees, former general secretary of the South African Council of Churches and now director of the SA Institute of Race Relations, brought the action before Mr Justice van der Walt in the Supreme Court, Pretoria.

The action follows an article by Mr Shaw alleging that the World Council of Churches had stated that Mr Rees "greatly influenced them, against their own judgment in the justification of violence as the only solu-

tion of South Africa's problems".

The article was published in the December 1978 issue of Encounter, the journal of the Christian League of Southern Africa. Mr Shaw is chairman of the League.

In papers before the court, Mr Rees said Mr Shaw's article meant, and was understood to mean, that he (Mr Rees) had "advocated violence ... persuaded the WCC to support violence as the only solution to the problems of South Africa ..."

Mr Rees contended that the article was published with the intention of damaging his good name and reputation. Mr Shaw has denied stating that Mr Rees advocated violence.

(Proceedings)

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Uprooting people from homes is violence. - Rees

Uprooting people from their homes is violence, local churchmen insist. The Rev. Dr. J. H. Rees, pastor of the First Methodist Church, said today that the removal of people from their homes is a form of violence.

Dr. Rees was speaking at a meeting in the Sunday School Room of the church here today. He is serving as a member of the committee of the League of Churches of Alabama.

The action which is being taken in the case of the people of the South is being called by the Rev. Dr. Rees a "policy of violence." He said that the people of the South are being uprooted from their homes and taken to other parts of the country. He said that this is a form of violence and that it is a violation of the principles of the League of Churches of Alabama.

Dr. Rees, formerly general secretary of the SA Council of Churches and now director of SA Institute of Mass Relations, is a Methodist

church man and has been a member of the League of Churches.

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The National Council of Churches was called into a session of emergency sessions and is expected to meet in New York City.

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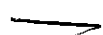
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CHURCH AND STATE

16 JAN. 1979



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Clash at synod over control of chaplains

Stev 16/1/79

Religion Reporter

POTCHEFSTROOM — Gereformeerde Kerk ministers from Potchefstroom yesterday launched a move at the national synod, to combat what they described as excessive SA Defence Force control of church chaplains.

The ministers, representing the Western Transvaal synod objected to State employees, such as the Defence Force Chaplain-General having power to exercise judgment on chaplains' applications and to the fact that "the authorities have the initiative in determining whether there is a need for ministering to Gereformeerde soldiers."

"The chaplaincy system in respect of full-time chaplains and Citizen Force and commando chaplains amounts to a religious structure which the authorities have built up and control."

The Rev Alwyn du Plessis of Potchefstroom drew parallels between a "volkskerk concept" and elements of a brochure on chaplains.

The Rev Dirkie van der Walt criticised his fellow ministers for a "negative" proposal.

"In the 24 years I have been a chaplain I have never found that the SADF has caused difficulties for church councils and chaplains. The church plays the active role and the SADF a passive role."

Another chaplain, the Rev Marius Aucamp, said the chaplaincy system was merely an organisational structure and not a "power structure."

But Mr du Plessis contended that in the past a commanding officer of a unit had clashed with the unit chaplain over an address concerning the ethics of war.

The objection will be dealt with later in the synod.

• "Doppers" from the Cape have called for women's rights in their church questioning a decision dating back almost to the campaigning of Emily Pankhurst and her suffragettes.

NGK synod joins 'ban the bonus bond' call

1911/79 Stat

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Religion Reporter

POTCHEFSTROOM — The Government's Defence Bonus Bonds were today condemned by the Gereformeerde Kerk as being in conflict with the Word of God.

Improvisation and reading may a We recommend that you arrange f with one of the persons listed

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Acceptance to a course of study to a University residence. If University residence you will b application by the Residence Of

for Registrar

The church's national synod called on the Government to abolish bonus bonds, joining the Ned Geref Kerk in its opposition to the bonds.

The Kerk synod today also asked that the original Defence Bonds scheme, in which there was no lottery, be made more attractive, to the public.

This met opposition from some church academics, who said the church should not get involved in war.

VIOLENCE

All delegates agreed that the bonus bonds scheme displayed a "clear lack of obedience to the Word of God."

The proposal to make the old bonds more attractive was included to avoid giving a "negative" impression.

Professor Jan van der Walt, of Potchefstroom, argued strongly against encouraging church members to give "money for violent killing of people."

He said the church criticised Dutch churches for doing the same thing through the World Council of Churches after Delegates expressed shock at his statements, but he said that he did not believe that the "struggle of the terrorists," could be compared with "our struggle."

Professor Louis Botha of Hammanskraal said he could not see the link between Church business and firearms.

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STRUGGLE

Other delegates said the struggle the Church was involved in amounted to the defence of Christian civilisation.

"We did not choose violence. But we must answer violence with violence," said the Reverend Jan Visser, scribe of the synod.

The synod was encouraging a way of fighting which was scripturally justified.

See Page 4

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New talks with State opened - Archbishop

Argus Correspondent
 JOHANNESBURG. — The leader of South Africa's Roman Catholic bishops has called for a 'dialogue of reconciliation' with the Government following a period of strained Church/State relations. Archbishop Joseph Fitzgerald of Johannesburg made the suggestion last night in his presidential address at the opening of this year's plenary session of the Southern African Catholic Bishops' conference in Pretoria. Archbishop Fitzgerald said among events which had 'greatly saddened' the church recently were 'the wholesale harassment of the Young Christian workers... (which) has done harm to the good name of South Africa,' and the numbers of banings and detentions.

REWARDING

'Deplorable was the apparent anticipation of findings in certain court cases,' he added.

In spite of this, new avenues of dialogue were opened, he said.

A series of interviews with Cabinet Ministers and Provincial administrators had opened up valuable lines of communication, 'and should be pursued, widening the dialogue to take in the main streams of influence in the country.

'This dialogue should be one of reconciliation. We must not recoil before a dialogue that may prove tough, slow, but in the long run rewarding,' he said.

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Methodist leader: halt strife

EAST LONDON — The Methodist Church of Southern Africa says it is facing a new threat from the breakaway Transkei Methodist Church which is trying to establish its influence beyond the borders of Transkei.

The president of the Methodist Conference in Southern Africa, the Rev Dr Donald Veysie, has called on leaders of the Southern African church to halt division and strife taking place in some circuits because of activities of members of the Transkei church.

According to the latest

issue of Dimension, a newspaper for Methodists in Southern Africa, Dr Veysie's call followed increasing reports of meetings by the Transkei church at various centres in South Africa where Transkeians working for the MCSA had been told to join the breakaway church.

Dimension said they had received threats to the effect that if they did not join the new church they would lose their Transkeian citizenship.

Dr Veysie said: inisters called of God have been appointed to our circuits

for this work. What, then, can be the motive of ministers of the Transkei church who come into our societies creating division and strife?

"Do not fear their threats. We are assured that the Transkeian Government will not take action against you if you retain your membership of the Methodist Church of Southern Africa."

Dr Veysie said: Ministers called of God have been appointed to our circuits for this work. What, then, can be the motive of ministers of the Transkei church who come into our societies

creating division and strife?

A further allegation that the Missionary and Extension Fund money "goes to whites" had been disproved by the audited statement of accounts printed in the minutes of the 1978 conference.

A claim by Transkei ministers that some MCSA leaders had not welcomed Methodists from Transkei did not accord with MCSA policy, Dr Veysie said.

"Conference expresses deep regret and sympathy for ministers and laymen who have been forced to withdraw from the

Methodist Church of Southern Africa.

"It continues to regard them as fellow members of the body of Christ, reaffirms its pastoral concern for them, assures them of its love and prayers and calls upon all circuits to minister to them and accept those members who come on transfer."

Dr Veysie called on Methodist leaders to make every effort to halt division and strife in a "spirit of love true to the Methodist tradition of being the friends of all and the enemies of none". — DDR

Priest may face blasphemy charge

EAST LONDON — Six people, one of them a Catholic priest, have been warned they may be charged with blasphemy for their role in the erection of the Catholic Justice and Reconciliation Commission's Christmas poster in December.

The poster, which bore the caption "Christ was a squatter. Do you reject him?" was torn down on the orders of the police.

Lt A. Fulcher of the railway police, who is attached to the special branch, yesterday confirmed he had notified the six that a docket at the

case was being referred to the Attorney-General for his decision on whether to prosecute or not.

This was also confirmed by a spokesman at the chief public prosecutor's office here who said the docket was still to be sent off.

The main charge listed was blasphemy and there was an alternative charge of producing undesirable material.

The six men warned were Fr Paddy Quirk, Mr Chris Wetters, Mr Mike Kenyon, Mr Sean Casey, Mr Indren Pillay and Mr Rob Hensberg. — DNR

9/27/79 00
Bishops (28)
**told: stick
to pulpit**

JOHANNESBURG — The South African Catholic Defence League objected strongly yesterday to the "unjustified public repudiation of the league by the Catholic Bishops Conference."

The league said it was only concerned with rejecting politics from the pulpit; encouraging Catholics to join the fight against communism; and to propagate the Gospel.

"The league is not financed by the church but by donations from Catholics, who are dissatisfied with the present approach of the Catholic hierarchy," the league said.

The league called on the bishops to return to their calling as teachers of the Gospel of Jesus Christ and to turn away from purely secular politics. — SAPA.

**Price of wine,
whisky to rise**

CAPE TOWN — The director of the Cape Wine and Spirit Institute, Mr N. J. Hofmeyr, yesterday announced price increases of four to eight per cent for wine and locally-produced spirits, and 5,3 per cent for whisky.

He added that the price of some wines would not be increased. — SAPA.

Church firm in dispute

28

23/2/77
R.O.M

THE dispute between the churches and the Transvaal Provincial Administration over the presence of black pupils in church schools could create unrest, the secretary-general of the SA Catholic Bishops' Conference warned yesterday.

Father Dominic Scholten, commenting on reports that inspectors were to be sent to church schools to investigate the presence of these pupils, said that if the issue was decided on a political base it could cause grave problems.

The church, he said, would stand firm in the issue.

The dispute arises from the rejection by the Administrator of the Transvaal, Mr Sybrand van Niekerk, of 198 applications by black pupils to attend church schools.

The secretary-general said it was the church's view that neither Mr Van Niekerk nor the Minister of National Education, Mr Willem Cruywagen, had the final say on the matter.

If the Minister refused to refer the dispute back to the Cabinet, "the church considers it a possibility to appeal to the Prime Minister," Father Scholten said.

Mr Cruywagen said this week that he would not be referring the dispute back to the Cabinet and that he did not want to become involved.

"In the past we have taken problems to a former Prime Minister, Dr Verwoerd," Father Scholten said. "I don't know how the present Prime Minister, Mr

Botha, will view the matter if we appealed to him."

Father Scholten said the problem was that the Transvaal Provincial Administration approached the issue on a provincial level, whereas the Government "probably saw it on a wider level."

The Roman Catholic Church had successfully experimented with this type of education over the past three years and would "at this stage rather want to continue building," Father Scholten said.

The church did not want to cause an uproar.

He said the church believed it was a parent's right to send his child to the school of his choosing. "We ask that our viewpoint be respected," he said.

"The success of our experiment has not only been appreciated by black and white parents alike, but also by circles outside the church."

Father Scholten attacked the Administrator, saying the authorities had "seen with their own eyes the happy outcome of the experiment. Why do they now want to tear open the wound?"

He said the church would stand solidly with the parents and children in the dispute.

"In our schools everything is decent and calm. If inspectors now take action against these pupils, it will cause unrest among the African, Indian and coloured children and their parents.

"This could harm the pupils and South Africa to a great extent," Father Scholten said. — Sapa.

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The other side of the coin is that the demand for African technicians which we discovered may have been overstated for any one of a number of reasons. However, it is our impression, based on almost a hundred face to face interviews with employers and representatives of employers' associations, that this is not the case. It appears that industry's prime need is for more artisans, a frequently expressed need, but while there is still little scope for African artisans, many Africans could be utilised as technicians were they given the training.

23/2/79

Voetsek to discrimination in church says Rev Mahlasela

Indaba Reporter

QUEENSTOWN — South Africa had an unChristian situation where the Methodist Church was divided into four racial groups — white, Coloured, Indian and black with the last three underdogs of the white group, the President of the United Methodist Church of Southern Africa (Transkei Methodist Church), the Rev F deWaal Mahlasela, said at eZibeleleni.

Mr Mahlasela, accompanied by the chairman of the Western Districts and president-elect, the Rev T Z A Bam, was on a routine visit.

Mr Mahlasela said the church was completely independent in Transkei and there was no racial discrimination.

He denied the Transkei church was a breakaway church.

They were still where they were. All they had done was to say voetsek to discrimination.

"We are aware of the Boksburg smokescreen," Mr Mahlasela said.

His church had gained ground throughout South Africa. There were more than 400 followers in Namaqualand only and Cape Town had 5 000, to mention but a few, he said.

Speaking about the Clarkebury Mission, near Engcobo, Mr Mahlasela said it was surprising the mission had not been named after Chief Ngubenchuka.

Chief Ngubenchuka had given the missionaries land for the mission. It would be fitting if it had been named after him as an expression of gratitude.

His white church members were happy that

the church was fully integrated and were giving generously to the church.

He had been to see the Chief Minister of the Ciskei, Chief L.L. Sebe and had been warmly received.

Chief Sebe had been so pleased with the idea of the formation of a United Methodist Church that he suggested a new name, the United Christian Church where people could worship together, he said.

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15.	Mechanical Draughtsmanship
16.	Civil Engineering Draughtsmanship
17.	Building Surveying
18.	Engineering Surveying
19.	Topographical Surveying
20.	Analytical Physics
21.	Physics: Radioactive Isotopes
22.	Physical Metallurgy
23.	Meteorology
24.	Geology
25.	Oceanography
26.	Munitions (Explosives)
27.	Chemical Technicians
28.	Analytical Chemistry
29.	Chemical Plant Operation
30.	Clinical Biochemistry
31.	Chemical Technology (Plastics)
32.	Paint Science
33.	Brewing Technology
34.	Microbiology
35.	Food Technology
36.	Sugar Technology
37.	Meat Technology
38.	Agricultural Microbiology
39.	Horticulture
40.	Water Purification Technology
41.	Health Inspectors
42.	Community Health Nursing
43.	Medical Laboratory Technology
44.	Public Health
45.	Radiography
46.	Physiotherapy
47.	Veterinary Technology
b)	National Certificate for Technicians or National Certificate
48.	Electrical Engineering (Heavy Current)
49.	Electrical Engineering (Light Current)

churches

28

planning

mass rally

CHRISTIANS in South Africa are to be called to work together to find answers to the country's social and political problems.

The call will be made at mass rallies in Pretoria in July.

The South African Christian Leadership Assembly (SACLA) is preparing for a week-long congress in what is expected to be the largest cross-cultural and interdenominational gathering in South Africa.

Between 5 000 and 10 000 people of all races are expected to attend. The aim is to examine the responsibilities of Christians in South Africa today.

Dr Piet Meiring, of the NGK, said this week that all major churches, Afrikaans and English, had agreed to allow members to participate.

These included the NGK, members of the SA Council of Churches, the Pentecostal churches, and the Interdenomination African Ministers' Association of South Africa.

All welcome

Dr Meiring said that although there had been a measure of difference in the past — particularly with the Roman Catholic church — clergy and laymen who identified with SACLA's aims would be welcome.

"No denomination has been asked for official involvement, but all individual members are welcome," he said.

"In the past churches were often involved in a kind of in-fighting, making caricatures of each other. But now we want to concentrate on what brings us together.

"We will be using the Bible as our premise, but SACLA will not simply talk about vague things. We cannot be Christians if we do not look at the social and political problems of our country."

EXPLANATION

He said the idea for SACLA sprang from the Pan-Africanist Christian Leadership Assembly conference in Nairobi three years ago where a mixed delegation of South Africans "discovered each other".

"Most countries in Africa were represented and those of us who attended felt it would be good to place the same kind of gathering in a South African context."

Mr Cornel Bennett, editor of SACLA News, the movement's information bulletin, said this week that an executive committee and council of nearly 900 people had already started on preparations for the congress.

Bible

Five parallel conferences and three big public rallies would cater for different aspects of church discussion.

"We want to start the process now and get Christians to think about issues concerning all of us, to study the Bible and prepare creatively for the meetings," he said.

"Afterwards, when we realise our priorities, we will have the responsibility of moving out and telling everyone about it."

He said that SACLA was not seeking consensus to bring people to one theological or political mind, but to "bring differing viewpoints into a common arena of dialogue in a mature Christian spirit".

SACLA's finance committee estimates that about R220 000 will be needed for travel, administration, accommodation and other costs.

It was hoped that most delegates would be housed with Christians in Pretoria.

Christians interested in supporting the congress are invited to write to SACLA, at PO Box 647, Maritzburg 3200.

NIM 113179
**Assist
 Black
 churches
 call** ⁽²⁸⁾

(Mercury Reporter)

MOST churches in the Durban area have vast investments in land and building and current church-building programmes could be curtailed if existing facilities were put to better use, a survey has revealed.

At the same time churches in the Black townships near Durban were desperately short of facilities and the survey suggested that the churches should divert some of their funds to assist their Black parishioners.

The survey, by Diakonia, was compiled after a series of interviews with ministers of the African Methodist Episcopal, the Church of the Province of South Africa, Evangelical Lutheran Church of South Africa, Methodist Church of South Africa, Roman Catholic Church and the United Congregational Church.

Unequal

"In revealing the unequal distribution of physical resources between White 'haves' and Black 'have nots', it reminds us of the alarming degree of conformity between churches and secular South African society," says the survey.

To illustrate their point the survey researchers said two denominations, the Roman Catholic and the Anglican Church, planned to build a jointly-owned church on Durban's "golden mile."

"It is the view of the researchers that the plan needs to be very carefully reconsidered in the light of the urgent need for community facilities in the townships — a total of 20 of the 34 Black churches surveyed do not have a hall — and there are already numerous churches in the city centre."

But Bishop Phillip Russell of the Anglican Church in Durban said yesterday the proposal for a joint church facility on the beachfront was only being discussed and no final decision had yet been taken.

"The whole thing is exploratory at this stage.

"There is no money set aside for it, no plans drawn up and in fact no guarantee that the City Council will even give it the go-ahead should we decide that such a facility is necessary."

LEGAL STATUS

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Sun. Exp. 11/3/79 (28) (403)

Churchman held in Transkei jail

By JEAN LE MAY

A MINISTER of the Methodist Church of South Africa was held in jail by Transkei security police for more than a month without being charged. He was released on Thursday.

The Rev Amos Fadane, one of 17 Methodist ministers who left Transkei after the South African church was banned there last year, was arrested on February 5 while on a visit to Transkei.

He was questioned on allegations that he had incited people against the Transkei Government.

Speaking from Kokstad, East Griqualand, Mr Fadane told the Sunday Express he was arrested while driving a nephew back to school in Transkei.

His nephew found his way back to Kokstad alone and reported his arrest. Mr Fadane was held in jail in Sterkspruit and was taken once to Umtata where his wife, a nurse formerly employed by the Transkei Government, was allowed to see him.

The Rev Stanley Pitts, chairman of the South-Western Transvaal districts of the Methodist Church, told the Sunday Express this week that the Transkei Government had given no reasons for Mr Fadane's detention.

The Methodist Church of South Africa was declared an "undesirable organisation" in Transkei last May.

Church property worth more than R3.9-million was taken over without compensation.

Reform churches facing open rift

SMAR 17/3/99

25

By John Allen, Religion Reporter

The deep divisions between groups of South African churchmen which were revealed anew at crucial talks in Pretoria this week pose a serious threat to similar dialogue in future.

The talks — a regional consultation of the World Alliance of Reformed Churches — ended yesterday with a Ned Geref Kerk leader, the Rev Kobus Potgieter, declaring that the NGK would have to seriously consider whether it could take part in such talks again.

His announcement came after the meeting had made a wide range of decisions which either ran counter to the Government's policy or criticised its actions. It came in direct response to a decision that resolutions should be presented to members of the Government in person.

The tension and drama of the 16-church consultation, the first of its kind in nearly 20 years, was most dramatically demonstrated by sharply worded rebukes which white Dutch Reformed churchmen received from leaders of the three non-white DR churches.

These were often enthusiastically received by black delegates, and one rebuke sparked a walkout by an observer of the Ned Hervormde Kerk.

All delegates reached consensus on a wide range of uncontroversial issues. The toughest subjects of recent debates in multi-racial churches — support of political movements engaged in violence and foreign investment — received no significant attention.

But there were sufficient issues sensitive enough for white Dutch Reformed churchmen to ensure that nearly all of them regularly voted against the majority of delegates or abstained from voting.

The issues included calls for what amounted to a national convention and for the repeal of the Mixed Marriages Act, and condemnation of bannings and detentions.

PROPOSALS

Tough proposals from both black and white churchmen, added to the suggestion that resolutions be given to the Government, caused the NG Kerk and Hervormde Kerk to threaten to leave on Thursday.

Yesterday churchmen, including Afrikaners, who occupied the middle ground between white conservatives and their black and white opponents, tried with some success to get consensus at the end of the talks.

But one black churchman, the Rev S H Mgobeni of the Tsonga Presbyterian Church, said "false unity and false relationships are not going to help us."

Mr Potgieter protested at the end of the consultation that it had been used as a "platform."

REJECTED

The last similar consultation, held in 1960, ended in a surprising degree of consensus on controversial issues, but after a storm of protest in Afrikaner circles Dutch Reformed synods rejected the decisions.

But this week's consultation saw only one NGK delegate, Professor Johan Heyns, disagree with colleagues on an important issue. But the NGK threat to possibly not take part in further meetings is a blow to the hopes of churchmen who have tried since 1960 to arrange further talks.

No theological basis for discrimination - chaplain

show 9/4/74

28

By Yussuf Nazeer

Black people regarded white rule and racism as a manifestation of "white consciousness," but blacks also recognised that there were whites genuinely against racial discrimination and wanted this removed, a black consciousness theologian said in an interview.

The Rev Allan Boesak (33), student chaplain to the University of the Western Cape, who objects to being called a "coloured" person — "I'm a black man, period" — has a lot of political sway in black circles.

He is the author of two books on black theology.

In the past few weeks, Mr Boesak has been telling multiracial audiences from the pulpit round the country that Christ backed the downtrodden, the poor and the oppressed. So the church had no choice but to follow Christ's example.

"There is no theological basis for racial discrimination or racial separation," he said. "True Christians do not and will not subscribe to this false ideology."

Mr Boesak said churches like the Dutch Reformed Church which "unashamedly advocates segregation of people in the Houses of God" did so because their loyalties to national identity were stronger than their love for the Almighty.

"Any talk by such people that they are loyal to Christ is blatant hypocrisy," he said.

"The Church does not negotiate between the powers of good and evil. The Church must have no choice but to choose the righteous way of Christ.

"Christ made his radical choice in fighting for the



Rev Allan Boesak . . . "I'm a black man, period."

oppressed. Silent churches who do not speak out against racism give the impression that they tacitly approve of this evil."

Mr Boesak asserted that black consciousness was "an instrument of liberating the black man mentally and spiritually," while "white consciousness" was projecting itself as "an instrument of baasskap."

But there were whites who had shown themselves to be genuinely involved in the black man's racial liberation. Such whites could not be equated with white consciousness.

Mr Boesak also hit out at blacks who were "indoctrinated with the superiority complex of white racists."

"We have such people in our midst. But I want to tell them that no one black race group is superior to another.

"The quicker we realise that it is unthinkable to attain a peaceful state in this country while one race prefers to be superior to another, the better it would be for all of us."

He said he supported

the Labour Party leaders in the Coloured Representative Council because they had proved beyond doubt that they were not "stooges" of the system.

"They have effectively utilised the platform they are on to expose the farce and fallacy of apartheid and racial discrimination."

Rider 12/14/79
Tutu grows less certain
of peaceful change in SA JS

By ANTHONY RIDER

WASHINGTON. — Bishop Desmond Tutu, secretary general of the South African Council of Churches, said in the Christian Science Monitor yesterday there was still time for a peaceful solution to South Africa's racial problems.

Described in the Monitor article as one of South Africa's harshest Government critics, Bishop Tutu added: "There is still an outside chance that we may be able to turn the trick

(and prevent violence), but I say this with a wavering certainty as each day passes."

Bishop Tutu told the Monitor's staff correspondent in South Africa that there was religious justification for the view that blacks would some day govern South Africa.

He said: "Humanly, the situation looks almost hopeless.

"But we are in this with God. And we are on the winning side, because God is on the side of the oppressed."

RC Church accused of supporting SA Govt

INTERNATIONAL fund-raising letters for Roman Catholic missionary work in Southern Africa have aroused accusations abroad that the Church has intervened politically against the campaign for economic boycotts.

The controversial sentences in the letters, mailed to potential donors in America and Europe in the name of Archbishop Denis Hurley, read:

"Well-meaning people in many

By DEREK TAYLOR

countries feel that by imposing sanctions and withdrawing business interests they will influence a change of government in South Africa.

"Unfortunately, these actions cause suffering to those they wish to help — attitudes are hardened and good communications and peaceful solutions endangered."

A number of the recipients of the letters have been angered by

the apparent Church decision to support the South African Government against boycotts.

"Fund-raising for missionary work is one thing, but why mix pro-government politics with it?" asked Miss Stephanie Griffin, a London Roman Catholic lay-worker and anti-apartheid campaigner.

Other recipients of the letter say they plan written protests to Archbishop Hurley and their local missionary organisations.

A spokesman for the South African diocese told the Sunday Ex-

press this week that the sentences had "probably gone through in some secretarial process".

"Archbishop Hurley has an immense amount of work in leading our activities and many hands help him," said the spokesman.

Later, Archbishop Hurley said the question of economic sanctions was discussed in most church circles and no conclusive agreement had been found possible on the subject.

"I would certainly say that this portion of the letter does not re-

present a policy decision of the Church," he told the Sunday Express.

The Archbishop has led his South African diocese in energetic campaigns against racism — including the desegregation of White church schools.

He prophesied, in 1975, that Rhodesia and South West Africa/Namibia would be governed by Blacks in 1980 and that they would achieve significant independence this year.

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Sybrand treads gingerly as churches stand firm

By AMEEN AKHAIWAVA
Political Reporter

THE Administrator of the Transvaal, Mr Sybrand van Niekerk, was yesterday non-committal on steps he would take against private schools which continued to accept black pupils without provincial permission.

"I am not prepared to pre-judge the issue by saying what will be done until we reach that

stage", he said.

As churchmen warned of a looming confrontation, the secretary-general of the SA Catholic Bishops' Conference, Father Dominic Schoften said Catholic schools would "stand firm" on the mixed school issue.

He was reacting to a report that the Government had sanctioned the Transvaal's hardline stand against mixed schools by giving the province freedom to

make its own decision on the application of Cabinet policy.

Father Schoften said he deplored the fact that children were being used as political footballs.

Mr Van Niekerk told the Rand Daily Mail the education ordinance did not specify that action must be taken against defuncting schools. "It states action can be taken again," he said.

But he denied he was taking a more conciliatory line on his threat to shut down private schools which admitted black pupils without provincial permission, and said he was still prepared to discuss the issue with the schools.

He said inspections would be held at schools next term, and should any irregularities be reported, he would negotiate with the schools to have them recti-

fied.

Mr Van Niekerk warned there would be no change in the policy of allowing black pupils into white private schools only in exceptional circumstances.

Father Schoften said he was surprised that the Minister of National Education Mr Willem Cruywagen, had not yet informed the church authorities of the Government decision. Catholics have reportedly ad-

mitted scores of black pupils to their schools in defiance of provincial regulations.

"The latest decision will no doubt be discussed by the executive of the Bishops' Conference in Pretoria next week when Archbishop Dennis Hurley's commission will report, back," Father Schoften said.

"But there will be no change of policy. Only the full board of the Conference of Bishops, who

meet in September, can do that," he added.

The EPF spokesman on education in the Provincial Council Mr Nixon, warned that closure threats pointed to a clear pattern of confrontation. "I shudder to think of the repercussions."

Bishop Desmond Tutu, secretary-general of the SA Council of Churches, said the Government was forcing churches running schools into a certain confrontation between church and State.

28

We'll close all-race schools...

The Administrator of the Transvaal, Mr Sybrand van Niekerk, made it clear this week that white schools which continued to admit black pupils in defiance of Government policy would eventually have to close down.

But churches stand firm

By MELANIE YAP

When the new school term begins on Tuesday inspectors from the Transvaal Education Department will be checking up on all private schools and submitting reports to the Administrator on the exact numbers of blacks and whites.

and they will be asked to remedy it.

"If they fail to do this, it could lead to the withdrawal of their registration and the school will close. In terms of an ordinance, no person can teach more than 20 children without being registered," Mr Van Niekerk said.

Conviction

Brother Jude, chairman of the Catholic Education Council, yesterday said the Church, which controlled about 30 private schools in the Transvaal had made its stand "out of a deep religious conviction that we cannot continue to discriminate on the grounds of colour".

"There is nothing unusual in inspectors visiting our schools. We will give them our full cooperation. As for the outcome, we will tackle the situation as it arises.

"After having tried to sort out the matter with the authorities, we have accepted pupils of all races and hoped that our beliefs and the stand we have taken would be respected.

"Right now we don't believe it would serve any purpose to speculate on what could possibly happen. It would cause unnecessary concern to many parents," Brother Jude said.

The Rt Rev Timothy Bavin, Bishop of Johannesburg in the Church of the Province of South Africa, said the Anglican Church was committed to the principle of open schools.

"We don't see that the State has any right to stop us from integrating in our own schools," he said.

The decision to send inspectors to check on schools was inviting confrontation, he added.

Asked whether the Church was prepared to face possible closure of its schools for defying the authorities, Bishop Bavin said:

Defiance

"This is one of the problems we face — whether it is right to sacrifice everything for a principle. But we would have to look at the particular school.

"I personally would support defiance on this, but the Church does not exercise the same control over its schools as the Catholics. Independent boards of governors will have to decide on it."

The church had made its stand because it "regards itself as responsible for breaking down barriers between people, and schooling is part of the church's mis-

sion to the world," Bishop Bavin said.

The latest schools inspection follows the decision by the Minister of National Education, Mr W A Cruywagen, to allow provincial authorities to use their own discretion in interpreting the Government ruling that private schools could only admit children of other races in highly exceptional circumstances.

His ruling is seen as sanctioning the hard-line stance



MR SYBRAND VAN NIEKERK
Shutdown threat



BISHOP TIMOTHY BAVIN
Seeking confrontation

adopted in the Transvaal to pupils to attend private church schools, the Transvaal only granted five out of 294 applications.

400 coloured and Indian pupils to attend private church schools, the Transvaal only granted five out of 294 applications.

①28
~~252~~

By AMEEN AKHALWAYA
 Political Reporter

Official mixed schools probe starts

FROM today, Transvaal inspectors have been instructed to probe mixed private schools which may have admitted black pupils without provincial permission.

While the row over the moral responsibilities of churches on the issue continues, Roman Catholic Church spokesmen yesterday hinted broadly that "unjust laws" might be disobeyed.

The Administrator of the Transvaal, Mr Sybrand van Niekerk, said yesterday the Director of Education had instructed inspectors to investigate schools which reportedly had admitted black pupils without permission.

There are an estimated 200 such pupils, mostly in Catholic private schools.

"It doesn't necessarily mean inspectors will be visiting the schools tomorrow," Mr Van Niekerk said.

"Everything depends on their schedules."

Responding to churchmen's claims that they had a moral responsibility to give opportunities to black pupils, Mr Van Niekerk commented:

"You cannot break the law and then claim that it is morally justified. What happens to democracy then?"

He said the law provided for separate education for the different races and he would uphold the law.

Those who were unhappy with the law should make representations to the authorities and try to have the legislation amended.

Archbishop Dennis Hurley said from Durban yesterday that the executive of the Ro-

man Catholic Bishops' Conference would meet in Pretoria today, but no decision would be taken on the issue.

"We do not want to prejudge the matter. We will wait for the administration's decision.

"The matter will then be left to each school and, should they ask for assistance, the Bishops will intervene."

Reacting to Mr Van Niekerk's remarks against "moral justification", Archbishop Hurley said: "There is a very ancient tradition in Christianity in reacting in various ways against laws which people consider unjust.

"The reaction may be through disobeying such laws, but specific action depends on various factors, such as the circumstances, the consequences, and the consciences of those involved."

Brother Jude, chairman of the Catholic Education Council, also reacted to Mr Van Niekerk's views.

"We have tried to do everything possible to sort things out with the authorities.

"Ultimately, you have to deal with a matter in a way you see is right," he said.

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Sybrand's final school threat

JOHANNESBURG — Transvaal Administrator Sybrand van Niekerk announced yesterday he would contest the Koedoespoort parliamentary by-election — but said he had no ambition to become a minister or deputy minister.

And the Administrator promised to round off his 13-year term of office which ends on July 15 with a matter he is perhaps most well remembered for — action against schools defying the country's apartheid laws.

He warned those

private schools which had broken the rules of admission regarding blacks that they would have to suffer the consequences. He said it was not his decision alone, but that of the executive committee.

"Our stand on this issue is not a threat. It is the consequence of what some of these schools are doing and the fact that regulations are being broken."

"But even after I go, there will be no change in the province's approach on the issue of mixed schools."

As Administrator he always had been above politics. He had never been involved politically since he became Administrator in 1966 and he was confident he could maintain his neutrality throughout the coming session of the budget in the provincial council and for the remainder of his term of office.

Before accepting the nomination he had asked the Prime Minister, Mr P. W. Botha, about resigning as Administrator.

Asked whether his successor would come

from the Cabinet, Mr Van Niekerk said he did not know.

He revealed that when Dr Nico Diederichs had resigned as MP for Overvaal to become State President, he had been offered the nomination. He refused because he felt at the time he had not completed what he had set out to do.

Meanwhile, there was speculation that if Mr Van Niekerk's successor must be a Nationalist, then Mr D. S. van der Merwe Brink, MEC, would be the popular choice. — DDC.

Accused

29/5/77 28

LETTERS TO
THE EDITOR

I accuse the Anglican Church of kiteflying when Seek published in March, April and May three articles eulogising Marxism. Had the wind been found to be favourable the baloon of Christo-Marxism would have been flown.

The wind has, for the moment, been judged to be unfavourable so the test flights conclude with the article "Why I cannot be a Marxist." Had the wind blown from another direction the title of that article would have been — "Why I am a Christo-Marxist."

The interest of the Anglican Church in the World Council of Churches is not limited to retaining membership of that body. It extends to actively promoting the ideologic of the WCC here and now in South Africa, and the ideologic of that body is, to quote Canon Burgess Carr, "We must give unequivocal support to the liberation movements because they have helped the Church to

rediscover a new and radical appreciation of the Cross. In accepting the violence of the Cross, God, in Jesus Christ, sanctified violence into a redemptive instrument for bringing into being a fuller human life."

That concept, Christian violence, is the ideologic of the WCC and of the Archbishop of Canterbury when he visited Fort Hare.

The Lausanne Committee for World Evangelisation is a division of the WCC and the Lausanne Committee for World Evangelisation has entrusted the principal of St Paul's Theological College Grahamstown with the task of coordinating evangelism with Marxism — in plain English, preaching Christo-Marxism.

That which happens in the Established Church of England today happens in the Church of the Province tomorrow. What happened yesterday in the Established Church of

England was the declaration by three bishops that they are Christo-Marxists, and the publication by the regius professor of Theology, Oxford, of an essay declaring God to be a myth.

We will be fools who deserve a dusty death if we allow the Church of England's yesterdays to light us into our tomorrows.

T. C. Place
58 Berry St, Queenstown

Church faces racism issue

Own Correspondent

LONDON. — When the Methodist conference meets in London's Westminster Central Hall next month it will face two thorny resolutions of opposing viewpoints.

Sure to come under debate is the issue of the World Council of Churches' programme to combat racism and the whole question of financial aid to Southern Africa.

The Alliance of Radical Methodists has officially "backed" the controversial fund but urged the Methodist Church Overseas Division to withdraw financial support for the Methodist Church in Zimbabwe-Rhodesia.

The immediate withdrawal of financial aid is seen as an urgent necessity and a valid resort because of the value of such funds to the Zimbabwe-Rhodesian government in terms of foreign exchange.

Last month the Conservative Evangelicals in Methodism issued a six-point recommendation urging the conference officially to dissociate itself from the WCC fund to combat racism and its commitment to the Patriotic Front's principle of violence as a valid means to their end.

The Alliance of Radical Methodists, however, reaffirmed their support for the special fund to combat racism. At the same time they regretted the contribution made by the Overseas Division was so small.

On the question of Zimbabwe-Rhodesia, the arms resolution passed at the half-yearly meeting of the alliance states that at present at least

one third of the Zimbabwe-Rhodesian budget goes for military purposes so that foreign exchange is of vital importance.

It is thought likely that a great majority of the R140 000 in foreign exchange contributed by the overseas division goes directly to purchase military and other strategic materials.

The money could be better channelled toward support of Rhodesian students in Britain, the alliance feels.

Meanwhile, the Christian League of Southern Africa has just released statements relevant to the recent British Council of Churches' booklet on South Africa and British investment.

The statements reiterate that money, help and encouragement given to forces "that are by violence of the most savage, brutal and cruel kind, attempting to overthrow systems that it would seem as dishonourable as many would believe, and then install totalitarian dictatorships, which is the avowed intention of Mr Mugabe for one, is quite unjustifiable, and more than that, we believe, criminal in the courts of heaven."

The league also issued a statement by Father Arthur Lewis, chairman of the Anglican Members of the Rhodesia Christian Group, attacking a statement by the Anglican Archbishop of Central Africa for demanding that sanctions be perpetuated against the incoming government of Zimbabwe-Rhodesia.

POLITICAL comment in this issue by Benjamin Pogrand and Trevor Bisseker; newsbits by Howard Preese; headlines and sub-editing by Mike Stent; cartoons by Bob Connolly; all of 171 Main Street, Johannesburg.

Black man to lead Anglicans

28
Aug 16/79.

Religion Reporter

BISHOP Patrick Matolengwe, Bishop Suffragan of Cape Town, today became the first black clergyman to head the mother diocese of the Anglican Church in Southern Africa in the capacity of Vicar-General.

The Anglican Archbishop of Cape Town, the Most Rev. Bill Burnett, leaves Cape Town today for a four-month holiday — the first long leave he has had in 21 years as a bishop.

In his absence he has appointed Bishop Matolengwe as Vicar-General of the diocese, a position which makes him pastoral and administrative head of the diocese.

Bishop Matolengwe, 43, was trained at Bishop Gray College in Cape Town and St Peter's College in Alice, and in 1976 was elected Bishop Suffragan of Cape Town — the first black man to hold this office in a diocese which is predominantly coloured and white.

Cape Town is the only diocese with three bishops of different colour — Archbishop Burnett (white), Suffragan Bishop George Swartz (coloured) and Suffragan Bishop Patrick Matolengwe (black).

Bishop Matolengwe will act as Vicar-General during June and July, and Bishop Swartz will succeed him as Vicar-General when he returns from his present long-leave at the beginning of August.

Tutu to succeed Coggan?

28 DD
11/6/79

JOHANNESBURG — Bishop Desmond Tutu, Bishop of Lesotho, feels it is "possible but not likely" that he will succeed Dr Donald Coggan, Archbishop of Canterbury, who is due to retire at the end of the year.

Bishop Tutu was reacting yesterday to reports that he is being tipped to succeed Dr Coggan.

For the first time pressure is growing within the ranks of the Church of England to appoint a man from the Third World or North America.

A new procedure for choosing the Archbishop, detailed in letters sent by the Church of England

electors to bishops worldwide, will make the appointment of men outside Great Britain more likely.

A newly formed 16-member crown appointments commission has been set up to recommend the names of two bishops, in order of preference, to the Prime Minister, Mrs Margaret Thatcher, for her consideration.

Mrs Thatcher is bound to accept one of the two names submitted by the commission and in consultation with the Queen or she may ask the commission to submit further names.

Bishop Tutu's name is

being mentioned by influential leaders in the church, including a bishop, to the crown appointments commission.

Bishop Tutu feels that the choice of Archbishop is bound by the Church of England and feels that as a "junior and inexperienced bishop" — as he calls himself — there is not much likelihood of his being the successor.

Bishop Tutu, who is general secretary of the South African Council of Churches, celebrates his first anniversary as Bishop of Lesotho today.

"I am still stumbling into my new position. I

don't see myself as the next Archbishop of Canterbury."

Bishop Tutu, 47, took last year's Lambeth Conference of bishops at Canterbury by storm. As chairman of one of the three sections which produced a widely-praised report he was a key figure in the three-week gathering.

During the conference, held every 10 years, he was one of only three bishops to be awarded an honorary doctorate of civil Law by the University of Kent at an impressive ceremony in Canterbury Cathedral. — DDC.

Bishop denies walkout

QUEENSTOWN — The Bishop of Grahamstown, the Rt Rev Kenneth Oram, has issued a statement following Saturday's report of a walkout at the synod meeting of the diocese here.

The statement reads:

Synod passed a unanimous resolution asking the Daily Dispatch to correct a completely misleading headline regarding a "walkout" alleged to have occurred at the close of the debate on the desire of the Order of Ethiopia over the last 70 years to have a bishop of its own.

It is standard procedure in synod laid down in regulations that if it is not clear whether a majority is saying aye or naye, members of synod are asked to vote by standing in their places.

When this happens (technically called a "division") the rules lay down that one minute should be given to allow those who do not wish to vote to leave the room while voting takes place. On this occasion the vote was taken after a period of prayer.

Many members of synod did not wish at this stage to vote for or against or did not feel sufficiently informed to make a decision, the statement concludes. — DDR

Synod hits at resettlements

QUEENSTOWN — The removal of people from their homes to places like Glenmore was yesterday heavily censured by the Synod of the Diocese of Grahamstown, meeting in the town hall here.

The plight of resettled people was the subject of three debates during the morning, one of which resulted in a resolution requesting the Bishop to set up an organisation to deal with and co-ordinate the religious, social, economic and general welfare of resettled people.

Synod declared itself deeply concerned at the continued removal of people from "the so-called white areas" of South Africa as well as of Ciskeians from one part of the homeland to another.

The report of the Diocese's department of community development, which outlined the conditions in which 3 000 people were temporarily housed in 500 shacks, was accepted with thanks by the synod.

The Rev Mangaliso Qobo of Peddie said he had never seen people living in such conditions.

However, remarks by the acting director of community development, the Ven James Gawe of Mdantsane, in presenting the report, and by a lay representative from Queenstown, Mr Tatius Sondlo, evoked criticism.

About a dozen delegates — black and white, clergy and lay — walked out in protest after Mr Sondlo claimed the situation was one to be blamed on the missionaries.

The delegates who walked out were also objecting to Father Gawe's "historical" outline which preceded presentation of his report.

Settlers, he said had arrived in 1652 and in 1820 and had, by using guns, displaced the black people they found in the country.

In some African countries, he said, guns had been used against the "settlers" by people who had since achieved respectability.

It would not be long, he said, before Patriotic Front leaders Nkomo and Mugabe would be respected in the history of Rhodesia.

Noting that the chief at Glenmore was not in sympathy with the agricultural project the church had successfully launched on nearby church land, Father Gawe accused chiefs in general of greed, a lying nature and possessiveness.

Mr Michael Brunette of Stutterheim, who had visited the farming project as agricultural adviser, said the project gave hope to the people of Glenmore.

They could see for themselves what could be done with water and a bit of ground.

He was concerned at the condition of the soil in different parts of Ciskei and Transkei. He had also found that in areas where there were good crops, there was still hunger.

Where cultivation was formerly practised, it had stopped.

People, he said, must learn to put their hand to the spade.

He saw great hope in projects where people who had no more hope saw there was hope.

The Rev Bruce Allen, sub-dean of the Grahamstown Cathedral, pointed out that the report omitted to mention the resettlement of more than 6 000 people at Chalumna.

People were also being resettled at Keiskammahoek.

He reported that through the work of Mrs Shirley Moulder, the World Vision Organisation had given R1 000 a week to feed the people of Glenmore.

Mr Donald Savage of St Bartholomew's, Grahamstown, told synod of the events and apparent coincidences which led to the removals to Glenmore being made public before they actually took place.

He saw in these events something beyond coincidence which he was certain was the hand of God.

The houses at Glenmore had been erected surreptitiously at a place which had no infrastructure. It was 40 km from the nearest station at Grahamstown and even further from Peddie and Alice.

The people who had been moved — from Kenton-on-Sea and nearby Klipfontein — had not been given the notice they were entitled to. Other aspects of the move showed him the government wanted the people moved in secrecy.

He noted that by June 7, 11 deaths had been reported in the press, nine of them children. Of 100 cattle, 25 had died because of poisoning — but an official had said there was no question of compensation being paid.

There was no hope of employment at Glenmore, Mr Savage said. — DDC.

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The optimistic numbers, and the estimated events of their is follows:

times the

Church to run Zanempilo

QUEENSTOWN → A clinic started by the now banned Black Community Programme may be taken over by the Church of the Province of South Africa.

The Zanempilo Health Centre near Dimbaza was started by the Black Consciousness leader, Steve Biko, and the now banned Dr Mamphela Ramphele.

The Synod of the Diocese of Grahamstown, meeting here at the weekend, was asked to take over the clinic's ad-

ministration with immediate effect in a motion proposed by Rev Wilson Ntlole, rector of Holy Trinity Parish in Dimbaza.

The clinic, at Zinyoka, is on land understood to be registered in the name of the Church.

The Synod found it did not have enough information to agree to the motion.

An amendment proposed by the chancellor of the Diocese, Advocate George Randell, asked the diocese

council to consider the desirability of the Church's taking over the clinic and empowered the council to act once the required information had been obtained. This was carried unanimously.

In a further decision affecting the Ciskei, the synod abolished the parish of Christ Church in Keiskammahoek at the request of the parish council and incorporated it in the parish of St Matthews Mission. — DDC

β	0.141	0.196	0.229	0.263	0.299	0.312	0.333
α	0.208	0.231	0.246	0.267	0.299	0.312	0.333
b/c	1.00	1.50	2.00	3.00	6.00	10.0	∞

TABLE OF COEFFICIENTS FOR RECTANGULAR SHAFTS

T as before is the applied torque; b is the long side and c is the short side of the rectangular section. The values of parameters α and β depend upon the ratio b/c . A few of these values are recorded in the table below. For thin sections, when b is much greater than c , the values of α and β approach

$$\tau_{\max} = \frac{\alpha b c^2}{T} \quad \text{and} \quad \phi = \frac{\beta b^3 c}{T} \quad (5-25)$$

can be put into the following form: minimum shearing stress (see Fig. 5-20) and the angle of twist, these results have been obtained. * The methods used are beyond the scope of this book. Analytical solutions for torsion of rectangular, elastic members plane of a cut near the boundaries act parallel to them. are free of all stresses. Hence τ must be zero. Similar considerations can be applied to other points on the boundary. All shearing stresses in these components would have to be met by shears lying in the planes of as shears always occur in pairs acting on mutually perpendicular planes, resolved into two components parallel to the edges of the bar. However, shown in Fig. 5-21. If a shearing stress τ existed at the corner, it could be

Fig. 5-20. Shearing-stress distribution in a rectangular shaft subjected to a torque.

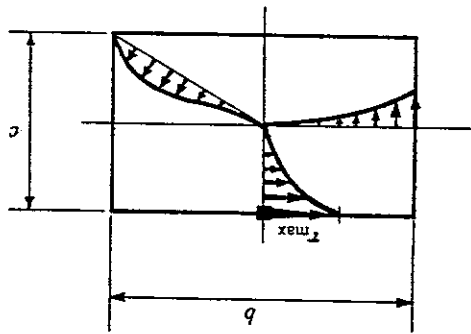
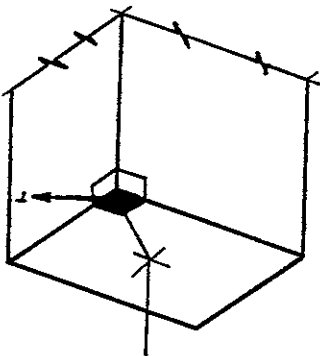


Fig. 5-21. The shearing stress shown cannot exist.



The crude death rates and the standardised mortality rates for whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part I with urban Africans, which appears in Fig. 2. This picture of healthy working males and lack of elderly persons migratory labour situation.

The standardised mortality rate provides a single experience of a population which can only be fully series of age specific death rates. The SMR is calculated all the age specific mortality rates in the observed corresponding numbers in the standard population, deaths so obtained and dividing the total standard this figure is independent of the age structure of the choice of the standard population will affect the deaths in the various age groups. The choice population as a standard will give great weight to weight to deaths among the elderly, while a developed will reverse the position. The choice of standard ranking of the mortality between the observed groups answer. As the Duke of Wellington said: 'There are lies, damned lies, and statistics'!

Howard 19 1074
Clergymen in South Africa
21/1/74
873. Mr. J. W. E. WILEY asked the Minister of the Interior: 28

- (1)(a) How many clergymen in each of the major churches in South Africa are not South African citizens and (b) how many of these clergymen have applied for permanent residence;
- (2) what is the Government's policy concerning the admission of foreign clergymen to South Africa.

The MINISTER OF THE INTERIOR:

- (1)(a) and (b) Statistics of this nature are not kept.
- (2) All applications are considered on merit taking into consideration the need for the applicant's services, whether clergymen are available locally and the efforts made by the church to employ local clergymen. Foreign clergymen are admitted to South Africa on a temporary basis and may, after a period of four years temporary residence, apply for permanent residence. Sixty nine clergymen were granted permanent residence during 1978.

populations were used: Latin and Mexico 1960
d mainly in five year age eighth revision of the

last census year. by experience of a

of the relative effect of that cause on the expectation of life.

Infant mortality rates are summarised in Fig. 3. Once again, difficulty is experienced in obtaining data for Africans. Birth statistics for Africans are not published by the central government. The various medical officers of health⁹ have estimated the infant mortality rates for their urban areas. These show considerable variation. (See also ref.15).

A mean figure and the range are given in Fig. 2. These de facto figures should be interpreted with caution as sick infants are often brought to the cities from rural areas. An indication of the situation in the rural areas is given by a sample survey carried out in Cape Town and Transkei among Xhosa-speaking Africans.¹² An increase in infant mortality was observed with decreasing urbanisation, the figure for the completely rural areas being of the same magnitude as those parts of the world devoid of medical services. Fig. 4 summarises the age specific mortality rates of

The calculation of rates involves a knowledge of the base population age specific population. No official estimates of this are available for inter-censal years. For whites, Asians and 'coloureds', the 1970 population has been projected forward using the age specific survival rates from 1970 and taking into account the actual births and deaths in the 0-4 age group. Allowance was made for migration.

For Africans, a different procedure was adopted as a population figure for only part of the country was required. The 1970 age distribution¹⁰ by magisterial district was used, the numbers being adjusted by the 1974 gross population estimates by economic region.¹¹

rural areas or cause of deaths' according to the Bantu Reference Bureau (Personal Communication). At least 50 000 deaths among Africans were not registered. These occur mainly in the rural areas. It is estimated that about 10% of the deaths in the main urban districts are not registered for Africans.

Splits in the ranks of the Ned Geref Kerk, a murdered Ugandan archbishop and allegations surrounding the Department of Information all feature in the story behind Sacia, the assembly being planned for Pretoria as the most widely representative Christian gathering ever held in South Africa. JOHN ALLEN reports.

Five thousand South Africans of all types and colours are expected to flock to the Pretoria show-grounds next month in a major bid to make a radical and Christian impact on society. They will meet in a series of gatherings going under the name of the South African Christian Leadership Assembly (Sacla). For 10 days they will work at coming to terms with their faith, with each other and with how to spread their message. But the problems facing those taking part in the ambitious and unprecedented

'Christians awake — it's make or break'

between "right" and "left." The Department of Information. Sacia has its origins in a similar assembly organised in Nairobi in 1976 by members of the Lausanne Committee for World Evangelisation — an international committee made up of "evangelical" Christians who avoid the sort of action which has made the World Council of Churches so controversial in Western courts.

A murdered Ugandan archbishop. A Dutch Reformed theologian who made a bigger impact on black African churchmen than international evangelist Billy Graham. Strongly anti-apartheid South African churchmen. Charismatic churchmen who speak in tongues. Splits in the ranks of the powerful Ned Geref Kerk. Attack and counter-attack

the political spectrum in South African churches, have played a big role in the organisation of Sacia—particularly the staff of the Maritzburg-based organisation, Africa En-terprise. Professor David Bosch of Pretoria delivered a key address and was applauded more loudly than Billy Graham, a fellow NG Kerk man said afterwards. Amin's victim The Most Rev Janani Luwum, Anglican Archbishop of Uganda, declared that Sacia demonstrated "that the unity we seek is already there in Christ regardless of our unhappy divisions. . . ." (Two months later Idi Amin's forces, including Amin himself according to recent evidence, killed the archbishop.) Evangelicals, who fall in the middle of

denied repeated allegations that it has been financed by the Department of Information. The most significant aspect of the attack, however, is the fact that Afrikaner churchmen have allied themselves with it.

According to Dr Frans O'Brien Geldenhuys, a top official of the NG Kerk, the success of Sacia in promoting "a new attitude of Christian trust among different groups" will depend largely on whether NGK members take part in large numbers.

Under fire

The conservative Hervormde Kerk was deeply suspicious about Sacia from the start. The NGK General Synod agreed that its ministers could take part "with the necessary responsibility" and NGK men, mainly verligtes and those in contact with black sister churches, are now playing an important role.

The list of signatories to the Pretoria attack is headed by the Christian League of Southern Africa, a conservative body dedicated to fighting the WCC which has

Sacia has, however, come under heavy fire from the NGK's right wing. Dr Koot Vorsler has dubbed it another ecumenical front organisation which liberals and ultimately communists were using to destroy the Afrikaner.

The Christian League-headed group

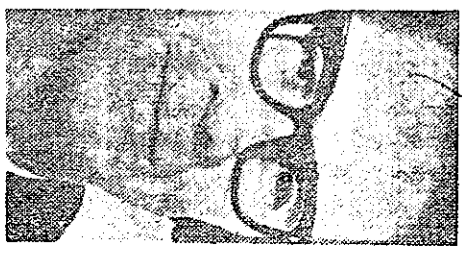
has claimed the assembly has been strongly influenced by WCC and SACC ideas and that it will bring conflict and unrest. The NGK's top executive body has emphatically declared that it is not co-operating with Sacia. (The NGK is always reluctant to be drawn into ecumenical gatherings which it believes may be used as a platform for attacks on the Government.)

Within the ranks of Sacia supporters, the strongest questioning comes from churchmen placing high priority on social action. Contours of the Kingdom, a Germiston-based journal run by the English-speakers involved in the con-

roversial 1977 Koinonia Declaration, said in its latest issue: "Sacia will be a lost cause and another froth and bubble conference if the evangelicals do not awaken the need to question and act against the injustices of the country."

"Sacia should not hang in the air but should have legs and live, and change attitudes and bring us together," says the Rev Sam Buti, president of the SACC. "Sacia will have played its role if it courageously wrestles with the problem of how to create hope among people whose hope is being systematically taken away, how to create love within the social structures that largely seem to promote hatred," believes Dr Manas Buthelezi, Lutheran bishop.

Bishop Desmond Tutu, SACC general secretary, sums up the concern of those most anxious to see Sacia



Professor David Bosch — made a big impact on black African churchmen.

bring about reconciliation. "Perhaps God is affording us one more chance to come together as his children under the guidance of His Holy Spirit and the judgment of His Holy Word. If Sacia falls we may never have such an opportunity again. Tomorrow will be too late."

Synod clash on church role in army

Argus Correspondent

JOHANNESBURG. — A black Methodist minister's call on church chaplains in the SA Defence Force to avoid wearing their uniforms to synods has sparked off tense debate on the church's role in the military.

The Rev Walter Mbete of Orlando, Soweto, made his call when a Methodist chaplain, the Rev Malcolm Davey, appeared in uniform to deliver his report to the annual synod of the south-western Transvaal district of the church, in Carletonville.

In a reference to black members of the synod, Mr Mbete said the feelings of 'other people' needed to be considered.

In ensuing debate, the Rev D Katane of Soweto put the case of many black delegates in asking: 'What are these men (in the SADF) defending? Apartheid and discriminatory laws?'

Tension

West Rand layman Mr L H Faulds responded: 'Our youngsters on the border are fighting against Marxism and communism, not for apartheid.'

The discussion, and a later debate on the World Council of Churches, highlighted the continuing tension in multiracial churches over the use of violence by those attacking and defending the South African Government.

This tension, said synod chairman the Rev Stanley

Pitts, could not be avoided. The church had to proclaim the Gospel to all, not matter who they were, and in a sense all the tensions were focused on the issue of chaplains.

He said chaplains could not be ordered not to wear their uniforms at synods.

'Other side'

'We appreciate the deep feelings of our brothers on the white side,' Mr Mbete added. 'But on the other side of the border are children that I know, men I have grown up with and children of my family.'

'The time has come to seriously consider taking a stance of total non-violence so that all of us here, black and white, will suffer together as brothers in this church.'

The Rev Ron Brauteseth of Johannesburg drew loud applause when he sketched his dilemma: 'My five sons have all undergone or are undergoing military training.'

Simplistic

'We are defending on our front lines the apartheid system. But to say that's all we are doing is simplistic in the extreme. There are much bigger international issues....'

The Rev Peter Storey, deputy chairman of the

synod, pointed out that the church was looking into supplying chaplains for those 'on the other side'.

It was possible that this would compromise the church, he added. But he noted that the church was sending chaplains to the SADF even though it was unhappy with some of its conditions.

Christ identified with SA blacks

JOHANNESBURG — A Latin-American theologian identified Jesus Christ with blacks in Southern Africa in an address to the South African Christian Leadership Assembly yesterday.

Dr Orlando Costas, director of the Latin American Evangelical Centre for Pastoral Studies in Costa Rica, said Christ was "today at one with the outcast and oppressed of the earth".

"We can affirm accordingly that Christ is a black Southern African, a poor Latin American, a Vietnamese boat refugee, a homeless Palestinian, a persecuted Russian Jew, an orphan and a homeless child, a humiliated female person," he said.

"For centuries he has been identified with Western symbols and

categories, he has been thought of either as a white saviour, the greatest European conquistador, the justifier of the rich and powerful or the soother of the guilt-ridden conscience of oppressors.

"This does not mean he has rejected us just because we happen to be white and thus benefit from the privileges of white domination, or that God has turned his face from us just because we happen to be middle- and upper class and thus enjoy the material goods of life."

Conversion to Christianity amounted to an invitation to join the struggle of God's kingdom against the forces of evil — of injustice, exploitation and repression, Dr Costas said. — SAPA.

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(c) Deelname aan Welsyns-Professionele en Openbare Konferensie van die Afrikaanse Calvinistiese Beweging, Potchefstroom (Oktober).
 Mennonite Central Committee se Konferensie oor: 'Die Rol van Geskiedkundige Vredeskere', Gaborone, Botswana. Verhandelinge voorgeleë oor: 'The Role of Churches in Promoting Justice in Southern Africa' (Oktober).

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navorings-fellows het aansienlik tot die Sentrum se program bygedra: dr Sheila T. van der Horst, afgestudeerde mede-professor van Ekonomie, U.K., en professor J.L. Boshoff, gewese Rektor van die Universiteit van die Noorde.

LIDMAATSKAP

- a) Drie stigterslede:
 Mr J.G. Benfield
 Mr H.L. Kennedy
 Mr P.G.T. Watson

- b) Sewentien persone wat gedurende die afgelope 10 jaar lede van die Beheerraad was (* dat stigterslede aan):
 Professor E.V. Axelson
 Professor J.F. Beckman
 Professor J.F. Broek
 Mr C.S. Corder
 Professor W.H. Dean
 Dr J.P. Duminy
 Professor G.F.R. Ellis
 Bishop A.W. Habelgaarn
 Mr E.V.E. Howes
 Professor M.F. Kaplan
 Dr. W.A. Landman
 Mr G.K. Lindsay
 Sir Richard Luyt
 Professor S.J. Saunders
 Professor H.W. van der Merwe
 Mede-professor D.J. Welsh
 Professor Monica Wilson

3

No human solution, says Chief

African Affairs Correspondent

MORE and more people were realising that there was no human solution to the problems that faced the country, Chief Gatsha Buthelezi said in Pretoria yesterday.

The Chief was speaking at the opening of the national leaders' conference of the South African Christian Leadership Assembly.

He believed Sacla might be one of the vehicles "by which God will reveal to us higher-than-human solutions that we so desperately need at this time.

"When all our resources have failed to stop the increasing polarisation between the people of this race-torn society, we turn to God as our greatest resource."

Violence

Addressing an earlier session yesterday, Chief Buthelezi said there were many people who now believed violence in South Africa was inevitable.

"Without any real belief that God rules, it might be said that we have reached a dead end.

"Our faith as Christians challenges us to be hopeful even if we cannot reason by human logic how a people as divided as we are can ever find each other."

Challenge

He warned that political questions were matters of life and death. "When judgment day comes shall we as Christians who are alive in South Africa at this time say that Christianity had no solution for these tragic life and death dilemmas?"

Later he challenged: "If we as Christians who are gathered here today say that Christianity can provide no solution for these serious political problems, what are we gathered here in thousands to do?"

"If we say these are not questions for us to look at

Dean an 'impeccable source'

Argus Representative
GRAHAMSTOWN. — Mrs Jill Joubert, a Port Elizabeth journalist, said in evidence at her trial here yesterday that the Dean of Grahamstown was an impeccable source and she had not checked further when he told her about difficulties in ministering to Anglicans in the local prison.

Mrs Joubert, an Eastern Province Herald reporter is appearing with her edi-

tor, Mr H E O'Connor, on a charge under the Prisons Act.

She said it depended on the source of a news item whether she would seek further verification.

They have both pleaded not guilty of publishing false information about the administration of a prison without taking reasonable steps to verify the information.

She said that before she wrote an article which ap-

peared in the Herald on January 31 she had spoken to the sub-dean, the Rev Bruce Allen, about an item in the January edition of the cathedral newsletter claiming that the dean's application to be prison chaplain in January last year had been turned down without reasons in September.

The item also said there had not been a reply at that time to an applica-

tion for the sub-dean, Mr Allen, to be appointed as prison chaplain.

She had reacted with shock to this report and had later confirmed it with the dean, who had been away at the time.

She had also consulted four other church denominations to see if they also had experienced difficulties before she wrote the report.

In the months that followed before she was noti-

fied of the pending court action she had received no complaints about the accuracy of the report from either the sub-dean or the prison authorities.

She had become aware of the Prisons Department's 24-hour verification service only after the report had been published, but at no time did she have any reason to doubt its accuracy.

Judgment was reserved until August 24.

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APPROXIMATE FIGURES

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Pressmen deny false jail report

Mercury Correspondent

PORT ELIZABETH — The editor of the Eastern Province Herald, Mr. H. E. O'Connor and a reporter for the newspaper, Mrs. Jill Joubert, appeared in the Grahamstown Magistrate's Court yesterday on a charge under the Prisons Act.

Mrs. Joubert and Mr. O'Connor, who is appearing in a representative capacity, pleaded not guilty to publishing false information about the administration of a prison without taking reasonable steps to verify the information.

At issue is a report written by Mrs. Joubert which appeared in the Herald on January 31 headlined "Anglicans denied jail ministry."

The report said Anglican priests in Grahamstown had been unable to minister to prisoners in the local jail for more than a year because of the rejection of an application to become prison chaplain by the Dean of Grahamstown, the Very Rev. Godfrey Ashby.

It quoted the Dean as saying that this meant that Anglican prisoners had not been able to celebrate Christmas or Easter, and that they had had not had visits from an Anglican minister for 13 months.

Colonel Jacobus Fourie, chief liaison officer of the Prisons Department, told the Court the report was untrue, and gave a warped picture of the department.

The department maintained a round-the-clock telephone service for the Press and it was a requirement of the law that papers referred material to the department for verifica-

tion before publishing.

When asked by Mr. Kelsey Stuart, for the defence, which law that was, he said he had expressed himself badly.

It would be in the paper's best interests to confirm a story with the department. He had had no calls from the Herald concerning this story, he said.

Colonel Ian Scott, of the Chaplain General's Department in the Commissioner of Prisons Office, said he received Dean Ashby's application to become prison chaplain on January 12, 1978, and wrote back in July refusing the application.

The reason the reply took six months was classified information.

The report was inaccurate because a Black Anglican priest had, in fact, been appointed to visit the prison in March, 1976.

The fact that prisoners had not been ministered to by an Anglican priest for 13 months was correct, but the fault lay not with the department, but with the priest, who made only one visit, in 1977, he said.

Giving evidence, Mr. O'Connor said his newspaper did not approach the prison authorities about the article.

He took the article as a statement of fact, and said it had turned out to be just that.

The hearing continues.

The many faces of love...

THE many faces of Christianity loomed large at this week's South African Christian Leadership Assembly. In Pretoria's showgrounds, an almost commercial hum of activity surrounded exhibition stands in the "Hall of Witness", where diverse Christian groups vied for attention.

Tough evangelical preachers on videotaped programmes proclaimed their message in the midst of more sober displays of publications. Outside, Roman Catholics, Dutch Reformed Church members and Methodists of all colours stretched out on grassy patches talking, and eating their lunches.

I feel being with all these people has made me realise I haven't been truly Christian in giving what I have to others. It has changed my life. I only hope the kind of togetherness we are sharing here can happen again," said one teacher from East London.

THEY came from many parts to pray and to be together in Pretoria this week, the 6 000 Christians who assembled to search for a way of defining their roles in the troubled South Africa of today.

Unity at all costs could have been the motto as the words — some wise, some less so — poured forth from the South African Christian Leadership Assembly (Sacla) in the capital city's dusty showgrounds.

They bowed their heads, prayed, sang and ate together — but not infrequently there was an air of unreality about it all.

The tensions and suspicions at South Africa's largest and most diverse Christian rally remained just under the surface, occasionally even cracking the fragile unity.

Even a Harvard University professor was there to put it under the sociological microscope, to examine the phenomenon of so many Christians striving for conciliation. There were several

Unity — at all costs

By MELANIE YAP, who attended the South African Christian Leadership Assembly in Pretoria this week

challenging speeches, but restraint was the order of the day and delegates often, as one speaker put it, "raised the voltage of prayer" to defuse a build-up of emotion.

The sense of people grappling with issues in a practical way, expressing honestly their fears and hopes, was missing from the open meetings.

That Sacla's real potential will only be assessed in the months to come is, however, a strong belief among many participants. From the outset the existence of a "fringe

group" highlighted some of the differing approaches. About 30 young ministers and students formed a group called Gap "to supplement the Sacla programme which was not offering social alternatives to the status quo".

The group focused attention on issues such as unemployment, militarism and labour relations. This week it also mounted a demonstration to protest preferential treatment to some delegates at the conference.

In the official Sacla talks, mention of the phrase "national convention" revealed some of the strains in an incident which led several delegates to claim that the conference was "manipulated by right wingers".

Dr Xhosa Elliot Mgojo, a Maritzburg lecturer, appealed to about 500 delegates at the national leadership conference to discuss the issue of a national convention, saying: "As long as there is apartheid, no consultation, no national convention, we are driving ourselves to chaos in South Africa."

After one delegate asked the chairman to allow questions from the floor, a procedure which has not been followed at the Sacla meetings, strong objections were raised by Dr P E Rousseau, leading industrialist, chairman of Sasol and chancellor of the University of Fort Hare.

Many delegates had come to Sacla in the belief that the conference "would not take decisions or embarrass people", he said. Diverging from this would amount to Sacla "breaking its contract".



Gap, a fringe group at the Sacla, "special" treatment for

acute situation: To draw together people from vastly differing areas of life. Speeches spanned a wide range of concern — from theological analyses of charismatic movements to interpretations of the Gospel's application in social life.

Speakers, too, were as varied. Both Dr Piet Koorhof, Minister of Co-operation and Develop-

ment, and Dr Piet Koorhof, Minister of Co-operation and Develop-

ment, and Dr Piet Koorhof, Minister of Co-operation and Develop-

Christians together at Sacla

Church should be a permanent source of 'fessness'.

"I believe we sit in an age of forgiveness but our time is running out, individually and collectively. It is only the Church that she remains irreplaceable service to the world," he said.

POST

TRANSVAAL

Telephone 27-6081

28

THE president of the South African Council of Churches, the Rev. Sam Buti, issued a timely warning about the increasing tension between the State and the church in South Africa.

Addressing the annual conference of the SACC, Rev. Buti also accused many churches in South Africa of refusing to face up to their responsibilities in the field of social justice.

We have had occasions in the past of warning that the credibility of the Christian church was at an all time low among our people — particularly the young.

The church has been rejected as being irrelevant in the people's struggle for human dignity and justice. Far too many churchmen have actively assisted the system in South Africa by providing it with a respectability it does not deserve.

The Afrikaans churches in this regard must be singled out for special attention. They bear the responsibility of having refused to condemn — on biblical grounds and in the name of Christian charity — the patent indignity and inhumanity of the system.

The English speaking churches dare not be smug about their role either. Far too often they have allowed themselves to be party to actions that go along with the system. They have refused for example to appoint black priests to white parishes for fear of losing parishioners.

They have happily run segregated schools and mission hospitals without even a whisper of protest. We are glad to see that in the latter they are beginning to stand up against official policy.

That is the role of the church. To stand up against injustice. South Africa's political system cannot ever lie together side by side with the teaching of our Christian faith.

One must give way to another. As more and more churches wake up to this realisation, the conflict between State and church will grow. But as Rev. Buti so aptly observed: we either fear jail or fear God. That is the choice facing the church and Christians in this country.

TO MANY white South Africans, the SA Council of Churches is a politically activist organisation which at best condones terrorism through its links with the World Council of Churches.

To many black South Africans, particularly the youth, the Church in South Africa is symbolised by a white man with Bible in one hand and gun in the other. To them, the Church has failed to free them from the effects of apartheid.

Other black South Africans see the SACC as a ray of hope, personified in the outspoken views of officials such as the SACC's secretary-general, Bishop Desmond Tutu.

What is the role of the Church in South Africa? Should it involve itself in politics and reconcile the seemingly irreconcilable? And what hope does it have if it does so?

The president of the SACC, Dominee Sam Buti, gave his views on the matter when he addressed the 11th annual SACC conference at St Peter's Seminary, Hammanskraal, on Monday night.

South Africa, he said, was increasingly showing the signs of "the valley of the shadow of death."

This was reflected in the division between the churches, the simmering conflict between Church and State, and "the silence of the prophetic voice".

Ds Buti said he also saw hope for the future, and he called on white Christians to embrace blacks as brothers in Christ and to risk even imprisonment until everyone was free.

Ds Buti was critical of the organisational disunity within the four NG churches after the white NGK had voted against unity.

This division also existed between the Afrikaans and the "English" or multiracial denominations where many efforts to bring these churches together had had no success until now.

The multiracial churches also professed "a unity in Christ which their daily life and witness in many ways denied".

There were four causes for this division.

The first was that many members within all these churches still refused to acknowledge and accept the responsibility for the reality and demands of the kingdom of God in this world and for this world.

"Theirs continues to be a practising of a personal religion which refuses to face the challenge of transforming society in accordance with Christ's demands," Ds Buti said.

Second, many churches continued to "operate in blissful separation" as independent denominations as if the Church was their property to handle according to their own whims and fancies — "acting as if the Church belonged to them and not to God".

Third, many churches refused to face their true nature as being the body of Christ. "They are so obsessed with their discussions and debates about secular identities — such as tribe, folk or race — that they refuse to face up to their true identity, namely to see themselves as the people of God and therefore move out into the situation of our country in obedience: 'As my Father has sent me, even so I send you'."

Finally many Christians in some of these churches tried to justify their lack of participation or refusal to meet with other churches on the pretext that such churches were too occupied with "activist theology".

Ds Buti commented: "As if authentic theology could ever be anything else but activist."

Referring to the conflict between Church and State, he said the sequence of events and developments in the country over the last 15 years had clearly brought home the increasing tension and realisation of a growing conflict.

This was still hidden beneath the surface, but expressed itself very strongly whenever a new crisis in human relations arose.

If the Church as a whole had been obedient to the Gospel and had been willing to pay the price for such obedience, the

'Shadow of darkness on Christian conscience'

RDM. 25/7/79

The president of the SA Council of Churches, Ds Sam Buti, has challenged Christians to free themselves from the effects of apartheid. **AMEEN AKHAL-WAYA, Political Reporter**, reports from the SACC conference:

hidden conflict would long ago have come into the open.

Until now this had not happened. Ds Buti outlined the main reasons.

There were those Christians and churches who evaded their responsibility by writing off the SACC and thus temporarily silenced the challenge of Christian conscience. "That is why Christians remain silent and refuse to come to the defence of the SACC."

They had remained silent despite detentions and banings, depriving blacks of SA citizenship and laws which kept people apart.

"Another reason why no open conflict has emerged between Church and State is because Afrikaners who in the past spoke of rights and righteousness where their basic human rights were threatened, now emphasise the need for law and order," he added.

He was not opposed to law and order, but it should not be used to silence people who wanted their human rights.

Ds Buti said one of the main reasons why the Church had not moved into a situation of open conflict was because individual churches in the country had deliberately refused to hear and read the message of those churches in Angola, Mozam-

they know there is no peace." He said churches should guard against the temptation to offer or proclaim the grace of God without facing the need for justice for all men.

Ds Buti referred to the words of Paul: "For Jesus Christ the son of God is not one who is yes and no. On the contrary he is God's yes, for it is he who is the yes to all God's promises."

Ds Buti commented: "Once we understand and accept this then we are able to say no to injustice, to the obsessive fear which controls the lives of millions of whites, to the growing hatred in the hearts of many blacks — and yes to the new life and the new way."

But this could only come about if the people of God all cultures and colours were willing to hear and heed the prophetic voice of the living Christ.

Ds Buti, who is also general secretary of the NGK in Africa, said that every shadow was a sure sign of the sun which shone.

David in the darkest moment of traversing the valley was assured by God: "I am with you."

Ds Buti said he was aware that to many black Christians in South Africa, this kind of assurance had taken on a hollow sound.

"For many of them, especially among the politically conscious and militant youth, have already come to the point where they view such utterances of Christian hope with strong suspicion or even with utter disdain.

"They say: How many years already have we been hearing this same old story of Christian hope for liberation while our life has become more unbearable, our freedom is taken away, our people divided, our comrades killed — we must find another way."

He questioned what future hope held out to the youth, especially the black youth.

"Do we tell them just to be patient, to pray, to leave the outcome of the struggle for justice and liberation in God's hands because he will eventually, in some mysterious way, provide the solution?"

"Is this what we as churches and as Christians tell them? Then it would be better to say nothing at all and admit to them and to ourselves that we are helpless victims of circumstances and forces over which the powers of evil hold full control."

The future hope, he believed, was to turn as Christians to the white Christian constituency in this country and say: "Faith in the living God and in the risen Christ demands that you should step out of your self-made prison of fear, of selfishly clinging to power and privilege and to say no to false securities and step out to meet, touch, challenge, embrace your black brother as a brother in Christ and to confess these sins.

"Our future hope lies in turning as Christians to the black Christian constituency and to say: Christ is the liberator who identifies himself with your struggle and therefore I do it too in obedience to him."

Ds Buti added: "He calls me as a Christian to stand in solidarity with you and to suffer as he suffered, to this rejection, ostracism, yes, even imprisonment, until all of us are free."



Ds Sam Buti
... "voices silenced."

bique and Rhodesia which had identified themselves so totally or uncritically with the political status quo of the existing regime "that when the movement of political liberation came, they were utterly rejected by the majority of the people".

"Why is it that the Church through its silence refrained from uttering the liberating word? Is it in fact the truth that the Government can proceed with its injustice because the Church is neglecting to proclaim and implement the word of justice?"

Ds Buti said another definite sign of the situation of a nation walking in the valley of the shadow of death was that the voice of those men who had spoken the prophetic word had been silenced.

A serious situation had been created where there was no longer a joint seeking after truth.

He referred to the division between those who wanted to retain the status quo at all costs, and those who wanted the word of liberation to be spoken and the voice of liberation to be heard.

"Between — and sometimes on the fringes of — these two groups stand the many people of our land confused by all these conflicting voices and claims. On the one hand they hear the call of peace while

Apartheid 'harms law'

Call for full talks

THE LAW in South Africa had suffered more under the lawmakers than under the law-breakers, the General Secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday.

Addressing a Press conference at the SACC office, he said the policies of separate development were a failure and needed to be changed.

For 30 years the National Party's policies had degraded and deprived blacks of their political rights because the Government refused to listen to black voices.

"The authorities have refused to talk to leaders of the African National Congress, the Pan Africanist Congress and other movements. They have ignored a large section of the black society," he said.

He said the SACC member affiliates were committed to work towards a just, obedient society in South Africa. They were prepared to see change come through peaceful means rather than through violent means.

Suffered

Blacks had suffered the policy of apartheid interests of whites and ig

Bishop Tutu called black leaders and the C through dialogue that n come to this country.

The dialogue being c



Tutu . . . chains must go.

DA (28)

SACC accused of promoting civil disobedience

THE chairman of the Christian League of Southern Africa, the Rev Fred Shaw, said his organisation viewed with grave concern the manner in which money from overseas was being used to finance the South African Council of Churches and to promote civil disobedience.

In a statement issued in Pretoria, Rev Shaw said the aim seemed to be to replace

the present South African Government with a socialist system.

The Christian League also denounced the fact that at least one of the foreign speakers at the recent SACC conference in Hammanskraal obtained a visa under the pretext of speaking only at Sacla. It said several other speakers whose expenses were purportedly paid by Sacla, also spoke at the

SACC conference. 1/8/79

In a reply to the Rev Shaw's statement, the SACC's Director of Communications, Rev D Wanless said: "We would merely wish to point out that at the National Conference last week the SAAC laid before representatives of the Press, its audited financial statement for 1978."

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INLEIDING

Gedurende die eerste nege jaar van sy bestaan het die Sentrum vir Intergroepstudies gereeld 'n jaarverslag oor sy werksaamhede gepubliseer. Om die Sentrum se 10de verjaarsdag op 1 April 1978 te vier is die jaarverslag in 1977 vervang deur 'n Oorsig oor die Eerste Tien Jaar.

DIE OORSPRONG EN DOELSTELLINGS VAN DIE SENTRUM

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Church call for mixed schools

Her 3/9/79

28

By John Allen,
Religion Reporter
Anglican Church leaders, at loggerheads with the Transvaal provincial authorities over mixed private schools, have challenged church schools to break the law and admit black pupils.

The Synod of the Anglican Diocese of Johannesburg issued the challenge at the weekend after a commission revealed that there was "acute" deadlock between some school councils and church authorities over the issue.

The call was made after the diocesan chancellor, Mr J F Coaker, SC, had written that it "might be dangerous" to adopt resolutions inciting people to break the law.

Anglican schools on the Reef, particularly St John's College in Houghton, came under fire from speakers for "lagging behind" in opening their doors to all races.

In the Cape and Natal, church and other private schools do not face opposition from provincial authorities to admit black, coloured and Indian pupils.

In the Transvaal, many private schools, mainly

those run by Catholic orders, have admitted hundreds of the pupils "illegally" and private schools are becoming increasingly optimistic that their clash with the provincial authorities will soon be resolved.

The Synod's carefully-worded resolution did not call on schools to break the law in so many words. But it said: "Church schools should be guided by the laws of God in the matter of integration."

While it said the Synod was disappointed at the lack of progress towards integration in schools, it also recognised that schools might have been reluctant to act in fear that they would not be supported.

JARVERSLAG
1978

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'Christian duty to God above State'

28

Argus 4/9/79.

Religion Reporter

THE Christian not only had the right, but a prior responsibility to obey the laws of God above those of a government, Dr Alan Boesak, theologian of the Ned Geref Sendingkerk, has said in an open letter to Mr A L Schlebusch, Minister of Justice.

Following a recent decision of the South African Council of Churches to support Christians who felt in conscience bound to disobey apartheid laws, Mr Schlebusch said ministers of religion should 'keep out of politics.'

Mr Schlebusch said at Nylstroom last month that the church should talk to the Government about changing laws rather than encourage followers to break the law.

Bishop Desmond Tutu, secretary-general of the SACC, later said the SACC was prepared to talk to the Government about 'conflict between God's law and apartheid.'

CONFLICT

In an open letter to Mr Schlebusch, Dr Boesak said he wholeheartedly endorsed the stand of the Ned Geref Sendingkerk that apartheid was 'in conflict with the Gospel of Jesus Christ, and a policy which cannot resist the demands of the Gospel.'

He added: 'May I remark that in a democratic state the crux of the matter is not slavish subservience of citizens but co-responsibility for the interests of the state.'

'Not even God expects blind obedience of His children — unconditional obedience to an earthly government is not an issue for the Christian.'

Replying to Mr Schlebusch's statement that ministers should remain outside of politics, Dr Boesak said this was an almost customary remark in South Africa.

But the Kingdom of Christ concerned all fields of human life — political, social and economic. 'Participation in political life, to show obedience to Him and His word even there, is the sacred calling and duty of every Christian,' said Dr Boesak.

Conscientious objection to be debated

28

Religion Reporter

2 pages 6/9/79

A MOTION 'supporting the right of young men to be conscientious objectors in South Africa, provided their motives are sincere,' appears on the agenda of the Presbyterian Church of Southern Africa, whose general assembly began in Cape Town today.

A report on conscientious objection and a number of resolutions will come before the assembly during the next week.

One motion reads: 'The assembly reasserts that God's will is sovereign over all men and over every area of man's life.'

'The church and all Christians therefore have the right and duty to proclaim what they understand to be the will of God with regard to military service, conscientious objection or anything else in our country, whether or not this conflicts with the policy and will of the Government.'

SUPPORT

A further motion calls on ministers to give moral and pastoral support to sincere conscientious objectors wherever they can.

A report on the subject states that the church has a duty to minister to the young men and families on both sides of a conflict.

The report says Christians had to reject as 'blasphemous' a prohibition on debate on the bearing of arms or conscientious objection 'because it implies that God does not have a more ultimate claim upon us than our country.'

INSIST

It adds: 'We can imagine what Jeremiah or Jesus would have thought of it! The church must insist on its right to seek the will of God as the one ultimate criterion for all moral decisions and thus to debate freely what this is in the light of scripture.'

A further section says: 'Government propaganda' refers to a struggle between Christ and communism. The result is that many young blacks tragically see their struggle as one against not only oppression but also the God and Christ whom the oppressors see as supporting 'their own side.'



THE new Moderator of the Presbyterian Church of South Africa, the Right Rev Sidney Smuts (right), with the moderator's chaplain, the Rev Joseph Prakashim. Both took office today.

Church calls on Minister to revoke banning orders

Religion Reporter

THE general assembly of the Presbyterian Church has been asked to appeal to the new Minister of Justice, Mr A L Schlebusch, to review or revoke existing banning orders and to end the detention of witnesses.

A Presbyterian commission report on bannings, deaths in detention and the treatment of detainees adds a proposal that the assembly should condemn the system and ask Mr Schlebusch to review or revoke existing banning orders and 'to appeal to him to do away with the system of imposing bannings on people who have already served their sentences.'

Publicity

The report said one of the most disturbing aspects of detention was the reluctance of the Government to allow publicity — it was an offence for a newspaper to publish adverse reports or comment on prison conditions unless they could prove they had taken adequate steps to confirm the accuracy of the reports with prison officials.

In 1977, the Christian Institute booklet, *Torture in South Africa*, was banned, although it consisted entirely of published reports or information from court records and Hansard.

'What can be deduced from this step is that the Government itself realises that such evidence collected together constitutes a massive indictment against it,' the report added.

'Abuse'

The prevention of publication of information about abuses in prison was typical of totalitarian countries — not democratic or just countries. Inevitably, this had led to arrogance, callousness or abuse of State powers.

Even the then Minister of Justice, Mr J T Kruger, had commented 'to the dismay of all decent people' that the death of Mr Steve Biko 'left him cold' and Transvaal Nationalists laughed at 'a crude joke about Biko's death.'

Even after Mr Biko's death, the Government refused to set up a full judicial inquiry.

Race relations improved in Rhodesia, says report

Religion Reporter

CORDIAL and friendly race relations have developed in Zimbabwe Rhodesia after the repeal of legislation that in the past encouraged separation, according to a report before the general assembly of the Presbyterian Church of Southern Africa.

The Presbytery of Mashonaland is within the Presbyterian Church of Southern Africa and is the subject of a report to be received by the assembly, now meeting in Cape Town.

The report states that the Church should work 'positively and energetically to move to a basis of non-racialism,' giving blacks increased responsibility, with whites progressively relinquishing leadership in order to accept an auxiliary role.

It asks the assembly to approve a motion stating that 'the assembly, rejoicing in the deepening prayer-life in Zimbabwe Rhodesia, asks all congregations to continue to pray for recognition and blessing for Zimbabwe Rhodesia.'

'Yielded'

Since the international uproar, however, the Government had yielded to the extent of instituting a system of inspection by retired civil servants appointed by the Minister of Justice.

'The result has been a sudden decrease in the number of deaths, which may well be evidence that they previously resulted, directly or indirectly, from torture, though the Minister has always denied this,' said the Presbyterian report.

All-race District 6 plea soon by church

Aug 21/1979

Religion Reporter

28

THE general assembly of the Presbyterian Church today decided unanimously to ask the Government to declare District Six open to all races.

The motion, approved by the meeting in Cape Town of the Church's highest body, follows a report stating that the Government's action in District Six had 'probably caused more damage to race relations in the Peninsula than anything previous to it.'

The assembly today instructed its general secretary to write to the Minister of Community Development, Coloured Relations and Indian Affairs, Mr M J S Steyn, 'to appeal to him to approach the Cabinet to have District Six declared open to residents of all races as a gesture of goodwill and reconciliation, and for the sake of justice and peace in our country.'

THE SPIRIT

A motion calling on Dr P G J Koornhof, Minister of Co-operation and Development, to 'stick to the letter and spirit of his statement concerning Crossroads', was approved by the assembly today.

The resolution thanked Dr Koornhof for granting reprieves to the people of Crossroads and Alexandra township, and for granting employers in some areas until October 31 to register black employees.

It will ask Dr Koornhof to make the same concession applicable in the Western Cape, enabling employers here to register so-called 'illegal' employees.

DIE OORSPRONG EN DOELSTELLING VAN DIE TRUST

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TABLE II

	WHITE		ASIAN		COLOURED		BLACK	
	Male	Female	Male	Female	Male	Female	Male	Female
Rheumatic Heart Diseases (390-398)	115 1.2%	121 1.5%	28 2.5%	15 1.9%	120 3.9%	139 4.4%	49 2.1%	56 2.9%
Hypertensive Diseases (400-404)						276 8.8%	273 11.4%	212 11.0%
Ischaemic Heart Diseases (410)						566 18.0%	148 6.2%	66 3.4%
Cerebrovascular Diseases (430)						1278 40.7%	772 32.3%	749 39.0%
Total						3140 100%	2390 100%	1921 100%
Circulatory Diseases (390-450)						161 24.7%	282 15.1%	59 18.2%
Motor Vehicle Accidents (E81)						84 3.9%	76 4.1%	11 3.4%
Suicide (E950-E959, E979) *	485 24.6%	104 15.4%	42 12.6%	13 12.5%				
Homicide (E960-E969)	59 3.0%	41 6.1%	41 12.3%	2 1.9%	680 31.3%	167 25.6%	806 43.1%	89 27.5%
Total Accidents, Poisoning and Violence (E800-E999)	1973 100%	677 100%	333 100%	104 100%	2175 100%	652 100%	1868 100%	324 100%

Farm labourers likened to serfs

Own Correspondent

CAPE TOWN. — Most farm labourers exist in conditions approaching serfdom, according to a report of the church and nation committee of the Presbyterian Church.

The report is to be tabled at the General Assembly of the church which is now meeting in Cape Town. It said the church had been in contact with the Government and the South African Agricultural Union.

Replies included one from the director of Timber Industry Manpower Services that efforts were being made to raise the quality of life of employees and cash wages were "significantly higher ... than R20."

The director of the Agricultural Union had given figures indicating an average monthly cash wage of R32, plus R9 in food.

Mr Eugene Roelofse, ombudsman for the South African Council of Churches, carried out a survey covering 23 workers in the Western Transvaal. He found they earned an average of R16,67 a month. Addition of an annual maize bonus brought this to R34,45.

Mr Roelofse said the survey was not scientific, but he criticised payment by cash and kind, as it bound workers to the farmer from cradle to grave. Other factors, including restrictions on movement, aggravated "this kind of serfdom."

A study, "Farm Labour in South Africa", edited by Francis Wilson and two others, included the point that a lack of housing in towns, schooling and training, and laws restricting movement, trapped workers in "hopeless poverty" on farms.

Getting out of agriculture involved either living illegally in cities, with the difficulty of finding jobs, or joining queues of unemployed in bantustans.

There were a few farmers with a genuinely humane approach, but they were a small minority. "What is clear from the above is that most farm labourers exist in conditions approaching serfdom, and that approaches to official bodies about this seem to accomplish little to ameliorate the position."

* E979 "Suicide and self inflicted poisoning by motor vehicle exhaust gas" is a code used in South Africa which does not appear in I.C.D. (8th revision). See Ref. 13.

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Ischaemic Heart Diseases (410-414)	5737 58.8%	3118 39.3%	537 47.3%	246 30.6%	845 27.1%	566 18.0%	148 6.2%	66 3.4%
Cerebrovascular Diseases (430-438)	1587 16.3%	2181 27.5%	273 24.1%	239 29.7%	939 30.2%	1278 40.7%	772 32.3%	749 39.0%
Total Circula								
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**Church
move
against
bannings**

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A Presbyterian commission report on bannings, deaths in detention and the treatment of detainees adds a proposal that the general assembly should condemn these practices.

It should also appeal to Mr Schlebusch to "do away with the system of imposing bannings on people who have already served their sentences".

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Dr Koornhof will be asked to make the same concession applicable in the Western Cape, enabling employers to register "illegal" employees. — Sapa.

1921
100%

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Public ⁽²⁸⁾ barred from inquiry on church meeting

By WILLIE
MAHLOANE

TWO ministers and four other leading members of the AME Church yesterday testified in camera at an inquiry held in connection with a church meeting which was allegedly attended by Mr Aubrey Dundubele Mokoena.

The proceedings were held before Mr J J F Coetzer in the Johannesburg Magistrate's Court. Members of the public as well as the Press were barred.

Those who testified were: The Rev Timothy Vusumuzi Kumalo and Andrew Makhene. Other AME members were Mr O Hleza, Mrs O Sofuthu, Mr T Moalusi and Mr J Rasekwala.

They were subpoenaed to testify in terms of Section 205 of the Criminal Procedures Act 51 of 1977. They were required to explain the presence of Mr Aubrey Mokoena, who had done the introductory briefing of a meeting held on May 5 this year.

The meeting which started at 2.30 pm, was held at F H Temple AME church in Orlando West.

Mr Mokoena's case was last week postponed until September 15 for

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JARVERSLAG
1978
SENTRUM VIR INTERGROEPSTUDIES
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INVESTIGATION
AND TO ENABLE his de-
fence to prepare his
Case

Churches in move ^{CT, 12/9/79} 28 for union

THE General Assembly of the Presbyterian Church of Southern Africa yesterday took a major step towards union of the three Presbyterian churches in Southern Africa and the Congregational Church.

The step was taken in the adoption of a Scheme of Union between the churches, which will now be sent down to Presbyteries of the PCSA for consideration.

The move followed a step towards wider church union in Southern Africa through adoption this week of a Second Draft of a Proposed Covenant between the Presbyterian churches and the Congregational, Methodist and Anglican churches.

The proposed draft will also be sent down to Presbyteries for report back to the General Assembly's Church Unity Committee by April 30, 1981.

The three Presbyterian churches affected by the Scheme of Union are the PCSA, the Reformed Presbyterian Church of Southern Africa and the Tsonga Presbyterian

Church. The RPCSA is largely Xhosa-speaking and based in Transkei and the Cape. The TPC is a smaller church based in the Northern Transvaal.

The PCSA is predominantly white, with about a third of its membership black. The Congregational Church, known as the United Congregational Church of Southern Africa, was formed in a merger of churches, and will be the largest segment of any future union with the Presbyterians.

The moves by the PCSA towards church unity were among features of the General Assembly which closed in Cape Town yesterday. The Rev Edwin Pons, convener of the church's Church Unity Committee, said shortly before the close that the church had gained momentum lost towards church unity following hesitation on the issue some years ago.

Another feature was an apparent leftward shift in direction on social issues. A wide range of fairly radical resolutions on social issues were swiftly passed.

Kei priest wins transfer dispute

Post
17/9/79
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REV Morgenthal Mdolo, a Transkei Methodist priest who spent 82 days in security police detention after refusing to be transferred to Namaqualand, has successfully applied for a Supreme Court order upholding his decision to resist the transfer and to remain at Buntingville Mission near Ngqeleni.

Arbitrating in a dispute where a top member of the Transkei Intelligence Service and other members of the Buntingville Methodist Congregation were allegedly involved, Mr Justice Munnik ruled that the president of the United Methodist Church of Southern Africa, Rev de Waal Mahlasela, and the secretary, Mr W Gaba, had acted unconstitutionally against Mr Mdolo.

The court held that in terms of the constitutional laws of the church, only a minor district synod or the national church conference would have been empowered to transfer Mr Mdolo.

The judge ordered Mr Mahlasela and Mr Gaba who were cited as respondents in the matter, to refrain not only from transferring Mr Mdolo but also from appointing a successor, Rev G Z Ketl.

POST Reporter

The Mahlasela party was also ordered to pay the costs of the civil action.

A jubilant Mr Mdolo described the judgement as victory for Christianity, justice and fairplay.

It was a vindication of the church constitution in its basic objects to protect the interests of all those who had responded to the Christian calling, he added.

In papers before the court Mr Mdolo claimed that before his proposed transfer to Namaqualand, from the beginning of April, he had had to put up with a lot of dissension from a section of the Buntingville congregation.

HEADMAN

Accusing the village headman, Mr Fundile Ngcai, of being the main instigator, Mr Mdolo claimed that the headman had urged villagers to boycott his church services and had made death threats against those who disobeyed.

Later the church president, Mr Mahlasela, had appointed a special commission, made up of five priests, to investigate allegations of misconduct against Mr Mdolo.

While the investigating committee was recording and listening to evidence, Mr Mdolo recalled, a mob of people led by the director of the Transkei Intelligence Service, Mr Fuzile Ngcai, had appeared

armed with sticks and threatening violence.

"I immediately telephoned the commissioner of police in Umtata, who despatched a riot squad to the scene.

"When the police arrived I told them the mob was an undesirable source of disturbance composed of people I had never seen in my church. I requested the police to remove the mob and they did so," Mr Mdolo told the court.

In a replying affidavit Rev L O K Mabija who was chairman of the investigating committee, said the "mob" had represented people — about 100 of them — who were there to support complaints against Mr Mdolo.

"They were not making any disturbance nor threatening violence. They were not armed but were elderly people carrying walking sticks. As a result the police made no arrests and took no ac-

tion," Mr Mabija told the court.

Denying allegations against him the church president, Mr Mahlasela, described Mr Mdolo as a man who had made unnecessary and excessive use of the police and law courts.

Mr Mahlasela said he had taken the decision to transfer Mr Mdolo after careful and searching deliberation, for the good of the church and for the physical safety of Mr Mdolo himself.

"The atmosphere at Buntingville is such that normal propagation of the Word of God cannot be done where there is deep and bitter division among the congregation — which division revolves around Mr Mdolo.

"Something had to be done immediately to bring an end to such trouble and dissent, otherwise violence was likely to erupt and church work would come to a standstill," Mr Mahlasela said.

A MAN WHO PUTS GOD ABOVE GOVERNMENT

By Frans Esterhuysen

A YOUNG man who was once a child worker on Western Cape farms now stands in the midst of South Africa's simmering conflict between Church and State.

Within a few years Dr Allan Boesak, 33, theologian of the Ned Geref Sendingkerk and students' chaplain for the University of the Western Cape, has emerged as an influential voice on issues affecting the Church.

He is the man who has openly challenged Government warnings that ministers of religion should keep out of politics.

He told the Minister of Justice, Mr A L Schabussch, in a recent 'open letter' that participation in political life to show obedience to God was 'the sacred calling and duty of every Christian'.

The Christian not only had the right, but a prior responsibility to obey the laws of God above those of a government, Dr Boesak said.

This was his reaction to Government criticism of a decision by the South African Council of Churches to support Christians who felt in conscience bound to disobey apartheid laws.

During an interview in his office at the UWC Dr Boesak, soft-spoken and friendly, explained his viewpoint in these terms:

'If I speak of Christian love between white and black, then we must ask what it means in political terms. After all, a political system is created by people and is not ordained by God. It affects people.

Because it is created by people, it can be changed by people.

DEVOURING MONSTER

'If we have created a monster, we can also stop that monster from devouring the people.'

The question of religion and politics has spoken many thorny issues on which Dr Boesak has spoken. A few of the issues are dealt with in a collection of his sermons published by Raven Press in a new book entitled 'Die Vinger Van God' (The Finger of God).

Dr Boesak's daily programme is like that of a high-powered executive — meetings, interviews, consultations, speeches, and all the rest.

The son of a schoolteacher, Dr Boesak was born at Kakamas, in the north-western Cape and began his schooling there.

He is one of a family of eight children whose father died when Allan was only six years old.

They then moved to Somerset West where Dr Boesak's mother worked as a seamstress at R3,50 a week. On this wage and with the assistance of the older children who also worked to supplement her income, the children completed their schooling and subsequently attended universities and colleges.

When the young Allan Boesak was in Standard 3, he worked on a chicken farm and on Western Cape wine farms to help supplement his family's income. He also worked in a canning factory, a sausage factory and in a shop.

'My mother had little money, but she gave us values and faith', Dr Boesak said. 'She was poor and had to depend fully on her faith in God.'

Allan Boesak began his theological studies at the University of the Western Cape in 1963, completed in 1967 and was ordained in Paarl.

It was in Paarl that he met and married Dorothy, who was a teacher involved in church work.

In 1970 Allan Boesak and his wife and child, then only seven weeks old, went to the Netherlands where he studied for his doctorate in theology. Reformed Theological Seminary at Kampen.

His doctorate thesis, a social-ethical study of theology and black power, has been published in form under the title 'Faarwell to Innocence'.

When the Boesaks returned to South Africa they had three children — two were born in the Netherlands. Since then a fourth has been born in Paarl.

They came back in the year of the year of the disturbances in Cape Town — a year in which Dr Boesak as a watershed year for South Africa.

Of race relations in South Africa Dr Boesak said: 'Black and white are still worlds apart. Of catastrophe we must find a way to live together.'

DR ALLAN BOESAK



Quiet man speaks for Church

Own Correspondent
CAPE TOWN — A young man who was once a child worker on Western Cape farms now stands in the midst of South Africa's simmering conflict between Church and State.

Within a few years Dr Allan Boesak, (33) theologian of the Ned Geref Sendingkerk and students' chaplain at the University of the Western Cape, has emerged as an influential voice on issues affecting the church.

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"If we have created a monster, we can also stop that monster from devouring the people."

The question of religion and politics is only one of

many thorny issues on which Dr Boesak has spoken.

A few of the issues are dealt with in a collection of his sermons in a new book, "Die vinger van God" (The Finger of God).

In these sermons he spoke on such matters as the death in detention of Mr Steve Biko, the 1976 riots, the Information scandal, apartheid, theology, and reconciliation between black and white.

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eight whose father died when Allan was six.

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CHURCH NEWS

Take in blacks, schools urged

THE Johannesburg Diocese of the Anglican Church has challenged those church schools which are still admitting only white pupils to act against the law and admit black pupils.

The challenge was made during the synod meeting of the diocese last weekend, according to Ecu-News. A Church Commission had reported that

there was a deadlock between governing councils of some of the schools and church authorities over the issue.

Debate on the subject was initiated after the Diocesan Chancellor, Mr J F Coaker (SC), had warned that it might not be safe to adopt resolutions inciting people to break the law.

A resolution passed by the synod said: "Church schools should be guided

by the law of God in the matter of integration."

While it (resolution) said the synod was disappointed in the lack of progress towards integration in schools, it also recognised that schools might have been reluctant to act for fear they would not be supported.

The resolution urged past pupils, parents of children in schools and all Anglicans to take action to secure the admission of pupils of all races.

The synod was told that of the church's five schools on the Witwatersrand only St Barnabas College in Westdene (a mainly black school) and St Peter's Preparatory School in Rivonia, were non-racial.

OBLIGATION

The commission found that schools' governing councils were under no obligation to act in accordance with church decisions. But the headmaster of St Barnabas, Mr

Michael Corke, disputed this and said schools had submitted themselves to the church's "spiritual and moral discipline".

Proposing the resolution, the Dean of Johannesburg, the Very Rev Simeon Nkoane, remarked that "for the best part of our lives we (black churchmen) have had to break laws and perhaps we are not as sensitive as other people to taking such decisions.

"Perhaps many of our

white brothers and sisters do not realise how some of us experience the anguish of conscience. Many whites do not have to suffer anything to offer fellowship to the black man."

Archdeacon Norman Luyt of Bryanston said it seemed strange that while "one section of the Christian community can bear a courageous witness, another section is rather too afraid to take that plunge of faith."

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Africa a black man's continent — Motlana

C. Times 24/9/79

(28)

Own Correspondent

JOHANNESBURG. — Africa was the black man's continent, and it was conceivable that some of the whites who stayed on in South Africa after liberation would be charged with crimes against humanity, the chairman of the Soweto Committee of 10, Dr Nthato Motlana, said yesterday.

"But," he told a cheering audience of nearly 1 000 people in Soweto, "we are a generous people — we won't be cruel."

Dr Motlana was speaking at the Holy Cross Anglican church where a new grassroots movement, the Soweto Civic Association (SCA), was launched under the executive of the Committee of 10.

He reiterated the committee's three demands for participating in the community council system:

- Complete autonomy as a city council;
- Freehold tenure; and
- A massive government grant, since "it would be part of our money anyway."

He also criticized some exiles and academics who wanted blacks to interpret economic questions in marxist terms. Dr Motlana said that in the light of the country's laws, it was not possible for people to speak openly about a future economic system or on the question of foreign investments in South Africa.

The two-day conference, opened on Saturday by the general secretary of the SA Council of Churches, Bishop Desmond Tutu, heard speeches on trade unionism, religion, education and business. The theme of the conference, which was marked by singing and repeated cries of "Amandla" (power) was how blacks who refuse to partici-

pate in government-created bodies could move towards practical community self-help programmes.

With the exception of education, where sub-committees made various proposals on further education outside formal schooling, no clear guidelines were set out. These would be determined later when the SCA starts functioning.

The conference reached a climax yesterday with the formation of the SCA, which will have representatives from the 33 Soweto districts. The Committee of 10 will act as the executive. Soweto residents will be able to apply for membership cards through their local district officials.

The SCA will deal with problems and propose solutions to matters such as housing, rents, transport, education, the crime rate and other matters considered to be of a "civic" nature.

However, Committee of 10 officials made it clear that almost all the civic problems were directly related to the political set-up in the country.

Dr Motlana emphasized that all constitutions, subterfuges and frauds based on race would be categorically rejected. "We are determined to demythologize race. We shall oppose all measures that seek to enshrine the myth of race. We demand and shall continue to demand and work for a unitary state where each person has one vote."

He dealt with the four waves of white immigration to South Africa and outlined what he called "the lies" whites were perpetuating about the history of South Africa. These were used to deny blacks their role of "senior partners" in their own country.

"Africa is the black man's continent," he said. If whites found themselves in the minority, it was not the fault of blacks. "No scheme or subterfuge anyone can devise will make the white man in the majority."

Dr Motlana indicated that in

a liberated South Africa, there might be white cabinet ministers. Those whites who were racists would leave for countries such as Paraguay. "Of those who stay on, it is conceivable that some will be charged with crimes against humanity," he said.

He referred with "deep regret" to homelands leaders who accepted "independence" and helped deny blacks their own country. Dr Motlana also referred indirectly to people such as KwaZulu's Chief Gatsha Buthelezi who did not go all the way in accepting the homelands scheme. "In the meantime," he said, "they give credibility to government schemes which are imposed to frustrate our people."

After the meeting, Dr Motlana predicted that if the civic association became too powerful and became successful, the authorities would act against it.

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Church backs 28 STAR 28/9/79 army objectors

Religion Reporter

The United Congregational Church has issued a statement declaring unusually strong support for conscientious objectors

The statement was approved by the church's annual assembly in Johannesburg yesterday.

The assembly said although it did not legislate to church members on

issues such as military service, it strongly supported those who objected to military service on religious or moral grounds.

Official Catholic, Anglican and Methodist church statements uphold the right of individuals to conscientious objection without explicitly declaring strong backing for them.

A crucial section of yes-

terday's Congregational statement sought to stress the aspects of church tradition that might enable church members to claim the same treatment as objectors from pacifist churches such as the Quakers or Jehovah's Witnesses.

The statement said the church noted that the law granted military service exemption rights on religious grounds "only to members of religious organisations with a pacifist tradition or confession."

"A basic tenet of Congregational tradition, however, is the liberty of individual conscience under God and His Word," the statement added.

● The Defence Act makes it illegal for anybody to encourage people to refuse military service. But it specifies that there must be intent to encourage people to refuse.

WCC cash call rejected

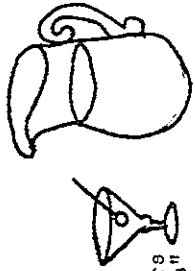
Religion Reporter

The United Congregational Church of Southern Africa yesterday rejected a call for the World Council of Churches to channel its grants to political movements through churches or the Red Cross.

Voting on the proposal appeared to reflect significant support, particularly among the church's black

and coloured majority, for the WCC grants.

The Rev Alan Hendrickse, leader of the majority Labour Party in the Coloured Representative Council, was among those who opposed the call. But some white delegates who would be regarded by most white South African Christians as radical, such as the Rev Douglas Bax of Cape Town, supported it.

B E V E R A G E S

"Ah my Beloved, fill the cup that clears
Today of Past Regrets and Future Fears"
Omar Khayyam

GINGER BEER

Judy Morris, Port Elizabeth

10 bottles (750 ml) water
4 cups sugar
1 1/4 (20 ml) bottles Jamaica
Ginger

Mix all together and leave for 6 hours. Then bottle in screw top bottles. Leave for a couple of days to mature. Keep it in fridge when mature.

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MM'S GINGER BEER

Sharon Young, Rondebosch

16 bottles water
3 1/2 lbs sugar
2 lemons

Mix yeast with 1 cup lukewarm water. Mix all the ingredients (except the yeast) together in a large saucepan and boil. Cool and add the yeast. Leave overnight, strain, bottle - tie the corks down. Leave for a week before drinking.

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IRISH COFFEE

May Bennett, Ridgeworth

Heat Irish Coffee Glasses, or goblets. Put 3/4 tot Whiskey in goblets and 2 t brown sugar. Pour hot percolated Mocca Java (or Macconno instant) coffee to about 3/4 of the glass. Top up with whipped cream. Turn the back of a silver teaspoon.

John did nine rounds of sparring last night and he complained of pain. He's not the type to grumble about nothing.
I'm concerned but not worried at this stage. But if it doesn't improve, I won't hesitate to call for a postponement.
John's too valuable a property to have his future ruined for one fight.
I've never had a boxer's hands go on me before. And I don't intend to start now.
Gertie Coetzee's right hand is enough evidence of what can happen if action isn't taken when an injury is minor.
It wouldn't be the first de-
Marshall added:
"John's too valuable a property to have his future ruined for one fight. I've never had a boxer's hands go on me before. And I don't intend to start now."
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It wouldn't be the first de-

It is possible that the Cape Synod will debate recommendations that racial discrimination should be abolished. It is expected to review the situation.

At its last synod, the Cape Ned Geref Kerk expressed dissatisfaction with some earlier General Synod decisions on race matters. This year's Cape Synod, with a new report on race relations before it, is expected to review the situation.

The Theron Commission, Riekert Commission and Wiehahn Commission have all advocated the abolition of race discrimination in certain forms, while the Prime Minister, Mr P W Botha, has personally introduced far-ranging changes.
been taken at Government level to eliminate 'points of friction.'

COFFEE SPECIAL

May Bennett, Ridgeworth

Pour together into coffee glasses, hot milk and strong coffee. Top with following: Fresh cream mixed with a good instant coffee, a few drops of vanilla essence and fine sugar.

----000----

GRANADILLA DRINK

Mrs Futter, East London

3 cups sugar
3 cups water
12 granadillas
3 t tartaric acid

Boil water and sugar to a thin syrup. Turn out the pulp of the granadillas. Then to this, add 3 t tartaric acid. Pour hot syrup over and allow to cool. Strain and bottle. (Squeeze the pulp to get all the juice out.)

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WESTLICH PUNCH

May Bennett, Ridgeworth

1 large tin of pineapple juice 1 large bottle cold ginger ale
1 medium tin of orange juice 1/2 cup cold water
1 small tin lemon juice 1/2 cup Cinzano Blanc
1/2 cup sugar

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Synod to discuss racial affairs

Religion Reporter

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DRAMATIC steps to eliminate race discrimination are expected to be debated by the Cape Synod of the Ned Geref Kerk, which meets in Cape Town from October 16.

The Cape Ned Geref Kerk is mother church of the Ned Geref Kerk family in Southern Africa. And since it last met four years ago and debated a report on race relations, substantial steps have

been taken at Government level to eliminate 'points of friction.'

At its last synod, the Cape Ned Geref Kerk expressed dissatisfaction with some earlier General Synod decisions on race matters. This year's Cape Synod, with a new report on race relations before it, is expected to review the situation.

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Just a precaution, Marshall, said.
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TIA MARIA

2 cups dark
7 t Mescafe
1 cup sugar
1 pt cold

Bring white
1/2 hour st
mixed with
add rum and vanilla essence. Leave to cool. Bottle (preferably strained through a muslin cloth).

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Church backs repeal of love laws

28

Aug 1/10/79

Religion Reporter

THE Methodist Church of Southern Africa is to seek an interview with the Prime Minister, Mr P W Botha, to support the repeal of the Mixed Marriages Act and Immorality Act.

The Rev Cyril Wilkins, secretary of the Methodist Conference, welcomed Mr Botha's statement that he would consider suggestions to change the Mixed Marriages Act and Immorality Act.

'The Christian Church has always held that the Biblical concepts of family life and the sanctity of marriage must be upheld,' Mr Wilkins said.

'Consequently, the Church has always been strict in its teachings on immorality. However, we regard it as repugnant to single out certain acts of immorality based on the criteria of race as being subject to legal sanction.'

STANDARDS

'We can find no theological justification for the Mixed Marriages Act, and it is obvious we would applaud any moves to change this law.'

Mr Wilkins added that the Methodist Church's Christian Citizenship Department would 'make our views known to the office of the Prime Minister.'

At the same time it would ask for an opportunity to make formal representations based on our desire to have these Acts changed so that true Christian values and standards can be maintained.'

Le Grange warns SACC on civil disobedience

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POTCHEFSTROOM — The Minister of Police and of Prisons, Mr le Grange, today warned the South African Council of Churches and "leftist ministers and spiritual leaders" to desist from irresponsible actions and encouraging people to break the law.

Speaking at a Kruger Day celebration, Mr le Grange said some churches and church organisations were influencing whites to develop a feeling of guilt about the existing order.

Blacks were being conditioned to believe the existing order was un-Christian and illegal, that their human rights were being denied, that they were being suppressed and exploited and their human dignity being infringed upon.

He said: "The following propaganda actions of some churches can be clearly identified:

"Conscientious objection to military service is being encouraged among whites. "An anti-investment campaign is cautiously being propagated.

"Security legislation and actions to maintain security are being condemned.

"Political detainees are being cared for and political trials financed.

"The educational system for blacks is being rejected and an alternative system of school integration is being propagated.

"The organisation of self-help projects is being undertaken to exploit the unemployment situation.

"The organisation of campaigns against the demolition of squatter camps is being undertaken and this is then justified on Christian grounds.

"The channelling of funds from abroad is being

Churches to meet over Tutu row

Religion Reporter
Leaders of most of South Africa's major churches are to be called to an urgent meeting to discuss this week's talks between Bishop Desmond Tutu and two Cabinet Ministers.

The praesidium of the South African Council of Churches yesterday decided to call a special meeting of the SACC executive and church leaders after Bishop Tutu, general secretary of the SACC, had reported on the talks.

Bishop Tutu met the Minister of Justice and of the Interior, Mr Alwyn Schlabusch, and the Minister of Co-operation and Development, Dr Piet Koornhof, after his alleged "coal boycott" statement in Denmark.

Most major churches, with the notable exceptions of the main white Afrikaans churches and Pentecostal churches, are members of the SACC.

Details of the discussions between the Cabinet Ministers and Bishop Tutu have not yet been revealed. But the calling of the special SACC meeting indicates that they could have major implications for the Bishop and the SACC. The meeting might be held as early as Friday.

A transcript of Bishop Tutu's Danish statement claimed he said it was "rather disgraceful that Denmark is buying South African coal and increasing a dependence on South Africa..."

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are used in a multitude of resistance movements.

"There are leftist ministers and church leaders who are playing a role to create a climate of antipathy among all races. They describe the Government as suppressive and illegal.

"At the recent annual meeting of the South African Council of Churches, civil disobedience in respect of certain laws of the country was encouraged in inciting speeches.

"This type of irresponsibility and encouragement to break the law cannot be allowed. The SACC and some of its individual members should bridle their sympathy with revolutionary actions otherwise they will in future have to accept co-responsibility for law-breakers who were encouraged by them," Mr le Grange said.

Referring to subversive activities, he said the SA Communist Party remained the country's biggest enemy. It manipulated various subversive organisations in the Republic to bring about an economic crisis and incited the class struggle to become a confrontation.

Mr le Grange said the SA Communist Party and the Anti - Apartheid Movement abroad regularly co-operated to encourage sanctions against South Africa and to isolate the country from the outside world.

The SA Communist Party used the African National Council to fight towards a social and cultural revolution.

"During the past two years the following armaments and explosives were confiscated: 1 076 detonators, 68 explosive switches, 175 firearms, 34 000 cartridges, 376 hand-grenades and 71 electric kindlers." Mr le Grange said. — Sapa.

SACC calls special meeting

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EOM
11/6/89

Political Reporter

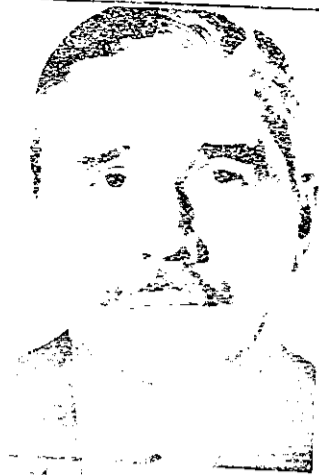
THE praesidium of the South African Council of Churches has called church leaders to a special meeting tomorrow or on Monday to discuss Bishop Desmond Tutu's meeting with two Cabinet Ministers earlier this week.

Bishop Tutu, general secretary of the SACC, said yesterday that the SACC executive and church leaders would meet at the SACC offices in Johannesburg. He declined to give further details.

Bishop Tutu met the Minister of the Interior and of Justice, Mr Alwyn Schlebusch, and the Minister of Co-operation and Development, Dr Piet Koornhof, after a request by Mr Schlebusch's office. It followed a statement made by Bishop Tutu in Denmark over Denmark's coal imports from South Africa.

Dr Koornhof said in a brief statement that they had covered a variety of topics in depth and had interesting discussions.

On Tuesday, Bishop Tutu met members of the SACC praesidium, vice-president Reverend Peter Storey and Mrs Sally Motlana — the SACC president. Dominee Sam Buti, is overseas — and they decided to call a special meeting of church leaders and the SACC executive.



Mr. Louis le Grange



Bishop Tutu

Le Grange speaks out

SACC gets

warning

THE Minister of Police and Prisons, Mr Louis le Grange, yesterday warned the South African Council of Churches and "leftist ministers and spiritual leaders" to "desist" from irresponsible actions and encouraging people to break the law.

Speaking at a Kruger Day celebration in Potchefstroom, Mr le Grange said some churches and church organisations were influencing whites to develop a feeling of guilt about the existing order. Blacks were being conditioned to believe the existing order was un-Christian and illegal, that their human rights were being denied, that they were being suppressed and exploited and their human dignity being infringed upon.

"The following propaganda actions of some churches can be clearly identified:

- Conscientious objection to military service is being encouraged among whites;
- An anti-investment campaign is cautiously being propagated;
- Security legislation and actions to maintain security are being condemned;
- Political detainees are being cared for and political trials are being financed;
- The educational system for blacks is being rejected and an alternative system of school integration is being propagated;
- The organisation of self-help projects is being undertaken to exploit the unemployment situation;
- The organisation of campaigns against the demolition of squatters camps is being undertaken and this is then justified on Christian grounds;
- The channeling of funds from abroad is being undertaken and the funds used in a multitude of resistance movements;
- There are leftist ministers and church leaders who are playing a role to create a climate of anti-pathy among all races. They describe the government as suppressive and illegal.
- At the recent annual meeting of the South African Council of Churches, civil disobedience in respect of certain laws of the country was encouraged in inciting speeches.

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11/01/79

Le Grange warns 'Leftist ministers'

May Bennett, Ridgeworth

44

SPRING GREEN SALAD

1 medium size Lettuce
1 cucumber

POTCHEFSTROOM. — The Minister of Police and Prisons, Mr Louis le Grange, yesterday warned the South African Council of Churches and "leftist ministers and spiritual leaders" to "desist from irresponsible actions and encouraging people to break the law".

Speaking at a Kruger Day celebration, Mr Le Grange said some churches and church organisations were influencing whites to develop a feeling of guilt about the existing order.

Blacks were being conditioned to believe the existing order was un-Christian and illegal, that their human rights were being denied, that they were being suppressed and exploited and their human dignity being infringed upon.

He also criticised the Chief Minister of KwaZulu, Chief Gatsha Buthelezi, for his statement on links between his Inkatha organisation and the African National Congress.

"While the ANC is planning a full-scale, violent revolutionary war against South Africa, it is disappointing to have read re-

cently about a speech made by Chief Gatsha Buthelezi in which he declared that the ties between the ANC and his Inkatha movement have been strengthened.

"He must realise that you need a long spoon when you sup with the devil. He does not convince by trying to sit on two chairs. He may some day find himself flat on the ground between the two chairs," he said.

Elaborating on his attack on church groups, Mr Le Grange said: "The following propaganda actions of some churches can be clearly identified":

- Conscientious objection to military service is being encouraged among whites;
- An anti-investment campaign is being cautiously propagated;
- Security legislation and actions to maintain security are being condemned;
- Political detainees are being cared for and political trials are being financed;
- The educational system for blacks is being rejected and an alternative system of school integration is being propagated;

● The organisation of self-help projects is being undertaken to exploit the unemployment situation;

● The organisation of campaigns against the demolition of squatters camps is being undertaken and this is then justified on Christian grounds;

● Funds are channelled from abroad and the funds used in a multitude of resistance movements;

● There are "leftist ministers" and church leaders who are playing a role to create a climate of antipathy among all races; and,

● At the recent annual meeting of the South African Council of Churches, civil disobedience in respect of certain laws of the country was encouraged.

"This type of irresponsibility and encouragement to break the law cannot be allowed. The SACC and some of its individuals should bridle their sympathy with revolutionary actions otherwise they will in future have to accept co-responsibility for law-breakers who were encouraged by them to do so," Mr Le Grange said.

www.bennett.org.uk pages 4 - 6 servings.

-----000-----

43

May Bennett, Ridgeworth

STUFFED CABBAGE SALAD

1 fresh green medium size cabbage
onions
carrots

tomatoes
fresh pineapple
radishes

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well, then pile the salad into the cabbage "bowl". Garnish with radish roses and a small bowl of mayonnaise for those who like it. To make the radish roses, cut across the tops in a double cross, then put them in iced water until the radishes open up.

-----000-----

GERMAN POTATO SALAD

Ethne Beard, Port Elizabeth

boiled potatoes
cooked bacon
mayonnaise

chopped onion
salt and pepper

Cube the potatoes while still hot. Chop up the bacon, mix with the potatoes, onion and mayonnaise. Season with a little salt and pepper. Use hot or cold.

-----000-----

EGG SALAD

May Bennett, Ridgeworth

hard boiled eggs
salanaise

salt and pepper
paprika and parsley

Cut eggs in half and lay on a flat salad platter; cut side down. Pour over salanaise.

-----000-----

CHICKEN AND CUCUMBER SALAD

S. Drury, East London

1 cup cooked chicken, diced
4 T finely chopped walnuts
french dressing/mayonnaise
lettuce

1 cup cucumber, peeled and diced
1 cup cooked green peas

Marinate chicken, cucumber, nuts and peas with French dressing. Serve on lettuce with mayonnaise. Cover with greaseproof paper and refrigerate until ready for use.

french dressing:

Blend together 6 T salad oil and 2 T lemon juice.

-----000-----

Churchmen to meet

(28)

GENE

QUESTIONS

DEFERRED TAX

A. Alpha Limited on 1 May 1977 straight line tax purposes balance. and taxable respectively and 19.7

THE executive of the South African Council of Churches (SACC) and leaders of the churches in the council meet tomorrow or Monday to discuss Bishop Desmond Tutu's meeting with two Cabinet Ministers.

This will be the climax of a week in which Government attention turned on the SACC. Bishop Tutu is general secretary of the council.

Bishop Tutu met the Minister of Justice and of Interior, Mr Alwyn Schibusch, and the Minister of Co-operation and Development in Pretoria on Monday afternoon.

He was summoned to Pretoria by the Minister of Justice following his recent remarks in Denmark.

At the end of the 80-minute-long meeting, the three would not say what was discussed.

On Tuesday Bishop Tutu reported to the praesidium of the SACC. This comprises the president, Rev Sam Buthe, the first vice-president, Rev Peter Storey, vice-president, Mrs Sally Mollana, and Bishop Tutu. Rev Buthe is on an overseas trip and could not attend.

After an hour-long session, the praesidium decided to call a special meeting of the executive and leaders of the churches in the SACC as soon as possible -- tomorrow or Monday.

A statement that was expected at the end of the meeting on Tuesday was not given.

The executive of the SACC has 30 members while 30 other people are expected from the leadership of the churches.

These would include people like the Archbishop of Cape Town, the president of the South African Catholic Bishop's Conference, the chairman of the Congregational Churches, the president of the Methodist Church, etc.

"We are not expecting to get all the church leaders because this meeting is being called at such short notice, but we hope that most of them will be able to attend or send representatives." Bishop Tutu told POST yesterday.

Normally, the executive runs the affairs of the SACC between conferences. The calling of this special meeting indicates the serious implications of the meeting between

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Turn to Page 2

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b)

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4. How does the answer to 3. change if the R70 000 is now a deductible loss which can be set off against the taxable income?

5. Further profit

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From Page 1

Bishop Tutu and the Cabinet Ministers.

POST: Would you say that there is a crisis in the SACC?

Bishop Tutu: I would not call it a crisis. There may be differences of opinion, but not a crisis. We have a common purpose

and the same goals, but there might be differences in aspect.

Reacting to the speech by the Minister of Defence, he said he would not be scared into conforming with something he believed is wrong.

"We claim to be obedient to the Gospel as we understand it. Even the Dutch Reformed Church

in 1914 passed that it was a Christian right to make conscientious decisions against participating in the first World War.

"We will be resolute until we think man's law is contrary to the law of God."

He said Cabinet members should be obedient to the law of God and should not be obedient to man's law.

Churchmen to meet

that Mr le Grange is picking up where his predecessor left off by making statements which cunningly link up the SACC and the churches with, for instance, the Communist Party, so that there will be guilt by association and innuendo.

I want to declare categorically that I believe apartheid to be evil and immoral and, therefore, un-Christian. No theologian I know of would be prepared to say the apartheid system is consistent with the Gospel of Jesus Christ.

If Mr le Grange thinks that blacks do not have their human rights denied and that they are not

paid less for the same job. One could go on with this sorry catalogue — do whites have to be subject to the humiliations of pass raids; have any whites had their homes demolished and then been asked to remove themselves to an inhospitable area where they must live in tents until they have built new houses as happened last week with the Batlokwa people?

Why have the Government suddenly decided to remove discriminatory signs if these are not unjust and oppressive? Why have they only now decided to extend trade union rights to black workers if it is not that they recognise they have been denying them basic human rights? Can the Minister still stand up and say that this is not an un-Christian

modify.'

recognised in most non-totalitarian countries. There are persons who in conscience cannot participate in war and the preparation for war.

The D R Church acknowledged this right because during the Afrikaner rebellion in 1914 it declared "no one may revolt against lawful authority other than for carefully considered and well grounded reasons based on the Word of God and a conscience enlightened by the Word of God." (Resolution of Afrikaans Council of Reformed Churches.)

The resolution on obey-

ing something quite evil in trying to alleviate the distress of unemployed people by helping them to produce income through selfhelp projects. The Minister says we are exploiting the unemployment situation.

Is the Minister aware of what he is saying when he accuses the SACC and churches of the crimes of providing relief for political detainees and for providing legal defence for those involved in political trials? If these are crimes then we openly and proudly plead guilty. We declare that everybody is entitled to the best defence possible. We should

QUOTE

'The resolution of obeying God rather than man was taken by a responsible conference.'

be praised rather than vilified for our part in ensuring that there is an equitable administration of justice.

It seems it is reprehensible to condemn an educational system that has been acknowledged to be inferior and advocate a more equitable distribution of resources for the greater good of an undivided South Africa. We plead guilty to the crime of condemning an unjust educational system and for

We are accused of doing something quite evil in trying to alleviate the distress of unemployed people by helping them to produce income through selfhelp projects. The Minister says we are exploiting the unemployment situation.

Instead of thanking us for helping defuse a highly explosive situation, he condemns us for acting so responsibly and patriotically. We want to say as respectfully as possible that the Minister is talking arrant nonsense and we would hope he would apologise for all these groundless attacks, especially this one.

If the demolition of squatter camps was not such a horrendous thing, then why did Dr Koornhof halt the demolition of Crossroads? Does Mr le Grange wish to say that these demolitions are in fact Christian acts? The opposition to these demolitions can certainly be justified on Christian grounds.

The Minister is guilty of gross untruths and he knows it when he says we have channelled funds to resistance movements.

Why does he not use the wide powers he has to prosecute us if we have done what is obviously so illegal in South Africa?

We know the tactics of this Government. They plan to take action against the SACC and they wish to prepare the public for that action. We want to remind them of a few things. First of all, they must stop playing at being God. They are human beings who

sive policy with a whole range of draconian laws. But they are still just mere mortals. And we are tired of having threats levelled at us. Why don't they carry them out?

Secondly, we want to warn Mr le Grange and others who may be tempted to emulate him. The SACC is a Council of Churches, not a private organisation. The Church has been in existence for nearly 2000 years. Tyrants and others have ac-

QUOTE

'We declare that everybody is entitled to the best defence possible. We should be praised rather than vilified.'

ted against Christians during those years. They have arrested them, they have killed them, they have proscribed the faith.

Those tyrants belong now to the flotsam and jetsam of forgotten history — and the Church of God remains, an agent of justice, of peace, of love and reconciliation. If they take the SACC and the churches on, let them just know they are taking on the Church of Jesus Christ.

'Listen to God...'

Black leaders support SACC

BLACKS yesterday came out in support of Bishop Tutu and the South African Council of Churches in the confrontation with the Minister of Police, Mr Louis le Grange.

The newly-formed black consciousness organisation, Azapo, pledged its support for the SACC.

In a statement yesterday, Azapo likened Mr Le Grange's speech to "the tirades of Mr Jimmy Kruger against black consciousness."

"Both are characterised by the fact that instead of looking into the roots of the problem and trying to solve it, they hunt for a scapegoat and then try to eliminate that goat from existence."

The statement continues: "In one of the resolutions at its inaugural congress, Azapo stated that religion must be relevant to the black man's

struggle instead of being an abstract concept and a beautiful promise of a life hereafter.

"It is the duty of the church to protest against evictions, demolition of squatter camps, forced removals to resettlement areas, migrant labour, influx control, rent increases and increases in transport costs.

"To the Church, Azapo says: Do not be intimidated. The Church must preach the Gospel of liberation without fear and listen to God rather than to Le Grange."

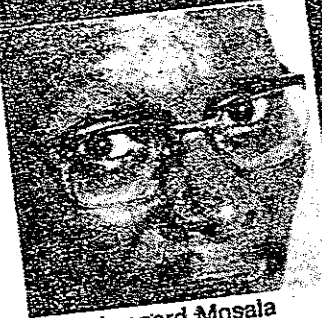
By POST Reporters

Mr Leonard Mosala, member of the Soweto Committee of Ten, said he supported fully the involvement of the SACC and Bishop Tutu in the fight for peaceful change.

"In fact, anything that contributes toward peaceful change has my full support," said Mr Mosala.

DISTURBANCES
Mr Mosala said Mr Le Grange's speech on Wednesday would cause disturbances similar to those in June 18, 1976.

"The Prime Minister has been saying the right things and we noticed



Mr Leonard Mosala



Mr Fanyana Mazibuko



Mr Isaac Buthelezi

the support he got from his followers. We are now hoping for action," he said.

The Secretary of the Teachers Action Committee (TAC), Mr Fanyana Mazibuko, said he was not surprised by what Mr Le Grange had said.

He said the removal of Mr Jimmy Kruger as Minister of Police was just a bluff. It all boils

down to one thing — one Nationalist is as bad as the other.

Mr Mazibuko also said the public was aware that Mr Le Grange was preparing the public for the action he wants to take against the SACC.

"When the time comes, we will not be surprised," he added.

A Soweto Community Councillor, Mr Isaac Bu-

thelezi, said he aligned himself with what Bishop Tutu and the SACC were striving for — peaceful change.

"There has to be change if conflict between races is to be avoided," he said.

Mr Buthelezi said blacks were not interested in rhetorical political statements by National Party MPs.

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Angry Tutu lashes out

THE South African Council of Churches (SACC) yesterday reacted with anger at the speech by the Minister of Police on Wednesday and challenged him to stop threatening and charge the SACC if it had done anything illegal.

Speaking at a Kruger Day rally in Potchefstroom, the Minister of Police and Prisons, Mr Louis le Grange, warned the SACC and "leftist ministers and spiritual leaders" to "desist"

from irresponsible actions and encouraging people to break the law.

The secretary-general of the SACC, Bishop Desmond Tutu, yesterday told a Press conference: "They wish to take action against the SACC and they wish to prepare the public for that action."

Sitting with the first vice-president of the council, Rev Peter Storey, Bishop Tutu said: "We want to remind them of a few things. First of all, they must stop playing at being God. They are human beings who happen to be carrying out an unjust and oppressive policy with a whole range of draconian laws."

"But they are still mere mortals. And we are tired of having threats

levelled at us. Why don't they carry them out?"

"Secondly, we want to warn Mr le Grange and others who may be tempted to emulate him. The SACC is a council of churches, not a private organisation. The church has been in existence for nearly 2000 years. Tyrants and others have acted against Christians during those years. They have arrested them, they have killed them, they have proscribed the faith.

"Those tyrants belong now to the flotsam and jetsam of forgotten history — and the Church of God remains an agent of justice, of peace, of love and reconciliation.

"If they take the SACC and the churches on, let them just know they are taking on the church of Jesus Christ."

The SACC's statement comes at the end of a week when Government attention was focussed on the council.

Summoned

On Monday, Bishop Tutu was summoned to meet the Minister of Justice and of Interior, Mr Alwyn Schiebusch, and Development, Dr Piet Koornhof, in Pretoria.

The summons followed Bishop Tutu's recent remarks in Denmark. The two cabinet ministers and Bishop Tutu are not talking about what was discussed at the meeting.

Bishop Tutu has reported to the praesidium of the SACC on the talks. Now the executive of the council and leaders of all the churches in the council are to meet on Monday.

Bishop Tutu yesterday said that a statement would be issued at the end of the meeting on Monday.



Bishop Tutu at yesterday's Press conference.

By
Joe
Thloloo

processes is essential, and the division will have to be more fine the more discriminating public decisions can be. 10

The results of programme budgeting may be valuable in themselves, although the mere procedure does not necessarily ensure that better decisions will be made. Their potential is realised only if there follows an assessment of the value of expenditure in each programme.

2.2 Programme Evaluation

Methods of evaluation range from simple procedures for looking at costs, where the conclusions are left largely to intuition, to highly complicated processes which present more or less clear-cut solutions. For these more precise methods, most of the value judgements have to be made explicitly in advance. Some points on the spectrum between these two extremes are analysed below.

2.3 Looking at Expenditure

Basically, one is looking for inconsistencies. It was noted that a logical axiom, basic to economics, is that a rand should yield approximately the same value in whichever programme it is spent. If the net social benefit from the marginal expenditure on one programme much exceeds that on another, one can do better by withdrawing funds from the second programme and increasing expenditure on the first. By simply looking at a breakdown of the budget between programmes, the amounts spent on each may be compared with our intuitive notions of how much 'ought' to be spent on these things. Our judgement will depend on what we consider the bene-

ing. This is partly due to a deficiency in information on the results of the programmes which can be resolved by recourse to appropriate data.

Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated.

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another.

2.4 An Informal Method for Setting Objectives

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

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

Diagram 1: A method of ranking health problems.

Problem	Prevalence	Severity	Community concern	Vulnerability to management	Total
Large & poorly spaced families	+++	+++	+++	++	96
					48
					36
					32

Govt plans to act against SACC

By AMEEN AKHILWAYA
Political Reporter

THE GENERAL secretary of the SACC, Bishop Desmond Tutu, says the Government is planning to take action against the SACC and wishes to prepare the public for it.

Bishop Tutu and the SACC senior vice-president, the Reverend Peter Storey, addressed a Press conference in Johannesburg yesterday, and referred to remarks made by the Minister of Police and Prisons, Mr Louis le Grange, at a Kruger Day meeting in Potchefstroom.

Bishop Tutu said the Minister was wrong "when he says we have channelled funds to resistance movements".

Speculation in SACC circles is that the Government may declare the SACC an affected organisation, which would mean that it would be prevented from receiving funds from abroad. The SACC has openly admitted that the vast proportion of its funds are received from overseas countries.

In his Kruger Day speech, Mr Le Grange said some churches and church organisations were influencing whites to develop a feeling of guilt.

He said the following "propaganda actions" of some churches could be clearly identified:

- Conscientious objection to military service was being encouraged among whites;
- The anti-investment campaign was cautiously being propagated;
- Security legislation and actions to maintain security were being condemned;
- Political detainees were being cared for and political trials were being financed;
- The educational system for blacks was being rejected and an alternative system of school integration was being propagated;
- The channeling of funds from abroad was being undertaken, and "the funds used in a multitude of resistance movements";
- "There are Leftist ministers and church leaders who are playing a role to create a climate of antipathy among all races.

• Bishop Tutu's response
Page 13

Yaws *		++	+++	++++	
					16
					16
					54
					0
					0

* Added to test scoring method

the cost of raising the necessary funds has to be taken into account. The funds themselves are already justified by comparison with the alternative methods of provision, but there are additional costs involved in raising them: interest on loans, or administrative and incentive costs of raising taxation. These are normally insignificant for any given project, but may affect the overall amounts available for the health

"God bless this Church and its ministers and congregations in all the centuries to come," Mr Viljoen said. — Sapa

"On behalf of the Government and all people of the Republic, you are congratulated on the centenary of this fine church building. The cornerstone of this spiritual home of the Metropolitan Methodists was laid on Ascension Day, 104 years ago. Ever since the inauguration a century ago, the spirit of the congregation has striven towards the ultimate ascension of mankind. Such a church, with such lofty ideals, has been a boon and a blessing to this city, our land and all its peoples.

"This Church, all Christian Churches, and for that matter all religions, should stand fast on the issue that terrorism should be stopped. Against these Gates of Hell the Church must prevail.

"Today, at 11 minutes to 11am, marks the precise moment 60 years ago that the mass slaughter, then called the "World War" in the faith and hope that it would never recur, was terminated. But there was a Second World War, and, triggered off by terrorism the world over, a third holocaust could erupt at any moment.

"Methodism has indeed been a powerful force in the process of civilisation. Since its inception over 240 years ago, it has induced Christian congregations to practise Scriptural Holiness, personal piety, love and social responsibility to all.

"In addition to usual school subjects, quite a number of practical subjects were taught. "Inculcating diligence, thrift, civilised behaviour, neighbourly love and good public relations were the aims and objects of Methodist teaching — work which ran parallel to spreading the Gospel.

Speaking at the centenary festival service of the Metropolitan Methodist Church in Cape Town, Mr Viljoen said before the Government assumed full responsibility for school education, the Methodist Church had had 1 500 schools of its own with over 4 000 teachers and over 200 000 pupils and students.

CAPE TOWN. — The State President, Mr Marais Viljoen, today paid tribute to the Methodist Church for the great contribution Methodism had made towards education in South Africa.

Viljoen praises church's education

(c) to know the effectiveness of a given amount of money on different objectives, so that choices can be formulated in terms of the alternatives we might afford — so many day care centres, so many child welfare clinics, etc.

Financial statistics are not traditionally arranged on this categories such as 'salaries', 'transport', 'medicines', etc. tion, e.g. between expenditure on different disease groups or

to be given to particular diseases or age groups, which more to child welfare clinics or care of the aged?

ives themselves:

Overall criteria are needed, and they have to be expressed in such a way that they can guide these detailed questions. Essentially, the problem is not only to relate resources used to objectives achieved, but to relate the various objectives to each other.

There are various means of doing this; but all of them require that expenditure be accounted for by the ends it is expected to achieve.

2.1 Programme Budgeting

Programme budgeting, also known as budgeting by objectives, involves the presentation of expenditure data according to the objectives to which it is directed. Thus, projects to combat TB would be grouped together, geriatric problems, sanitation programmes, etc.

This is necessary:

- (a) to know the cost of pursuing each objective;
- (b) to group together activities with the same objectives which can be compared by cost-effectiveness analysis;

He adds:

"In practice, it is not an easy matter to make a hard and fast distinction between technical matters and matters of values or utilities in the health services. From one point of view, the question whether to treat schizophrenics in hospital or in the community is a technical one. Which is the cheaper way to it whatever are the society's requirements for the treatment of a group? But community care originally became fashionable as a good thing in itself. The practitioners are very apt to make the medical and economic arguments when it suits them, and the politicians and administrators equally so when it suits them, but the economist's concern is to keep them separate". 9

Programme budgeting, then, entails the attempt at this separation ing out from the multiplicity of decisions those which can be made the basis of administrative or economic, together with medical-technical criteria, and those in which the role of the public through political

processes is essential; and the division will have to be more fine the more discriminating public decisions can be.

The results of programme budgeting may be valuable in themselves, although the mere procedure does not necessarily ensure that better decisions will be made. Their potential is realised only if there follows an assessment of the value of expenditure in each programme.

2.2 Programme Evaluation

Methods of evaluation range from simple procedures for looking at costs, where the conclusions are left largely to intuition, to highly complicated processes which present more or less clear-cut solutions. For these more precise methods, most of the value judgements have to be made explicitly in advance. Some points on the spectrum between these two extremes are analysed below.

2.3 Looking at Expenditure

A spokesman for the church, Canon Michael Carmichael, confirmed in Johannesburg yesterday that Bishop Tutu had not been invited to the synod, but declined to comment on the reason.

Some observers have suggested Bishop Tutu is embarked on a collision course with the State over his support of boycotts and his radical stand on political issues.

"They are perfectly within their rights to invite whomever they choose — or not to invite them."

A standing committee of the synod will meet from Monday, November 26, followed by the convening of the full synod on the evening of Friday, November 30, for its 10-day meeting in the Kimberley Hall at Rhodes University.

ers, should have been invited to attend the synod, particularly in view of the heated discussion likely to ensue over the WCC motion.

Bishop Tutu was recently at the centre of a controversy over his call at a Press conference in Copenhagen for all countries to halt their imports of South African coal.

support given to Swapo and the Patriotic Front and that the Anglican Church in South Africa should therefore withdraw its membership of the world body.

This will be the first time since 1970, when the WCC first made grants to southern African liberation organisations, that the Anglican Church will officially be asked to withdraw its membership.

The three-yearly synod also faces controversy from another source — the failure to invite the outspoken general secretary of the SA Council of Churches, Bishop Desmond Tutu.

As assistant bishop of Johannesburg, an honorary position he holds in addition to his full-time post with the SACC, Bishop Tutu, according to observers,

The Archbishop of Cape Town, the Most Rev Bill Burnett, could not be contacted for comment yesterday.

Bishop Tutu said the failure to invite him to the synod of his own church "certainly looks odd", when he had been invited to the most important national conferences of the Methodist, Presbyterian and Congregational Churches.

Anglicans may quit WCC over aid to PF and Swapo

Own Correspondent

PORT ELIZABETH. — For the first time this decade, the Anglican Church in South Africa will be asked next month to withdraw its membership from the World Council of Churches — because of "moral and financial support" that body gives to Swapo and the Patriotic Front.

A motion will come before the synod of the Anglican Church, when it meets in Grahamstown from November 30, asking that the actions of Swapo and the Patriotic Front be viewed with deep concern, particularly since both organisations enjoy moral and financial support from the WCC.

Proposed by Lieutenant-General W R van der Riet, the motion says membership of the WCC implies acceptance of the

	Valence	Severity	Community concern	Vulnerability to management	Total
96	++++	++++	+++	++	++++
48	+++	++	++	++	++++
36	++	+++	++	++	+++
32	++	++++	++	++	+++
16	++	++	++	++	++
16	++	++	++	++	++
54	++	+++	+++	+++	+++
0	-	+	+	+	++
0	+++	+++	+++	+++	+++

* Added to test scoring method

problems are first listed, and then given a score (from under each of four headings:

1. Valence
2. Severity
3. Community concern
4. Vulnerability to management

where no data is available. It, therefore, lends itself to

The following method for guiding the choice of priorities has been described by John Bryant. It has been used by medical and nursing students in Thailand, and one of its advantages is that it can be used in advance. Some points on the spectrum between these two extremes are analysed below.

2.4 An Informal Method for Setting Objectives

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another. Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated. The programmes which can be resolved by recourse to appropriate data. This is partly due to a deficiency in information on the results of

Churches discuss clashes with State

Argus Correspondent

JOHANNESBURG. — The South African Council of Churches held crucial talks here today about the rapidly deteriorating relations between the Church and the State.

The Church leaders debated two critical challenges triggered by the meeting in Pretoria a week ago between Bishop Desmond Tutu, general secretary of the SACC, and two Cabinet members, Mr Alwyn Schlebusch, Minister of Justice and of the Interior, and Mr Piet Koornhof, Minister of Co-operation and Development.

PUBLIC CALL

The presence of Mr Schlebusch raised the possibility that Bishop Tutu might be prosecuted for a public call he made in Denmark recently for a boycott of South African coal.

Yesterday Mr Percy Qoboza, editor of Post, warned

(Continued on Page 3, col 4)

GENERALLY ACCEPTED ACCOUNTING PR.

APPLIED EXAMPLES

Limited acquired an item of new plant at the end of the financial year 19.6. Depreciation is provided on a straight line. A 25% initial allowance is provided for depreciation purposes, wear and tear being 20% per annum. Tax rates were 40% in 19.6 and 30% in 19.7. Taxable income amounted to R45 000 in 19.6 and R50 000 in 19.7.

Required: Prepare the balance sheet for the company at 31.12.19.7, assuming that the company uses the following methods:

- a) deferral method
- b) liability method?

Required: Prepare the income statement for the year ended 31.12.19.7, assuming that the company uses the following methods:

- a) deferral method
- b) liability method

(assume there are no other items and ignore timing differences)

3. How will the answer to 2. be affected by the existence of an extraordinary gain on disposal of an asset of the company, amounting to R70 000, all of which was taxable, in the 19.7 financial year?
4. How does the answer to 3. change if the R70 000 is now a deductible loss, which can be set off against the taxable income from other sources of R50 000? Draw up the income statement assuming the deferral method is used.
5. Further to Note 4, assume now that the company has a set profit before depreciation of R60 000 in 19.8.

Draw up the income statement for the 19.8 financial year under a) liability method

b) deferral method

Assume the tax rate remains 42%

Churches

(Continued from Page 1)

that any harassment of Bishop Tutu would cause untold damage to South Africa.

Mr Qoboza told the Maritzburg branch of the SA Institute of Race Relations that the outrage of the international community, coupled with the massive sense of anger in the black community, will be something that we cannot possibly survive.

He said: 'The public is being prepared against some form of action the Government intends to take against Bishop Tutu or the SACC.'

The two challenges faced today by the SACC meeting are:

1) How to respond to the possibility of an intensified Church-State clash after strong criticism of the SACC and Bishop Tutu; and

2) How to deal with the division — largely on racial lines — in churches, which Bishop Tutu has said could lead to a split.

In Denmark the bishop said he hoped South Africa could be forced into a weaker bargaining position so that the pace of fundamental changes could be accelerated.

The SACC is expected to condemn the warning last week by the Minister of Police and Prisons, Mr Louis le Grange, that churchmen should desist from irresponsible actions.

HONEY CAKE

- 1 cup Flour
- 4 t baking powder
- 2 T butter
- 1 egg
- 1/2 cup sugar
- 1 t salt
- 1/2 cup milk
- 3 T honey
- 1 1/2 T butter

Jan

Sift dry ingredients. Heat milk and 2 tablespoons

Church is preparing for clash with Government

28

Star 15/10/79.

The South African Council of Churches held crucial talks in Johannesburg today on the rapidly worsening relations between Church and State.

Church leaders debated two critical challenges triggered by the meeting in Pretoria last week between Bishop Desmond Tutu, general secretary of the SACC, and Mr Alwyn Schiebusch, Minister of Justice and the Interior, and Dr Piet Koornhof, Minister of Co-operation and Development.

The presence of Mr Schiebusch has raised speculation that Bishop Tutu might be prosecuted over a call he made in Denmark recently for a boycott of South African coal.

Yesterday Mr Percy Qoboza, the editor of Post newspaper, Johannesburg, warned that any harassment of Bishop Tutu would cause "untold damage to South Africa."

Attacking the Government's "apartheid is dead" claims, Mr Qoboza told the Maritzburg branch of the Institute of Race Relations that "the outrage of the international community, coupled with the massive sense of anger in the black community, will be something that we cannot possibly survive."

"My own experience is that these orchestrations are not a social pastime," he said. "The public is being prepared against some form of action the Government intends to take against Bishop Tutu or the SACC. We have seen this all before."

CHALLENGES

The two challenges SACC faced today were:

- How to respond to the possibility of a heightened Church-State clash after the Government's strong criticism of the SACC and Bishop Tutu.

- How to cope with the division, largely on racial lines, in churches, which Bishop Tutu has said could lead to a split.

In Denmark, Bishop Tutu said it was "rather disgraceful" that the Danes were buying South African coal, and expressed the hope that South Africa could be forced into a weaker bargaining position so that "fundamental changes could be accelerated."

Earlier this year, Bishop Tutu said he feared racial splits in churches because — on the issues of investment and the World Council of Churches — most blacks were on one side and most whites on the other.

The SACC is expected to announce its unequivocal condemnation of the warning last week by the Minister of Police and Prisons, Mr Louis le Grange, that churchmen should desist from irresponsible actions.

handful swag celery chopped

Remove meat and 1 cup beans. Purée remaining soup in blender. Heat slowly. Put a few reserved beans in each serving bowl. Sprinkle with Worcester sauce. Cover with soup. Garnish with cream and crumbled bacon or crofftons.

PRESERVED BRINJALS

- brinjals
- white vinegar
- olive oil
- garlic
- fresh marjoram

Sue J

Peel brinjals and cut into Julienne strips. Put into enamelled pot and cover with white vinegar and bring to the boil. Cook for as short a time as

Tutu backed

Attack won't curb SACC

THE South African Council of Churches (SACC) yesterday backed its general secretary, Bishop Desmond Tutu, in his confrontation with the Government.

At the end of a day-long meeting, the executive and leaders of member churches thanked God for Bishop Tutu's "prophetic witness".

A statement on the question of disinvestment is to be handed to the Minister of Justice and Interior, Mr Alwyn Schlebusch, and the Minister of Co-operation and Development, Dr Piet Koornhof, in Pretoria today.

In a statement yesterday, the SACC said:

"We, on behalf of the major part of the Christian Church in South Africa, have come to an unanimous decision as to our approach in the present situation, but in courtesy to the Cabinet Ministers concerned, no statement will be released to the Press until they have had an opportunity to receive our statement."

This special meeting was called to discuss Bishop Tutu's meeting with the two Ministers in Pretoria last Monday.

Bishop Tutu had been summoned following his call for a boycott of South African coal in Denmark recently.

Bishop Tutu reported on the meeting to the praesidium of the SACC. The praesidium decided to call yesterday's special meeting.

The statement further says:

"The meeting was convened to discover together the right approach for the churches, acting on an ecumenical basis,



The Rev Austin Massey, general secretary of the Witwatersrand Council of Churches, Rev Vivian Harris, representing the president of the Methodist Church Conference, Rev Peter Storey, first vice-president of the SACC, and Bishop Desmond Tutu at yesterday's meeting.

By JOE THOLOLOE

to the pressures for urgent fundamental change and especially to consider the use of economic pressures as a means to achieve the justice called for by God from all His people — for all His people.

"We have consistently rejected armed violence as a means to achieve justice.

"We are unable by law in this country to explore fully the alternatives to armed violence, but we consider it essential that we search for every alternative to a course that can only end in a bloodbath in Southern Africa.

"We do not seek confrontation with the State, but if such confrontation is forced upon us by our obligation to witness to the Christian Gospel and to serve Our Lord, we will not seek to avoid the suffering which it may entail.

"This meeting has also considered the recent attack made on the SACC

by the Minister of Police and Prisons and fully endorses the response to that attack by the General Secretary at his Press Conference.

"The Church will not permit a Minister of State to restrict the degree of its obedience to the Divine Commission."

EWAN SALAD
 green beans
 (sliced) with salt and onions till cooked, then
 Mrs Futler, East London

SPRING GREEN SALAD
 1 medium size Lettuce
 2 onions
 parsley
 1 cucumber
 mint (fresh)
 scallions
 May Bennett, Riddgeworth

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

SACC will not be dictated to

Argus 16/10/79
28

JOHANNESBURG.—The church would not permit a Minister of State to restrict the degree of its obedience to the divine commission, the Executive Committee of the South African Council of Churches said in a statement here.

The statement was issued after leaders of member churches debated statements made in the wake of recent meetings between the SACC Secretary-General, Bishop Desmond Tutu, and the Minister of Justice and the Interior, Mr Alwyn Schiebusch, and Minister of Co-operation and Development, Dr Piet Koornhof.



Bishop Tutu

APPROACH

It says the meeting was convened to discover 'the right approach for the churches acting on an ecumenical basis, to the pressures for urgent fundamental change — and especially to consider the use of economic pressures as a means to achieve justice called for by God from all his people, for all his people.'

'We have consistently rejected armed violence as a means to achieve justice. We are unable by law in this country to explore fully the alternatives to armed violence, but we consider it essential that we search for every alternative to a course that can only end in a bloodbath in Southern Africa.'

'In this context, we thank God for the prophetic witness of our General Secretary, and for his deep commitment to the Christian gospel. We, on behalf of the major part of the Christian church in South

Africa, have come to a unanimous decision as to our approach in the present situation, but in courtesy to the Cabinet Ministers concerned, no statement will be released to the Press until they have had an opportunity to receive our statement.

'We do not seek confrontation with the State, but if such confrontation is forced upon us by our obligation to witness to the Christian gospel and to serve our Lord, we will not seek to avoid the suffering which it may entail.'

BACKS TUTU

'This meeting has also considered the recent attack made on the SACC by the Minister of Police and Prisons and fully endorses the response to that attack by the General Secretary at his Press conference (last Thursday).

'The church will not permit a Minister of State to restrict the degree of its obedience to the divine commission.' — Sapa.

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STUFFED CABBAGE SALAD
1 fresh green medium size cabbage
onions
carrots
lettuces
french pineapple
redisebe

May Bennett, Ridgworth

Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, pineapple, tomatoes, sliced cabbage and the finely chopped onion in a bowl adding any juice from the tomatoes, pineapple and add salt and black pepper to taste. Toss well; then pile the salad into the cabbage 'bowl'. Garnish with radish roses and a small head of mayonaisse for those who like it. To make the radish roses: cut across the tops in a double cross, then put them in food taster until the radishes open up.

---00c---

GRHAM CRACKER SLICE
boiled potatoes
cooked bacon
mayonaisse
chopped onion
salt and pepper

Elaine Eccard, Fort Elizabeth

Cube the potatoes while still hot. Chop up the bacon, mix with the potatoes, onion and mayonaisse. Season with a little salt and pepper. Use hot or cold.

SPRING GREEN SALAD
1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions

May Bennett, Ridgworth

Wash and shred the lettuce; chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions; and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together; salt and pepper. Pour over a little french dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

---00c---

CURRIED GREEN BEAN SALAD
2 lbs sliced green beans
2 chopped onions
1 d salt, level
2 cups water
1 d cups sugar
1 d curry powder
1 heaped T flour
1/2 bottle vinegar

Mrs Futter, East London

Soil the beans (sliced) with salt and onions till cooked, then pour off the water.

Mix the curry powder, flour with a little water. Mix well, so that no lumps form, and then add sugar and vinegar, boil up and serve.

boiled beans

HONEY CAKE

- 1 cup flour
- 4 t baking powder
- 2 T butter
- 1 egg
- 1/2 cup sugar
- 1/4 t salt
- 1/2 cup milk

Jan

- 3 T honey
- 1 1/2 T butter

Sift dry ingredients. Heat milk and 2 tablespoons butter until melted. Beat egg and add to milk and butter. Mix with dry ingredients and bake in buttered fairly deep pie dish approximately 20 minutes at 350°F or 180°C.

Melt honey and 1 1/2 tablespoons butter and pour over hot cake before serving. Serve with whipped cream.

NUT CAKE

- 4 eggs
- 1/4 lb sugar
- 1/4 lb ground almonds (or hazelnuts)
- 1/2 t baking powder
- 1/2 T flour
- 1/4 grated lemon (skin & lemon)

Margaret

Beat yolks
flour, then
beaten e
Serve wi

if it is too thick. Chill in a large bowl. Before serving pour on sour cream and sprinkle with chopped chives.

BEAN SOUP (Serves 8)

Cat

- 1 pkt sugar beans
- 1 slice beef shin or soupmeat
- 1 Kassler rib or bacon bones
- handful soup celery chopped
- 2 bay leaves
- 1 onion studded with 8 cloves
- 2 carrots, chopped
- 2 1/2 litres water
- salt & pepper to taste

Wash beans, cover with water, bring to boil. Boil for 2 minutes. Remove from heat and soak for 1 hour. Bring to boil again, add rest of ingredients. Simmer till beans are tender. Cool. Remove meat and 1 cup beans. Purée remaining soup in blender. Heat slowly. Put a few reserved beans in each serving bowl. Sprinkle with Worcester sauce. Cover with soup. Garnish with cream and crumbled bacon or croûtons.

Tutu refuses to back down

Argus Correspondent
JOHANNESBURG. — The general secretary of the SA Council of Churches, Bishop Desmond Tutu, has rejected a Government call that he withdraw and apologise for his statement supporting a Danish boycott of South African coal.

And his refusal to back down in the face of Government pressure has been supported by the leadership of most of the country's major churches.

This became clear today when the SACC released a statement which was unanimously approved by its executive and leaders of member churches earlier this week.

DISCUSSIONS

The call on Bishop Tutu to withdraw the 'boycott' statement, made in Denmark recently, was issued during discussions he had last week with Mr Schlebusch and Dr Piet Koorhof, Minister of Co-operation and Development.

The SACC's statement said: 'We share (Bishop Tutu's) belief that any retraction or or apology for his statement in this instance would constitute a denial of his prophetic calling.'

The church leaders warned the Government that 'we will not allow any single member of the body of Christ to be isolated for attack when we are sure that his primary commitment reflects, as does Bishop Tutu's, those values for which each of our member churches firmly stands.'

It was apparent from their statement that while there was unanimous backing for Bishop Tutu's right to imply there should be a boycott of coal, there was disagreement about whether his actual call could be supported.

and bring to the boil. Cook for as short a time as possible and cover with white vinegar

Argus 17/10/79
28

STATEMENT ON TUTU

By JOE THOLOE

A STAFF member of the South African Council of Churches delivered a statement by the council on Bishop Tutu's call for a coal boycott of South Africa to the offices of the Minister of Justice and of the Interior, Mr Alwyn Schlebusch, yesterday.

The statement follows a meeting between Mr Schlebusch and the Minister of Cooperatives and Development, Dr Piet Koornhof, and Bishop Tutu in Pretoria last week. It will only be released to the Press this morning, when the SACC is sure the Minister has seen it.

The statement was drawn up at the end of a day-long meeting of the executive committee of the SACC and leaders of member churches in Johannesburg on Monday.

In a statement to the Press on Monday, the SACC said: "We, on behalf of the major part of the Christian Church in South Africa, have come to a unanimous decision as to our approach in the present situation, but in courtesy to the cabinet ministers concerned no statement will be released to the Press until they had had an opportunity to receive our statement."

In that statement the executive and the leaders of the member churches said they thanked God for Bishop Tutu's "prophetic witness."

The SACC staff member, Mr Sam Mafiregor, delivered a statement to the minister's office yesterday afternoon. The minister, in an official meeting, appeared to be sympathetic to Dr Koornhof.

It has been in the City for a longer time the annual meeting of the SACC Executive Committee, which supports the call for a coal boycott.

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SACC backs Tutu coal boycott stand

By AMEEN AKHALWAYA
Political Reporter

LEADERS of the SA Council of Churches have reiterated their call to the Government for fundamental changes and for a national convention to find a new political dispensation by consensus.

They have also backed the refusal of their General Secretary, Bishop Desmond Tutu, to apologise or retract his statement supporting a Danish boycott of South African coal.

Their views are spelled out in a statement to the Minister of the Interior and of Justice, Mr Alwyn Schlebusch, and the Minister of Co-operation and Development, Dr Piet Koornhof, who met Bishop Tutu in Pretoria last week.

Although no details of the discussions were released, it is believed the coal imports issue was the main topic.

The SACC executive and leaders of member churches met on Monday to discuss that meeting and yesterday released their statement to the two Ministers together with a letter from Bishop Tutu.

The SACC officials affirmed that Bishop Tutu "has been called to leadership by God through His Church and is therefore under an obligation" to express his convictions on the situation facing South Africa.

"Having heard Bishop Tutu's reasons for his statement, we share his belief that any retraction or apology for his statement in this instance would constitute a denial of his prophetic calling," they said.

They recognised that in SACC member churches, there was a significant component which supported the content of what Bishop Tutu said, but was

inhibited by law from discussing it.

They also acknowledged that there were others in the churches who were equally committed to fundamental change in South Africa, "but whose views as to the nature and extent of economic pressure for such change are different from those of Bishop Tutu".

"The real issue which the bishop is addressing in South Africa is that of the need for fundamental change in South Africa," the leadership said.

"It is out of our concern to see such change take place that we believe it right to explore every strategy which can be used to achieve this end and to avoid the escalation of violence."

By fundamental change, they meant moves which would involve at least the abolition of the pass laws and Bantu educa-

tion, an immediate halt to all resettlements, and "the calling of a national convention to find by genuine consensus a new dispensation for South Africa based on Christian justice and peace for all".

They believed the onus was on the Government to respond to "this root issue in the life of our land".

They shared "whole-heartedly" the bishop's belief that the worldwide Christian community should be involved in the struggle for justice in South Africa.

The leaders said they would not allow any single member to be isolated for attack, and that in this matter, the State was dealing with all SACC member churches.

The statement ended: "We declare our willingness to participate in meaningful discussions on these issues with the Government."

a particular type of press

ing. This is partly due to a deficiency in information on the results of the programmes which can be resolved by recourse to appropriate data. Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated.

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another.

2.4 An Informal Method for Setting Objectives

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

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

Diagram 1: A method of ranking health problems

Problem	Prevalence	Severity	Community concern	Vulnerability to management	Total
Large & poorly spaced families	++++	++++	+++	++	96
Inadequate antenatal & obstetric care	++++	++	++	+++	48
Malnutrition	+++	+++	++	++	36
Need for medical care	++	++	++++	++	32
Specific diseases:					
V.D.	++	++	++	++	16
Dental problems	++++	+	++	++	16
TB	+++	+++	+++	++	54
Common cold *	++++	+	+	-	0
Yaws *	-	++	+++	++++	0

* Added to test scoring method

Methodist call on District Six resiting

OPPOSE TECHNIKON!

Argus 20/10/79

THE Methodist Church of Southern Africa, one of the country's biggest churches, was today asked to declare its opposition to the resiting of the Cape Technikon in District Six.

The plea was made in a series of notices of motion tabled for debate at the church's national conference in Cape Town.

The motions, which will be voted on next week, suggest that the conference:

- Urge that District Six be declared an open residential and commercial area and that demolition be stopped;
 - Call on the Prime Minister, Mr P W Botha, to release and negotiate with jailed Nelson Mandela, former leader of the banned African National Congress;
 - Reaffirm support for the SA Council of Churches and its general secretary, Bishop Desmond Tutu, in the face of Government criticism of them;
 - Put forward detailed proposals making wider provision for conscientious objectors in South Africa.
- Another motion proposes that the conference criticise publicity given to views of 'extreme right-wing organisations' on SATV religious programmes.

Heritage

The Rev Abel Hendricks of Cape Town, former president of the Church, proposed that the conference call on the Department of Community Development to take 'all necessary steps' to prevent the resiting of the Technikon in District Six.

The motion also suggests a redevelopment and urban renewal programme to create a stable community.

Declaring the area 'open' would allow 'the rich heritage of our society in the Cape' to be preserved and lived out, it said.

The Rev Wesley Mabuza of Botswana has tabled a proposal that the church support the Prime Minister's call for change and state its belief that a revolution would be stayed off only if Mandela and others were released quickly if negotiations

'Right wing' religion on SATV attacked

were opened, if other 'true' black leaders were consulted and if an amnesty of exiles were declared.

A motion tabled by the Rev Austen Massey, secretary of the Church's Christian Citizenship Department, says the conference should reaffirm its support 'for the prophetic role and leadership' of Bishop Tutu.

Defence

The motion also contains a point-for-point rejection of the attack on Church activities made by the Minister of Police, Mr Louis le Grange, on Kruger Day.

The rejection includes a defence of church ministers who cared for the families of political detainees and helped arrange money for defence in trials. It also supports ministers who helped church members confronted with 'the problems of conscientious objection.'

Mr Massey has tabled a proposal that the church spell out how objectors' convictions could be tested so that they could be given non-combatant status in the SA Defence Force.

In another motion he asks the conference to record 'strong disapproval' of the Crossroads religious television programme. The motion says that often the official views of the country's main churches were not sought by SATV in religious programmes.

In presenting the views of right-wing groups, SATV often created the impression that they reflected the official view of churches, Mr Massey's motion says.

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for 1 hr
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soup in
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sauce.
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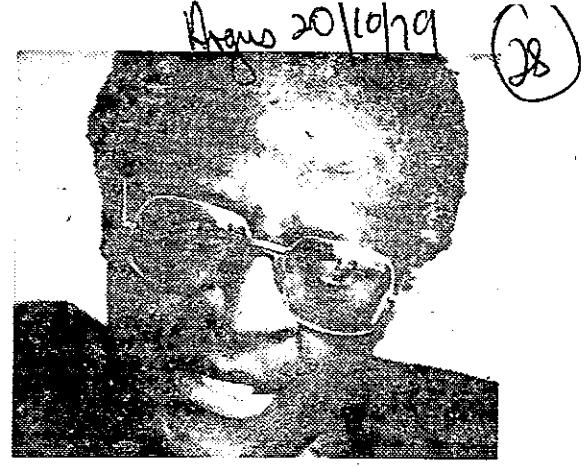
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TIMY BISHOP BUT PAKKS A MIGHTY PUNGH!

FROM A FOUR-BOB-A-DAY CADDIE
INTO THE HOTTEST CHURCH SEAT IN SA

'One of the top priorities of my current trip is to make face-to-face contact with the regional leaders of the member churches,' he said.
He guards against falling into the trap of benefiting from his own privileged position.
When he was made Dean of Johannesburg he chose a house in Soweto rather than the official deanery in a white Johannesburg suburb. He never listens to the radio and never watches television.
The tea arrives and I ask the Bishop if he takes milk.
'I like my tea — well it's something I don't normally advocate — weak and black.'
That's something Bishop Tutu definitely is not — weak that is.



BISHOP TUTU . . . under strong pressure.

and the Minister of Co-Operation and Development, Dr P G J Koornhof, as 'exhausting'.
While he made it clear that there were no direct threats to him personally he left no doubt that he had been under strong pressure to withdraw the controversial remark.
Bishop Tutu gains tremendous strength from his supportive wife and family which, although geographically spread out, is spiritually 'very closely-knit'.

Support

When the warning to the churches by the Minister of Police, Mr Louis le Grange, appeared in the Press recently his youngest daughter, Mpho, 16, at Waterford School in Swaziland, telephoned him to say she was proud of her father.
Before his meeting with Cabinet Ministers last week his eldest son Trevor, 22, telephoned from London to give him support.

'When I came out of the meeting the first person I discussed the matter with was my wife, Leah.
'She reminded me of a sermon I had delivered the Sunday before in which I spoke of the need for sacrifices and suffering on the path to liberation.
'Who were you preaching to?' she asked.

Bishop Tutu has two other daughters, Thandeka, 20, is studying science in Botswana and Naomi, 17, is studying for a degree at a university in Kentucky in the United States.

How does Bishop Tutu find release from the pressures and tensions of his job?

Jogger

'Well I'm a jogger. I set out from my house about 5.15 every morning.
'I also like listening to music. When I drive in from Soweto to the SACC offices I put on Beethoven full pitch and let it rip for about 30 minutes,' he says.
'But what is most supportive of all is to be upheld by the prayers of so many people all over the world. I even got a letter from Alaska the other day saying that the people there were praying for me and the work of the SACC,' the Bishop

By John Battersby

THE man at the centre of the latest Church-State confrontation — Bishop Desmond Tutu — is like a regenerating spark of energy working inexorably towards his dream — a non-racial South Africa.

'Can you imagine the energy that would be released in this society? I may not see that day, but brother, I am going to work like mad for the achievement of that idea,' says the diminutive Bishop who packs a mighty punch.

The self-confessed 'platte-landse seun' who was once a four-bob-a-day caddie at Killarney golf course in Johannesburg, has had a meteoric rise up the ecclesiastical ladder.

After a three-month stint in London as associate director to the Theological Fund of the World Council of Churches he was appointed the first black Dean of Johannesburg in 1975.

However, he served only one year of a seven-year appointment when he was made Anglican Bishop of Lesotho in 1976.

In 1977 he was elected general secretary of the South African Council of Churches after initially turning down the post.

As secretary-general of the influential SACC Bishop Tutu occupies what is widely acknowledged as the hottest ecclesiastical seat in the country.

Surprise

So when he incurred the wrath of the State recently with his statement supporting a Danish boycott of South African coal it could not have been too much of a surprise to him.

But he describes the ensuing 80-minute interview with the Minister of Justice, Mr A L Schlebusch,

processes is essential; and the division will have to be more fine the more discriminating public decisions can be. 10

The results of programme budgeting may be valuable in themselves, although the mere procedure does not necessarily ensure that better decisions will be made. Their potential is realised only if there follows an assessment of the value of expenditure in each programme.

2.2 Programme Evaluation

Methods of evaluation range from simple procedures for looking at costs, where the conclusions are left largely to intuition, to highly complicated processes which present more or less clear-cut solutions. For these more precise methods, most of the value judgements have to be made explicitly in advance. Some points on the spectrum between these two extremes are analysed below.

2.3 Looking at Expenditure

Basically, one is looking for inconsistencies. It was noted that a technical axiom, basic to economics, is that a rand should yield approximately the same value in whichever programme it is spent. If the net benefit from the marginal expenditure on one programme much exceeds on another, one can do better by withdrawing funds from the second programme and increasing expenditure on the first. By simply looking at

Church's publication accused of politicking

Staff Reporter

A PROFESSOR of political science has accused an Afrikaans church publication of politicking.

Prof Gerrit Olivier, of the University of Pretoria and member of the Nederduitse Gereformeerde Kerk, said the journal of the smaller Hervormde Kerk was "becoming more and more like a political pamphlet which criticised Cabinet Ministers and political leadership."

He was reacting to an attack on him by the official mouthpiece of the NHK, Die Hervormer (The Reformer) after he protested earlier against what he called "the church's criticism of the Government's proposed constitutional changes."

The church, in an official statement in the journal, found Prof Olivier's opinion "incomprehensible" as churches with "leftist political views" received much less criticism from Afrikaners.

Die Hervormer previously criticised the Minister of Manpower Utilisation and Development, Dr Piet Koornhof, for his statement that apartheid was dead; as well as Ministers in favour of the scrapping of South Africa's sex laws.

The professor yesterday said he had no intention of criticising the church but thought solutions offered for South Africa's "complex problems" should be offered with a "sense of balance and reality".

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 a particular type of spend-

ing. This is partly due to a deficiency in information on the results of the programmes which can be resolved by recourse to appropriate data. Nevertheless, there will also be differences of judgement which cannot be resolved without prior agreement on the relative valuation of different benefits which have to be fed into the analysis; and in the intuitive process, these two factors may not be differentiated.

A very large proportion of decisions are now taken with no further analysis than this. Any further steps involve a way of systematically valuing the benefits of different programmes to render them comparable to one another.

2.4 An Informal Method for Setting Objectives

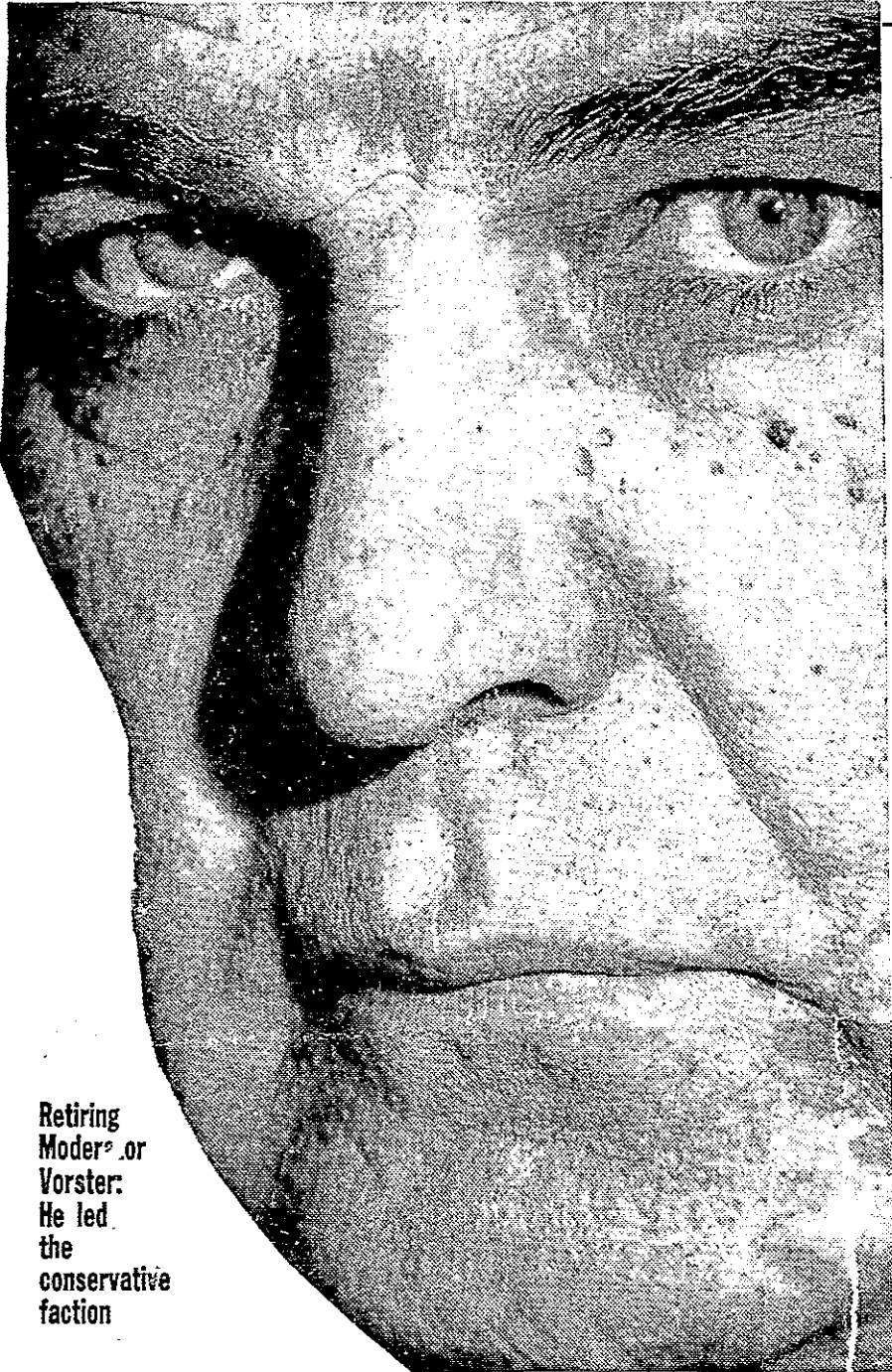
The following method for guiding the choice of priorities has been described by John Bryant. It has been used by medical and nursing students in Thailand, and one of its advantages is that it can be used where no numerical data is available. It, therefore, lends itself to discussion, to draw on the experience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

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

Diagram 1: A method of ranking health problems

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Dental problems	++	++++	+++	++	96
TB	++	++	++	+++	48
Common cold *	+	+++	++	++	36
Yaws *	-	++	++++	++	32
			++	++	16
			++	++	16
			+++	++	54
			+	-	0
			+++	++++	0

* Added to test scoring method



Retiring
Moderator
Vorster:
He led
the
conservative
faction

CONTINUED →

opportunity in principle to all people who make up that society. Equal opportunities will enable people to fulfil their calling as people, and to achieve self-realisation according to their gifts and talents, sense of responsibility and particular circumstances.

“Whether there should be discrimination in favour of people who are, because of their surrounds or particular circumstances, unable to compete, is a particularly difficult question.

“This line of thought is not tenable in the form it has assumed in the United States. It rests on the erroneous assumption that the elimination of racial discrimination must necessarily lead to racial integration.”

Dealing specifically with the task of the church, the report says: “It must be stated clearly at the outset that it is not the task of the church to prescribe the political policy to the State or to act as the agent for revolutionary political changes.

“Even less is it incumbent on the church without further ado to provide a moral justification for political poli-

But the report goes on to spell out its own role:

- “From a realistic belief that things can be different, the church must exert itself in priestly fashion to achieve reform of the social arrangements, institutionalised practices, and statutory measures which contribute to the distress of the individual.

- “A church which silently tolerates racial prejudice within its own ranks, possibly itself institutionalising that prejudice, does not majestically dominate this sin, but is itself dominated by the power of that sin.

- “In terms of its prophetic function, the church has a two-fold task: On the one hand it must continue to address God’s message of liberation and forgiveness to those people still trapped in the sin of racial discrimination. Preaching of the Gospel which avoids this question as ‘too sensitive’ is not earnest in the performance of the prophetic function of the church.

“On the other hand, it is the prophetic function of the church constructively to criticise institutionalised and statutory discriminatory practices.”

WHY CHURCH AND STATE FACE A STARK

BISHOP Desmond Tutu and the South African Council of Churches are standing firm in defiance of the Government over the bishop's statement about Danish investment in the South African coal industry.

Their stand has exposed South Africa to the most stark Church v State confrontation in the country's history.

After years of continuous but mainly verbal protest at the implementation of apartheid, the churches are now openly defying the Government.

Minister of Justice and the Interior Alwyn Schlebusch warned Bishop Tutu that advocating economic sanctions against South Africa was an act of terrorism — but found himself facing a man not easily cowed.

Not every church leader agrees with Bishop Tutu, but they are unanimous in accepting his right to speak in accordance with his Christian conscience.

It is significant that this leader of the SACC is a Black man — reflecting the rising tide of militant Black Christianity in South Africa.

In past confrontations, the church normally maintained its positions, but accepted legal penalties as inevitable. That this began to change was first evident over the mixed school question. At the end of 1977 it became clear that a number of churches would open their classrooms to Blacks.

After much secret diplomacy the Government came to terms with the church, and the schools were opened.

When the then Administrator of the Transvaal refused to come into line with Government policy and continued to reject Black applications for entry into White church schools, the schools just went ahead and let the Blacks in.

The history of Church v State conflict dates back long before 1948. And even after the Nationalists came to power, the clash was not a pure case of English church hostility to, and Afrikaans church support for, the Government.

But the Afrikaans churches negotiated in secret with the Government and the Government usually stuck to its guns, so making the church a party to apartheid.

The first ecumenical conference after 1948 was in Rosettenville, where the opposition of the English church to apartheid was

Step by step to conflict

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Sunday Express
2/10/79

By **JOHN MATISONN**

Political Correspondent



laid down in a direct attack. The church called for the opening of the franchise to all races and citizenship rights for all.

A crunch came in 1957, when the State chose to interfere in the ability of Christians to worship freely. The Native Laws Amendment Bill made it very difficult for Blacks to attend worship in churches in White areas.

Archbishop Clayton told Dr Hendrik Verwoerd, the then responsible Minister, that the church would be unable to abide by the Bill if it became law. The Dutch Reformed Church was also opposed to the Bill, but expressed its most critical views in secret.

Sharpeville shocked the churches into action. Dr Clayton's successor, Archbishop Joost de Blank, demanded that the World Council of Churches expel those DRC synods which were then members. The WCC opposed this, and organised the Cottesloe Consultation Conference so the churches could assess their attitude to apartheid.

It was presided over by the then WCC chairman, Dr Franklin Fry, and was attended by Blacks, Whites, and representatives of the churches of both language groups.

It was said at the time

that the DRC delegates were in frequent consultation with Dr Verwoerd during the conference.

The DRC was virtually unanimous in accepting the Cottesloe statement, which rejected all unjust discrimination.

Official reaction was swift. Dr Verwoerd immediately expressed his grave displeasure with the actions of the DRC delegation.

The Cape and Transvaal synods of the DRC, which had backed the statement, came into line and rejected the statement. And the DRC withdrew from the WCC.

The failure of the Afrikaans organised church to stick by its condemnation of discriminatory measures was the key factor which led Dr Beyers Naude then acting Moderator of the DRC in the Transvaal, to believe he had to act outside the DRC establishment. He formed the ecumenical, nondenominational Christian Institute.

The CI brought the Black churches together, and worked on alternatives to apartheid through the Study Project on Christianity in an Apartheid Society.

The church withdrew Dr Naude's ministerial status, and he and his institute were later banned by the Government.

Meanwhile the SACC had

been established out of the old Christian Council of South Africa in 1968. After the banning of the CI, the SACC in effect took over some of its functions.

This was not part of some communist plot. It rather arose out of the conviction of the heads of churches that the SACC was the organisation through which the organised churches should investigate new areas of Christian witness.

Black membership in the SACC, as in most of the churches, increasingly made its voice heard. As the churches — and hence the SACC's — Black membership has enlarged and become vocalised, their positions have hardened.

In 1970, the WCC established its Programme to Combat Racism, which provided funds to militant nationalist movements in southern Africa.

South African churches' membership of the WCC became increasingly controversial.

In 1974 at Hammanskraal against a background of growing Black-White polarisation and the sensing by Black Christians that the church had done little to resolve the problems arising out of apartheid, a resolution was passed that the SACC consider whether or not the South African situation required Christian discipleship to be expressed in the form of conscientious objection to military service.

The result was Mr P W Botha's Bill providing for R10 000 fines or 10 years jail or both for anyone attempting to persuade someone to avoid service.

But the Blacks were becoming increasingly militant. They were developing

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CONFIDENTIAL

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the cost of raising the necessary funds has to be taken into account. The funds themselves are already justified by comparison with the native methods of provision, but there are raising them.

sympathetic warmth. This compassion and un-

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Rappert 21/10/79

Maar in Suidwes kweel NG kerk

Diskriminasie is uit — Sinodes

Van RYKIE VAN REENEN

TWEE Kaapse Sinodes noem dié week endelik die kind pront op sy naam: rasse-diskriminasie is verkeerd in die lig van die Skrif en die kerk moet dit beveg. So 'n ent hoër op in Afrika het die horlosie al verder aangestap.

In Windhoek, ook vandeewerk, stou die NG kerk in Suidwes met vroe oor die praktiese implikasie vir sy werk van die wetgewing, indien deur 'n NG lidmaat, wat diskriminasie op etniese gronde afskaf en aan swaar strawwe onderwerp wou maak.

Ferwyl die Kaapse kerk se Volksospitaal rustig wit by, praat blanke Suidwesterse bevoegd of NG tehuse word in dié nuwe bedeling by hulle.

Dis hieroor dat hul Modetratuur in Junie vanjaar die gewraakte en sommige reken alarmistiese telegram van waarskuwing en besorgdheid gestuur het aan die indieners van die mosie, mnr. Dirk Mudge.

Die debat oor die Modetratuur in Junie vanjaar die gewraakte en sommige reken alarmistiese telegram van waarskuwing en besorgdheid gestuur het aan die indieners van die mosie, mnr. Dirk Mudge.

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in Kaapstad, is vraag en antwoord, waarskuwing en teenwaarskuwing in hierdie brief-wisseling wyer ter sake.

Dr. Nieuwoudt vra tromp op: „Is dit vir my nodig om aan u te verduidelik wat die gevolge sal wees as ons diegene wat nie meer vir hulleself kan sorg nie (die bejaardes) of vir hulleself kan besluit nie (die gekontreerde kinders), in gefintreerde omstandighede moet plaas (kamers, woonstelstelsels, skedebog, eetkamer en badkamers), en dit omdat die kerk deur die staatsdaarvoor verplig word en geeneen dit beger nie?

„Hoe sal hul saamwoon daar uitstaan? „n Geruste oudag, of bitterheid, twis en smart?“ vr. dr. Nieuwoudt.

Hy sê hy voorsien groter smart, ellende en bitterheid as wat destyds teweeggebring is deur die Nasionale Regering se erkenning van 'n bestaande praktyk (van apartheid).

Daarom vra hy dringend 'n gerusstellende antwoord.

„n Gerusstellende antwoord, die rassediskriminasie-debat

skryf dr. Nieuwoudt aan mnr. Mudge, met afskrifte aan die Eerste Minister, mnr. P. W. Botha, en die leier van Akkur, mnr. A. H. du Plessis (albei ook, terloops, NG lidmate).

Van die gerusstellende aspekte in die antwoord van Mudge twee dae later, of van sy teenwaarskuiwings daarin, is niks opgegaan in die ope brief aan kerkrade waarin die Moderatuur sy telegram motiveer nie. (Hy onderskep o.m. daarin dat hy nie daarmee tot die party-politiek toegere het nie, en ook nie vir Akkur kant gekies het teen die DTA nie.)

„Wat die kerk se inrigtingsorg betref, laat sien mnr. Mudge in sy antwoord die wetsbedoeling was glad nie geskied op die kerk se inrigtings nie, ewe min as op die van enige ander kerk. Die oopstelling van verblyfsgegewe slaan op toeriste, reisigers of ander lede van die publiek wat hul verblyf (d.w.s. vaste woonades) elders het, skryf hy.

Die wetgewing wil net die tersaaklike instansies en figure dwing om woonbuurtes en openbare geriewe (soos gespesifiseer) tot die beskikking van alle landinwoners te stel.

Die moonlikheid tot die gebruik daarvan word dus geskep, maar niemand word van buite af gedwing om dit te hou nie.“ skryf mnr. Mudge.

„Paar ander kontrasterende standpunte in die brief-wisseling kan vorentoe in die debat in Suid-Afrika van toepassing word.

* Dr. Nieuwoudt praat van die „bittere smarte“ wat deur die wetgewing gewek kan word. „Ons moet onsself as „of vra.“ se mnr. Mudge, „of ons die bitterste smart afge-wend gekry het. Want ek voorsien baie groter ellende as dié wat u ophoem indien ons die geleentheid wat ons het om nou 'n slag vir gematigtheid te slaan, deur die vingers laat glip.“

* Dr. Nieuwoudt lê klein op die bitterheid van blankes ter bitterheid die bestaande diskriminerende wette onder die swart en bruin gemeenskappe veroorsaak.“ sê mnr. Mudge.

* Dr. Nieuwoudt sê: „Ons vyande sal enigiets doen om die blankes te vernietig.“

Hulle sal ook enigiets doen om swart en bruin gematigde partye te vernietig, antwoord mnr. Mudge. „En het u al gedink watter konsekwensies dit vir ons blankes inhoud indien die doods-klok vir gematigtheid onder swartmense werkbare alternatiewe teen kommunistiese en sosialistiese propaganda, en die soort situasie wat in Mosambiek en Angola voorgekom het.

„Ek sou vir my mense geen groter ondies kon aandoen as om vir hulle alles volgens hulle smaak te probeer behou en dan juis daardeur verskerp dat hulle alles verloor nie.“ skryf hy.

* Ook oor die moonlike uitwerking van bitterheid in blankse gemeenskap op die kerk se sendinggasthe, het dr. Nieuwoudt sy kommer teenoor mnr. Mudge gehê. Daarop antwoord mnr. Mudge: „Ek glo vir geen oomblik dat die kerk se sendinggasthe deur die rigting... belemmerd sal word nie. Ek glo dat die teendeel waar is deurdat daardie mense op wie die sending hom rig, minder

bevoordeeld teenoor die Afrikaner (en dus ook teenoor ons kerk) sal wees.

In dié verband wil ek waar sku dat daar niks eigers in die pad van die sending sou kon kom as ongevoelheid by die blankes vir die aspirasies van die ontwakende swartmense nie.

Wanneer die swartes daarby dalk nog rede sou hê om te glo dat die kerk self daarteenoor ongevoelheid staan, en deurగాans blankse belangte vooropstel, sal die kerk hom teen 'n muur van vooroordeel vasloop waarvoor hy self die maker is. Hieme wil ek alleen maar waarsk dat ons die gevoelens na weer kant toe in aanmerking neem.“

THE NEW PAPER for R60 000

PRINTING PRACTICE

280

NGK tip-toes towards racial brotherhood

28

28

S/Times

2/10/79

A RINGING condemnation of racial discrimination by 10 leading theologians of the Nederduitse Gereformeerde Kerk was watered down by the Cape Synod this week to meet the objections of a conservative faction led by Dr Koot Vorster, the retiring Cape moderator.

The milder version was adopted as a compromise measure after a bitter debate on a pre-emptive-shattering report drawn up by the synod's commission on race affairs.

Dominie David Botha, moderator of the Ned Geret Sendingskerk, welcomed the "great progress" shown by the synod, but added that the resolution lacked an element of credibility.

Others expressed outright disappointment that the synod had not accepted the recommendations of the commission and had merely "noted" the commission's report.

By BENNIE VAN DELFT

Dr P A Verhoef and seconded by Dr Koot Vorster after the commission's report was hotly debated.

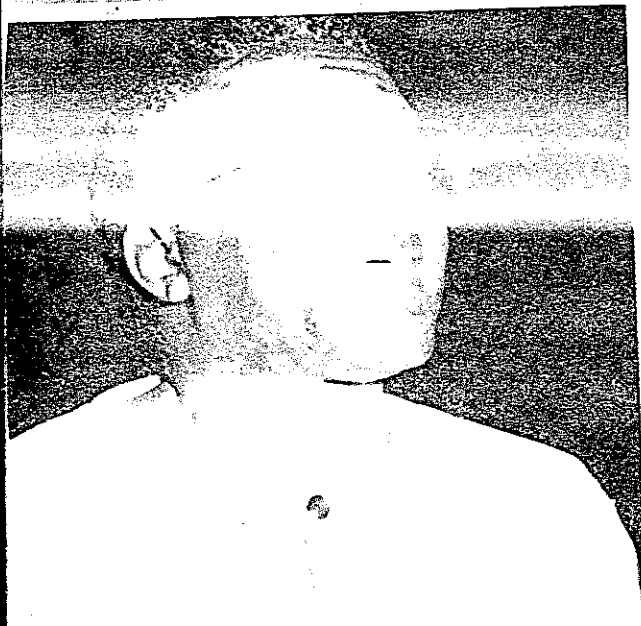
Dr Vorster described it as "half-baked" and said it over-emphasised discrimination, to the extent that it overlooked differentiation. He asked the synod to reject the commission's recommendations as they could lead to a whole caboodle of political sermons from the pulpit.

He warned that the implementation of the report could start many fires which would be difficult to extinguish.

- a) deferral method
 - b) liability method
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BISHOP TUTU SPEAKS OUT



Bishop Desmond Tutu.

Serial Number, make and type

Blacks feel let down

28
23/10/79 Kod

BLACKS — especially younger blacks — were disillusioned with Christianity because their “oppressors” were fellow Christians who read the same Bible and worshipped the same God, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said in Cape Town yesterday.

Addressing the Methodist Church of Southern Africa Conference, he said that when a religious leader raised a particular political dispensation, it was hardly ever interpreted as mixing religion with politics.

“But that accusation almost always occurs when the religious leader condemns the political status quo.”

Bishop Tutu said most white South Africans wanted change as long as things remained more or less as they were because real change was going to mean a redistribution of wealth and power-sharing.

Better

“Is it not better for this to come about in an orderly fashion whilst whites have bargaining power, rather than chaotically? Is it not better to lose a little of the high standard of white living voluntarily, than to lose everything involuntarily?”

“Why was there no outcry in white South Africa about the ghastly conditions exposed by the newspapers and by myself in the resettlement camps, and why such furore about my Danish coal statement?”

SA Press
Association

“Why a sudden upsurge of white altruism about possible black unemployment and no concern apparently about real poverty and starvation existing now and caused by Government policy?”

“I just want to say here that I will to all in my own power put an end to that kind of deliberate and diabolical suffering of our people. The Church of Jesus Christ has no option if it is to be true to its master to care for the poor and downtrodden. But now to identify with the poor, and to give his life in may lead to crucifixion.”

“Is the church willing even to die for what it believes? I have come to think that a church that does not suffer cannot in an essential sense be the church of the suffering servant of God who came to serve and not be served, and to give his life in ransom for many.”

“God grant that we may be true and faithful to our calling to be instruments of justice, peace, love and reconciliation,” he said. —Sapa.

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Tutu: I'll do all I can to destroy apartheid

Agnes 23/10/79 (28)

BISHOP DESMOND TUTU last night said that investment in South Africa helped support a system which led a Northern Transvaal tribesman, who was forcibly removed from his home, to hang himself.

'Freedom fighter' reference to stay

THE ANNUAL conference of the Methodist Church yesterday sharply rejected a request that it stops referring to armed forces fighting the Government as 'freedom fighters'.

The conference approved a proposal from the outgoing president of the church, Dr Donald Veysie of Durban, that it use its strongest possible procedural device against the appeal. This amounted to dropping the request without even voting on it.

Strongly conflicting views on the SA Defence Force and the forces fighting it emerged in debate on the request, which came from the Queenstown district synod of the church.

RESOLUTION

The synod, noting that last year the conference had used the term 'freedom fighters' in a resolution, said it strongly disapproved of this description of people whose leaders had declared their intention of seizing power 'through the barrel of a gun'.

Explaining the synod's view, lay delegate Mr R Midlane said it was unnecessary to make people in the church unhappy by the use of words.

To this Mr W Zondo, a black representative from Durban, said the church had not started the use of the term the freedom fighters and that such people were entitled to call themselves whatever they liked.

The conference also decided to pull out of the United Board of Free Churches, a joint body, dealing with SADF chaplains from the Methodist and three other churches.

Addressing a public session of the Methodist Church's annual conference in Cape Town, Bishop Tutu, general secretary of the SA Council of Churches, said there had been a furore about his Danish 'coal boycott' statement.

'Will there be such an outcry about that man (Mr Mosima Sekole) who hanged himself because he was so emasculated? Do you realise they're destroying a man, a child of God, to fulfil an ideological blueprint?'

'Diabolical'

'I will do all I can to destroy this diabolical system, whatever the cost to me,' said Bishop Tutu.

Churchmen fear he faces Government action because of his refusal to retract the Danish statement.

'I won't be stopped by anybody,' he added. 'This (removal of people) is the kind of thing investments support. They make it possible for South Africa to siphon off its own resources into defence.'

'Tell me, what have we got to do to get you white people to realise that we're not going to have this going on any longer?'

Altruism

'Why a sudden upsurge of white altruism about possible black unemployment? I didn't hear anybody say before that they were worried about the suffering already going on.'

'I'm not going to sit around while my people suffer: the suffering is not something of the future, it's there now, already.'

Bishop Tutu said the history of the Afrikaners showed that once a people decided they were going to be free, nothing would stop them.

'Our responsibility as the Body of Christ is to make sure we are freed peacefully and pretty soon.'

'Apartheid is not accidentally evil, it is of itself evil. It is as evil as raping a three-year-old child.'

Call to church on race contact

THE Methodist Church of Southern Africa was yesterday called upon to support people who defied racial laws restricting contact across the colour line in South Africa.

The appeal, made in a document placed before the annual conference of the church in Cape Town, amounted to a direct challenge to the Minister of Police, Mr Louis le Grange, who recently warned churches that such calls 'cannot be allowed'.

FIRST

The conference was the first national church ruling body to be asked to respond to recent moves towards civil disobedience initiated by this year's conference of the South African Council of Churches (SACC).

In the report of the Methodist Christian citizenship department, which was tabled at the church's conference today, it was proposed that the church should:

- Offer support to people committing themselves to 'acts of conscientious affirmation of fellowship in obedience to Christ, even when such acts may infringe present restrictions'; and

- Resolve to withdraw as far as possible from co-operation with the State in areas of society 'where the laws of men violate the justice of God.'

UNJUST

The proposal also said the conference should declare that all restrictions on interracial contact, especially those preventing free Christian fellowship, were contrary to Christian teaching.

It welcomed the 'growing awareness' in South Africa that the restrictions were unnecessary and unjust and suggested that the conference call for the abolition of all remaining restrictions.

Call to cut ties with league

METHODISTS were urged yesterday to withdraw their membership of the right-wing Christian League of Southern Africa.

The Christian Citizenship department of the Methodist Church suggested in a report to the annual conference that it agreed to call on church members to cut ties with the league.

Church policy on the league would be tougher

DISCUSSION

The crude death rates and the standardised mortality rates for whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part I with the exception of the urban Africans, which appears in Fig. 2. The population pyramids of healthy working males and lack of migratory labour situation.

The standardised mortality rate presents a picture of a population which experiences a population pyramid with a series of age specific death rates. The age specific mortality rates correspond to the age specific mortality rates in the standard population. The corresponding numbers in the standard population are obtained and dividing the age specific mortality rates by the corresponding numbers in the standard population, the age specific mortality rates are obtained.

This figure is independent of the age structure of the observed population, the choice of the standard population will affect the weighting given to the deaths in the various age groups. The choice of an underdeveloped population as a standard will affect the weighting given to the deaths in the various age groups.

"Why was there no outcry in white South Africa about the ghastly conditions exposed by the newspapers and by myself in the resettlement camps, and why such furor about my Danish coal statement?"

"Why, oh why, do we not want to learn the lesson of Ethiopia? Perhaps we want to prove the cynic right. He said: 'We learn from the East that we don't learn from the West'."

"Is it not better for this to come about in an orderly fashion while white South Africa is bargaining power rather than chaotically? Is it not better to lose a little of the high standard of white living voluntarily, than to lose everything involuntarily?"

Bishop Tutu said that white South Africans wanted change as long as things remained more or less as they were - because real change was going to mean a redistribution of wealth and power-sharing, whatever the authorities said.

These show considerable variation. (See also ref. 15). A mean figure and the range are given in Fig. 2. These de facto figures should be interpreted with caution as sick infants are often brought to the cities from rural areas. An indication of the situation in the rural areas is given by a sample survey carried out in Cape Town and Transkei among Xhosa-speaking Africans. 12 An increase in infant mortality was observed with decreasing urbanisation, the figure for the completely rural areas being of the same magnitude as these parts of the world devoid of medical services. Fig. 4 summarises the age specific mortality rates of

rural areas or cause of deaths' according to the Bantu Reference Bureau (Personal Communication). At least 50 000 deaths among Africans were not registered. These occur mainly in the rural areas. It is estimated that about 10% of the deaths in the main urban districts are not registered for Africans.

THOLS

The following indices were calculated:

- Crude Mortality Rates.
- Standardised Mortality Rates. Two standard populations were used: England and Wales representing a developed population and Mexico 1960 for a developing one.
- Age and Cause Specific Death Rates. Calculated mainly in five year age groups for the seventeen major divisions of the eighth revision of the International Classification of Diseases (ICD).
- Proportions of Causes of Death.
- Infant Mortality Rate.

"I just want to say here that I will do all in my own power to put an end to that kind of deliberate and diabolical suffering of our people. The church of Jesus Christ has no option, if it is to be true to its Master, to care for the poor and downtrodden, and we have had a good record."

"But now to identify with the poor may lead to crucifixion."

"Is the church willing even to die for what it believes? I have come to think that a church that does not suffer cannot, in an essential sense, be the church of the suffering servant of God who came to serve and not be served, and to give his life in ransom for many."

"God grant that we may be true and faithful to our calling to be instruments of justice, peace, love and reconciliation," he said. - Sapa.

Won't we ever learn from Tutu

CAPE TOWN. - Blacks - especially younger blacks - were disillusioned with Christianity because their "oppressors" were fellow Christians who read the same Bible and worshipped the same God, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday.

Addressing the Methodist Church of Southern Africa Conference in Cape Town, he said that when a religious leader praised a particular political dispensation, it was hardly ever interpreted as mixing religion with politics.

"But that accusation almost always occurs when the religious leader condemns the political status quo. And it seems invariably that those who have privileges and enjoy that status quo are often the best advocates of pie in the sky."

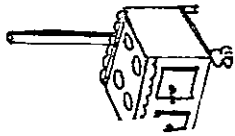
1976 and taking into account the actual births and deaths in the 0-4 age group. Allowance was made for migration.

For Africans, a different procedure was adopted as a population figure for only part of the country was required. The 1970 age distribution 10 by magisterial district was used, the numbers being adjusted by the 1974 gross population estimates by economic region. 11

ROOM

29/10/77

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Farm labourers at work. Methodists have been told that in some areas they still suffer brutality and assault "and even murder."

Conference a test of boycott opinions

stew 24/10/79

Handwritten scribbles and initials, possibly "JES" and "208".

Religion Reporter

CAPE TOWN — The annual conference of the Methodist Church is likely to be an important test of multiracial church opinion on calls for economic boycotts of South Africa.

This prospect was raised yesterday when a white lay representative from East London, Mr Robin Midlane, announced he would appeal to the conference to distance itself from Bishop Desmond Tutu's recent "coal boycott" statement in Denmark.

Last weekend the secretary of the Christian Citizenship Department of the church, the Rev Austen Massey, gave notice that he would ask the con-

ference to "reaffirm its support for the prophetic role and leadership" of Bishop Tutu in the SA Council of Churches.

Mr Midlane contended that in an address to the conference on Monday night Bishop Tutu had repeated what he had said in Denmark. Mr Midlane tabled a motion calling on the conference to "view with alarm the recent call (by Bishop Tutu) to overseas companies to disinvest in South Africa."

(Bishop Tutu implied in his Danish statement that Denmark should end coal imports from South Africa).

The motion said the policy Bishop Tutu advo-

cated "must inevitably lead to increased unemployment among all sectors of the population, resulting in hardship and malnutrition. This is clearly incompatible with our policy of being a caring church."

It added that the church should "dissociate" itself from Bishop Tutu's remarks.

The church, like other multiracial churches in the country, includes ministers and leaders ranging from those who support the term "freedom fighters" for forces fighting the Government to those who call them "terrorists."

Leaders in the major multiracial churches, which have millions of

South Africans as members, are divided on the question of boycotts.

Acknowledging this in a statement after their recent special meeting in Johannesburg, the leaders said a "significant constituency" supported the contents of Bishop Tutu's call. But others differed, they said.

Their statement amounted to support of Bishop Tutu's right to express his views and recognition that he was "wholeheartedly committed" to working for non-violent, radical change.

Mr Massey's motion of support for Bishop Tutu offers the same backing as that given by the church leaders.

May Bennett, Ridgpoorth

Peel and slice large onions, and separate the rings. Heat oil and add oil. Dip the rings in milk and flour. Fry until brown in the hot oil and season with salt.

ONION RINGS

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PURCHASING OFF.

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Call them terrorists, says NGK synod

The Soutthern Transvaal Synod of the Ned Geref Kerk has criticised the use of the words "freedom fighters" for "terrorists."

Political change in South Africa should go hand in hand with order, not revolution, said a statement issued by the synod this week.

It was reacting to the decision by the Methodist Church in Cape Town this week to use the term "freedom fighters."

ASSET

The NGK statement said freedom was one of a country's most valuable assets. Orderly constitutional development guaranteed the freedom of all racial groups, but the freedom of the so-called freedom fighters plunged countries into chaos, as had been seen in Africa.

"To justify terrorists and their evil deeds by calling them freedom fighters is to preach the theology of revolution instead of that of the Bible," it said.

WEALTH

The synod also criticised the statement by Bishop Desmond Tutu, Secretary General of the South African Council of Churches, in Cape Town this week, that there should be a redistribution of the country's wealth.

This would be irresponsible and it was better to lift people out of poverty than to thrust them into it.

"A lot has been done in the past and is still being done, to improve the living standards of all racial groups in the country. Statistics indicate that the income of the black and coloured people is rising far faster now than previously," said the statement.

● The Ned Geref Kerk in the Cape is to ask the SABC to allow "theologians and educationists to be involved in the selection of programmes and programme material" for television.

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Methodists told: 'Check on farm brutality, even murder'

By John Allen
Religion Reporter
CAPE TOWN — Members of the Methodist Church were asked yesterday to investigate reports that farm labourers in some areas of South Africa are subjected to "brutality, assault and even murder" by employers.

The request came from the church's annual conference. It said church

officials should be given details of abuses.

When the Rev Arthur Attwell, of Durban, cautioned the conference about the use of the word "murder," a number of black ministers said the reports of abuses could be substantiated.

"It happens," said Mr John Rees, the newly-appointed director of the

SA Institute of Race Relations.

He said that while he was prepared to accept a proposal from the conference secretary, the Rev Cyril Wilkins, to cut out references to the nature of abuses, the conference should not imagine they did not occur. Mr Wilkins's proposal was dropped.

The conference com-

mended farmers who were trying to improve workers' conditions after the Rev Bill Meaker, of the Northern Free State, said this was happening on many farms in his area.

The church's Christian Citizenship secretary, the Rev Austen Massey, was told in a letter from the Department of Manpower Utilisation that the Wic-hahn Commission would look into the application of labour legislation to farm workers.

In other resolutions relating to Mr Massey's work, the conference approved a blueprint for a system of dealing with conscientious objectors: joined other churches in supporting a campaign for prisoners' study rights; and agreed to fix a day of prayers for amnesty for political prisoners.

The blueprint for objectors, which will be submitted to the Minister of Defence, Mr P W Botha, suggested that a commission including members from the church, Defence Force, and experts such as psychologists, could test the convictions of men wanting to be classified as non-combatants.

The blueprint stated the church's belief that there should be provision for service outside as well as within Defence Force structures. Non-combatants should be allowed to become teachers, firemen, ambulance workers and welfare officers, it said.

Other churches will be invited to take part in the day of prayer for amnesty for prisoners on Robben Island and other jails.

Appeals for the lifting of banning orders will be made during the day of



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'Deep concern' at Le Grange attack

C.T. 25/10/79 (28) ~~28~~

Staff Reporter

THE Conference of the Methodist Church of Southern Africa yesterday noted with "deep concern" an attack this month by the Minister of Police and Prisons, Mr Louis le Grange, on certain ministers and the South African Council of Churches.

Call for repeal of laws curbing press freedom

Staff Reporter

THE Conference of the Methodist Church of Southern Africa yesterday called on the government to refrain from introducing further legislation aimed at curbing press freedom and for the repeal of certain laws limiting it.

The conference adopted a resolution affirming its support for a free and independent press and commended "those sections of the media which have pursued the truth in the face of intimidation, especially in relation to the Information affair".

It recognized that communication was "basic to the Gospel" and called for restraint on further curbs on press freedom and the repeal of such measures as the Police Amendment Act of 1979 and the Inquests Amendment Act, which limited "reporting on matters of public interest."

The conference "deplored" liquor advertisements in the South African Council of Churches-sponsored newspaper, the Voice, which the resolution said exploited the concept of race and promoted the consumption of alcohol.

Noting that the Voice proclaimed itself as a Christian newspaper, "Conference records its dismay at the absence of obviously Christian perspective in the reporting of both religious and secular matters." The matter was to be taken up with the Voice and the SACC.

The conference called on all publications it supported to "proclaim the Gospel of Jesus Christ in all its dimensions" and take care not to "fall into the trap" of promoting readership with sensational reports relating only to the secular world without adequate balance being provided relating to the work of the Church.

In a resolution the conference said that recognizing "the challenge of the Word of God to the Church to be faithful to Christ as Lord and to the State not to usurp the authority which belongs to God, this conference notes with deep concern the attack made at a Kruger Day celebration by the Minister of Police and Prisons on the legitimate work of the South African Council of Churches and certain ministers."

On Kruger Day Mr Le Grange attacked "leftist ministers and spiritual leaders" whose "irresponsible actions" were encouraging people to break the law.

The conference strongly supported pastoral ministry to church members confronted with the problems of conscientious objection, care for families of political detainees and the desire to minister to detainees or assist in financing their trials.

Charge

It reaffirmed that security legislation needed to be re-examined, and its rejection of Bantu Education and replacement by universal education.

The conference called on the minister to charge those "leftist ministers" whom he believed were encouraging people to break the law, and undertook to seek an urgent interview with the minister to clarify some of his statements.

The Rev George Irvine of the church's Grahamstown district urged that the reaction to Mr Le Grange's attack not be seen as political. The church was speaking on the "authority of God's word" in its reaction.

Referring to Romans 13 and Revelations 13, he said the Church had to guard against collaborating with the State, should the State, which was the gift of God, become "beast."

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28 29/10/79 post

Methodists warn against 'beast' state

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METHODIST clergy-
men yesterday strong-
ly condemned the
Minister of Police, Mr
Louis le Grange, and
warned against the
State turning into "a
beast".

The annual conference
of the church appeared
set to pass a resolution
firmly rejecting Mr Le
Grange's Kruger Day
warning to "Leftist min-
isters and spiritual lead-
ers" who were acting "ir-
responsibly."

After a short debate on
Mr Le Grange's attack,
a resolution was sent to
be reworded.

DECLARED

The Rev Austen Massey,
Christian Citizenship Sec-
retary of the church, de-
clared that Mr Le Gran-
ge "took liberties that
were not his and challeng-
ed the church.

"Since 1948 the
church has been clob-
bered and challenged and
I believe the time has
come that we must make
it quite clear that the
church is the body, of Je-
sus Christ.

"These respected gentle-
men must be told clearly
that as the body of Jesus



Mr. Louis Le Grange
warned.

Christ the church has a
direction. If it fails in
its responsibility I be-
lieve there is going to be
a tremendous judgment
laid at its door."

The resolution support-
ed ministry to conscienti-
ous objectors the funding
of political trials, self
help and unemployment
projects. It affirmed that
security legislation need-
ed to be re-examined and
reaffirmed. "Total rejec-
tion of Bantu Education."

It also calls upon Mr
Le Grange to name "left-
ist ministers" whom he
believed to be defying
laws or encouraging other
people to do so.

The Rev George Irvine
of Port Elizabeth quoted
the Book of Revelations
in the Bible when he
referred to the state a
"good fit of God", turn-
ing into a beast. "It
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Methodists cautious on disobedience

(28) Star 25/10/79

The Methodist Church has delayed for at least a year its response to a call that it support civil disobedience.

The annual conference of the Church yesterday referred the appeal to the Church's local governing bodies. It can now be considered again only at the next conference in a year's time.

At the same time the conference stated that restrictions on interracial contact, especially those preventing free Christian fellowship, were contrary to Christian teaching.

It welcomed what it called apparent moves to remove the restrictions but called on the Government to "effect fundamental changes by removing all remaining restrictions on interracial contact."

The local bodies will have to consider a suggestion that those infringing restrictions "in obedience to their understanding of the will of Christ" be supported.

They will also have to discuss a proposal that the Church withdraw as far as possible from co-operation with the State "in those areas of our society where the laws of men violated the justice of God."

Similar proposals were referred to local bodies by the Presbyterian and United Congregational churches recently. The calls for support of people defying race laws began at this year's national conference of the SA Council of Churches.

The Rev Austen Massey of the Methodist Christian Citizenship Department said yesterday there was an escalating feeling that the church should take a stand. Some people already "obeying God and not man" were under "tremendous strain."

Mr Robin Midlane, an East London lay representative, said local churches had to be able to look at the suggestions.

His congregation had a member who was a senior civil servant and such a person was affected by the Church withdrawing from co-operation with the State.

The Rev Wesley Mabuza warned against a "big welcome" for Government moves, saying: "If there is no fundamental change, there is no change."

State can turn into 'a beast'

Methodists yesterday rejected an attack by the Minister of Police, Mr Louis le Grange, on church activities after hearing a warning against the State turning itself into "a beast."

Clergymen condemned Mr Le Grange's warning to "leftist ministers and spiritual leaders."

The Rev George Irvine, of Port Elizabeth, referred to the Bible and quoted Revelations when he said there were cases when the State, "a good gift of God," turned into "a beast."

"We speak on the authority of God's word. Our Government does good things. No government . . . does anything that is all beast," he said.

Some may go on a hunger strike

Some churchmen calling for the release of jailed African National Congress leader Nelson Mandela from Robben Island might go on a hunger strike to back their plea.

This was said yesterday when the annual conference of the Methodist Church of Southern Africa called on the Prime Minister, Mr P W Botha, to release the ANC leader, who has been in jail for 17 years.

There was widespread agreement with the plea.

One of those who assented to it was East London layman, Mr Robin Midlane, who has voiced strong criticism, from the right, of conference proposals.

BACKED

The church said it backed Mr Botha's call for change and appealed to the Government to contribute to meaningful change by also reviewing the cases of all other prisoners held for political



Mr John Rees . . . director of SAIRR.



The Rev Stanley Pitts . . . resolution approved.

SABC asked to apologise over 'freedom fighters'

The Methodist Church has accused the SABC of trying to discredit it and of stirring up division among its members.

The church's conference yesterday called on the SABC to apologise immediately for the comment it broadcast yesterday morning on a conference decision to retain the term "freedom fighters" in a resolution on providing military chaplains to both sides in the country's border war.

In a separate decision the conference yesterday said it was "hurt" that the Southern Transvaal Synod of the Ned Geref Kerk had issued a statement on the question.

The radio commentary yesterday said the Methodist stand on using the term "freedom fighters" was inexcusable, dangerous and compromised the country's defences.

It was an invitation to "chaos and disaster," the commentary added.

In a resolution presented by Mr John Rees, new

director of the SA Institute of Race Relations, the conference said the SABC had previously commented adversely on the church without allowing it to reply.

Yesterday's commentary had specifically omitted to mention that the "freedom fighters" decision explicitly condemned the use of violence.

The conference reaffirmed that "in obedience to the call of Christ we must minister to all people whatever they call themselves."

A proposal that the conference register strong disapproval of "Crossroads" and deplore publicity given to the views of what were called extreme right-wing organisations was dropped.

Instead the Rev Stanley Pitts, a Transvaal leader of the church, presented a resolution saying the conference was unhappy with undue publicity given to fringe organisations not reflecting the views of the main churches. This was approved.

District 6 removals condemned

The District Six removals indicated that the bulldozer might be the image of South Africa, the past president of the Methodist Church, the Rev Abel Hendricks, suggested yesterday in Cape Town.

If this were so "God help our land," he said.

Mr Hendricks was calling, at the annual conference of the church, for the building of the Cape

Technikon in District Six to be stopped.

The conference approved the call and also appealed for an end to demolitions, a redevelopment and urban renewal programme and the declaration of District Six as an open residential and commercial area.

The resolution will be sent to the Prime Minister, Mr P W Botha, and

to the Minister of Community Development, Mr Steyn.

Mr Hendricks asked whether the "know-all redeveloper, for whom the destruction of homes is more important than the maintenance of Christian family life" was the image of South Africa.

"If so, God forgive us," he added.

The decision to build the technikon in District Six was a most unwise move, he said.

"In many instances stable family life has been destroyed. I am not talking theoretically — I must have to deal with, counsel and heal thousands of broken people who were forced to leave their homes," Mr Hendricks said.

Shaw's conduct Church: to be studied release Mandela

25/10/79

28

CAPE TOWN — An investigation into the conduct of the chairman of the Christian League of Southern Africa, the Rev Fred Shaw, has been instituted by the Methodist Church of Southern Africa.

Mr Shaw is a minister of the MCSA.

The president of the MCSA, the Rev Andrew Losaba, said in a statement yesterday that the decision to institute the investigation had been resolved by the conference of the church.

He said the conference had resolved to institute an investigation into the conduct of Mr Shaw in terms of the church's laws and disciplines. Aspects investigated would include allegations that he was fomenting dissension and dissatisfaction among the church members; the nature of

his involvement in the activities of the CLSA; his alleged relationship to secret projects of the former Department of Information; and "matters related to the foregoing."

He said a three-man committee had been appointed which would begin work immediately.

Meanwhile, Methodists on local levels are to consider a suggestion that the Church withdraw support as far as possible from cooperation with the state in areas where "the laws of men violate the laws of God."

The conference decided yesterday to send the suggestion down to its district synods and circuit quarterly meetings for discussion and report back to the church's next conference. — DDC.

CAPE TOWN — The conference of the Methodist Church of Southern Africa yesterday appealed to the government to release Nelson Mandela and convene a national convention at which "such leaders of the black people will be able to participate."

The conference supported in a motion a call for change by the Prime Minister, Mr P. W. Botha, and appealed to the government, "as a contribution towards meaningful change," to release Mr Mandela and review all cases of prisoners held for political offences.

It further appealed to the government to declare an amnesty for those who were exiles and refugees for political reasons only. — DDC.

STUFFED CABBAGE SALAD
1 fresh green medium size cabbage
onions
carrots
tomatoes
fresh pineapple
radishes
May Bennett, Ridgeworkth

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Cut the centre from the cabbage, leaving the outer leaves to form a bowl. Wash well. Chop onion. Peel and cube the carrots and pineapple. Cube tomatoes. Thinly slice some of the inner leaves of the cabbage leaving the stalks. Place the carrots, tomatoes and the finely chopped onion

SPRING GREEN SALAD
1 medium size lettuce
2 onions
parsley
1 cucumber
mint (fresh)
scallions
May Bennett, Ridgeworkth

Wash and shred the lettuce, chop onions finely and parsley; keep a few pieces for garnishing. Wash cucumber peel and cube. Wash scallions, and cut tops off leaving a short piece of the green left on. Toss the lettuce, parsley, cucumber, onion and scallions together, salt and pepper. Pour over a little French dressing and serve in a glass bowl. Garnish with a few sprigs of mint and parsley.

CURRIED GREEN BEAN SALAD
2 lbs sliced green beans
2 chopped onions
Mrs Futter, East London

Boil the beans (sliced) with salt and onions till cooked, then pour off the water.
Sauce:
1 1/2 cups sugar
1 d curry powder
1 heaped T flour
1/2 bottle vinegar

Mix the curry powder, flour with a little water. Mix well, so that no lumps form, and then add the sugar and vinegar, boil up and stir all the time, then add the cooked beans and onions, bring to boil again. Bottle.

APPLE TUNA TOSS SALAD

1 medium head lettuce, torn in bite-size pieces (4 cups)
2 cups diced apple
1 11 oz can (1 1/3 cups) mandarin orange sections, drained
1 6 1/2 or 7 oz can tuna, drained and broken in large chunks
1/3 cup coarsely chopped walnuts
1/2 cup mayonnaise or salad dressing
2 t soya sauce
1 t lemon juice

In a large salad bowl, combine lettuce, apple, orange sections, tuna and nuts; toss together. Combine mayonnaise, soya sauce and lemon juice; mix well. To serve, add dressing to salad; toss gently. Makes 4 - 6 servings.

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Tutu 'had right to speak on boycott'

Star 25/10/79 28

Religion Reporter

CAPE TOWN — The Methodist Church's annual conference today upheld the right of Bishop Desmond Tutu to advocate a Danish coal boycott of South Africa.

But the ruling body of one of South Africa's biggest churches avoided supporting or rejecting the bishop's recent "coal boycott" statement.

A decision was taken after the conference heard that the law restricted those who supported boycotts and after it had been warned that forcing a clear-cut decision for or against the boycott would split the conference.

When the conference voted to introduce the compromise resolution proposed by theologian, Dr Donald Cragg and to drop a motion distancing the church from Bishop Tutu's remarks, two black representatives were among the 16 who opposed the move.

There were 47 votes in favour of introducing the compromise and five people were neutral.

When Dr Cragg's resolution was finally voted on, 53 voted for it and the number against it dropped to nine, with one person neutral.

Mr Robin Midlane of East London said Bishop Tutu's call would promote unemployment and hardship. He wanted no part in this and neither should the church, which was a caring church.

The conference decided to:

- Recognise that members of the church held widely divergent views on disinvestment.

- Declare that every person had the moral and Christian right to hold and express such views and had the duty to hear and consider seriously the views of those who differed.

- Note that Bishop Tutu expressed his personal views and that he had no mandate to speak for the SACC.

- Express its "respect for Bishop Tutu in his prophetic role" and to assure him of the conference's prayers.

(See Page 31).

Economics the last peaceful lever, says Tutu

Bishop Desmond Tutu sees economic pressures against South Africa as the last means of achieving peaceful change. Those who condemn him advocating economic pressures are stating there are no peaceful means, he believes.

The General Secretary of the South African Council of Churches made this point in an interview this week, as clouds of government wrath gathered about him.

He has criticised Denmark for buying South African coal and said this week that foreign investment helped support a system which led a tribesman, forcibly removed from his home, to hang himself.

Bishop Tutu was recently called to a meeting with Mr Schlebusch, Minister of the Interior and of Justice, and Dr Koorndorp, Minister of Co-operation and Development. He has been criticised, by implication, by Mr Le Grange, Minister of Foreign Affairs.

But as the controversy rages, Bishop Tutu stands steadfastly by his views.

"We need the help of the international community to persuade us to come to the conference table. We require this to be done by political, diplomatic, and above all by economic pressure," he said.

Bishop Tutu sees these as peaceful means, with economic pressure the most severe of the peaceful means.

"If we cannot consider all peaceful means then people are in effect saying there are no peaceful means," he said.

Peaceful

Bishop Tutu stressed that actual economic boycotts did not have to take place. "If even the threat of economic sanctions could bring us to the negotiating table, that is all one requires," he said.

"Can people tell me what other peaceful means are available?" he asked.

Bishop Tutu said he acted as a Christian and not as a politician. "My deepest concern is for my country. I am committed to peaceful and fun-

THE MAN BEHIND THE NEWS

David Breier speaks to Bishop Desmond Tutu



MR SCHLEBUSCH

damental change," he added.

Bishop Tutu said that despite attacks on him by those committed to violent change, he remained committed to peaceful means.

He mentioned two occasions when he advocated peaceful means in the face of those who wanted violence. Both times he was badly received, but his views did not change.

Two years ago in Vancouver, Canada, he advocated peaceful change while members of the Anti-apartheid Movement,



DR KOORNDORF

Zanu and Zapu called for violence in southern Africa. "My thesis had the floating properties of lead and was accepted with stony silence," he said.

Altruism

Last year, when still Bishop of Lesotho, he pleaded at a meeting at the university at Roma for peaceful change. "I have never had such a rough passage," he said.

Despite such experiences, he still believed in peaceful change. "I will be committed till the end," he said.



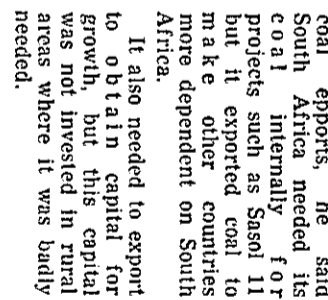
MR LE GRANGE

truisms about migrant labour?"

Bishop Tutu said it was better to suffer, knowing there was a goal, than to suffer without any prospect of an end.

Bishop Tutu said about 1-million blacks were unemployed. Some of this was "structural unemployment" and was artificially created to ensure blacks would not be "too fussy" about their jobs.

"Why is foreign investment made in capital intensive spheres and not labour intensive?" he asked.



MR BOTHA

Turning to the issue of coal exports, he said South Africa needed its coal internally for projects such as Sasol 11 but it exported coal to make other countries more dependent on South Africa.

It also needed to export to obtain capital for growth, but this capital was not invested in rural areas where it was badly needed.

The US, Britain and European countries all had black populations or people from the Third World.

Black/white violence in South Africa would preclude similar conflict in these countries, he predicted.

Black African states such as Zimbabwe, Rhodesia, Lesotho, Angola, Botswana and Zambia would be dragged into the maelstrom of race violence in South Africa and would face a huge refugee problem, he said.

All these countries had a powerful interest in getting parties to a negotiating table in South Africa to thrash out a peaceful solution.

A Christian outlook was necessary in these negotiations and most of those involved were Christians.

He commented moves by the Prime Minister, Mr P W Botha, towards change but said that the constellation of states policy appeared to entrench "Bantustans" even further.

If Mr Botha managed to abolish pass laws, "Bantu education" and forced resettlement, he might buy time as black leaders would be able to say: "Hold it, there is real change."

Perhaps the Prime Minister hoped to persuade voters to accept the dismantling of apartheid, Bishop Tutu said. "This would work only if we have time."

On the recent decisions by Ned Gerret Kerk Synods to move away from discrimination, Bishop Tutu said: "We have been hoping for this kind of thing for a very long time. They are now moving in the right direction."



Bishop Desmond Tutu stands steadfastly by his views as controversy rages about him.

Bishop 'has right' to call boycott

Argus 25/10/79 28

THE Methodist Church's annual conference today upheld the right of Bishop Desmond Tutu to advocate a Danish coal boycott of South Africa.

But it avoided supporting or rejecting the bishop's recent boycott statement.

A decision was taken after the conference, which is being held in Cape Town, heard that the law restricted those who supported boycotts and after it was warned that forcing a clear cut decision for or against the boycott would split the conference.

BLACK OPINION

The compromise decision closely mirrored that of the recent meeting of the executive of the SA Council of Churches and representatives of the heads of

major churches in the country.

The decision indicated that while black opinion on boycotts is divided, a significant body of churchmen support them.

Mr Robin Midlane of East London said Bishop Tutu's call would promote unemployment and hardship. He wanted no part in this and neither should a 'caring' church.

DECIDED

But Mr Gerald Braam, Rector of the Rand College of Education in Johannesburg, said the bishop was 'a man of charity and a man of God.'

He added: 'He is concerned for those who are unemployed, those who hunger and thirst. It is because of his concern that he goes in this direction.'

The conference decided to:

- Recognise that members of the church held widely divergent views on the issue of disinvestment.
- Declare that every person had the moral and Christian right to hold and express such views and had the duty to hear and consider seriously the views of those who differed.
- Note that Bishop Tutu expressed his personal views and that he had no mandate to speak for the SACC.
- Express its 'respect for Bishop Tutu in his prophetic role' and to assure him of the conference's prayers even though some of its members felt bound to disagree with the Bishop's views.

THE Methodist Church today called on the World Council of Churches to channel humanitarian aid through churches or the Red Cross to people suffering in conflict.

The annual conference of the church also urged the WCC to end its Programme to Combat Racism grants to organisations anywhere in the world which had 'a deliberate policy (of) the killing of non-combatants as a means of obtaining its objectives.'

This happened after wider differences of opinion on the humanitarian grants and on the implicit WCC identification with political movements had emerged during debate.

VIEWS CLASH

The conference voted by an overwhelming majority to retain its WCC membership.

Two representatives who have consistently articulated strongly clashing views in the conference, Mr Robin Midlane of East London and the Rev

Aid wanted for those suffering in conflict

Wesley Mabuza stationed in Botswana, featured prominently in the debate.

But Mr Ian Taylor, of Plumstead in the Cape, past president of the Football Association of South Africa, won loud applause when he identified common ground between many at the conference and appealed for recognition 'that there are Christians who look at matters differently to ourselves.'

CHURCH REPORT

Mr Mabuza criticised a church report which questioned aspects of the racism programme of the WCC as being one-sided.

Mr Midlane called on the church to pull out of the WCC.

'This conference voted to remain a member of the WCC 9 100 lives ago,' he said.

He cited instances of indiscriminate killings of non-combatants in Zimbabwe, Rhodesia and atrocities and warned against Marxist infiltration of churches.

Mr Mabuza replied that as the number of people who had died in Southern Africa were quoted. 'let us not forget 18-million black people dying spiritually because they are being dehumanised.'

In a large salad bowl, combine lettuce, apple, orange sections, tuna and nuts; toss together. Combine mayonnaise, soya sauce and lemon juice; mix well. To serve, add dressing to salad; toss gently. Makes 4 - 6 servings.

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CHICKEN AND CUCUMBER SALAD

1 cup cooked chicken, diced
4 T finely chopped walnuts
French dressing/mayonnaise
lettuce

1 cup cucumber, peeled and diced
1 cup cooked green peas

Marinate chicken, cucumber, nuts and peas with French dressing. Serve on lettuce with mayonnaise. Cover with greaseproof paper and refrigerate until ready for use.

French dressing:

Blend together 6 T salad oil and 2 T lemon juice.

Methodists reject MP's ²⁸ attack 26/10/79

A:

THE Methodist Church this week rejected an attack by the Minister of Police, Mr Louis le Grange, on church activities after hearing a warning against the state turning itself into "a beast".

The rejection came in the form of a resolution declaring the church's strong support for activities singled out by Mr le Grange in a Kruger

Day address.

Clergymen condemned Mr le Grange's warning to "leftist ministers and spiritual leaders" during debate at the annual conference of the church.

The Rev George Irvine of Port Elizabeth referred to the Bible and quoted the Book of Revelations when he said there were cases when the state, "A good gift of God", turned into "a beast".

Later, after Mr Irvine, who is Irish-born, helped

to reword the resolution, he joked that the church wanted to tell Mr Le Grange that "This silly twit really made an ass of himself." But he afterwards returned to, withdraw his statement.

The resolution said the conference recognised "the challenge of the word of God to the church to be faithful to Christ as the Lord and to the state not to usurp the authority which belongs to God."

It noted "with deep concern" Mr Le Grange's attack on the SA Council of Churches and certain ministers.

The conference said it strongly supported ministers to conscientious objectors, the funding of political trials and self-help and unemployment projects. It reaffirmed that security legislation needed to be re-examined and rejected "bantu education" totally.

Advocates	<u>See</u>	PROFESSIONS
1 AFRICA - General	<u>See also</u>	specific countries
2 AFRICA - Labour	<u>See also</u>	specific countries
African homelands	<u>See</u>	HOMELANDS
African unions	<u>See</u>	INDUSTRIAL RELATIONS - Workers' Organisations - African unions
	<u>See also</u>	HOMELANDS - Labour (both general & specific)
3 AGRICULTURE - General	<u>See also</u>	HOMELANDS - General MIGRANT LABOUR - S.A. RESETTLEMENT
4 AGRICULTURE - Labour		
Aid centres	<u>See</u>	MIGRANT LABOUR - S.A. - Aid Centres
Airways	<u>See</u>	PUBLIC SECTOR - Transport
Alcohol	<u>See</u>	LIQUOR
	<u>See also</u>	MANUFACTURING - Beverages
Alcoholism	<u>See</u>	HEALTH & DISEASE - Alcoholism
Amenities for blacks	<u>See</u>	SERVICES AND AMENITIES FOR BLACKS
	<u>See also</u>	GROUP AREAS URBAN AFRICANS
5 ANGOLA - General		
6 ANGOLA - Labour		
Apprentices	<u>See</u>	EDUCATION - Technical & Vocational MANPOWER - Apprentices MANPOWER - Training WAGE REGULATION - Apprenticeship Act.
1/		

Methodists look for solutions

By John Allen
Religion Reporter

CAPE TOWN — As the Methodist Church of Southern Africa moves into the 1980s some of its leaders are developing a bold new vision of the future for one of South Africa's biggest Christian communities.

The vision — outlined at the Church's annual conference which ended yesterday — encompasses a hope by many that the Church as an institution in society will emerge from the decade of tension and strife to begin to show South Africans an alternative to polarisation between black and white.

In an important decision the conference resolved to hold a special conference next year to discuss how to play an active role in response to developments in coming years. It has become more conscious than before of being a body representative of South Africans from all walks of life,

with a large black majority.

The Church's course can be expected to lead to continuing, even escalating, tensions between it and the Government. The conference stood firm in its stand on issues which have drawn government fire.

In a message to Church members, it stressed: "As Christians we must identify with all people, especially with the poor, oppressed and suffering."

Struggle

If, however, the new vision is to be fulfilled, the Church will have to struggle to meet daunting and critical challenges.

If reconciliation is to be genuine, the most sensitive and emotional issues on which Church members disagree will have to be resolved — such as the issue of loyalties divided between the Government and forces fighting it.

"Black and white must not wallpaper over their

Annual conference faced big issues

divisions, they must confront and grapple with them," said Mr John Rees, former General Secretary of the SA Council of Churches.

"The greatest disservice we can do to one another is take part in dishonest relationships," said Dr A S Nkomo of Pretoria.

Mr R Midlane of East London, who held views to the right of Church consensus, said he felt he had a divisive effect at the conference but indicated that he felt compelled to speak.

But a refusal to paper

over the cracks in the Church will involve it in a huge battle to keep constituencies of often widely differing views together. Mr Midlane hinted that he might walk out of the conference.

"If we have to we must agree to disagree. We cannot allow ourselves to be detracted from our main task," said Mr Rees.

Areas of division, compromise and agreement emerged clearly in nearly all discussions of issues of a political nature.

A compromise decision on Bishop Desmond Tu-

tu's support for a Danish boycott of South African coal reflected what the conference called "widely divergent views" in the Church.

The vote to accept the compromise made it clear that a number of churchmen supported boycotts.

Respect

The conference upheld Bishop Tutu's right to advocate a boycott when it said everyone had the moral and Christian right to express his views. It also expressed "respect for Bishop Tutu in his prophetic role," but said his views were personal. But it avoided specific support for or rejection of Bishop Tutu's call.

While Mr Midlane declared the Bishop's call would promote unemployment and hardship, Mr Gerald Braam of the Rand College of Education said the Bishop's concern about the unemployed, those who hungered and those who thirsted took humankind this

course. A resolution suggesting Church support for civil disobedience was sent to local Church bodies for discussion without opposition.

When the conference approached the issue of violence, however, sharper differences emerged.

Mr Midlane declared in debate on the World Council of Churches that "this conference voted to remain a member of the WCC 9 100 lives ago" and he cited instances of indiscriminate killings and atrocities.

But some black churchmen were unhappy that a Church document tabled yesterday criticised WCC grants to political movements without covering questions such as "structural violence" in South Africa. Theologian Dr Simon Gqubule said the Church had been dishonest in apparently blessing violence in the two World Wars but not considering the possibility of "just revolution."

processes is essential, and the division will have to be more fine the more discriminating public decisions can be. 10

Burnett tells his flock: Be thankful

CAPE TOWN — Christians should be thankful to God that the Prime Minister was steering the ship of state purposefully in a new direction, the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, says in his November newsletter.

"We have prayed for this and, of course, much more to happen. The hour is late and there is need to move fast and far, but we must thank God for the new mood and purpose which appears to animate our rulers.

"Perhaps the most important new thing about the political shift in direction lies in the new willingness to talk to the disenfranchised for whom laws have been made by others.

This needs to assume greater proportions. More effective and regular means of communication must be found, leading to a more formal sharing in decision-making.

"But the Government begins to point more closely in a direction which, if pursued, may in due course convince the people of our land that, as we work through our fears and frustrations together, we may still evolve ways of living together in a common fatherland.

"It is true that what is aimed at by the Government at present can only be described as co-existence, rather than a fully shared society. What is more, the new direction is still too vague for us to throw our caps into the air for joy at the advent of a new dispensation.

The whole structure of social apartheid will, for example, need steadily to be dismantled, and black needs must be met.

It is also to be expected that differences of judgement which cannot be differentiated, will also be differentiated.

It is now taken with no further analysis to render them comparable to one another.

Setting Objectives

where the conclusions are left largely to intuition, to highly complicated processes which present more or less clear-cut solutions. For these more precise methods, most of the value judgements have to be made explicitly in advance. Some points on the spectrum between these two extremes are analysed below.

2.3 Looking at Expenditure

Basically, one is looking for inconsistencies. It was noted that a logical axiom, basic to economists, is that a rand should yield approximately the same value in whichever programme it is spent. If the net social benefit from the marginal expenditure on one programme much exceeds that on another, one can do better by withdrawing funds from the second programme and increasing expenditure on the first. By simply looking at a breakdown of the budget between programmes, the amounts spent on each may be compared with our intuitive notions of how much 'ought' to be spent on these things. Our judgement will depend on what we consider the benefits of expenditure under each programme to be, a process which cost-benefit analysis seeks to formalise (see below). For example, if it can be shown that expenditure on preventive medicine constitutes approximately 2% of all expenditure on health, it may be felt that the benefits from this kind of provision warrant an increase in the share of the budget allocated to it.

Unfortunately, such intuitive processes can pick out only the grossest incongruities which are recognised 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 a particular type of spend-

ing. This is partly due to a deficiency in information on the results of the programmes which can be resolved by recourse to appropriate data.

It is also to be expected that differences of judgement which cannot be differentiated, will also be differentiated.

It is now taken with no further analysis to render them comparable to one another.

Setting Objectives

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

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

Diagram 1: A method of ranking health problems

Problem	Prevalence	Severity	Community concern	Vulnerability to management	Total
Large & poorly spaced families	++++	++++	+++	++	96
Inadequate antenatal & obstetric care	++++	++	++	+++	48
Malnutrition	+++	+++	++	++	36
Need for medical care	++	++	++++	++	32
Specific diseases:					
V.D.	++	++	++	++	16
Dental problems	++++	+	++	++	16
TB	+++	+++	+++	++	54
Common cold *	++++	+	+	-	0
Yaws *	-	++	+++	++++	0

* Added to test scoring method

processes is essential; and the division of the more discriminating public decisions... The results of programme budgeting may be... the mere procedure does not necessarily ens... be made. Their potential is realised only... of the value of expenditure in each program

2.2 Programme Evaluation

Methods of evaluation range from simple pr where the conclusions are left largely to processes which present more or less clear precise methods, most of the value judgements in advance. Some points on the spectrum analysed below.

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Beyers Naude SA Christian dissident

By PATRICK LAURENCE
THE period from March 1960 to June 1976, from Sharpeville to Soweto, is a critical phase of South African history.

It was crucial in the lives of many South Africans, among them the 64-year-old Reverend Beyers Naude.

Once a respected son of the Afrikaner establishment, a minister of the Nederduitse Gereformeerde Kerk and a member of the Broederbond, Mr Naude was declared a non-person in October 1977 by an Afrikaner-dominated government.

But for Mr Naude there was one small compensation on that day: he and a few white Christians were among the scores of blacks singled out for restriction and the organisation with which he was inseparably associated, the Christian Institute, was the only non-black organisation to be banned.

Those who know Mr Naude will recall how hard he strove to make the CI a bridge between the white and the black communities, a link between the white society which found him too radical and the growing anger and impatience of the new generation of blacks.

In the first months of his life as a banned person it seemed as though he would suffer the fate of so many advanced thinkers and become a "prophet before his time". But now eight leaders of the NGK have asked the Minister of Justice, Mr Alwyn Schlebusch, to lift the ban.

There is irony and pathos in the request. It was NGK establishment which deprived him of his status as a minister when he refused to forfeit the directorship of the ecumenical and multiracial CI.

His farewell sermon to his Aasvoelkop congregation in 1963 dealt with the matter, but may not be quoted.

The chronology which led to Mr Naude's banning has many possible starting points, but the Sharpeville tragedy, in which 67 blacks were killed, was indisputably crucial. It caused deep soul-searching in the Christian community and led to the Cottesloe Conference of religious leaders in December 1960.

One conference delegate was Mr Naude, then Acting Moderator of the Transvaal NGK Synod. The conference issued a statement which was critical of many aspects of South African society, including its prohibition of mixed marriages and its restrictions on land ownership.

Initially NGK delegates identified with the statement, but after strong expressions of opposition from the then Prime Minister Dr Hendrik Verwoerd, the Dutch Reformed Churches dissociated themselves from it. One man who refused to do so was Mr Naude.

His stand led to the formation of Pro Veritate, a journal to stimulate discussion on the implications for South Africa of Christianity, and, in 1963, to the establishment of the CI. Mr Naude was the CI's first and only director.

It was a position which was to bring him into conflict with first his former church co-leaders in the NGK and then the political authorities.

In its 15 years the CI shifted toward an increasingly radical position as it challenged the presumptions of conventional wisdom in religion and politics. From its social gospel perspective, religion and politics often merged.

They were 15 years which saw the confiscation of Mr Naude's passport, his refusal to testify to the Schlebusch Commission of Inquiry, his trial and conviction under the Commissions Act and, finally, his banning by administrative fiat.

During that time the CI, and with it, Mr Naude, co-sponsored Spro-Cas 1 and 2.

Spro-Cas 1 involved an in-depth look at an alternative to apartheid in a Christian society. Spro-Cas 2 was a more activist programme, seeking to find ways of bringing the alternative society into being.

Under the directorship of Mr Peter Randall, another October 1977 banning victim, Spro-Cas 2 played a role in the formation of Black Community Programmes, an organisation in which Mr Steve Biko was a pivotal figure.

"It is a massive understatement to say that the CI was never popular with the Government," Dr John de Gruchy says in his authoritative book, *The Church Struggle in South Africa*.

"But however irksome it was in its critique of apartheid, the crunch only really came when the CI became involved in the black consciousness movement."

Large & poorly spaced families	+++	96
Inadequate antenatal & obstetric care	++	48
Malnutrition	++	36
Need for medical care	+++	32
Specific diseases:		
V.D.	++	16
Dental problems	++	16
TB	+++	54
Common cold	+	0
Yaws	+++	0

* Added to test scoring method

the cost of raising the necessary funds has to be taken into account. The funds themselves are already justified by comparison with the alternative methods of provision, but there are additional costs involved in raising them: interest on loans, or administrative and incentive costs

NGK sparks a wave of banning appeals

By LLEWELLYN KRIEL

THE CALL by eight leaders in the Nederduitse Gereformeerde Kerk to have the ban on Dr Beyers Naude lifted has sparked off a wave of appeals for the lifting of all banning orders.

Eight churchmen have appealed to the Broad Moderature of the NGK to ask the Government to lift the banning order on Dr Naude imposed in October 1977.

The move follows discussions with a delegation of church leaders from Holland.

Among the men making the call are the Moderator of the NGK, Dr E P J Kievnans and the church's chief executive and Director of Ecumenical Affairs, Dr F E O'Brien Geldenhuis.

Mr Alwyn Schlebusch, Minister of the Interior, to whom the appeal would be made by the Broad Moderature, was not available for comment yesterday.

Other church leaders and black and white politicians have welcomed the move — the first of its type made by the NGK.

However they have pointed out that if the banning order on Dr Naude is lifted, all banning orders should be scrapped.

Dr Nthato Motlana, chairman of the Soweto Committee of Ten, yesterday appealed for the total review of all security legislation and the abolition of the "whole evil apparatus involved".

"I gratefully welcome any move to exert pressure on the Government in this regard, especially in the light of the Minister of Police, Mr Louis Le Grange's promise earlier this year to review all banning orders," he said.

The Leader of the Opposition, Dr Fredrik van Zyl Slabbert, said he fully supported the move by the eight churchmen and hoped

their efforts were successful. He said he was totally opposed to any detention or restriction without trial.

The Rev Peter Storey, senior vice-president of the South African Council of Churches, said he thought it would mean a great deal to Dr Naude that the church which was closest to his heart was making the appeal.

"The move is indirectly a sign that the NGK is beginning to realise the validity of Dr Naude's stand," he said.

Professor Johan Heyns, assessor of the Northern Transvaal Moderature of the NGK and a member of the Broad Moderature, yesterday declined to comment on the call by the eight leaders saying that statements at this stage could jeopardise "the whole thing".

"We are very anxious this move should be successful," he said.

...for any given

(c) to know the effectiveness of a given amount of money when spent on different objectives, so that choices can be formulated in terms of the alternatives we might afford — so many geriatric day care centres, so many child welfare clinics, etc.

Financial statistics are not traditionally arranged on this basis but in categories such as 'salaries', 'transport', 'medicines', etc. A separation, e.g. between expenditure on different disease groups or age groups cannot be made.

The grouping of expenditure into programmes is an art. Pole, an economist in the U.K. Department of Health, writes:

"Programme structure should, in my view, be mainly determined by the decisions to the taking of which one wishes it to contribute... One might suggest that where decisions are primarily a matter of political or moral judgement — of determining basic priorities — one would want the activities to be compared to reside in different programmes — the mentally handicapped against the alcoholics; but where it is a more technical question of how particular objectives can best be achieved — drug therapy against behavioural therapy — one would want the activities to be compared to be within a particular programme. This distinction ties up with an economic jargon of slightly older vintage — that of cost-benefit and cost-effectiveness; and through that to the main stream of neoclassical welfare economics, which attempts to make a distinction between the choice of the composition of the basket of outputs and the choice of the set of resources from which each output is to be produced. The former is, in a broad sense, a question of tastes, values, or utilities; the latter is a question of techniques".

He adds:

"In practice, it is not an easy matter to make a hard and fast distinction between technical matters and matters of values or utilities in the health services. From one point of view, the question whether to treat schizophrenics in hospital or in the community is a technical one. Which is the cheaper way to fulfill whatever are the society's requirements for the treatment of this group? But community care originally became fashionable as a good thing in itself. The practitioners are very apt to muddle the medical and economic arguments when it suits them, and the politicians and administrators equally so when it suits them, but the economist's concern is to keep them separate".⁹

Programme budgeting, then, entails the attempt at this separation, sorting out from the multiplicity of decisions those which can be made on the basis of administrative or economic, together with medical-technical criteria, and those in which the role of the public through political

presentation of expenditure data according to the objectives to which is directed. Thus, projects to combat TB would be grouped together, geriatric problems, sanitation programmes, etc.

This is necessary:

- (a) to know the cost of pursuing each objective;
- (b) to group together activities with the same objectives which can be compared by cost-effectiveness analysis;

Minister attacks church move

LABOUR AND DEVELOPMENT RESEARCH UNIT



RESEARCH DIVISION,
SCHOOL OF ECONOMICS,
ROBERT LESLIE BUILDING,
UNIVERSITY OF CAPE TOWN,
RONDEBOSCH.
7700.



29th November 1979

CAPE TOWN — The Group Areas Act and the Population Registration Act were pillars of South African law which would fall if the essence of the Immorality Act and the Mixed Marriages Act was removed from South African law.

This was said by the Minister of Police and Prisons, Mr Louis le Grange, at a public meeting in Durbanville.

Although the Afrikaans churches had said that mixed marriages were not a sin according to the Bible, they had warned that mixed marriages were a bad thing, and there were "red flashing warning lights" against them, he said.

Addressing an audience of about 50, Mr Le Grange said he realised, however, "what problems this law creates, and if anyone can give us good advice which will allow us to make changes which will improve matters, we will take it."

He challenged the Leader of the Opposition, Dr F. van Zyl Slabbert, to take a stand on two decisions taken by the Methodist Church's recent conference.

Saying that he did not want to read in the newspapers about a new church-state conflict, Mr Le Grange added that he wanted to know where the Progressive Federal Party stood on the Methodist Church's decision to refer to "people who were committing murders and atrocities" as freedom fighters and not terrorists.

The church had also decided to ask its local synods to discuss suggestions that the church withdraw from co-operating with the State where the laws of man violated the laws of God, and to support those who infringed present restrictions in obedience to the will of Christ.

He said these suggestions were "clearly calls to civil disobedience" and the contravention of certain laws, and he wanted to know where the PFP stood on the matter.

Mr Le Grange accused Dr Van Zyl Slabbert of "being prepared to break down the efficiency of the Defence Force in favour of multiracialism."

Mr Le Grange also denied there were any political prisoners in South Africa's jails. — SAPA

On the 13th of December Saldru will be celebrating its anniversary with a party in our new offices on the 2nd floor of the Robert Leslie Social Sciences Building.

At the same time we will be presenting our second report and the first volume of our new publication 'Economics in South Africa'.

We would be happy if you would join us at 6.30 p.m. on that evening for drinks.

Please let us know whether you will be able to attend to discuss our catering arrangements.

Yours faithfully,

Francis Wilson

FRANCIS WILSON

Thomson Telephone: 69 8531 Ext 440

Op het behang van Rath & staan de figuren die gi, een hart, een hand, een en kinderschommels die r

De randen, door de ratten krullen aan de vier hoeken Oud en verschoten, in zwaart raakt het motief tegen

Maar deze beelden stonden en deze ogen zijn uiteen. Hoe hoog en ver werden de. Het hart kreeg alle ruis. De hand wees mij de weg. De wereld bloeit. De do

CROSS-COUNTRY

Dwalend onweidelijk door kruiselings op de aangelegte kom ik u in de hemelsbreedte maar blijf u telkens een

Boomstammen blijken dan dat ze een muur vormen. tussen de cryptogamen en hebbend een handgebaar, de laatste stap te zetten alsof het aan een sprookje. Gij staat onder een hoog. De dennenaalden dempen. Ik hoor u heengaan, bij

Meidoorn en kamperfoelie geuren zoet bij de uw mond ontmoet.

Insulted

Aan ge: 'He cannot permit that tuurt any person is insulted by Het is way of discrimination against him on ethnic grounds. Without hesitation Er st tion he announced that aan d existing laws and regulations will be removed or En on amended if they hinder the creation of healthy relationships.

DE DI: 'To hear a Prime Minister speak in this way calls for deep gratitude. It is self-evident that his action demands exceptional political and moral courage.'

Prophetic

Gras lig i: It noted that a secular mijn omdat authority was exercising monda the prophetic task that terwi belonged to the church.

ik be: 'How much easier would wat v it not be for the Prime kaat: Minister and the Govern- dan l ment to bring about the hoe k necessary political and social Het h structural changes, if wordt society and demonstrated Voor them in loyalty to the en zi: Scriptures and by loving action,' Ligdraer added.

alleen de boer melkt mij zo zalig, dat ik niet eenmaal denk: wat is hij toch inhalig. 's Nachts, in de mist, droom ik gans onbewust dat ik een kalfje ben, dat bij de moeder rust.

Church praises

Botha's 'courage'

Religion Reporter

THE Ned Geref Sendingkerk has noted with 'increasing excitement' undertakings by the Prime Minister, Mr P W Botha, to maintain Christian principles in abolishing offensive legislation, the church's official organ, Ligdraer, has said in an editorial article.

The Sendingkerk, which at its Beihar synod last year held that discrimination based on race was in conflict with Christian ethics and the creation of mankind in the image of God, called for the repeal of 'offensive' legislation such as the Mixed Marriages Act and the Immorality Act.

'The Sendingkerk is especially pleased at the views expressed by the Prime Minister on the Mixed Marriages Act and Section 16 of the Immorality Act,' Ligdraer said.

Opportunity

'It is obvious that after Mr Botha's invitation, the Ned Geref Sendingkerk will grasp the opportunity to present its views to him.'

The editorial article said the church noted with 'exceptional interest and increasing excitement' policy statements by Mr Botha.

'He' has repeatedly bound himself to the maintenance of Christian principles in the political ordering of human and group relationships in our country.

DD 13/11/79 (28)

Anglican synod will hear plea to quit WCC

PORT ELIZABETH — For the first time this decade, the Anglican Church in South Africa will be asked next month to withdraw its membership from the World Council of Churches because of "moral and financial support" that body gives to Swapo and the Patriotic Front.

A motion will come before the synod of the Anglican Church when it meets in Grahamstown from November 30 asking that the actions of Swapo and the Patriotic Front be viewed with deep concern, particularly since both organisations enjoy moral and financial support from the WCC.

Proposed by Lieutenant General W. R. van der Riet, the motion says that membership of the WCC implies acceptance of the support given to Swapo and the Patriotic Front and that the Anglican Church in South Africa should therefore

withdraw its membership of the world ecumenical body.

The three-yearly synod also faces controversy from another source — the failure to invite the outspoken general secretary of the South African Council of Churches, Bishop Desmond Tutu.

As Assistant Bishop of Johannesburg, an honorary position he holds in addition to his full-time post with the SACC, Bishop Tutu, according to observers, should have been invited to attend the synod, particularly in view of the heated discussion that is likely to ensue over the WCC motion.

Bishop Tutu was recently at the centre of a controversy over his call at a press conference in Copenhagen for all countries to halt their imports of South African coal.

A spokesman for the

church, Canon Michael Carmichael, confirmed from Johannesburg yesterday that Bishop Tutu had not been invited to the synod but declined to comment on the reason.

The Archbishop of Cape Town, The Most Reverend Bill Burnett, could not be contacted for comment although his chaplain said he would see that the question was put to him.

Bishop Tutu said the failure to invite him to the synod of his own church "certainly looks odd" when he had been invited to the most important national conferences of the Methodist, Presbyterian and Congregational churches.

"They are perfectly within their rights to invite whomsoever they choose — or not to invite them," he said.

The synod, which is held every three years, will be attended by about 190 delegates. — DDC.

urged to 'respect' rebels

Stow 15/11/74

Religion Reporter

The Anglican Church's top legislative body in Southern Africa is to be urged to declare its respect for the sincerity of those Christians "who genuinely feel driven" to seek the overthrow of the Government.

The body — the Provincial Synod of the church — will also be called on to declare respect for "those who feel drawn to a different conclusion" and for the fact that other Christians believe they should be "unqualified pacifists."

The synod is the ruling body of the Anglican Church in Southern Africa — the Church of the Province of SA.

The calls — made in a proposal in the agenda of the synod's meeting in Grahamstown next month — are an important development in the efforts of multiracial churches to define their stand on violence in South Africa.

The proposal amounts to an appeal to the Anglican Church to adopt the same stance towards Christians strongly opposing the Government, mainly blacks, as to those defending it, mainly whites.

In other important moves, the synod will also be urged to:

- Declare that it is "inappropriate and undesirable" that a member of the security police should hold any office in the church.

- Call on bishops to encourage church bodies to refuse to accept Government permits required in terms of race laws.

A key section of the proposal on the church's

To Page 3, Col 7

Church report on racism

GRAHAMSTOWN — Attitudes such as racial discrimination and other inequitable business practices pervaded the entire South African way of life, according to a report submitted yesterday to the Anglican Provincial Standing Committee meeting here.

This is contained in an outline of church investments submitted by an investment company in response to questions by the Diocesan Trusts Board. The board wanted to know what church assets were invested in firms where racial discrimination was practised. It also requested a list of companies known to have total non-racial prac-

tices.

The report points out while support is given to the government and municipal issues through the pension fund, these investments are mandatory and little could be done about them. On the other hand the private sector had been moving away from discriminatory practices, not always voluntarily or on moral grounds, but because of "acute awareness of its own self interest."

The reply notes that the efficiency of a company's operations were enhanced by promoting the establishment of a satisfied and motivated work force, concerning that there was a correlation between cor-

porate success and the implementation of enlightened labour policies.

It was clear, however, the production of alcohol, tobacco and armaments was not necessarily detrimental to the well-being of the community but that their abuse could be.

A mild admonition to put the churches' own house in order was given by the Right Rev Bruce Evans, Bishop of Port Elizabeth, when he spoke on the report. He said the church should first look at itself, its policies towards its employees, the wages and pensions paid and other benefits granted before it criticised commerce and industry. — DDC.

DISCUSSION

The crude death rates and the standardised mortality rates for Whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part 1 with the exception of the urban Africans, which appears in Fig. 2. This population shows an excess of healthy working males and lack of elderly persons as a result of the migratory labour situation.

The standardised mortality rate provides a single figure for the mortality experience of a population which can only be fully expressed in terms of a series of age specific death rates. The SMR is calculated by multiplying all the age specific mortality rates in the observed population by the

Don't
deport
priest
plea

Argus Bureau

PORT ELIZABETH. — An appeal was made today to the South African Government to withdraw its deportation order against the King William's Town Roman Catholic priest, Father Kuno Pauly.

Father Pauly, who worked in Port Elizabeth for five years before being transferred to King William's Town four weeks ago, was detained on Wednesday by police and issued with a deportation order.

He was brought to Port Elizabeth yesterday and held in jail last night. He was due to be flown to Johannesburg today.

13 YEARS

Father Pauly, in his early 40s, worked largely among the people of Kwazakhele and Zwide and is well-known to them. He has been in South Africa for 13 years.

The PFP member of Parliament for Pinelands and former head of the Methodist Church in South Africa, Dr Alex Boraine, said today that Father Pauly's detention and pending deportation without warning or reason were unacceptable.

He said he had appealed to the Minister of the Interior, Mr A. L. Schlabusch, to withdraw the deportation order. If it was not done, he wanted to know the reason for this action.

Meanwhile, there has been widespread reaction to the pending deportation.

NEGATIVE ACTION

The Anglican Bishop of Port Elizabeth, The Rt Reverend Bruce Evans, said today the Government's action was a negative one which would damage South Africa's image abroad.

At a meeting in Veeplaas township last night, more than 2 000 residents deplored the Government's actions.

A spokesman for the German Embassy in Pretoria today confirmed that Father Pauly was a German national. The South African Government had stated that the reason for the deportation order, was that it was in the public interest.

The Secretary for the Interior, Mr T J Booysens, said it was not the Department's practice to give reasons for deportations.

Infant mortality rates are summarised in Fig. 3. Once again, difficulty is experienced in obtaining data for Africans. Birth statistics for Africans are not published by the central government. The various medical officers of health have estimated the infant mortality rates for their urban areas. These show considerable variation. (See also ref.15).

A mean figure and the range are given in Fig. 2. These de facto figures should be interpreted with caution as sick infants are often brought to the cities from rural areas. An indication of the situation in the rural areas is given by a sample survey carried out in Cape Town and Transkei among Xhosa-speaking Africans. 12 An increase in infant mortality was

observed with decreasing urbanisation, the figure for the completely rural areas being of the same magnitude as those parts of the world devoid of medical services. Fig. 4 summarises the age specific mortality rates of

rural areas or cause of deaths' according to the Hantu Reference Bureau (Personal Communication). At least 50 000 deaths among Africans were not registered. These occur mainly in the rural areas. It is estimated that about 10% of the deaths in the main urban districts are not registered for Africans.

METHODS

The following indices were calculated:

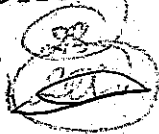
- 1. Crude Mortality Rates.
- 2. Standardised Mortality Rates. Two standard populations were used: England and Wales representing a developed population and Mexico 1960 for a developing one.
- 3. Age and Cause Specific Death Rates. Calculated mainly in five year age divisions of the eighth revision of the

The calculation of rates involves specific population. No official estimates of this are available for inter-censal years. For whites, Asians and 'coloureds', the 1970 population has been projected forward using the age specific survival rates from 1970 and taking into account the actual births and deaths in the 0-4 age group. Allowance was made for migration.

For Africans, a different procedure was adopted as a population figure for only part of the country was required. The 1970 age distribution¹⁰ by magisterial district was used, the numbers being adjusted by the 1974 gross population estimates by economic region. 11

Christians

defy



influx

30/11/79

control

GRAHAMSTOWN —
Some Christian employers are defying the pass laws by giving jobs to unregistered workers at the risk of incurring the heavy new fines introduced by the Government.

As far as can be established the numbers are still small. But many other Christians are considering the possibilities of joining them in the belief that use of the influx control regulations is inhumane.

This has emerged from the comments of two Anglican bishops at the meeting here of their churches' top executive body.

The move by employers follows:

① The introduction of a maximum R500 fine for employers convicted for the first time of giving work to unregistered black work seekers, and a minimum fine of R500 after the first conviction: and

② Recent Church discussion of civil disobedience in cases where obeying the laws of man is considered to clash with obeying the laws of God.

LETTER

In a pastoral letter released publicly here on Wednesday Bishop Timothy Bavin revealed that "some employers.. feel justified in breaking the laws relating to influx control rather than having the share in blatant inhumanity and contravention of the Gospel."

Bishop Bavin, who called for contributions to a relief fund for the unemployed, said that most workers who "endorsed out" into rural or other areas could find no work there.

"Beloved servants have after years of faithful service found themselves facing the prospect of starvation and poverty.

able their employees to gain or retain the right to work where they will."

Bishop Philip Russel of Natal, chairman of the Churches Justice and Reconciliation, said that in many parts of churches "people are praying, thinking and acting out their understanding 'conscientious affirmation' of God's will, over and against unjust and unjustifiable laws."

He said employers of unregistered workers were among these people.

Bishop Bavin added in his letter that examples in history pointed to the danger of violent revolution when people went hungry. Apart from this there is the scandal of human suffering in a country which claims to be Christian, but it has its vast resources unequally shared.

Several highly controversial proposals for South Africa's Anglican Church, including "the political struggle" and the Security Police have been put forward at the synod in Grahamstown. JOHN ALLEN, Religion Reporter, sets the scene for the three-yearly meeting.

The Anglican Church is to consider barring its members from a central feature of religious life — Holy Communion — if they foster racial prejudice or support unjust discrimination.

A proposal to be submitted to the Provincial Synod of the church — which starts its three-yearly meeting here today — calls for church canons (laws) to be amended to allow for this.

The suggested change is in line with a trend running through most synod agenda items relating to the church's role in a divided South Africa: that the church should primarily ensure that it practises what it preaches.

The synod is still likely to move into highly controversial areas of debate. But it appears probable that it will do so while looking "inwards" at its own policies and positions. At this stage there are only a few proposals suggesting calls on the Government or the nation.

Pacifists

Other trends in the synod agenda reflect its nature as a church in Africa with a black majority membership and the "catholic-evangelical" differences common to Anglican churches worldwide.

The synod is the top legislative body of the church in Southern Africa church in southern Africa Province of SA (CPSA).

Of major importance will be a resolution aiming to define the church's official stance towards Christians trying to overthrow the Government in South Africa, those defending it and those choosing to be pacifist.

The resolution amounts to a suggestion that the church refuse to give its stamp of approval to any one force: it proposes a stance in which the church respects the sincerity of all free groups.

But it will anger those upset by suggestions that their church might give

Anglican move to hit bias in race

28

stan
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"the other side" in the South African political struggle the same endorsement as their side.

The resolution also proposes strong support of the World Council of Churches which gives grants to exiled political movements using violence — but only in so far as the fund expresses a desire to identify with those working for goals "in keeping with the Christian duty to work for a more just social order."

This position on the WCC will be directly challenged by Lieutenant-General W R van der Riet of Pretoria, a retired Defence Force chief who is calling for withdrawal from the WCC.

In another resolution the synod will be asked to call on bishops to urge church bodies to refuse to apply for Government permits needed in terms of apartheid laws for inter-racial church activities.

The resolution declares that the church "cannot subject itself to a system of racial discrimination which requires the permission of the secular authorities in the ordering of its life and mission."

The role of the Security

Police comes in for scrutiny in a church context in a resolution calling for a declaration that it is "inappropriate and undesirable" that security policemen should hold church office.

This resolution sites membership of the Security Police as implying commitment to upholding discriminatory structures and detention laws.

Women priests

The proposed legal amendment dealing with communion aims at allowing priests to suspend church members from communion for offences including "hatred of fellow human beings" and fostering racial prejudice, as well as murder, rape, violence, adultery, fornications, fraud, drunkenness and idolatry.

The church is seeking closer relations with both Protestant-orientated churches and with the Roman Churches.

After considerable debate on women priests in the last ten years, the Synod will this year be asked to approve the ordination of women as deacons.

Disputed issues for synod

James
30/1/79

Religion Reporter

GRAHAMSTOWN. — When the Archbishop of Cape Town, the Most Rev Bill Burnett, delivers his triennial charge to the Anglican Church this evening, he will formally open the church's national synod which has an agenda loaded with controversial issues relating to life in South Africa.

The Archbishop's charge to Anglicans throughout the country customarily sets out the demands of Christianity in a South African society still permeated with prejudice and ruled by apartheid legislation.

On Sunday the most controversial item on the agenda concerns conscientious objection. The Anglican Synod of Bishops has already discussed the subject, and the Provincial Synod, as policy-making

body, representative of bishops, clergy and laity, will be expected to lay down formal Anglican policy on the subject.

Monday's agenda includes a move to prohibit Security Police members from holding any office in the church on the grounds that their activities uphold a system of racial discrimination which is in conflict with Christianity.

On Wednesday the synod will be asked to change the name of the church to the Church of the Province of Southern Africa, since Mozambique, Swaziland, Lesotho, Transkei and South West Africa are part of the Anglican body. Membership of the World Council of Churches and Christian involvement in apartheid in South Africa will be among the controversial issues.

MULTIRACE EVENTS

Thursday's agenda includes a proposal that the church should refuse to ask for permits for multi-racial events, on the basis that Christianity cannot recognise racial barriers.

The synod will meet on Saturdays and Sundays as well as weekdays, with evening sessions, in the hope of completing its work on Sunday, December 9.

The church is expected to take its first tentative step next week to admit women to the ministry by agreeing to the ordination of women to the deaconate.

The Synod is expected to draw the line at women deacons and not, at this stage, to approve the ordination of women as priests or bishops.

1968 DECISION

At the 1968 Lambeth conference, the international meeting of all churches within the worldwide Anglican communion, it was noted that Hong Kong, Canada, the United States and New Zealand Anglican churches had all admitted women.

Department of Statistics (1977). Census of Hospitals and Establishments for In-Patients. Report 20-06-01. Government Printer, Pretoria.
Department of Statistics (1977). Report on Deaths 1974.
Department of Statistics (1976). Report on Bantu Deaths in Selected Districts 1974. Report 07-03-08. Government Printer, Pretoria.
Department of Statistics (1976). South African Statistics 1976. Government Printer, Pretoria.
Department of Statistics (1974). Report on Bantu Deaths in Selected Districts 1968 to 1971. Report 07-03-04. Government Printer, Pretoria.

With the exception of Neoplastic Diseases and Diseases of the Circulatory system, stand to gain most from measures with selected major categories of disease. Clearly, this is an entirely hypothetical situation. However, these competing risks life tables not only provide an indication of the relative importance of various disease categories to both the overall mortality experience and also to expectation of life of the three communities, but also, since there is an approximately linear relationship between the reduction of mortality and the percentage increase in life expectancy, any improvement will give rise to a proportional improvement in the expectation of life. Thus, if the mortality associated with any of the diseases included in Fig. 6 are reduced by 50%, then the increase in the expectation of life will be 50% of the improvements indicated.

to thank the Board of the Colonial Mutual Life for their generous financial assistance.

Department of Health (1978). Infant Mortality Rates in South Africa. Demiological Comments Dec. 1978, 1-21.
Department of Health, Pretoria.

Jan 17/28
30/11/28

**Russell
can't go
to synod**

Religious Reporter
GRAHAMSTOWN — The
banned Cape Town priest,
the Rev David Russell, has
been refused permission to
leave the magisterial dis-
trict of Wynberg to attend
the provincial synod of the
Anglican Church.

Cape Town delegates ar-
riving for the synod, which
starts today, said Mr Rus-
sell had applied to the
Chief Magistrate of Wyn-
berg for permission to
attend, but this had been
refused.

No surprise was expres-
sed at the refusal.

Mr Russell spent some
time ministering to reser-
tlement camps in the King
William's Town district be-
fore being appointed as-
sistant priest to Holy Cross
Church in Nyanga, Cape
Town, a post he held at
the time of his banning.

Burnett warns of 'powder keg'

By John Allen,
Religion Reporter

GRAHAMSTOWN — The head of the Anglican Church in southern Africa, Archbishop Bill Burnett of Cape Town, has warned that tighter control over black workseekers in urban areas "may be tinder to a powder keg."

Delivering his charge to the opening service of the ruling Provincial Synod of the church last night, he also said the "denial of justice and freedom to disenfranchised people" in South Africa was so gross that the South African way of life could not be defended.

His statement implied he would not be able to take up arms to defend the present system.

Archbishop Burnett told bishops and clergy and lay representatives of the church that the Black Sash's recent warning about "the potentially explosive effects of a more rigid control of Africans seeking employment in urban areas" was timely.

"Ideological tidiness in the application of influx control is no substitute for unemployment. It may in fact be tinder to a powder keg," said the Archbishop.

"Unless we act speedily to create a more open society, take massive steps to provide adequate education for black people and remove barriers, whether these are conventional or legal, to create job opportunities for them the white part of our nation will . . . have only itself to blame if it experiences the wrath of God."

● Security laws uphold injustice says prelate —
Page 2.

Security laws back injustice says prelate

8 bishops resigned their Sees

Own Correspondent

Eight Anglican bishops have resigned from their Sees since the Church's last provincial synod three years ago, including Suffragan Bishop Richard Wood, the exiled Bishop of Damaraland (Namibia) and Bishop Desmond Tutu (Lesotho).

Religion Reporter

GRAHAMSTOWN — It was the inescapable responsibility of the Government to produce a society worth defending, the Archbishop of Cape Town, the Most Rev Bill Burnett, said in his triennial charge to the Anglican Church's provincial synod, its top body, in Grahamstown last night.

Archbishop Burnett said that in the present system of discrimination and injustice, some felt they could not take up arms to defend the Republic, while others were convinced that failure to defend it would have serious consequences.

INHUMAN

"Every state must take steps to protect itself and its citizens. But when security measures like detention without trial, leading from time to time to deaths without trial, and banning are used to uphold manifest injustices, society looks grotesquely inhuman."

quely inhuman." Archbishop Burnett told Anglican bishops, clergy and laymen from throughout southern Africa.

"If we really are seeking a just and peaceful future for South Africa, we need to take seriously the pain and anger white politics have caused, and indeed continue to cause.

"In God's name we must stop doing what causes injury to our brothers' bodies and spirits, and then meet as equals before Him to work out a viable future."

No amount of phrenetic activity would make up for a deficiency in treating one another as brothers, the Archbishop said. The suffering of black people and the injustice of our society could not now exist "if Christians had been Christian."

Archbishop Burnett attacked with equal vigour both apartheid, as a white attempt to find divine sanction for its survival,

and black liberation theology, as a black attempt to seek divine sanction for freedom and majority rule.

"The Gospel is good news for all men," he said.

Apartheid no longer had any credibility. A change in structures might be for the good, but would not be good enough, unless all were "to share in the household of faith."

COURAGE

Archbishop Burnett lauded the South African Council of Churches for its "notable courage and determination, striving to discern what obedience to God means here and now."

But he said the Anglican Church had "acted properly" in not endorsing SACC recommendations for civil disobedience, boycotts and disinvestment, which were political responses to what many believed an unbearable situation.

A spokesman for the Church said that if an Anglican bishop resigned for reasons other than age or health, he could be called again by the clergy and laity of a vacant diocese.

Often when a bishop retired on grounds of age he assisted a clergyman in his parish, but retained for life his bishop's powers to confirm the faithful.

The provincial synod of the Church of the Province of South Africa now meeting in Grahamstown is the top legislative body of the Church in South Africa.

Represented there are the bishops, clergy and laity of 17 dioceses in South Africa, Transkei, Bophuthatswana, SWA/Namibia, Lesotho, Swaziland, Mozambique and the island of St Helena.

ish to thank the Board of the Colonial Mutual Life Society for their generous financial assistance.

A major category of disease. Clearly, this is an entirely situation. However, these competing risks life tables not an indication of the relative importance of various disease both the overall mortality experience and also to expectation of the three communities, but also, since there is an apparent relationship between the reduction of mortality and the increase in life expectancy, any improvement will give rise to an improvement in the expectation of life. Thus, if the associated with any of the diseases included in Fig. 6 are reduced then the increase in the expectation of life will be 50% increments indicated.

ption of Neoplastic Diseases and Diseases of the Circulatory n, the 'coloured' community stand to gain most from measures the control of any of the selected diseases included in Fig. 6. r importance are the infectious and parasitic diseases, ch are frequently amenable to the implementation of relatively as of prevention.

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Burnett attacks SA way of life

GRAHAMSTOWN — The denial of justice and freedom to disenfranchised people in South Africa was so gross as to make the South African way of life indefensible, the Archbishop of Cape Town, the Most Rev Bill Burnett, said here last night.

Delivering his presidential charge to the 23rd synod of the Anglican Church, the Archbishop said the Anglican Church fully supported the South African Council of Churches' stand that radical social change was needed urgently.

He praised the courage and determination of the SACC and its refusal to be cowed by threatening speeches by government spokesmen.

However, the Anglican Church had so far not endorsed SACC positions on conscientious objection to military service or calls for disinvestment and boycotts of South Africa.

He believed the church had acted properly in this, adding that it was difficult to determine which methods should be used to bring about a just and peaceful society.

"If the only way left to us in Southern Africa is to try to solve our problems by boycotts and or, military strength, whether the latter is government force or anti-government power, it means inescapably that Christians have failed to be Christian."

Positions adopted by

the SACC were essentially political responses to what seemed to many an unbearable political situation.

These stands could be seen as endangering the safety of the state, instead of urgent pleas for change before it was too late.

They could have led to punitive steps being taken by the state, in which certain Christians presumably would have been prosecuted, making it difficult to determine at what point this would then amount to persecution of the church.

Christians differed among themselves on the best methods to bring about social change, Archbishop Burnett said.

It would be a grave error to try to force upon the church a new dogma "that a particularly political policy is the only form of political righteousness."

However, it was the inescapable responsibility of the government to produce a society that was worth defending.

"Every state must take steps to protect itself and its citizens, but when security measures like detention without trial, leading from time to time to deaths, and banning, are used to uphold manifest injustice, it looks grotesquely inhuman.

"If we want a just and peaceful future for South Africa, we need to take

seriously the pain and anger white policies have caused — and continue to cause — by population removals and many hurtful restrictions and injustices."

As a nation, South Africans were faced with the urgent task of finding ways to share the resources of their land without going through so destructive a process that there would be very little left to share.

The Black Sash had issued a timely warning about the potentially explosive effects of a rigid control of blacks seeking employment in urban areas.

"Ideological tidiness in the applications of influx control is no solution to unemployment. — DDC

RDM 3/12/79

'Speed up Shaw probe'

28

THE president of the Methodist Church of South Africa has told a church committee to speed up investigations into the conduct of the head of the Christian League of Southern Africa, the Rev Fred Shaw.

The church may take disciplinary action against Mr Shaw after reports that the league was funded by the Government.

The Rev Andrew Losaba said at the weekend he was astonished at Press reports which had detailed the league's funding.

One reported the Minister of Foreign Affairs, Mr Pik Botha, as saying the league had received money from the South African Government.

"The Christian League has actively sought to denigrate and ridicule, en bloc, ecumenical organisations such as the World Council of Churches and the South African Council of Churches and those denominations which are

members of these bodies," Mr Losaba said.

"I am astonished that some of the financial resources which it used for this purpose came from the Nationalist Government."

Mr Losaba said he had instructed the three-committee appointed at the church's recent conference in Cape Town to investigate Mr Shaw's links with the former Information Department, to speed up its probe "to ascertain whether the normal disciplinary courts of the church should be convened to examine the matter further".

"Finally, I ask all Methodists who have remained members of the league, in the face of their church's decision to call on them to sever their connections with this body, to examine their consciences in the light of Mr Botha's statement, and to ask themselves whether they can still support such an organisation," he said.

— Sapa.

by 1970, this figure had decreased to 15,7%, indicating that the whites had improved disproportionately to the 'coloureds'. Similarly, for children 1 to 4 years of age, during the period 1941 to 1970, the white mortality experience as a percentage of the 'coloureds' had decreased from 15,2% to 7,1%. It should be noted that the 0 year age specific death rates are higher than the corresponding IMRs. This is because the denominator for the former is the number of live births whilst for the latter it is the mid-year populations under one year of age.

Fig. 4 provides an indication of the proportional contribution of selected causes of death to the overall mortality experience of the white, 'coloured' and African communities.

During the period 1929 to 1970, the whites have shown a changing spectrum of mortality which is classically associated with an improving health status. Infectious diseases have become less important and the major causes of death are increasingly related to Cardiovascular and Neoplastic diseases. The 'coloureds' and Africans, however, have a persistently high proportion of infectious diseases. The Africans exhibit a spectrum of

Priest flies out 3/21/70

PORT ELIZABETH — Father Kuno Pauly, the Catholic priest who was served with a deportation order in King William's Town last week, left South Africa for Germany on Saturday night.

The Catholic Bishop of Port Elizabeth, Bishop John Murphy, fellow priests and sisters were among a large crowd which saw him off at the airport here, before his departure with a plain clothes police escort at 4.15 pm on Saturday.

He left Johannesburg at 8.20 pm for his native Frankfurt.

A spokesman for the Eastern Cape Council of Churches' Ecumenical Justice and Peace Commission in Port Elizabeth yesterday paid tribute to Father Pauly as a man of outstanding integrity.

In his priestly ministry he spent himself in helping to bring about the Kingdom of God in South Africa," he said. — DDC.

contributing to the overall mortality experience of the white, 'coloured' and African communities. During the period 1929 to 1970, the whites have shown a changing spectrum of mortality which is classically associated with an improving health status. Infectious diseases have become less important and the major causes of death are increasingly related to Cardiovascular and Neoplastic diseases. The 'coloureds' and Africans, however, have a persistently high proportion of infectious diseases. The Africans exhibit a spectrum of

Clearly, the broad diagnostic categories used in this analysis conceal a certain amount of information. However, because of the changes in disease classification which have taken place since 1929, it is not possible to examine the temporal changes of mortality rates in greater detail. Disease categories with rates greater than 5/1 000 appear in italics in Table II. It will be noted that the mortality experiences of the 'coloureds'

(iv) Proportional Mortality, accounted for by specific conditions.
(v) Expectation of life. This was calculated both at birth (e₀) and at 45 years of age (e₄₅) for both males and females. It expresses the average number of additional years an individual would be expected to live beyond birth and 45 years.

For Africans, the proportional mortality was the only index calculated.

RESULTS

The infant mortality rates (IMR) and standardised mortality rates (SMR) for whites and 'coloureds' are provided in Fig. 2 and Fig. 3. Whilst the whites have experienced a steady decline in both of these indices since 1929, the 'coloureds' after an initial decrease, show a comparatively static IMR since 1950 and an increase in their SMR since 1960.

From 1941 to 1970, the white IMR has fallen from 50,9/1 000 to 21/1 000, an improvement of 57,6%. During this period, the 'coloured' IMR has decreased from 164,8/1 000 to 132,6/1 000, a change of only 19,7%.

This is of particular concern when it is appreciated that the greater the IMR, the more easily should improvements be accomplished. The decrease in SMRs between 1941 and 1970 were 28,4% and 25,7% for whites and 'coloureds' respectively.

The age specific mortality rates are summarised in Fig. 4. Since death is inevitable, it is to be expected that decreases in the mortality experience of younger age groups will give rise to a corresponding increase in mortality amongst elderly persons. Thus, although it is to be expected that for both whites and 'coloureds' the mortality rates for persons over the age of 65 years have shown a rising trend, it is of some concern that the mortality rates have also increased between 1960 and 1970 for 'coloureds' in the 25-44 and 45-64 years age groups.

The imbalance between the age specific mortality rates of whites and 'coloureds' has improved or remained constant for persons between the ages of 5 and 64. However, for children less than 5 years of age, the gap between whites and 'coloureds' is widening. In 1941, white children under one year old experienced 28,0% of the mortality of 'coloured' children;

GARLIC. A "valove" is a small section of the bulb, is used crushed between foil, and rubbed round a sealed bowl, to give the salad a tang. Juice used to flavour steaks and sauces and with seafoam. Mixed with butter for savoury bread.

ALLSPICE. Not to be confused with Mixed Spice, which is a mixture of spice and mostly used in cakes, biscuits, etc. Allspice is so named because it resembled the aroma of mixed spice. It is used ground in preserves, meat dishes and seasonings.

PEPPERCORNS. Used in pickles, and for boiling in brauns, tongue, salt beef and cork.

ROQUET GARNI. This is a "Fragrant of Savoury herbs", or a bunch of herbs tied together. Usually parsley, bay leaf, and thyme are used, removed before serving.

That skilfully chosen wine turns a meal into a banquet. Taken regularly in moderation, as it should be, wine is everywhere considered a most pleasurable aid to health. It brings good digestion, good humour, and an air of gracious living.

Learn to choose wines well, so that they blend with each occasion, every course. Learn to add the zest of wine to your cooking. It tickles up the delicate flavour of almost any dish.

For storing wines, use a cupboard in a quiet, cool corner of the kitchen. The wine should be stored in a cool, dark place.

August 4/12/29.
Synod call to Botha for talks on objectors

Religion Reporter

GRAHAMSTOWN. — The Anglican Church yesterday asked the Prime Minister, Mr P W Botha, to set up a committee to enable the Department of Defence and Christian churches to 'sit round a conference table and reason together' on proposals for alternative forms of national service for conscientious objectors.

During debate on the motion, it was said that while many Christians did not object to military service, the churches in South Africa, including the Anglican Church, were asking Mr Botha to make provision for those who in conscience could not render combatant or military service.

Archdeacon W F Bunyan of Bloemfontein, a part-time military chaplain, said the Anglican Church was sometimes wrongly criticised as discouraging all kinds of military service.

The motion, introduced by the senior bishop of the Anglican Church, the Rt Rev Philip Russell of Natal, stated that the synod 'regretted the circumstances making military service necessary' but noted that there were those who in good conscience could either not perform combatant service or else could not perform any type of military service.

AT CALL-UP

Bishop Russell said the law allowed non-combatant service only to denominations with pacifist confessions, although Mr Botha had allowed others to indicate conscientious objection at the time of their initial call-up.

In all cases, however, the conscientious objectors were given non-combatant duties only after completing the initial three months' basic training. This in itself was unobjectionable.

two before cooking. Always. Curry tends to kill any table wine; but a sweet muscatel wine can be sipped with it. Do not blunt your palate before meals by taking spirits.

Preserve left-over wine in a bottle with a thin film of fresh oil and use for cooking.

To remove ring stains left on polished wood by bottles and glasses, rub well with a damp cloth dipped in cigarette ash and oil. Then repolish.

Rinse glassware in warm water with a little ammonia added to it. This will make the glass sparkling bright.

Wine is Harmony. What melody there is for the Connoisseur in a glass of brilliant wine

Mortality rates greater than 5/1 000 appear in Italics in Table 1. For all of those major causes of mortality, the Asian and 'coloured' mortality rates exceed those of the whites.

However, in this context, what requires emphasis is that by using the major disease classification a certain amount of detail is lost. For example, despite the fact that the overall rates for diseases of the circulatory system are comparable for whites, Asians and 'coloureds', within this broad category the mortality rates for specific diseases vary markedly. Table 11 provides the proportional contribution of the major circulatory diseases for the whites, Asians, 'coloureds' and Africans. Whilst Ischaemic Heart Disease is the major circulatory disease in the white and Asian communities, Cerebrovascular Diseases are the major cause of circulatory diseases in the 'coloured' and African communities.

Similarly, if the Accidents, Poisoning and Violence category is examined in greater detail, motor vehicle accidents are the major cause of mortality in whites, 'coloureds' and Asians, the second most important cause in the white community is suicide, whilst that for the 'coloureds' is homicide. For Africans, the latter is the main cause in this category.

The expectation for life at birth and at age 45 for whites, Asians and 'coloureds' is summarised in Fig. 6. It is not meaningful to calculate an expectation of life for urban Africans as this group is subject to a large measure of migration. The characteristically better expectation of life for women in comparison to men, is apparent for all three communities. However, what is of interest is the ratios of the expectations of life for the three communities. At birth, the white:Asian:'coloured' ratios are 1:0.91:0.76 for males and 1:0.88:0.77 for females; at the age of 45 these are 1:0.91:0.86 for males and 1:0.79:0.85 for females. The 'coloureds' are less disadvantaged at 645 as compared to 60 for both

4/12/77 (28)
 Yes to marriage rite

PORT ELIZABETH Customary union, a form of marriage traditionally practised by blacks, will in future be recognised as a valid form of marriage and in certain circumstances the Anglican Church may bless the marriage partners.

This was decided in principle at the provincial synod meeting in Grahamstown yesterday.

It will now go to committee for further discussion.

Proposing the measure, the Rt-Rev J. L. Schuster, Bishop of St John's, said the church had previously been entirely silent on customary marriage according to the traditional rites of the African people.

He said: "We can't outlaw a marriage of Christian people or dismiss it as a second class marriage or living in sin."

He warned there were certain legal disabilities to customary marriage. It provided no protection in law for the wife. The partners could also have difficulties qualifying for houses. — DDC.

at birth subsequent to the total elimination of the mortality associated

the South African population from all causes of death. The proportional contribution of the seventeen major disease categories of the International Classification of Disease (8th revision) to the overall mortality of the various communities is summarised in Fig. 5. The whites show a typical 'developed' country spectrum of mortality with Infectious and Parasitic Diseases being of minor importance (2.0%) and Neoplasms (15.6%) and Diseases of the Circulatory system (50.5%) being of major importance. For urban Africans and 'coloureds', Infectious and Parasitic Diseases make an important contribution to the overall mortality (19.5% and 23.5% respectively), with diseases of the respiratory system and certain causes of perinatal mortality also being of importance. Within the category of Infectious and Parasitic Diseases, diarrhoeal diseases and tuberculosis are the most important causes of mortality. The 'coloureds' experience an interesting combination of 'developed' and 'underdeveloped' mortality with a high death rate from enteritis and diarrhoeal diseases in the young and circulatory diseases in later life. What is also of interest is the relatively large number of symptoms and ill-defined conditions, particularly in the African community (22.5%). This provides some indication of the provision and utilisation of medical services to Africans in the urban areas. In general, the Asians have a spectrum of mortality intermediate between the whites on the one hand and the 'coloureds' and Africans, on the other.

Clearly, the presentation of the cause specific mortality data as proportional mortalities conceals a certain amount of information. Table I provides a more detailed analysis of these data in the form of cause specific mortality rates for defined age groups by sex, in the white, Asian and 'coloured' communities.

If the mortality rates (Table I) are compared with the proportional mortalities for the seventeen major disease categories (Fig. 5), it will be noted that despite the relatively minor proportional contribution made by circulatory diseases in the 'coloured' community, the actual rates for these diseases are higher than those of the whites. The reason for this apparent inconsistency is that the mortality rates for Infectious and Parasitic Diseases are so high that they effectively swamp the proportional mortality of the Circulatory Diseases in the 'coloured' community. In the white community, the mortality rates for most causes of death are so low, the importance of the circulatory diseases become disproportionately exaggerated.

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Synod plan to help feed poor

PORT ELIZABETH — Delegates to the Anglican Synod in Grahamstown yesterday reacted indirectly to criticism of their request for civil entertainment here in three unanimous motions.

It was decided that the collection at the last Eucharist in the Cathedral on Sunday be directed to Grahamstown's "poor and needy."

It was thought that the food provided for delegates at Kimberley Hall, Rhodes University, where they are in residence, might be reduced and the surplus given to "the hungry in Grahamstown."

Finally the city council would be asked to provide

simple food at tonight's reception and the rest go to "the poor of the city."

Mr Dick Atwood, a Grahamstown councillor said last week he had opposed a resolution according civic hospitality to visitors attending the provincial synod.

He said he thought it strange that so soon after appealing for support of World Vision and its 40-hour fast, the Bishop of Grahamstown saw fit to ask for mayoral entertainment of delegates to the synod at the expense of Grahamstown rate-payers, while on their doorstep there were thousands who did not have enough money to buy bread. — DDC.

with selected major categories of disease. Clearly, this is an entirely hypothetical situation. However, these competing risks life tables not only provide an indication of the relative importance of various disease categories to both the overall mortality experience and also to expectation of life of the three communities, but also, since there is an approximately linear relationship between the reduction of mortality and the percentage increase in life expectancy, any improvement will give rise to a proportional improvement in the expectation of life. Thus, if the mortality associated with any of the diseases included in Fig. 6 are reduced by 50%, then the increase in the expectation of life will be 50% of the improvements indicated.

With the exception of Neoplastic Diseases and Disorders of the Circulatory System in men, the 'coloured' community stand to gain most from measures directed at the control of any of the selected diseases included in Fig. 6. Of particular importance are the Infectious and Parasitic Diseases, diseases which are frequently amenable to the implementation of relatively simple methods of prevention.

ACKNOWLEDGEMENT

The writers wish to thank the Board of the Colonial Mutual Life Assurance Society for their generous financial assistance.

GARLIC. A "clove" is a small section of the bulb, is used crushed between foil, and rubbed round a salad bowl, to give the salad a tang. Juice used to flavour stews and sauces and with seafoos. Mixed with butter for savoury bread.

ALLSPICE. Not to be confused with mixed spice, which is a mixture of spice and mostly used in cakes, biscuits, etc. Allspice is so named because it resembled the aroma of mixed spice. It is used ground in preserves, meat dishes and seasonings.

PEPPERCORNS. Used in pickles, and for boiling in brauns, tongue, salt beef and pork.

BOUQUET GARNI. This is a "Fagoynt of Savoury Herbs", or a bunch of herbs tied together. Usually parsley, bay leaf, and thyme are used, removed before serving.

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Preserve left-over wine in a bottle with a thin film of fresh oil and use for cooking.

To remove ring stains left on polished wood by bottles and glasses, rub well with a damp cloth dipped in cigarette ash and oil. Then repolish.

Rinse glassware in warm water with a little ammonia added to it. This will make the glass sparkling bright.

Wine is Harmony. What melody there is for the Connoisseur in a glass of brilliant wine

André L. Simon.

August 4/12/79
Too much food, say (28)
Anglican synod delegates

Religion Reporter

GRAHAMSTOWN.—Delegates to the Anglican provincial synod in Grahamstown are complaining about the food they are served at all three meals each day, as well as the hospitality in Grahamstown. 'It's really too much,' they say.

'Somebody must have taken one look at the archbishop (the Most Rev Bill Burnett) and decided we all needed fattening up,' commented one.

Archbishop Burnett is tall and lean. But delegates are serious about their complaints — so serious that three separate motions have been placed on the agenda paper.

The first motion calls for the quantity of food served to delegates to be reduced and the financial saving passed on to the poor and needy of the Grahamstown diocese.

Another proposes that the collection at the synod eucharist, to be held in Grahamstown Cathedral on Sunday, should be set aside for the same purpose.

Finally, when all delegates were invited to a civic gathering in Grahamstown City Hall this evening, a motion was introduced calling on the City Council to 'keep it simple' and use the financial saving for the city's many needy people.

That skillfully chosen wine turns a meal into a banquet. Taken regularly in moderation, as it should be, wine is everywhere considered a most pleasurable aid to health. It brings good digestion, good humour, and an air of gracious living.

Learn to choose wines well, so that they blend with each occasion, every course. Learn to add the zest of wine to your cooking. It tickles up the delicate flavour of almost any dish.

For storing wines, use a cupboard in a quiet, cool corner of the house, or under the stairs. Corked bottles must lie flat so that the cork remains moist; screw capped bottles may stand upright. P

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Black marriage ties accepted by Anglicans

August 4/12/79 28

Religion Reporter
GRAHAMSTOWN. — White delegates to the Anglican Provincial Synod meeting here yesterday gave overwhelming support to a motion that the Church should accept the validity of black 'customary unions,' even when involving the lobola system.

Surprisingly, almost all opposition to the move came from black lay delegates.

Even delegates were surprised at the strength of support the motion received from white representatives, effectively reversing a total opposition to the lobola system that was adopted by the earliest missionaries to Southern Africa.

The proposed new Anglican Church canon will give black customary unions the same validity as marriages performed in magistrate's courts, and permit a couple to seek the blessing of the Church on their marriage.

NO POLYGAMY

The acceptance of lobola marriages will depend on the absence of polygamy, on the marriage being seen as a permanent union, and on the couple accepting the Christian affirmation of the marriage as binding on their union.

As a proposed new canon, the measure required majority support from all three houses of the synod.

The surprise came when the laity agreed to accept

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customary union as a valid marriage by 53 votes to 11, with the vast majority of white lay members voting for the proposal, and all 11 votes in opposition coming from black laymen.

The clergy approved the measure in principle by 62 votes to seven, and the bishops accepted it by 18 votes to one — and the single bishop who opposed acceptance was that of the black bishop of Lesotho, the Right Rev Philip Mokuuku.

The Anglicans rejected a list of offences for which they could be suspended from communion, including 'Murder, rape, violence, fostering racial prejudice, support for unjust discrimination, fraud, embezzlement, adultery, fornication and sexual depravity.'

Apart from causing some amusement in the Church's Provincial Synod, particularly in the juxtaposition of 'offences,' delegates made it clear in the debate that no such list was required.

That skillfully chosen wine turns a meal into a banquet. Taken regularly in moderation, as it should be, wine is everywhere considered a most pleasurable aid to health. It brings good digestion, good humour, and an air of gracious living.

Learn to choose wines well, so that they blend with each occasion, every course. Learn to add the zest of wine to your cooking. It tickles up the delicate flavour of almost any dish.

For storing wines, use a cupboard in a quiet, cool corner of the house, or under the stairs. Corked bottles must lie flat so that the cork remains moist; screw capped bottles may stand upright. Place the sparkling wines in the lowest, coolest racks, then the white, then the red, and finally the dessert wines at the top.

Cool down white wines in the refrigerator but do not over chill them. This would ruin their delicate flavour and bouquet. About an hour in the refrigerator is enough. Rosé, the same treatment. Red wines should be served at room temperature, that is at about 60 degrees, overcooled. In South Africa however, it is no sin to cool them in the hot summer. White wines should be uncorked just before serving, and the red wines an hour before serving.

Wine glasses should always have a stem; and should be held by the base or stem when drinking in order that the colour may not be obscured nor the temperature affected (unless that is deliberately intended in the process of wine-tasting). When serving wines at table or elsewhere never fill the glass more than two-thirds full so that the vacant space can gather and

To remove ring stains left on polished wood by bottles and glasses, rub well with a damp cloth dipped in cigarette ash and oil. Then repolish.
Rinse glassware in warm water with a little ammonia added to it. This will make the glass sparkling bright.

Wine is Harmony. What melody there is for the Connoisseur in a glass of brilliant wine

André L. Simon.

'Excommunicate' threat for race prejudice

Star 4/12/79
28

Religion Reporter

GRAHAMSTOWN — The Anglican Church has agreed in principle to a new law which could open the way to suspending church members from Holy Communion for fostering racial prejudice or supporting unjust discrimination.

The Provincial Synod of the Church of the Province of SA agreed to the principle of the new law yesterday despite suggestions that it was "draconian" and "Gestapo-like."

application under subsection (3) to be paid in v notwithstanding that he is not a party to the a

(7) Nothing in this section shall be const under of compensation or damages which may b tion of his appointment as director or of any app or as derogating from any power to remove a section.

Restrictions on Directors, the

221. Restriction of power of directors to anything contained in its memorandum of artic have the power to allot or issue shares of the cc company in general meeting.

(2) Any such approval may be in the for whether conditional or unconditional, to allot c in the form of a specific authority in respect of a

(3) If any such approval is given in the fo it shall be valid only until the next annual gen be varied or revoked by any general meeting general meeting.

(4) Any director of a company who kno of any shares in contravention of subsection (1), for any loss, damages or costs which the compar but no proceedings to recover any such loss, de the expiration of two years from the date of th

222. Restriction on issue of shares and del any memorandum or articles or in any resolutio to allot or issue any shares or debentures conv discretion of the directors, shall authorize the debentures to any director of the company or hi is or the directors of which are accustomed to instructions of such director or nominee, or at a general meeting of which such director or his nominee is entitled to exercise or control the exercise of one fifth or more of the voting power, or to any subsidiary of such body corporate unless—

- (a) the particular allotment or issue has prior to the allotment or issue been specifically approved by the company in general meeting; or

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The law has, however, passed only the first reading at the synod.

Members of the synod could introduce amendments at the committee stage calling for the scrapping or changing of the provision referring specifically to offences such as racial prejudice, murder, rape, drunkenness and fornication.

CONTROVERSIAL

The issue was ruled controversial and needed a two-thirds majority for approval. A separate vote by the three houses — bishops, clergy and laity — was also held.

Suggesting that the law be approved in principle, Archdeacon A D Ainsley of the St John's (Transkei) diocese said the move to regulate for "pastoral discipline" emphasised caring and ministering to people rather than taking hasty punitive steps against them.

Dean Roy Snyman of Kimberley said there was no place in the canons for the "draconian" measure. There was already enough provision for disciplining church members.

The Rev N H Bliss of Swaziland said he feared the law was too legalistic and was in danger of being misused.

Mr G Randell of the Grahamstown diocese expressed disquiet at the "strange" list of offences proposed.

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DISCUSSION

The crude death rates and the standardized mortality rates for whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part 1 with the exception of the urban Africans, which appears in Fig. 2. This population shows an excess of healthy working males and lack of elderly persons as a result of the migratory labour situation.

The standard experience series of all the age corresponding deaths so on this figure the choice of the deaths in population a weight to de will reverse ranking of t answer. An and statisti

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Africans are not published by the central government. The various medical officers of health⁹ have estimated the infant mortality rates for their urban areas. These show considerable variation. (See also ref.15). A mean figure and the range are given in Fig. 2. These de facto figures should be interpreted with caution as sick infants are often brought to the cities from rural areas. An indication of the situation in the rural areas is given by a sample survey carried out in Cape Town and Transkei among Xhosa-speaking Africans.¹² An increase in infant mortality was observed with decreasing urbanisation, the figure for the completely rural areas being of the same magnitude as those parts of the world devoid of medical services. Fig. 4 summarises the age specific mortality rates of

rural areas of cause of deaths' according to the Bantu Reference Bureau (Personal Communication). At least 50 000 deaths among Africans were not registered. These occur mainly in the rural areas. It is estimated that about 10% of the deaths in the main urban districts are not registered for Africans.

METHODS

CONSCIENTIOUS objection can be based on genuine moral and religious convictions, according to the following statement, released by religious leaders:

It is with concern that we have noted the arrest of Peter Moll and his subsequent detention. We have also noted that Peter has been charged with the offence of refusing military service in the South African Defence Force.

By means of an open letter addressed to the Officer Commanding, Cape Flats Commando, Peter has made it known that his reason for this decision is that he is a conscientious objector to military service in the present situation of South Africa because he is convinced that South African society is fundamentally unjust and that military service would involve him in violent conflict with citizens of South Africa who suffer under the prevailing injustices. In these circumstances he cannot see what he is expected to fight for and to die for.

Through the pastoral ministry of the church and through other courses it is well known to us that there are many young men facing the same dilemma as Peter Moll, that is, whether to undertake military service in conflict with their conscience or whether to suffer the harsh penalty of refusal.

Solutions differ according to personal attitudes and temperaments. Some submit to military service with a heavy heart, others flee the country, and others, like Peter Moll, steel themselves to face the penalty of refusal inside South Africa.

We plead with the government to understand that in the present circumstances of our country, conscientious objection can be based on genuine religious and moral convictions.

If the Prime Minister himself is convinced that change is necessary before injustice drives people to revolution, surely others have the right to claim that their perception of the injustice around them gives them the right to conscientious objection.

We plead with the government at the earliest possible opportunity to regularize the position of conscientious objectors through the provision of alternative non-military forms of national service and in the meantime to exercise in regard to Peter Moll and all other conscientious objectors the humanity and clemency that should be characteristic of a Christian society.

- Signatories to public statement:
- Owen Cardinal McCann, Archbishop of Cape Town.
 - The Most Rev Archbishop Dennis Hurley, Archbishop of Durban.
 - The Most Rev Archbishop George Daniel, Archbishop of Pretoria.
 - The Rt Rev Philip W R Russell, Bishop of Natal.
 - The Rt Rev Kenneth Hallowes, Suffragan Bishop of Natal.
 - The Rt Rev Bishop Desmond Tutu, General Secretary, South African Council of Churches.
 - The Rev Dr Allan Boesak, NGK Sendingkerk Chaplain, University of Western Cape.
 - The Rev Dr Charles Villa-Vicencio, Methodist Minister, Ethics Department, Unisa.
 - The Rev Bernard Spong, Past Chairman of the United Congregational Church of Southern Africa.
 - Ds Willem Saayman, DRC Minister, Unisa.
 - Ds Henry Lederle, DRC Minister, Department of Systematic Theology, Unisa.
 - Ds Johan Wolfaardt, DRC Minister, Department of Systematic Theology, Unisa.
 - Ds Piet Schoeman, DRC Minister, Department of Systematic Theology, Unisa.
 - Dr W Kistner, South African Council of Churches.
 - Rev Douglas Bax, Minister, Rondebosch Congregational Church.
 - The Rev John Read, Anglican Chaplain, UCT.
 - The Rev Dr Malcolm Ellis, Anglican Chaplain, University of Natal.

Conscientious objection: Church view

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5/12/79 CT 28

has been projected to 1979 using the age specific survival rates 1970 and taking into account the actual births and deaths in the 0-4 age group. Allowance was made for migration.

For Africans, a different procedure was adopted as a population figure for only part of the country was required. The 1970 age distribution¹⁰ by magisterial district was used, the numbers being adjusted by the 1974 gross population estimates by economic region.¹¹

Conscientious objection ^{cf 5/12/71}
 (28) (23)

THE APPEAL on conscientious objection by a number of distinguished leaders of the Christian church in South Africa, as published in our news columns today, deserves to be taken very seriously. The church leaders, including Cardinal McCann, Archbishop Daniel, Archbishop Hurley and Bishop Philip Russell, are men of weight and stature in the community whose considered views in this delicate question of conscience cannot be summarily brushed aside. In a country which professes Christian rather than authoritarian Marxist standards, the claims of the individual conscience cannot be disregarded. The government is urged to understand that in the present circumstances of this country conscientious objection can indeed be based on genuine religious and moral convictions. The signatories plead with the government to regularize the position of conscientious objectors through the provision of alternative, non-military forms of national service. In the meantime, they urge the government, in dealing with conscientious objectors such as Mr Peter Moll, sentenced yesterday, to exercise the humanity and clemency which should be characteristic of a Christian society. Amen.

NO.	114	173	43	63	316	307	455	530
ALL	0,05	0,08	0,12	0,18	0,28	0,26	0,22	0,33

	C		B	
	M	F	M	F
0	809	3472	715	
1	0,16	0,04	0,06	
2	0,05	0,03	0,04	
3	0,04	0,05	0,04	
4	0,56	0,34	0,36	
5	2,68	2,32	1,91	
6	7,51	6,15	4,10	
7	0,69	0,58	0,45	

LIC DISEASES	C		B	
	M	F	M	F
1	1,68	2,31	1,96	
27	1,08	1,02	1,29	
01	0,01	0,02	0,02	
08	0,05	0,06	0,07	
28	0,42	0,24	0,61	
81	1,28	1,04	1,44	

TABLE I
 MORTALITY RATES FOR THE 17 MAJOR DIVISIONS OF THE ICD (8th REVISION)

(Note: There are no tables for divisions V, XI, XII, XIII because of the small numbers in each of these categories).

I
 INFECTIVE AND PARASITIC DISEASES

NO.	W		A		C		B	
	M	F	M	F	M	F	M	F
0-1	1,99	2,2	9,81	6,60	55,55	51,04	29,36	27,05
1-4	0,16	0,13	0,76	0,79	8,27	7,48	3,56	3,42
5-24	0,02	0,02	0,07	0,08	0,21	0,21	0,20	0,22
25-44	0,06	0,03	0,17	0,20	1,14	0,78	0,36	0,45
45-64	0,25	0,13	0,75	0,45	3,30	1,37	2,15	1,27
65+	1,04	0,72	1,61	1,98	5,48	2,78	5,45	2,93
ALL	0,19	0,15	0,56	0,45	3,33	2,69	1,66	1,61
NO.	399	315	198	159	3792	3146	3472	2593

5/2/79 DD (28)

Churches warned of informers

GRAHAMSTOWN — Anglican churches in South Africa were warned yesterday of voting for informers in their office bearer elections.

A motion concerning these elections was passed by 146 to 14 votes at the 43rd Provincial synod of the Church of the Province of Southern Africa in Grahamstown.

Church members were asked to be careful in the

election of office bearers in their churches.

The motion read: "This synod is aware of the several detained people and also aware of the profoundly distressing allegations of torture of people detained by security police.

Knowing that some members of our church are employed by the security police either as officers or informers in

the Republic of South Africa, we ask such members, especially if they hold any office in our church, to consider their witness before our Lord Jesus Christ, and ask vestries to exercise great care in the election of church officers."

Earlier a delegate from Pretoria, Lieut-Gen W. R. Van der Riet, had challenged a much stronger motion that call-

ed on the Anglican Church to declare that it was "inappropriate and undesirable that a member of the security police should hold any office in the Church of the Province of South Africa."

He said he regarded the security police as performing the same function as members of the South African Police and the South African Defence Force. — SAPA.

Church moves against security police in office

Angus 5/12/79

28

Religion Reporter

GRAHAMSTOWN. — By a majority vote of 91 percent the provincial synod of the Anglican Church yesterday disapproved of members of the security police holding office in the Church, and called on congregations to 'exercise great care in the election of Church officers'.

Motions declared 'controversial' by the Archbishop, the most Rev Bill Burnett, need a two-thirds majority for approval. The motion against Special Branch activity in churches received the highest vote yet recorded in a

division on a controversial motion.

The vote was 146 to 14, with only two people abstaining — the lowest abstention figure yet on a controversial issue.

Canon Dr Godfrey Ashby, Dean of Grahamstown and Bishop-elect of St John's Diocese, Transkei, moved that synod was 'aware of the deaths of several detained people and also aware of the profoundly distressing allegations of torture of people detained by the security police.'

It added: 'Knowing that some members of our Church are employed by the security police, either as officers or as infor-

mers, asks these members, especially if they hold office in our Church, to consider their witness before our Lord Jesus Christ.'

A number of delegates objected to barring security policemen or informers from church office, on the ground one profession should not be singled out for exclusion.

Canon Ashby said his motion placed the matter of discipline firmly in the hands of church councils.

Many delegates said people were afraid to speak in the presence of known security officials, and this inhibited the Church.

August 6/12/79

Clergy 28 tighten belts

Religion Reporter

GRAHAMSTOWN.—The Anglican Provincial Synod yesterday expressed its 'moral embarrassment' at the quantity of food served at synod meals, and agreed to reduce the quantity and give the saving of R600 to the Grahamstown Area District Relief Association (Gadra) to care for needy families in the Grahamstown diocese.

The amount of food served was cut drastically at all meals yesterday for the first time, and will continue until the synod ends on Sunday.

Rhodes University, which is providing the meals at the cost of the church, agreed to reduce the meals and refund R600 which, on a motion introduced by Mr C J C Burton of Cape Town, will be given to Gadra.

Some of the food already bought for synod meals will also be given to Gadra. Mr Burton said Gadra was trying to assist more than 100 families who were suffering hunger.

APPRECIATION

Earlier the synod adopted a motion by the Rev P J Lee of Natal expressing appreciation to Rhodes University for the catering, but noting the moral embarrassment caused to several members of synod by the large quantities of food provided, and believes that more simple provisions would witness to Christ in our situation.

The motion asked that at future provincial meetings of the church, more plain food should be provided in keeping with this Christian ethic.

BLACK MARRIAGES

② In spite of strong opposition from a number of women delegates, the Synod yesterday gave a two-thirds majority to a new church canon recognising black customary unions as valid marriages, and entitled to be blessed by the church, as were civil marriages.

The new Anglican canon, which will reverse the stand taken by early missionaries against lobola marriages was approved by 147 votes to 16 at its final reading.

The 16 comprised the Bishop of Lesotho, the Rt Rev Philip Mokuku as the only bishop to vote against the measure, eight lay delegates, all of whom were women, and seven clergymen, both black and white.

NO CONSULTATION

Mrs S Motlana of Johannesburg said neither the Mother's Union nor any other women's organisation was consulted on a measure which would give the wife in a customary union no real protection against her husband taking more wives.

Miss S R Maspero of Cape Town, one of the white delegates who spoke, said customary union marriages gave the wife no protection in South African law, yet it was proposed to bless such a union.

If the husband did take another wife, his first wife had no redress in law.

③ In expressing its congratulations to the Archbishop of Cape Town, the Most Rev Bill Burnett, on the award of an honorary doctorate of divinity from Rhodes University the synod decided to pay for the costs of his doctoral robes.

avoids^{Synod} WCC^{rdm} topics^{7/12/77} (28)

Own Correspondent
GRAHAMSTOWN. — The synod of the Anglican Church yesterday evaded taking a stand on the World Council of Churches' aid to liberation organisations by squashing two controversial proposals before they could be put to the vote.

A measure calling for support of the WCC's programme to combat racism fell away early during proceedings in Grahamstown yesterday, when a motion that synod 'move on to the next business' was carried by a small majority.

The following motion, calling for the Anglican Church to withdraw its membership of the WCC because of the council's support for organisations such as Swapo and the Patriotic Front, was not even discussed.

Its proposer, Lieutenant-General W R van der Riet, was asked to put the motion to synod. Immediately the Bishop of Johannesburg, the Right Reverend Timothy Bavin, moved that the synod proceed to the next business and this was carried.

Several delegates, black and white, expressed anger and dissatisfaction that the issue of the WCC and particularly its programme to combat racism was once again evaded.

Gen Van der Riet said he believed his motion reflected the views of a large number of Anglicans, who looked to synod — the top policy-making body of the church — for guidance.

"I am very disappointed, not only has this synod rejected what many in the church believe is the right course of action, but they have shown a fear of even discussing it".

Gen Van der Riet's motion said that while the synod recognised there had been and still were injustices in South Africa, the church could no longer support the WCC since it gave moral and financial support to organisations such as Swapo and the Patriotic Front.

Before debate was cut short yesterday on the proposal to support the WCC, only one speaker, Canon D G Damant, addressed synod.

He said the WCC's programme to combat racism had only one aim and that was to persuade the churches to become agents for the radical reconstruction of society.

He accused the WCC of associating itself with terrorism and the Kremlin, which wanted to promote atheistic communism and saw the programme to combat racism as an ideal agent.

"It is a Marxist ploy to pressurise society by deeds of terror."

^{BY} Priests to meet in ⁽²⁹⁾ unity ^{Post 7/12/79} move

Post
7/12/79

BLACK priests will hold a two-day conference at the Holy Cross, Orlando West, near Phefeni Station on December 16 and 17.

The spokesman for the priests, Rev S Thobejane, said the conference is to unite all Christians in South Africa.

"The church has a role to play in the struggle for the liberation of the black man. They must fight evil in this country. An association will be formed at the conference," he added.

Invitations will be extended to other black organisations as the Azanian Peoples Organisation (Azapo), Azanian Students' Organisation (Azaso) and Congress of South African Students (Cosas).

All invited people are requested to be punctual as the conference will start at 2 pm.

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Appeal to lift priest's ban turned down

By MALOSE MATSEMELA

THE Minister of Justice, Mr Alwyn Schlebusch, has turned down a plea that the banning order against Catholic priest Father Smangaliso Mkhathswa be lifted.

The plea came from the president of the Southern African Catholic Bishops' Conference, Archbishop J P Fitzgerald.

Father Mkhathswa is banned under the Internal Security Act. He is secretary for social communication and development and general secretary of the inter-regional meeting of the bishops' conference.

In his letter, Archbishop

Fitzgerald said banning can become the seedbed for frustrations and bitterness. He said it is time the restrictions on Father Mkhathswa were lifted.

Archbishop Fitzgerald said the lifting of the banning order becomes all the more necessary these days when Christianity is being seriously challenged and threatened by godless

teachings.

Mr Schlebusch replied that he "was not prepared to accede to the request."

Archbishop Fitzgerald yesterday expressed his disappointment and surprise at the negative reaction.

He said if there was to be real meaning in the present move of creating

dialogue and goodwill, time had come for this to show itself in a practical fashion in the lives of people having influence for the good.

He said when Father Mkhathswa was ordained a priest in June 1965, the Bishop commissioned him to go out and preach to all nations and people — irrespective of race or geographic boundaries.

He had to minister particularly to the dispossessed and the downtrodden.

This commission had now been withdrawn or radically amended.

On May 2, 1977, Father Mkhathswa was banned and confined to the magisterial district of Pretoria. He is confined to house 524 Zone F, So-shanguve, between 6 pm and 6 am.



Father Smangaliso Mkhathswa, banned since May 2, 1977.

Anglicans shun debate on WCC

28 POST 7/12/77
35 POST 7/12/77

GRAHAMSTOWN —
A number of angered delegates gathered outside the Provincial Synod of the Anglican Church here yesterday after motions for and against membership of the World Council of Churches had been scrapped without being put to the vote.

By procedural motions "that the next business be now put", debates on both motions were terminated instantly and no vote was taken.

Delegates of all races gathered outside and were angry at the failure of the Anglican Church's top policy-making body to take any stand on an issue which they regarded as important.

In effect, the Anglican Church retains its membership of the WCC, without contributing in any way to its funds.

But it was clear that many delegates felt the church should, as one delegate put it, "once and for all state clearly its position, on the WCC and in particular that body's Programme to Combat Racism".

Late on Wednesday a

debate started on a motion supporting the WCC and at the adjournment the synod was discussing a motion by the Reverend Louis Bank of Cape Town, supporting the goal of the PCR while remaining critical of certain of its actions and decisions.

Yesterday when the debate was resumed, Mr T C Knowles, a lay delegate of Port Elizabeth moved that "the next business be now put".

In a division, the vote was 78 in favour and 71 against moving to the next business.

MAJORITY

The majority in favour were white delegates, but the black delegates from Lesotho provided the votes which gave the slender majority of seven.

Lieutenant-General W R van der Riet, a retired army officer of Pretoria then proposed his motion to terminate Anglican membership of the WCC.

The Bishop of Johannesburg, the Right Reverend Timothy Bavin immediately proposed that "the next business now be put" which was approved ending both the debate and any votes on the issue of the WCC and its programme to combat racism.

Racism questions God's will: priest

Post 23 7/12/79

GRAHAMSTOWN — Racism was a sin in that it questioned God's wisdom in creating in his own image people of different colours, the Right Rev M S Ndwandwe, Bishop Suffragan of Johannesburg told the Anglican Provincial Synod here this week in calling for support for the World Council of Churches.

Bishop Ndwandwe was introducing a debate on the WCC and its Programme to Combat Racism.

Before synod are two resolutions, the first affirming support for the WCC and its programme to combat racism, and a second calling for an end to Anglican membership of the world body.

Black delegates on Wednesday called for unequivocal support of the WCC as well as the programme to combat racism.

"We Christians are masters in the art of fence-sitting, and if we do that we

compromise with evil," Bishop Ndwandwe said.

"Racism ultimately questions the wisdom of God in creating people of different colour, or that all God's creation reflects the glory of God. I believe racism is one of those sins which cry out to heaven for vengeance."

The Rev W M Nkopo of Port Elizabeth said like Bishop Ndwandwe he did not support violence, and had read Press reports that the WCC "supports terrorism". He asked whether the synod, as a Christian body, was going to question the fact the WCC was a Christian body.

The Church had to take a stand on the issue of racism, which was opposed by the WCC. "These are prophetic voices, whether we listen to them or not," he added.

Dean Godfrey Ashby of Grahamstown said the synod was "caught in a trap".

reveals a weakening structure whereas in real terms there is actually a strengthening of the working capital position.

Example 6

LIFO is applied for the first time during the current year and the LIFO adjustment (being the difference between the FIFO valuation and LIFO valuation of end of year inventory) is R10. The tax rate is 40%. Assume a bank balance of R20 and that tax is paid therefrom.

Anglicans side-step proposals on WCC

GRAHAMSTOWN — The synod of the Anglican Church yesterday evaded taking a stand on the World Council of Churches' aid to "liberation organisations" by squashing two controversial proposals before they could be put to the vote.

A measure calling for support of the WCC's Programme to Combat Racism fell away early during proceedings yesterday, when a motion that the synod move on to the next business was carried by a small majority.

The next motion, calling for the Anglican Church to withdraw its membership of the WCC because of the council's

support for organisations such as Swapo and the Patriotic Front, was not discussed.

Its proposer, Lieutenant-General W. R. van Der Riet, was asked to put the motion to the synod.

The Bishop of Johannesburg, the Rt Rev Timothy Bavin, immediately moved that the synod proceed to the next business and this was carried.

Several delegates, black and white, expressed anger and dissatisfaction that the WCC issue, and particularly its Programme to Combat Racism, was evaded again.

Lt Gen Van Der Riet said he believed his mo-

tion reflected the views of a large number of Anglicans who looked to the synod — the top policy-making body of the church — for guidance.

"I am very disappointed the question has been successfully side-stepped again. Not only has this synod rejected what many in the church believe is the right course of action, but they have shown a fear of even discussing it."

Lt Gen Van Der Riet's motion said while the synod recognised there had been and still were injustices in South Africa, the church could no longer support the WCC since it gave moral and financial support to organisations such as

Swapo and the Patriotic Front.

He called for the church to withdraw from the world body.

Several delegates who had supported a proposal that the church endorse the WCC's Programme to Combat Racism — while reserving the right to criticise particular actions — said it was a great pity that debate had once again been blocked by manipulation.

They accused a certain group in the synod of being concerned that discussion be confined to entirely legalistic and esoteric business and said this group was afraid to face the hard and painful facts of life in South Africa.

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Burnett ready to back defiance

GRAHAMSTOWN — The leader of the Anglican Church in South Africa said yesterday he was prepared to see church defiance of the permit system lead to an end of the institutional church.

In a surprise declaration at the Anglican synod here yesterday, the Archbishop of Cape Town, the Rt Rev Bill Burnett, said a decision by the synod not to apply for permits for church gatherings, should negotiations to have them repealed by the authorities fail, could lead to the disintegration of the church as an institutional body.

In an impassioned address the Archbishop asked whether delegates joined him in his desire not to be bound to the institutional church.

"I hope I'm hearing you say the time of the institutional church is over," he said.

He warned that as guardian of the institutional church, the synod was leaving largely to him decisions such as at what point the church should refrain from applying for permits from the state.

"I am prepared to go to great lengths and take very great risks, even if it means disturbance for the church. Do I understand

answered: "Yes".

He found it very difficult to be a bishop in the institutional church, the Archbishop said, adding that he was being called on to do something that could be deeply divisive and could put an end to the institutional church as people knew it.

Delegates said afterwards the statement from the Archbishop was one of the most important, theologically, ever to be made in South Africa.

Clerics likened his message about the disintegration of the church to what took place in Germany under the Nazis when the church as an institution felt it could no longer continue in the face of state repression and went underground to become a "confessing church".

The synod resolved to urge its dioceses not to apply for permits for church functions, should negotiations with Cabinet Ministers to repeal the permit system fail.

A unanimous

It said the church could not participate in or subject itself to a system of racial discrimination which required the permission of the secular authorities in the ordering of its life and mission. A last-minute amendment, which was approved, said the church should ignore the permit system only after efforts at the highest level to have the law repealed had failed.

The Rev Louis Bank, of Cape Town, said the synod should remind those Cabinet Ministers who had said South Africa was a Christian country of the Christian principle of freedom of religion and assembly.

He named the Prime Minister, Mr P. W. Botha, the Foreign Minister, Mr P. K. Botha, and the Minister of Co-operation and Development, Dr Piet Koornhof, as those "whom we should now take on their word that we are a Christian country."

Preaching that racial discrimination had no place in the church and then "meekly settling about to obtain permits" compromised the church in the eyes of its members, he said.

The Bishop of St Johns, the Rt Rev James Schuster, said the synod was providing a hopeless basis for negotiation on the question of permits when it published the fact that it was going to disobey the permit system anyway.

"We are meeting here because the Archbishop applied for a permit and those who have spoken against the permit system could not have made their speeches if he had not applied for a permit."

Bishop Schuster proposed the amendment which was accepted. — DDC.

White, P. W. C.
Health Services Planning
University of Pretoria
South Africa
Union of South Africa
Pretoria.

are also of importance. This is particularly true for those groups which contribute a comparatively large proportion to the total population, for example, 'coloured' children 0-4 years old. The different demographic profiles of the two communities for 1951 are presented in fig. 1, and this provides an indication of the age distribution of whites and 'coloureds'. The changes in this distribution which occurred between 1941 and 1970 are,

is consistently worse than that of the whites. The 'coloureds' have higher mortality rates for all the major causes of death apart from cardiovascular diseases and neoplastic diseases in men over 65 years of age, neoplastic diseases in women in this group, and cardiovascular disease in men 45-64 years of age during 1960 and 1970. Clearly the rate of 5/1 000 which has been chosen is entirely arbitrary but a similar pattern of mortality emerges at lower or higher levels are selected. 120 aspects of these age-course specific mortality rates require emphasis.

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Permits: Anglican Church stand 28

GRAHAMSTOWN. — The Archbishop of Cape Town, the Most Rev Bill Burnett, leader of the Anglican Church in Southern Africa, told the Anglican Synod here yesterday that he was prepared to see church defiance of the government lead to an end of the institutional church.



Archbishop Bill Burnett

He said a Synod decision not to apply for permits for church gatherings should negotiations to have them repealed by the authorities fail, could lead to the disintegration of the Church as an institutional body.

The Archbishop asked whether delegates to the Synod joined him in his desire not to be bound to the institutional church.

"I hope I'm hearing you say that the time of the institutional church is over," he said.

As the guardian of the institutional church, the Synod was leaving largely to him decisions such as at what point the Church should refrain from applying for permits from the State.

"I am prepared to go to great lengths and take very

great risks, even if it means disturbance for the Church. Do I understand you to say that is what you want?" A chorus of voices answered "Yes".

The Archbishop said he found it very difficult to be a bishop in the institutional church. He was being called on to do something that could be deeply divisive and could put an end to the institutional church as people

knew it. Delegates said afterwards that the Archbishop's statement was theologically one of the most important ever made in South Africa.

Clerics likened his message to what took place in Germany under the nazis, when the church as an institution felt it could no longer continue in the face of State repression and went underground to become a "confessing church".

The Synod resolved yesterday to urge its dioceses not to apply for permits for multiracial church functions, should negotiations with cabinet ministers to repeal the permit system fail.

A resolution, approved unanimously, affirmed that the free assembly of members of the Church was a right and not a concession in a Christian country.

It said the Church could not participate in, or subject itself to, a system of racial discrimination which required the permission of the secular authorities in the ordering of its life and mission.

A last-minute amendment, which was approved, said the Church should ignore the permit system only if efforts at the highest level to have the law repealed failed.

The Synod resolved to initiate negotiations, in co-operation with leaders of other churches, with the relevant cabinet ministers to have the law on permits repealed insofar as it affected the life and work of the churches. — Sapa

Moves to unite churches

PORT ELIZABETH. — Steps to bring the Anglican Church closer to other Christian churches on four fronts were endorsed by delegates to the Anglican synod in Grahams-town yesterday.

The Synod voted to press on with negotiations with churches subscribing to the church unity

commission (Methodist, Presbyterian and Congregational). They will continue "conversations" with the Roman Catholic Church. They will look at doctrinal differences with the Orthodox church and they will seek discussion with the Dutch Reformed Church.

1961 Mutual Life assistance.

sources of the circulatory gain most from measures. Parasitic Diseases, implementation of relatively

with selected major categories of disease. Clearly, this is an entirely hypothetical situation. However, these competing risks life tables not only provide an indication of the relative importance of various disease categories to both the overall mortality experience and also to expectation of life of the three communities, but also, since there is an approximately linear relationship between the reduction of mortality and the percentage increase in life expectancy, any improvement will give rise to a proportional improvement in the expectation of life. Thus, if the mortality associated with any of the diseases included in Fig. 6 are reduced by 50%, then the increase in the expectation of life will be 50% of the improvement indicated.

Synod may debate WCC motions

PORT ELIZABETH — Two controversial proposals on the World Council of Churches' aid to liberation organisations, which were squashed at the Anglican Synod in Grahamstown this week, might come before the Synod again today.

The Bishop of Port Elizabeth, the Rt Rev Bruce Evans, moved yesterday morning that a measure of support for the WCC's Programme to Combat Racism be placed on the agenda again.

Mr L. M. Mathabathe, of Johannesburg, moved to have another motion, calling for withdrawal from the WCC, also to be reinstated.

Both measures fell away on Thursday without coming to vote when the synod decided to move on to other business.

Several speakers had already addressed the synod on the question of support for the Programme to Combat Racism's aid to liberation movements, but debate was cut short before voting.

The second motion censuring the WCC was proposed by Lt Gen W. R. van der Riet, who called on the Anglican Church to withdraw its membership from the WCC on the grounds of the body's moral and financial support for Swapo and the Patriotic Front.

No sooner had he put the proposal than the Bishop of Johannesburg, the Right Rev Timothy Bavin, moved that the synod proceed to the next item on the agenda.

This was approved with a large majority — effectively eliminating any debate on the issue.

It seems likely that both measures will come up today although the time factor will be crucial. The synod is due to complete its business by 11 am tomorrow and today's agenda is very full.

Delegates, who were angry and disappointed that the synod had avoided taking a stand on the WCC, welcomed the new move yesterday. — DDC.

p's comment leads Anglican confusion

Church turmoil over defiant stand

By MELANIE YAP and MARTIN WELZ.

THE Anglican Church in South Africa has been thrown into total confusion by Archbishop Bill Burnett's statement that he was prepared to see church defiance of the State lead to the disintegration of the church as an institutional body.

Interpretations yesterday over what this meant differed broadly. They ranged from the view that the church as a whole might go underground, much like the early Christians, to the belief that he was speaking only in theological terms.

Theologians and laymen alike said they were not sure how the church would shed its institutional trappings, and none could recall any major institutional church ever taking such steps.

Dr John de Gruchy, author of "The Church Struggle in South Africa" and senior lecturer in religious studies at the University of Cape Town, said it might mean that Anglican priests were no longer registered as marriage officers.

Thus, an Anglican church wedding would not be recognised in South Africa without a civil ceremony as well.

Some churchmen praised the archbishop, others were sharply critical. A trustee of the diocese of Pretoria, Mr Trevor Randall, said: "Defiance of the law is a bad thing and can only lead to chaos."

"That may be the Asiatic and African way of doing things, but in a democratic country one tries to have the law changed."

Bishop Desmond Tutu, general secretary of the South African Council of Churches and former Bishop of Lesotho, said yesterday he believed the Anglican church might become a "confessing church" like that

0.05 0.06 0.11

town delegate said the archbishop has not issued a defiant statement, and is personally very sad at the type of the statement of defiance that I have seen. He is sure that when the bishop told the three-year synod that the institution of the church as an institutional body could follow a decision not to apply for permits for mixed church gatherings.

He asked whether delegates would have been bound to be bound to the institutional church. I hope I am hearing you say that the time of the institutional church is over," he said.

The synod agreed to ignore the Government's requirement for permits for mixed church gatherings, but it accepted a last-minute amendment that such defiance would come only when efforts at the highest level for repeal of the law had failed.

Efforts to obtain official clarification of the archbishop's comments proved unavailing. A spokesman said the archbishop could not deal with the issue this weekend but might release a statement during the week.

However, Mr Gordon Jones, chairman of the Anglican Reform Movement, a small group opposed to the freedom of the mainstream church, said if Archbishop Burnett should

disrupt the institutional church, he would have to bear this on his own shoulders, and not on those of his people.

The synod's decision to shelve the law and apply for permits for mixed church gatherings is a departure from the traditional Anglican position that the law requires Christians to seek permits, then if it is a success, church must follow.

Mr Randall described the synod decision as "a very wrong" move. While members of the synod were bound to obey the law, he said, the individual members would surely not do so. "The law is a matter of moral and spiritual principle," he said.

The Archbishop of the diocese of Pretoria, Mr John Venter, described the present permit system as "unworkable".

But while you may not approve of the law, it does not mean that you may act contrary to it," he said.

On all occasions that I have applied for permits for a church meeting, they have been granted. I don't know what the Government hopes to achieve by maintaining the system of permits with regard to church meetings.

I am hoping that, in the present climate of encouraging just discrimination, they will just disappear as in the case of military and sport gatherings.

Speaking from Durban, Canon David M. Phillips, pastor of St. Andrew's, said he would accept the decision of the synod and would continue to accept the law.

The church works for the rights of all people, and we will continue to work for the rights of all people, and we will continue to work for the rights of all people, and we will continue to work for the rights of all people.

I am getting on in years and I've seen a lot of things from past experience. I am sure it will be the best thing to do.

He has no intention of resigning from the archbishopric, but he is getting on in years and I've seen a lot of things from past experience. I am sure it will be the best thing to do.

The Rev. Kingsley Walker, pastor of St. Luke's Church in Margate, said he would not do so. "The freedom of the church is a gift from God, and the freedom of the spirit of God."

The Rev. Robin Phillips, vicar of St. John's Church in Durban, said: "I would certainly align myself with the decision of the synod. It is time for the church to take a stand and to be long in the face of its white audience and not get it from white ministers' support, but for credibility among the black and male leaders of the Gospel of Christ, the church is needed."

It is... can... what... and... or... the... ment... of... to... and... and... to... best... the... church... members... to State... apart... the State... and... at... function... do not intend... to... any... shall be... in... between... the... State... that... in... Gra...

NO.	W		A		C		B	
	M	F	M	F	M	F	M	F
1	0.02	0.03	0.20	0.21	0.06	0.16	0.06	0.06
4	0.01	0.01	0.02	0.00	0.02	0.04	0.01	0.01
24	0.00	0.00	0.01	0.01	0.01	0.01	0.01	0.01
44	0.01	0.01	0.01	0.02	0.00	0.01	0.01	0.01
64	0.02	0.02	0.03	0.03	0.06	0.04	0.01	0.03
85+	0.11	0.11	0.13	0.15	0.13	0.15	0.03	0.03
ALL	0.01	0.02	0.02	0.02	0.02	0.03	0.01	0.01
NO.	30	34	7	7	21	31	23	21

DISEASES OF THE NERVOUS SYSTEM AND SENSE ORGANS

• To Page 2

The crude death rates and the standardised mortality rates for Whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part I with the exception of the urban Africans, which appears in Fig. 2. This population shows an excess of healthy working males and lack of elderly persons as a result of the migratory labour situation.

The standardised mortality rate provides a single figure for the mortality experience of a population which can only be fully expressed in terms of a

9/12/79
S. Jones

Permits centre of the great church debate

The Dean of Cape Town, the Very Rev E. L. King, said institutional Christianity was slowly disappearing throughout the world.

"We are beginning to unlearn the lessons of the past 1 000 years or so in which the Church has been tied up with the State in many ways.

"The Church must learn to dissociate itself from the State, because that association has involved compromise."

Other issues of Church and State have arisen at the Synod, including the defiance of a banning order by the Rev David Russell of Cape Town, who ignored restrictions on his movements, to attend.

He was firmly supported in his action, but at the same time there was a hint of doubt when one delegate asked whether others might not have been legally compromised by him. Mr Russell's reply cannot be reported because he is banned.

The controversy over the Church has spread beyond the

A leading article in Die Vaderland yesterday said the Anglican church had opened itself to the suspicion that it was content to be an instrument of polarisation and the spread of revolutionary politics.

It said the synod should rule out of order "members who spoke in favour of terrorism which aims at nothing but revolution".

Professor Johan Heyns, a leading theologian of the Nederduitse Gereformeerde Kerk said he agreed with the archbishop on the question of permits for mixed worship "but I do not agree with his approach to the problem".

"Where the difference of opinion between myself and Archbishop Burnett comes in is that the Church does not have the right to say we will refuse to ask for permits - that is a revolutionary act. If the church is refused permits for mixed worship, then it has the right to act in defiance of the State," Prof Heyns said.

- The following indices were calculated:
1. Crude Mortality Rates.
 2. Standardised Mortality Rates. Two standard populations were used: England and Wales representing a developed population and Mexico 1960 for a developing one.

Calculated mainly in five year age groups. The eighth revision of the 1970 age distribution of the population was used. The last census year. Crude mortality experience of a population which would exist if a population had the same age structure as the population in 1970. It gives an indication of the life expectancy of 1150.

Dean of Cape Town, explained that the Church had to get permits for a number of functions. The current synod required permits to enable black priests to reside in white areas.

Other instances included:

- Any gatherings, such as local synods or synods of bishops, where delegates had to live in one or other Group Area for a period;

- When a black priest was appointed to a parish in a "white" area, or vice versa, permits had to be obtained for him to reside in his parish;

- When building a new church in a black area. The board of trustees of the Anglican church in South Africa is registered as a "white body" and had to apply for a permit to build in black areas.

Clearly, if it came to a State-Church confrontation over permits, the functioning of the Church's legislative hierarchies - a crucial element of the institutional church - would be seriously affected.

A possible way of continuing to function without permits would be to hold these meetings in neighbouring, nonracial states.

Sunday Times Reporters

CAN the Anglican church survive in South Africa with its present structure if it decides to function without the sanction of the State? And if so, how will it operate?

These questions have been at the centre of a growing debate in the corridors outside the 23rd Street synod meeting in Grahamstown and across the country - every since Archbishop Bill

Burnett announced this week that he was willing to see the church as an institutional body disintegrate.

While there is consensus that the declaration is a major theological statement - some rank it the most important ever in South Africa - there is widespread uncertainty about its full implications.

It came at the end of a debate on the whole question of State permits prescribing Church operations across race barriers.

The synod agreed that the Anglicans, in co-operation with other churches, should ask the Government to waive permits that affected the life and work of the churches; only if negotiation failed should the permit system be ignored by the Church.

Archbishop Burnett said: "I am prepared to go to great lengths and take very great risks, even if it means disturbance for the Church. Do I understand you to say that is what you want?"

A chorus of voices answered: "Yes!"

But, while the voices were in unison, exactly what they were agreeing to appears less certain. Some delegates say Archbishop Burnett was dealing only with permits; others that his statement was far broader.

Many delegates likened the outlook to what has happened to the church in Mozambique. There State hostility has led the church to de-institutionalise, but it continues to function effectively.

In any event, the statement has highlighted Anglican resentment about permits required by the State.

Canon Roy Barker, sub-

the base population age this are available for coloureds, the 1970 population life survival rates from and deaths in the 0-4 age group as a population figure for 970 age distribution by 11

10/12/74 AD (28) (30)

Tutu: blacks must have political say

GRAHAMSTOWN — There would be no real security, peace and justice in South Africa until blacks had a significant part in political decision-making in an undivided South Africa, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said here at the weekend.

Addressing the Anglican Church synod, he said anything else was "fiddling while Rome burns".

"There will be no security, peace, justice or reconciliation while we chase the chimera of Bantustans and while we cause untold and unnecessary suffering through the various population removal and resettlement schemes.

"I myself will forever be haunted by the spectre of the little girl in Zwillinga who said, 'we drink water to fill our stomachs' when they could not get food."

Outlining the role of the SACC, Bishop Tutu said they believed in a non-racial South Africa where people counted because they were made in the image of God.

The council was Christian and had a definite bias in favour of the oppressed and the exploited ones in society.

The bishop said the SACC tried to maintain links between the South African Government and the world-wide community. It had sent congratulatory messages to the government and had assured Mr P.W. Botha of its prayers for his recent meeting with business leaders.

"We want to affirm that it is not our political creed that makes us be involved as we are with the families of political prisoners and those detained without trial or the people who lead a twilight existence as banned persons. No, it is not our politics.

"It is our Christian faith that says, 'thus saith the Lord.'"

Bishop Tutu said the council received 90 per cent of its funds from overseas sources and its books were available for inspection.

Many people were uneasy about what they called the SACC's political involvement, but that involvement was dictated to the council by "our Lord".

He said by helping people the council "was not looking for any confrontation with the State. It believed that there could be no argument whose laws must be obeyed when there was a clash between God's laws and those of man. — SACA.

Women may be deacons

GRAHAMSTOWN — Women may now become deacons in the Anglican Church, but 'ladies in chasubles' (priests' dress)? Not at this stage, at any rate, according to a majority vote at the Anglican synod here at the weekend.

In possibly the liveliest and certainly the most vociferous discussion three dozen delegates asked to speak — men and women split on the issue

It was deemed appropriate, however that women be ordained to the diaconate.

There was male and female support for both views.

Theologians argued the pro's and con's. Women and camels were associated in references to ordination and the biblical eye of a needle. "Are we some sort of camel?" asked Miss S. R. Maspero of Cape Town.

Canon R. T. Barker said the ordination of women might be something God had "up his sleeve". He effectively destroyed several theological arguments against the ordination of women by drawing attention to different interpretations of the Bible. — DDC.

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Defiance would bring big changes — Burnett

GRAHAMSTOWN — Radical changes in the church's structure would follow its refusal to subject itself to the system of racial discrimination, the Archbishop of Cape Town, the Right Rev Bill Burnett, told the Anglican synod here yesterday.

Saying he had been asked to clarify his earlier statement in which he warned that certain decisions taken by the synod could lead to the disintegration of the church as an institutional structure, the Archbishop asked if members were prepared for the radical reshaping of the church that would follow its defiance of state authority.

If the synod took seriously its resolution to refrain from asking for permits from the government for church activities, "it must cause serious disruption in the life of the church as it is presently organised".

Archbishop Burnett gave as an example a request to him to apply for a blanket permit for students at the Federal Theological Seminary in Alice.

Should such a permit not be sought, he said the

church might no longer be able to have theological seminaries and would have to train priests in its parishes.

He said he was continually being asked to approach the government for permission to do a variety of things and this was a role he disliked.

Another example was a decision he had to make whether to sign papers requesting permission to build a church in a rural area. "In all conscience I don't believe I will be able to sign these papers. I will have to speak to these people and ask them to consider meeting in houses."

He said the disruption such decisions might cause should not disturb the church too much "because we should not simply seek to preserve our institutional life as a church but also as the body of Christ witnessing to his divine life among us."

The Archbishop said he was prepared to take the consequences of any risks the church was involved in, even if these meant radical alterations in the life of the institutional church.

"I hope you realised the significance of what you have resolved. I am prepared for the institutional

church to be radically reshaped by our response to this situation."

"I ask whether you are prepared for the radical changes that will follow the church's refusal to subject itself to a system of racial discrimination which requires the permission of the secular authorities in the ordering of its life and mission." — DDC.

See editorial opinion, page 10.

TABLE I

NO.	ALT.	65+	45-64	25-44	5-24	1-4	0-1
2522	1.41	12.24	3.01	0.26	0.09	0.03	0.17
2920	1.21	7.26	2.58	0.33	0.05	0.07	0.13

Major changes due in church — Archbishop

Own Correspondent

GRAHAMSTOWN. — Radical changes in the church's structure would follow its refusal to subject itself to the system of racial discrimination, the Archbishop of Cape Town, the Most Rev Bill Burnett, told the Anglican synod in Grahamstown at the weekend.

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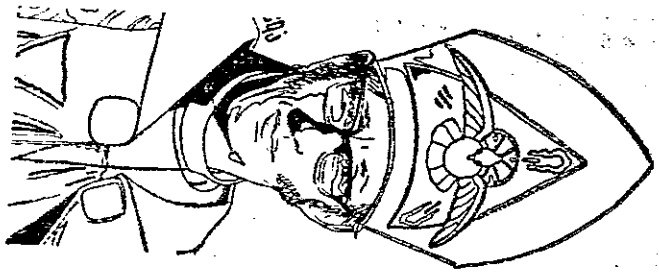
The archbishop said he was continually being asked to approach the government for permission to do a variety of things and this was a role he disliked. Another example was a decision he had to make whether to sign papers requesting permission to build a church in a rural area.

"In all conscience, I don't believe I will be able to sign these papers. I will have to speak to these people and ask them to consider meeting in houses".

Body of Christ

He said the disruption such decisions might cause should not disturb the church too much "because we should not simply seek to preserve our institutional life as a church, but also as the body of Christ witnessing to his divine life among us".

Archbishop Burnett said he was prepared to take the consequences of any risks the church was involved in, even if these meant radical alterations in the life of the institutional church.



By John Allen
Religion Reporter

GRAHAMSTOWN
Archbishop Bill Burnett, head of South Africa's Anglican Church, appears to have adopted a radical, independent stance in declaring his willingness to see present church structures disintegrate.

His stand on the Church's attitude to Government permits cannot be neatly classified as a decision to use the Church in an assault on apartheid. It might equally apply to a future left-wing dictatorship in South Africa, or to the present Government in Mozambique. But even this observation does not explain his position fully.

Deep religious convictions about the nature of the institutional church — with its property, build-

ings, synods, councils and resolutions — appear to lie at the heart of his declaration.

This is indicated by an examination of Archbishop Burnett's statement to the Provincial Synod of his Church last Friday, a clarification he issued yesterday and his addresses at the opening services of the last two synods.

Last week the synod declared that the free assembly of church members was "a right and not a concession in a Christian country." The Church could not subject itself to a system of racial discrimination which needed the permission of secular

authorities for church activities, the synod added.

It called on bishops to investigate where permits were needed for Church activities and to negotiate with Cabinet Ministers to have laws on permits repealed or amended in cases where permit requirements were "theologically unacceptable."

If negotiations failed, the bishops should consider encouraging Church bodies "to maintain the integrity of Christian will-ness by refraining from applying for . . . permits where practicable. . . ."

Responding to the decision, Archbishop Burnett said he was prepared to

Church can survive without structures?

By 14/2/79

Background to the News

carry it out in spite of the fact that in some areas it could mean the disintegration of the institutional church.

When he clarified his declaration yesterday, he said that if he did not apply for a blanket permit which allowed the Federal Theological Seminary near Maritzburg to admit students of all races, the church might no longer have theological colleges in their present form.

Priests might be trained in parishes.

If he refused to sign documents necessary to apply for permission to build churches used by blacks in rural areas, the members might have to worship in their houses.

DISBAND

But he did not stipulate whether the Church would voluntarily disband a theological college or would directly confront the Government by illegal-

ly opening it to all races until it was forcibly closed.

He instead went to the front of the issue and stressed its deep implications for the Church as an institution.

He revealed that his "greatest burden" as head of the Church was his involvement in its institutional life.

PRASED

His comments pointed to a belief that institutions were expendable and that individual Christians could keep their faith alive without extensive structures, no matter what

governments they lived under.

In his charge to the last synod, Archbishop Burnett said he praised God for the way in which Anglicans in Mozambique responded to the nationalisation of Church property.

"I do not believe we need to fear a future which may have many revolutionary changes in store for us. We do not have to be rooted in a capitalist society to survive as the Church unless we have been corrupted by the world more than we think."

This year he said: "The

Kingdom of God is not capitalism or socialism, nor a combination of both."

Against this background, he said yesterday: "If we take seriously what we have said . . . on refraining from asking for permits from the Government, it must cause serious disruption in the life of the Church as it is presently organised."

"This need not disturb us too much because we should not simply seek to preserve our institutional life as a Church, but to be the Body of Christ witnessing to His divine life among us by His Holy Spirit."

"I want it to be understood how radical, how drastic, it will be. That may turn out how God wants the Church to be."

Synod applauds banned priest

10/12/79
328 (28)

GRAHAMSTOWN — The banned Cape Town priest, the Rev David Russell, was given a prolonged standing ovation at the Anglican synod here at the weekend, when the general secretary of the South African Council of Churches, Bishop Desmond Tutu, described him as "the freest human being I have ever met."

Looking visibly moved, Mr Russell sat quietly while the audience rose

spontaneously to their feet and applauded for more than a minute.

Mr Russell, who defied several provisions of his banning and house arrest orders to come to Grahamstown, left for home yesterday with other delegates after the conclusion of the synod.

Bishop Tutu said of Mr Russell: "I am glad that David, that extraordinary young man, is here. He is a tremendous agent for

God's grace and his only crime is that he cares about God's suffering children."

He asked what Christians were doing about the arbitrary curtailment of individual freedom that occurred through banings. "Do we say, as a letter in the Rand Daily Mail said, that there is no banning without a reason — that there can't be

smoke without a fire? Are we ready to accept this serious erosion of the rule of law without so much as a whimper?"

Bishop Tutu said the churches in South Africa should tell banned people to ignore their banning orders and then support them when they had to face the consequences. — DDC.

GRAHAMSTOWN — Maximum exposure should be given to the plight of the rural poor, among them more than 200 000 people who have been uprooted and resettled in the Ciskei and who form a fraction of the estimated two million people who have been moved in the last 20 years.

This is part of the message in an open letter distributed to all members of the Anglican provincial synod in Grahamstown yesterday by a group of synod members who took time off to study black removals and resettlements.

The spokesman for the group, a political scientist, Mrs Nancy Charton, said: "Information from the Ciskei indicates that in the past decade, more than 200 000 people have been uprooted and resettled, often suffering consider-

able hardship in the process and thereafter."

She noted that "this tremendous demographic upheaval" was not confined to the Ciskei. About two million had been moved in the past 20 years and another million were due for removal, according to informed sources.

The group appealed to members of the synod and bishops in particular to

support a countrywide effort to expose the plight of the rural poor, minister more effectively to their needs and "advocate their just claim to a full share in the rights and duties of citizenship".

Bishops will be asked to:

- Establish the extent and nature of removals and resettlements in their dioceses.
- Try to prevent unnecessary uprooting and

10/12/74 (271) DD (28)

Church urged to expose plight of poor

dislocation of settled communities and families.

- Ensure that each parish exercises vigilance in its own area, reporting all planned and actual removals and settlements to the bishops.

Mrs Charton said: "It should be pointed out to the authorities that removals and resettlements, particularly from urban to rural areas and from white farms to overcrowded locations, nullify efforts at rural developments. It fails to cure urban poverty, merely transferring it from an environment which people know and in which they have managed to survive to one in which there are few or no resources for survival except government rations which are not always provided." — DDC.

More on synod, page 11.

DISCUSSION

The crude death rates and the standardised mortality rates for whites, Asians and 'coloureds' and urban Africans are presented in Fig. 1. The interpretation of these figures is confounded by the differences in the underlying structure of the population. The population pyramids of the various groups were pictured in Part I with the exception of the urban Africans, which appears in Fig. 2. This population shows an excess of healthy working males and lack of elderly persons as a result of the migratory labour situation.

The standardised mortality rate provides a single figure for the mortality experience of a population which can only be fully expressed in terms of a series of age specific death rates. The SMR is calculated by multiplying all the age specific mortality rates in the observed population by the corresponding numbers in the standard population, adding the number of deaths so obtained and dividing the total standard population. While this figure is independent of the age structure of the observed population, the choice of the standard population will affect the weighting given to the deaths in the various age groups. The choice of an underdeveloped population as a standard will give great weight to infant deaths and little weight to deaths among the elderly, while a developed standard population will reverse the position. The choice of standard population affects the ranking of the mortality between the observed groups. There is no 'true' answer. As the Duke of Wellington said: 'There are lies, damned lies, and statistics'!

infant mortality in rural areas and in the 1970 population val rates from age in the 0-4 age group. The Archbishop of Cape Town, the Rt Rev Bill Burnett, called for a short prayer before the vote was taken and a hymn of praise was sung after the delegates had voted by 120 to live in favour of the resolution. Earlier debate on a more strongly worded motion among delegates — largely along racial lines. White speakers warned that churches could find themselves in a "hot spot" if the measure was passed. They expressed concern about how the decision would be reported in the press and how it would be interpreted by the public. They feared although the WCC's special fund to aid liberation organisations was not aimed out for support, the motion would be understood to be expressing approval of liberation movements. They were worried about the political implications of any kind of support for the WCC. They thought some might personally experience the accident. Black speakers, who came out unopposedly in favour of the earlier and more strongly worded resolution of support, praised the work of the WCC in aiding refugees from South Africa and urged the group to support in principle the right of Christians to choose the form of their religious expression. The phrase "supporting the WCC" was changed to "share with the WCC" — apparently to achieve consensus among delegates who feared that the word "support" would cause bitterness and embarras the church. A clause accepting the need faith of the WCC that an special fund provided money for humanitarian purposes only was deleted as was a clause recommending that some Christians believed there were situations in which the use of force was necessary "as a choice between the lesser of two evils".

rural areas of cause of deaths' according to the Death Reference Bureau (Personal Communication). At least 50 000 deaths among Africans were not registered. These occur mainly in the rural areas. It is estimated that about 10% of the deaths in the main urban districts are not registered for Africans.

METHODS

The following indices were calculated:

1. Crude Mortality Rates.
2. Standardised Mortality Rates. Two standard populations were used: England and Wales representing a developed population and Mexico 1960 for a developing one.
3. Age and Cause Specific Death Rates. Calculated mainly in five year age groups for the seventeen major divisions of the eighth revision of the International Classification of Diseases (ICD).
4. Proportions of Causes of Death.
5. Infant Mortality Rates.
6. Expectation of Life. Calculated for 1970, the last census year.
7. Competing Mortality Risks. This is the mortality experience of a population under the hypothetical conditions which would exist if a particular cause of death were eliminated. It gives an indication of the relative effect of that cause on the expectation of life.

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Amended resolution on WCC approved

GRAHAMSTOWN—After days of bitter wrangling, the Anglican synod approved by an overwhelming majority here yesterday a much-amended resolution committing the World Council of Churches' Programme to Combat Racism, as far as it identified with "those who are working for a more just social order." The Archbishop of Cape Town, the Rt Rev Bill Burnett, called for a short prayer before the vote was taken and a hymn of praise was sung after the delegates had voted by 120 to live in favour of the resolution. Earlier debate on a more strongly worded motion among delegates — largely along racial lines. White speakers warned that churches could find themselves in a "hot spot" if the measure was passed. They expressed concern about how the decision would be reported in the press and how it would be interpreted by the public. They feared although the WCC's special fund to aid liberation organisations was not aimed out for support, the motion would be understood to be expressing approval of liberation movements. They were worried about the political implications of any kind of support for the WCC. They thought some might personally experience the accident. Black speakers, who came out unopposedly in favour of the earlier and more strongly worded resolution of support, praised the work of the WCC in aiding refugees from South Africa and urged the group to support in principle the right of Christians to choose the form of their religious expression. The phrase "supporting the WCC" was changed to "share with the WCC" — apparently to achieve consensus among delegates who feared that the word "support" would cause bitterness and embarras the church. A clause accepting the need faith of the WCC that an special fund provided money for humanitarian purposes only was deleted as was a clause recommending that some Christians believed there were situations in which the use of force was necessary "as a choice between the lesser of two evils".

Tutu calls for resistance to 'injustice'

John Allen reports from Grahamstown

Bishop Desmond Tutu, leader of the anti-apartheid struggle, has called for a 'massive' campaign of resistance to the apartheid system. He said that the only way to bring about a just and equitable society in South Africa was through a total and complete rejection of the system of racial segregation and discrimination. He urged the people to stand up to the injustice and to demand an end to the system of apartheid.

The 1944 Act is a landmark in the history of the apartheid system. It is a law that is designed to ensure that the white population remains in a position of dominance and that the black population remains in a position of subordination. The law is a clear and unambiguous statement of the government's intention to maintain the system of racial segregation and discrimination.

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MR P W BOSTHA

1944

N	F
0,30	0,70
0,03	0,05
0,00	0,00
0,20	0,00
0,02	0,00
0,00	0,00
0,05	0,00
51	42

N	F
0,04	0,00
0,25	0,07
1043	1075

EDITORIAL OPINION

Church and State

As we near the celebration of the birth of Christ and the traditional time of peace upon earth and goodwill towards all mankind, the confrontation between Church and State presaged by the Archbishop of Cape Town, the Rt Rev Bill Burnett, is a chilling prospect.

The Archbishop told delegates at the synod in Grahamstown he was prepared to see church defiance of the permit system lead to an end of the institutional church.

These words coming from the leader of the Anglican Church in South Africa have a special significance in this country where, because of discriminatory race laws, a large section of the population feels itself alienated from society.

What the Archbishop is calling for is a defiance of law and he himself has admitted this is a very grave risk.

Anyone who breaks the law must be prepared to face grave consequences. In a society which respects and upholds the law, this cannot be in doubt.

But, as the Archbishop believes and clearly states, what can be argued is whether the law in question is a good one and whether it should be repealed.

In the true spirit of Christianity in a Christian country like South Africa there is an overwhelming number of people who believe the permit system is repugnant and a bad law.

Its futility is shown in the example of the Rev Beyers Naude, who has been banned without trial, having to seek a permit from the State to propose a toast at the wedding of his niece. It is shown, too, by the Rev David Russell having to break his banning order to attend the Anglican synod in Grahamstown.

Archbishop Burnett told the synod in another context it is the inescapable responsibility of the government to produce a society which is worth defending.

This is a problem which Church and State have grappled with for centuries and the solution must lie in political and social reform.

For a society which is pleased to describe itself as Christian, it is ironic that the injustices here and the problems they cause could not exist if South African Christians really had behaved as Christians all along.

But whatever the rights and wrongs of the system, inviting a Church-State confrontation is something which both bodies would be wise to avoid.

No bid to defy State — Burnett

Angus 10/12/79

28

Religion Reporter

GRAHAMSTOWN. — The Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, today emphatically rejected reports that he or the Church was seeking a 'Church-State confrontation' or intended to 'defy' the State.

2.

Archbishop Burnett was asked to comment on radio and Press reports on a brief but significant statement by him to the provincial synod of the Anglican Church here last Friday, creating controversy when interpreted by some outside the senate as setting the stage for Church-State confrontation.

'ASTOUNDS ME'

'Nothing that I said can be so interpreted,' said Archbishop Burnett. 'It astounds me. I've never been more surprised.'

At the heart of his statement on Friday was his declaration that 'I will always resist using the methods of the world to serve God.'

Archbishop Burnett was speaking after the adoption of a motion calling for joint Church negotiations with the Government for the church to be freed from the permit system, because 'the Church cannot participate in or subject itself to a system of racial discrimination.'

BOTHA'S MOVES

In an interview today, Archbishop Burnett said he believed there were Christians in the Government to whom the Church could relate as Christians in making this request. 'Whether they can accede to our request or not, I don't know,' he added.

not, I don't know,' he added.

Asked whether he saw moves by the Prime Minister, Mr P W Botha, as hopeful signs, Archbishop Burnett replied:

'We welcome the Prime Minister's moves in the direction of ending race discrimination and hope to see this given expression in legislation at the next session of Parliament.'

NOT DEFIANCE

The Church senate proposed that if negotiations with the Government should fail, the Anglican bishops should consider whether or not the Church would continue to ask for permits for coun-

cils, synods, administrative boards and other bodies.

Archbishop Burnett said this did not suggest 'defiance' of the law.

Rather, he had challenged the Church to face the possibility of 'the disruption of institutional life' by not seeking permits.

'It might mean moving outside church buildings — a move into houses and cells, with a new kind of leadership involving a priest and a number of lay leaders,' said Archbishop Burnett.

● Campaign against 'unjust laws'; Burnett: I'm prepared for radical change — Page 4.

years, the inventory valuation, trend of rising prices, tends to become

as it grossly misstates the current valuation.

effect of LIFO on working capital weakening structure whereas in real terms usually a strengthening of the working capital.

Example

LIFO is the method of valuing inventory and the FIFO value is R10. R20 and t

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Burnett: I'm prepared for radical change

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Campaign against 'unjust laws' urged

Religion Reporter

GRAHAMSTOWN. — Radical changes would result in the church if it refuses to 'subject itself to a system of racial discrimination,' the Archbishop of Cape Town, the Most Rev Bill Burnett, warned the church's provincial synod here yesterday.

Following the furore outside the synod last week over his statement on a resolution by synod to 'refrain from applying for permits,' Archbishop Burnett yesterday read to the synod the full text of his statement.

'I am constantly asked by the church — both the province (national) and diocese (regional) — to approach the Government for permission to do a variety of things. It is a role I dislike.

DISRUPTION

'I believe, however, that if we take seriously what we have said in Resolution 58 on refraining to ask for permits from the Government it must cause serious disruption in the life of the church as it is permanently organised,



Archbishop Bill Burnett

'This need not disturb us too much, because we should not simply seek to preserve our institutional life as a church but to be the body of Christ, witnessing to His divine life among us by his Holy Spirit.

PREPARED

'I am prepared to take the consequences of the risks we may have to take in this, even if it means

radical alteration in the life of the institutional church.

'In the light of what you have said in synod about the situation in which we find ourselves in our land, I ask whether you are prepared for the radical changes that will follow the church's refusal to subject itself to a system of racial discrimination which requires the permission of the secular authorities in the ordering of its life and mission' (a quote from the resolution).

ON RECORD

'I hope you have realised the significance of what you have resolved. I am prepared for the institutional church to be radically reshaped in our response to God in the situation. Are you?'

The full text was placed on record in the minutes of synod — normally speeches made in synod are not recorded.

Religion Reporter

GRAHAMSTOWN. — Bishop Desmond Tutu called at the weekend for a massive church campaign to support 'positive non-co-operation with... immoral, unchristian and unjust laws.'

He was addressing a meeting of the Anglican Provincial Synod as general secretary of the SA Council of Churches.

'Is it being emotional or melodramatic to say that it is becoming increasingly criminal to be a Christian in South Africa?' he asked.

'Try employing a so-called illegal black — you are told it is better to increase the unemployment figures and to consign people to the scrap heap of discarded people in the resettlement camps or the homelands.'

PM'S COURAGE

Bishop Tutu commended the Prime Minister, Mr P W Botha, for his courage. But, he said, that Mr Botha had, in reply to a letter he had written about removals of people from their homes, basically said resettlement was legally carried out.

'One of the things wrong with this country is that people think legal and moral are the same thing.'

Bishop Tutu was given a standing ovation before and after his address. He also prompted a standing ovation for the Rev David Russell, the banned Cape Town priest who attended the synod in defiance of the law. It was the first time there has been a collective demonstration of support for Father Russell.

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and the LIFO adjustment (being
FIFO valuation and LIFO valuat
is R10. The tax rate is 40%.
R20 and that tax is paid therefi

RDM 10/12/79

Tutu sets out his criteria for SA peace

28

GRAHAMSTOWN. — There would no peace until blacks had a significant part in political decision-making in an undivided South Africa, the general-secretary of the South African Council of Churches (SACC), Bishop Desmond Tutu, said in Grahamstown at the weekend.

Addressing the 43rd Anglican Church Synod, he said anything less was "fiddling while Rome burns".

"There will be no security, peace, justice or reconciliation while we chase the chimera of Bantustans and while we cause untold and unnecessary suffering through the various population removal and resettlement schemes," Bishop Tutu said.

"I myself will forever be haunted by the spectre of the little girl in Zwelldinga who said: 'We drink water to fill our stomachs' when they could not get food.

"That suffering tipped the scales for me in calling for economic pressure on this country and, frankly, I am not impressed by a sudden upsurge of white altruism about a possible future suffering of blacks that might happen as a result of such pressures.

"Many white people benefit from black suffering in cheap labour and migratory labour without losing too much sleep over the matter. And the Government can stop this policy immediately if they wanted to.

"Until they do, I will certainly do all I can to muster international support for that pressure to get us to the negotiating table," the bishop said.

"I love to be loved and it has

been a horrible pain to experience the hatred and vituperation and hostility of whites because of my Denmark coal statement.

"It is almost as if I had told black men to go on the rampage and rape white women.

"I think the churches should mount a massive campaign of support through positive non-cooperation with the implementation of immoral, unchristian and unjust laws," Bishop Tutu said.

Outlining the role of the SACC, he said it believed in a non-racial South Africa where people counted because they were made in the image of God. The council was neither a black nor a white organisation.

The council was Christian and had a definite bias in favour of society's oppressed and the exploited.

The bishop said the SACC tried to maintain links between the Government and the world community. It had sent congratulatory messages to the Government and had assured the Prime Minister, Mr P W Botha, of its prayers for his recent meeting with business leaders.

He also said the council had a relief fund to help families affected by the 1976 uprisings. Most of the fund had been used to provide legal aid.

"We do not necessarily support the accused or condone their alleged crimes, but we believe firmly in the principle that each person is entitled to the best legal defence possible." — Sapa

Church is told to prepare for radical changes

R.D.H. 11/12/79 (28)

GRAHAMSTOWN. — The Archbishop of Cape Town, the Most Rev Bill Burnett, made it clear to the closing session of the Anglican Provincial Synod in Grahamstown yesterday that he was not seeking a "church-State confrontation", but was challenging the church to face radical change in its structures if it decided against seeking Government permits for its activities.

Following the storm outside the synod last week over his statement to the synod on a resolution to "refrain from applying for permits", the Archbishop yesterday read to the synod the full text of his statement.

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"I believe, however, that if we take seriously what we have said in Resolution 58 on refraining to ask for permits from the Government, it must cause serious disruption in the life of

the church as it is presently organised.

"This need not disturb us too much, because we should not simply seek to preserve our institutional life as a church, but to be the body of Christ, witnessing to His divine life among us by His holy spirit.

"I am prepared to take the consequences of the risk we may have to take in this, even if it means radical alteration in the life of the institutional church.

"In the light of what you have said in synod about the situation in which we find ourselves in our land, I ask whether you are prepared for the radical changes that will follow the church's refusal to subject itself to a system of racial discrimination which requires the permission of the secular authorities in the ordering of its life and mission? (A quote from the resolution).

"I hope you have realised the significance of what you have resolved. I am prepared for the institutional church to be radically reshaped in our response to God in this situation. Are you?" — Sapa.

Archbishop explains

THE Archbishop of Cape Town, the most Rev Bill Burnett, yesterday emphatically rejected reports that he or the church was seeking a Church-State confrontation or intended to defy the State.

"It is when the Church does what it should do that the State will change. My challenge was not to the State, but to the Church to do what it should be doing — and challenging the Church is what I consistently do," Archbishop Burnett said.

COMMENT

Archbishop Burnett was asked to comment on radio and Press reports on a brief but significant statement by him to the provincial senate of the Anglican Church creating controversy when interpreted by some as seemingly setting the stage for Church-State confrontation.

Nothing that I said

Challenge on permits, laws is to the Church

Post 11/12/79

Post 11/12/79

day, Archbishop Burnett said he believed there were Christians in government to whom the Church could relate as Christians in making this request.

"Whether they can accede to our request or not, I don't know," he added.

Asked whether he saw reason to take the moves by the Prime Minister, Mr P W Botha, as hopeful signs, Archbishop Burnett replied: "We welcome the Prime Minister's moves in the direction of ending race discrimination and hope to see this given expression in legislation at the next session of Parliament."

CHURCH

Senate proposed that if negotiations with the Government should fail, the bishops of the Anglican Church should consider whether or not the church would continue to ask for permits for church councils, synods, administrative boards and other bodies.

Archbishop Burnett said

racial worship, but were needed for the church councils and other bodies.

Permits were also needed for people of one race to visit other races in certain areas, or for priests to live in certain parishes.

"But where an individual needs a permit, that's a matter of personal conscience.

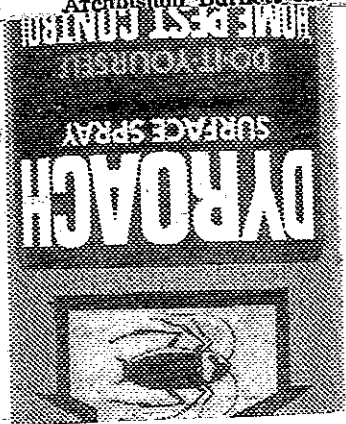
"All one can do is be a witness to Jesus in the world. This should create tension — not just with the State, but with other institutions, such as an industrial company underpaying its workers.

"But I believe that Christians will always speak to one another and find a way through," Archbishop Burnett added in summarising his attitude to the South African situation.

dramatic as to say we are a persecuted church.

"We are followers of the Lord Jesus. So why complain when things get difficult, when the world acts towards us the way in which we should expect it to?"

Archbishop Burnett said permits were not needed for the inter-



is consistently worse than that of the whites. The 'coloureds' have higher mortality rates for all the major causes of death apart from cardiovascular diseases and neoplastic diseases in men over 65 years of age, neoplastic diseases in women in this group, and cardiovascular disease in men 45-64 years of age during 1960 and 1970. Clearly the rate of 5/1 000 which has been chosen is entirely arbitrary but a similar pattern of mortality emerges if lower or higher levels are selected.

Two aspects of these age-cause specific mortality rates require emphasis. Firstly, whilst being affected by the incidence of the diseases in question,

these rates are also influenced by a decreasing incidence primary, secondary and tertiary decrease the fatality

Secondly, it should be important for comparative underlying population, are also of importance. contribute a comparatively example 'coloured' children of the two communities an indication of The changes in this direction for the purposes of the

The expectations of life Although data has been not considered to be of different expectations of life at birth, and Characteristically work Fig. 6 indicates that so marked is this difference expectation of life that the gap between them, although it is a deficit of 1,0 years

4 GENERAL NEWS

Archbishop warns whites of God's wrath

LOM
11/11/70
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GRAHAMSTOWN. — The church as such was not committed to particular methods of social change other than the Gospel, the Archbishop of Cape Town, the Right Rev Bill Burnett, said in Grahamstown yesterday.

Delivering the presidential charge at the three-yearly Provincial Synod of the Church of the Province of South Africa, (CPSA), Archbishop Burnett said it would be wrong to give the monolithic support of the church to anybody expressing a particular view.

"To do so would be to give the impression of an absolute quality to political policies which can never possess such finality.

"It would mean, moreover, that we have turned from the Gospel of Grace to law and a religious ideology claiming absolute obedience. We will in fact have fallen from grace."

But it was the inescapable responsibility of a government to produce a society that is evidently worth defending.

Every society must take steps to protect itself and its citizens, but when security measures like detention without trial, leading from time to time to deaths without trial and banings are used to uphold manifest injustice it looks grotesquely inhuman.

"If we really are seeking a just and peaceful future for South Africa we need to take seriously the pain and anger white policies have caused and indeed to continue to cause through population removals and many hurtful restrictions and injustices.

"In God's name we must stop doing what causes injury to our brothers' bodies and spirits and then meet as equals before Him to work out a viable future together."

The church supported the South African Council of Churches in "the absolute necessity for radical social change". The council had shown courage and determination and had refused to be cowed by threatening speeches from Government spokesmen.

"It has striven to discern what obedience to God means here and now."

Although the church supported the council's conviction that substantial social change was urgently needed "it is more difficult to say which method we should espouse".

The CPSA had not endorsed various SACC positions including those encouraging selective conscientious objection and a request made to member

churches to consider advising "their brethren abroad to quench the flow of capital to South Africa".

In this it had acted properly. If the only way left to try to solve problems was by boycotts and/or military strength — whether that of Government or anti-Government force — "it means inescapably that Christians have failed to be Christian".

The theologies of apartheid and liberation were two sides of the same coin. They grew out of fear of oppression in the future on the one hand and experience of oppression in the present on the other.

"Therefore, what is 'Gospel' to one is doom to another in human terms".

They both grew from a struggle for political power. Either could produce better results for the majority of people, "but neither will ever be Gospel".

"However, unless we act speedily to create a more open society, take massive steps to provide adequate education for black people and remove barriers . . . in order to create job opportunities for them, the white part of our nation . . . will have only itself to blame if it experiences the wrath of God," Archbishop Burnett said. — Sapa.

64
Both white and 'coloured' females have shown an increasing life expectancy at the age of 45, and although this has been small, it contrasts with the downward trend of both white and 'coloured' males.
Although it is apparent that the Expectation of Life at birth for the 'coloureds' has shown a marked improvement between 1941 and 1970, it is salutary to note that neither 'coloured' males nor females, at either 0 or 45, have reached expectations of life in 1970 which are as high as the whites were in 1929. What also gives some cause for concern is that all cannot be expected to improve indefinitely, is levelling off at a
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Burnett not 'seeking

NW 11/12/29

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Church-State confrontation'

GRAHAMSTOWN — The Archbishop of Cape Town, the Most Rev. Bill Burnett, made it clear to the closing session of the Anglican Provincial synod here on Sunday that he was not seeking a "Church-State confrontation", but was challenging the Church to face radical change in its structures if it decided against seeking Government permits for its activities.

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a system of racial discrimination which requires the permission of the secular authorities in the ordering of its life and mission?

"I hope you have realised the significance of what you have resolved. I am prepared for the institutional Church to be radically reshaped in our response to God in this situation. Are you?"

The full text, as quoted, was placed on record in the minutes of the synod — normally speeches made in the synod are not recorded. — (Sapa.)

● See Editorial Opinion.

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ference, Cape Town 1979.

utilised backed flakes which after being continually trimmed, reached their characteristic double arc shape, at which stage they were rejected for use.

During the course of examining several hundred specimens from sites excavated by Wendt and myself, it became obvious that these tools were highly standardised and certainly had a scraper-like appearance. One margin consisted of convex, shallow retouch whilst the other had steep backing. At the time it seemed obvious to me to refer to these pieces as backed scrapers. To test this terminology, I also carried out a detailed attribute analysis of which the following variables will be reported for a small sample from the site Affenselsen (Wendt 1972: Jacobson 1978): length, width, angle of retouch and diameter of the retouched edge. Results are summarised in tables 1 and 2. Figure 1 explains how the length and width attributes were measured. Other attributes are after Deacon (1976). Of the two axes, one had a consistently shallower retouch and larger diameter than the opposed steeply backed arc. The former was regarded as the functional edge and the measurements in table 2 refer to this.

The figures for length in table 1 would appear to dismiss Sampson's notion of a repeatedly retouched tool. If this was the case, one would expect to find a higher degree of variability than the coefficient of variation suggests. In fact, this figure is so low that it suggests a highly standardised tool. The convex scrapers, on the other hand, show a higher degree of variability as well as being larger than the backed

256

No indication of church grievances — Minister Steyn

THE Anglican Church had never indicated to the Department of Community Development that it had any grievances about permits for mixed religious gatherings, the Department's Minister, Mr Marais Steyn, said yesterday.

Mr Steyn said he had no idea what the Archbishop of Cape Town, the most Rev Bill Burnett's problem was regarding mixed gatherings.

He was reacting to the Bishop's statement at the Synod of the Church of the Province of South Africa in Grahamstown last week that the church would no longer apply for permits for mixed gatherings.

Mr Steyn said the remarks came as a surprise to him as the church had at no

stage discussed the matter with the Government.

"For years now it has not been necessary to obtain permits for religious gatherings lasting for a day," he said.

Permits had been required for synods and congresses stretching over more than a day.

This applied to universities as well and there was usually no problem in obtaining the required permits, Mr Steyn said.

Regarding the appointment of black ministers to predominantly white congregations, he said the Government was not opposed to it in principle.

Minister of Community Development, Mr Marais Steyn.

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Steyn: church didn't tell govt of grievances

12/12/79 DD 28

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versities as well and there was usually no problem in obtaining the required permits, Mr Steyn said.

He also said that the government was not opposed in principle to the appointment of black ministers to predominantly white congregations. — SAPA.

by 1970, this figure had decreased to 15,7%, indicating that the whites had improved disproportionately to the 'coloureds'. Similarly, for children 1 to 4 years of age, during the period 1941 to 1970, the white mortality experience as a percentage of the 'coloureds' had decreased from 15,2% to 7,1%. It should be noted that the 0 year age specific death rates are higher than the corresponding IMRs. This is because the denominator for the former is the number of live births whilst for the latter it is the mid-year populations under one year of age.

Fig. 4 provides an indication of the proportional contribution of selected causes of death to the overall mortality experience of the white, 'coloured' and African communities.

During the period 1929 to 1970, the whites have shown a changing spectrum

Church, State conflict looms

THE Anglican Church and the South African Government are heading for a major conflict this week over a church decision to ignore laws requiring it to seek official permission to hold multiracial gatherings.

South Africa's Anglican Church leader Archbishop Bill Burnett of Cape Town, warned at the Anglican Synod in Grahamstown last week, that the church might not be able to continue operating normally in South Africa any longer.

Anglican delegates also backed a resolution commending the World Council of Churches (WCC) programme to combat racism, and some of them likened their situation to that experienced by the church in Nazi Germany.

"What has happened at the Synod of the Anglican Church in Grahamstown does more than invite a dispute with the State," South Africa's national radio (SABC) said in a commentary yesterday and several ruling National Party newspapers have also recently criticised the church for adopting a radical line.

The conflict was further fuelled yesterday with the announcement that Security Police have brought charges against the Reverend David Russel, who openly ignored a banning order restricting his movements and attended and addressed the synod. He was the first banned person in South Africa to publicly defy his restriction orders.

Mr Russel, who used to minister to black migrant workers, was served the banning order in October 1977, when the authorities swooped on dissidents in South Africa in a nationwide crackdown.

Under the order, he is not allowed to attend any public gatherings, give speeches, be quoted in the Press, or leave his home suburb of Wynberg in Cape Town.

developed and the developing experiences. This becomes apparent from Table II which provides a more detailed analysis of the different diseases contributing to the overall mortality of the whites and 'coloured' form of cause specific mortality rates for defined age groups. though cardiovascular diseases are consistently responsible for a small proportion of the overall mortality of the 'coloureds', it indicates that the actual rates for cardiovascular diseases have been similar for both whites and 'coloureds' since 1941.

Clearly, the broad diagnostic categories used in this analysis contain certain amount of information. However, because of the changes in classification which have taken place since 1929, it is not possible to examine the temporal changes of mortality rates in greater detail than the categories with rates greater than 5/1 000 appear in Table II. It will be noted that the mortality experiences of the 'coloureds'

He proposed a motion which was debated at the synod, but not reported in South African newspapers because of his banning order. He was also given a standing ovation by church delegates, and Bishop Desmond Tutu, Secretary General of the South African Council of Churches, described Mr Russel as "the freest human being I have ever met."

Opposition MP Helen Suzman yesterday said the government was "unwise" to press charges against Mr Russel, who will appear in court on January 25.

Archbishop Burnett told the Synod he was prepared for the Anglican Church in South Africa to be radically reshaped. Several theologians took the view that it might have to go underground.

The age specific mortality rates are shown in Fig. 4. Since death rates in the mortality experience to a corresponding increase, although it is to be expected that mortality rates for persons over 15, it is of some concern that the mortality rates for 'coloureds' in 1960 and 1970 for 'coloureds' are similar to those for whites and 'coloureds' since 1941.

ity rates of whites and for persons between the ages 15 years of age, the gap between the mortality rates of 'coloureds' children;

Adventists need not carry arms

Argus 14/12/79

254
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Argus Correspondent

PRETORIA. — Members of the Seventh Day Adventist Church do not have to carry weapons during national service.

This is one of the special concessions agreed to by the Minister of Defence, Mr P W Botha, and the Chief of the Defence Force, General Magnus Malan.

The concessions were made after discussions between the Defence Minister, the defence chief and

representatives of the Seventh Day Adventists.

The concessions are:

⊕ Exemption from handling arms during national service. If members of the church agree to carry arms, they will be used only for parade work and not for shooting exercises.

⊕ They will not be expected to do guard duty with arms.

⊕ If the service allows, they will not have to do military service on their recognised sabbath, from sundown on Friday to sundown on Saturday, except in emergencies or in operational circumstances where the demands of the service will not allow it.

General Malan said any national serviceman wanting to make use of these concessions had to provide documentary proof he was a bona fide member of the Seventh Day Adventist church.

No time for confrontation

FM
14/12/79 (28)

Foreign disinvestment in SA would be a disaster. It would precipitate a conflict that will go on for 20 years and end in total devastation for the country. — Denis Hurley, Roman Catholic Archbishop of Durban, in an interview with the *FM* this week.

Last week's synod of the Anglican Church in Grahamstown has again raised the spectre of a potentially cataclysmic battle

between the clergy and the State.

The spiritual leader of the Anglican Church in SA, Archbishop Bill Burnett, has made it clear that he is willing to condone Church defiance of State restrictions — particularly with regard to the question of government permits. Indeed, he was understood by many delegates at the synod to be paving the way to the de-institutionalisation of the church.

Coming as they do after Bishop Des-

mond Tutu's uncompromising stand in favour of disinvestment, Burnett's views have raised a number of key questions. Is the Anglican Church in the vanguard of a broad movement to confront the State on every political level? Or are the recent rumblings at the Grahamstown Synod more symptomatic of a struggle within the church to establish a *modus operandi* encompassing the divergent consciences of SA's troubled clerics?

Financial Mail December 14 1979

From the reaction of members of the government and comment in certain press quarters, it seems that bitter confrontation is inevitable.

In the highest levels of the Anglican Church, however, it is stressed that this is not the course decided by the synod. And one Bishop describes the general media interpretation of Burnett's remarks as "diaboli-".

He points out that the "prophetic role" of the Archbishop is seen in an entirely different light to that of his predecessors, Robert Selby Taylor and Joost de Blank. They adopted a posture of confrontation with the State, while Burnett, he says, is far more concerned with the internal functions of the Church.

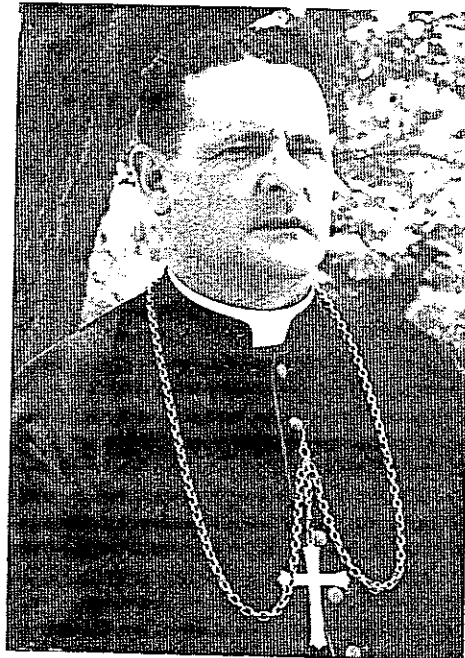
The Bishop of Pretoria, Michael Nuttall, is a firm supporter of this view. "I can state emphatically that the Archbishop was not involved in creating a confrontation situation between the church and State," he tells the *FM*. "Instead, he was challenging the synod itself with the implications of what it was demanding, after a decision had been taken."

The synod agreed that Anglicans, in cooperation with other churches, should ask the government to waive permits that affected the life and work of the churches, but if negotiation failed, the permit system should be ignored. Burnett's declaration that he was prepared to go to "very great lengths and take very great risks, even if it means disturbance for the church..." has been interpreted as a statement of defiance.

Nuttall, however, says it must be taken in a broader context. "For example, he talked about his current application for a permit to build a seminary near Pietermaritzburg and said that if the church decided not to ask for the necessary permission, the training of priests would have to be undertaken by the parishes. In the same way, if permits for the construction of new churches were not applied for, the church's growth would have to be through the establishment of house churches."

"What's more, Bill Burnett's style has always been one of consultation and one only has to look at his successful negotiations on mixed church schools to see what I mean," Nuttall adds.

The Roman Catholic Archbishop of Durban, Denis Hurley, agrees. His impression of Burnett, he says, has also been that of a



Durban's Hurley . . . negotiation, not confrontation

man whose mission has been to concentrate on the church itself, rather than provoke conflict. In fact, Hurley and Burnett are currently working together in negotiations with the government on the question of mixed church schools.

Hurley says the Roman Catholic bishops recently took a look at themselves and their attitude towards the government and came up "with quite a jerk."

"We came to the conclusion that we should look at the beams in our own eyes. We had — long before the Nationalists came to power in 1948 — unanimously and uncritically accepted the situation of apartheid and segregation. We came to the conclusion that a lot should be done within the church to improve matters."

"In spite of this, however, the majority of us are inclined to negotiate rather than confront. And I believe this has been the right course of action. On the mixed schools question, for example, I have been very impressed with our interviews with members of the government — except for the discussions with Sybrand van Niekerk (former Administrator of the Transvaal)."

Hurley is characteristically frank about the shortcomings of clergymen as econo-

mists. "We bishops are babes in the woods when it comes to economics, but when one looks at the simple implications of encouraging disinvestment in SA, I personally have a definite view. I believe foreign disinvestment would be a disaster. With the various moves that are afoot, I believe we should rather go for economic evolution, which will also result in a greater sharing of wealth. That is the path I would choose."

Clearly, there are grave tensions in the church. A priest like David Russell, who is at the receiving end of government's harsh banning edict — and a determined champion of the blacks — evokes enormous sympathy. Indeed, one Anglican Bishop tells the *FM* he is doubtful the Anglican synod would have received such wide press coverage had Russell not broken his banning order to attend. "I have never seen so many pressmen. And the moment Russell appeared to talk to any of us the cameras would start flashing."

But Russell did not have everything his own way. There was bitter wrangling, for example over a resolution commending the World Council of Churches' programme to combat racism. There were deep divisions, largely along racial lines, and the more controversial aspects of the motion were amended by the proposer, Bruce Evans, Bishop of Port Elizabeth, who is regarded as a possible successor to Burnett.

Perhaps the key message to emerge from the synod is a determined desire of the Anglican Church to disassociate itself from the State. Given the difference in responsibilities between State and Church this is not, in itself, an unhealthy development.

But it would be a tragedy for SA if the wiser counsels of people like Hurley and Nuttall did not prevail. The State has apparently adopted an acceptable attitude to permits for the church, and given the current pace of change, it's not inconceivable that these onerous requirements may eventually fall away.

A policy of confrontation, on the other hand, will cause a hardening of attitudes on both sides that could finally lead to the devastation — economically and sociologically — that Hurley warns of so clearly. Now is not the time for zealots to seek martyrdom.

Anglicans deplore terrorist violence

RDM
14/12/79

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CAPE TOWN. — The Church of England in South Africa deplores "the violence of terrorists which the World Council of Churches and the South African Council of Churches seem to condone".

Bishop S C Bradley, in a statement issued in Cape Town yesterday, said this gave the impression the church was merely another political party or pressure group willing to use force, violence and anarchy to achieve its aims.

The full statement reads:

"The Church of England in South Africa has always refrained from commenting on the views of other churches, as these are their own concern. However, because numerous enquiries have been received asking for clarification of and comments on resolutions and decisions purportedly made at Grahamstown, it is considered necessary to make the following statement:

The Church of England in South Africa has never been a

member of the WCC or the SACC. It deplores every kind of injustice, all racism and all discrimination on the grounds of colour in South Africa and anywhere else.

It deplores equally the violence of terrorists which the WCC and the SACC seem to condone, as well as the pronounced tendency of both these bodies to intervene in matters which are not the chief concern of the church, thereby giving an impression to the world at large that the church is merely another political party or pressure group, willing to use force, violence and anarchy to achieve its aims.

This is not the teaching of the scriptures. And the church, obsessed with temporal issues, will inevitably fail in its main duty and divine calling of pointing a sinful world to its Saviour and redemptor and God.

The answer to the world's problems is found not so much in laws or resolutions but in

men and women getting right with God, for if they are right with Him then they will be right with their fellow men and so transform the entire community as it has been transformed time after time, since the first coming of Christ.

As to military service, the Church of England holds this to be lawful and affirms its belief in Article 37 of the 39 Articles of Religion, which all bishops and clergy of the Anglican Church worldwide have assented to.

Finally, the Church of England in South Africa cannot agree that it is in order to take up arms against South Africa.

At this time, the Church of England in South Africa calls on all Christian people to pray earnestly for all leaders in the State and in the Christian churches, as well as in the armed forces and also, in accordance with our Lord's teaching, for those who are their enemies." — Sapa.

Anglican church slams terrorist violence

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19/1/79

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This said Bishop S. C.

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Harris and Ravi 1978, Shavell 1978, Cheung 1969, Groves 1973,

mance on the part of corporate managers [Marschak and Radner 1972,

between agent and principal, for example to elicit ideal perfor-

tions can only be mentioned here: (3) optimal contracts

and (2) share cropping. A number of other significant applica-

applications of uncertainty theory: (1) investments and portfolios,

of a more advanced nature.) We have also referred, briefly, to two other

(Of course, we have scarcely been able to hint at the many exciting developments

rather simple format, most of the basic ideas of modern uncertainty theory.

insurance; under that heading we have been able to expound and illustrate, in

In this Part I we have provided a relatively extensive treatment of

1.2.4 Other Applications

tion as the goal of the firm.

[Hart 1978]. Then shareholders again would unanimously support value-maximiza-

shrinks toward zero as the number of consumer-shareholders becomes very large

Be humane to objectors — magazine

Star 19/12/79
28 254

CAPE TOWN — A call to modify the laws to make "humane provisions" for conscientious objectors, providing they accept some other form of service, is made in a leading article in the current issue of the Roman Catholic newspaper, the Southern Cross.

The article refers to the recent court-martial sentence on a Cape Town objector, Mr Peter Moll.

It says: "In South Africa one could be fined R5 000 and imprisoned for six years for even suggesting to any persons or category of persons, or persons in general, that he or they should refuse military service to which he or they may be liable in terms of this country's Defence Act.

"This Draconian law inhibits discussion, even on an abstract level, of the rights and wrongs of conscientious objection. One may write or speak in support of military service, but not against it — one of several provisions of law that should be noted by those who still believe that South Africa has a free Press or free speech.

"The 17 church leaders headed by Owen Cardinal McCann who recently published a statement about Mr Moll's arrest and detention, were therefore quite daring to plead with the Government to understand that in the present circumstances of our country, conscientious objection can be based on genuine religious and moral convictions."

The article said Mr Moll had declared himself a conscientious objector "because he was convinced that "South African society is fundamentally unjust, and that military service would involve him in violent conflict with citizens of South Africa who suffer under the prevailing injustice."

"It can certainly be argued that despite the fundamental injustice of our society, there are many aspects of life in South Africa worth fighting for, and evils threatening innocent people that must be fought against. Terrorism is a morally inadmissible tactic against which civilians must be defended," the leading article said. — Sapa.

Church clash with State looms in 80s

28

RDM 20/12/79

(a) Neglect of preventive medicine by most practitioners and teachers

5

Political Staff

CAPE TOWN. — It will be a sombre Christmas for many of the established Christian churches in South Africa, as they move into the 1980s with the prospect of a head-on clash with the Government seemingly inevitable.

The churches have stated that where the precepts of Christ conflict with the laws of the State, they must follow their religious beliefs whatever the consequences.

And backing the words with action, various church leaders have taken strong public stands in 1979 on issues such as the pass laws, the guerrilla war on the borders, economic boycotts of South Africa and, more recently, their unwillingness to comply with the Government's permit laws for blacks.

This stand has led to equally strong "warnings" by successive Ministers of Police.

If the comments being made in the Afrikaans Press are any indication, those warnings are likely to be hardened into some form of action in 1980.

Although the SA Council of Churches is likely to be the focus of any Government action, it is becoming increasingly clear that it cannot be

confined to the SACC.

The organisation's major churches will have to be included in any attempt to "moderate" or silence them.

The black majorities in the Catholic, Anglican, Methodist, Presbyterian and Congregational churches are exerting their influence — and now Christians belonging to secure and wealthy congregations in the white suburbs are being confronted by the problems of the Christian experience in the townships and rural areas.

The church leadership had a forewarning of what could occur when the black Transkei Methodist Church — now the United Methodist Church of Southern Africa — split from the Methodist Conference.

They also have the lesson of the experience of other multi-racial organisations during the 1970s, when most blacks, with the influence of the black consciousness movement high, withdrew from them.

The churches have managed to avoid a large-scale black withdrawal, but to do so they have had to be far more responsive to black feelings — and that meant an end to pussy-footing on apartheid.

The second reason for the

change may have come from the churches' basic success in confronting the State over the admission of black pupils to their private "white" schools.

The influence of the SACC, particularly under Bishop Desmond Tutu, has also been significant in this process.

The result has been increasingly unequivocal stands by the churches as a whole.

During 1979, these included:

- The decision by the Anglican Church not to apply for permits if negotiations to have them repealed fail;

- The refusal by the Methodist Church to describe guerrillas as "terrorists", and its call for the release of Nelson Mandela from Robben Island, and;

- The stand by various churches on conscientious objection.

It is perhaps over the border war that the divide between Church and State is widest.

Last year, the Methodist Church took a decision to minister to participants on both sides of the conflict.

In January, Archbishop Bill Burnett, head of the Anglican Church, warned that if peaceful methods failed to bring about social change and the end of apartheid, Christians would be

faced with killing and being killed.

Not only the English-origin churches are involved.

The Nederduitse Gereformeerde Sendingkerk has alleged the Security Police were trying to recruit ministers, and called the Terrorism Act unchristian.

Ds Sam Buti accused the churches of complacency and of shirking their responsibility to champion the cause of the underdog in the political arena.

The trend has not gone unnoticed by the Government.

In August last year, the then Minister of Police, Mr Jimmy Kruger, said the black consciousness movement was moving as close to the church as possible so that when the Government took action against the movement it could be accused of interference with the church.

The present Minister of Police, Mr Louis le Grange, warned "leftist ministers and spiritual leaders" to desist from irresponsible actions and encouraging people to break the law.

The only hope of bridging the gap seems to be acceptance of the concept of reconciliation between Christians in Government and those in the Church.

the minimal need for information transmission before an efficient distribution can be reached.

Other contributors (e.g. Adler, Vol.2) would regard the nature of the

economic system, rather than the legal structure of apartheid as the root cause of the 'Inverse Care Law', as it is apparent to some degree throughout the third world and in most 'western' societies. Both Adler and Savage, though not denying the need for medical reforms, regard these as separable from changes in the wider social structure if they are to be effective.

2 Public or Private : The Options

the debate on what has come to be called 'socialised medicine' concerns which method of health care provision is most efficient and which best satisfies the condition of equity. Efficiency, in the economic sense, is taken to mean that there can be no change which will make one person better off without making another worse off. If one can, by reorganisation at something more without extra cost, without making anyone worse off, the existing situation is not efficient.

In fact, only the provision of medical care is in dispute, rather than all measures which promote health, most of which, as we have seen, concern the nature structure of the economy and society. The arguments therefore apply only to the relatively narrow, but nevertheless highly charged field of medical care. It has conventionally been accepted by the majority of those who can afford it that some basic public provision should be made for the indigent. The rising cost of medical care, particularly in the United States and some European countries, has forced a reassessment of this position by health economists of all persuasions.

A free market position is argued by Rees (*27): If a good or service can be bought and sold between individuals, and all relevant costs and benefits taken into account in the market transactions without spilling over to outsiders (excludability), and there are no economies of scale, then individual preferences as expressed through their purchasing power can be efficiently when the good is distributed through a free market so that there can alter the price on their own, and no combination of buyers or sellers exists that can influence the price to their own advantage. In addition, there must be no information constraints on buyers and sellers. In these conditions are fulfilled, private provision will be efficient, though the possibility of efficient allocation may also exist under other conditions. The advantage of a private market are generally taken to be

6

Catholics call for altered Defence Act

RDM 26/12/74
(28) *trm*

CAPE TOWN. — A call to modify the laws to make "humane provisions" for conscientious objectors, providing they accept some other form of service, is made in a leading article in the current issue of the Roman Catholic newspaper The Southern Cross.

The article refers to the recent court-martial sentence on a Cape Town objector, Mr Peter Moll.

It says: "In South Africa one could be fined R5 000 and imprisoned for six years for even suggesting to any persons or category of persons, or persons in general, that he or they should refuse military service to which he or they may be liable in terms of this country's Defence Act.

"This Draconian law inhibits discussion, even on an abstract level, of the rights and wrongs of conscientious objection.

"One may write or speak in support of military service, but not against it — one of several provisions of law that should be noted by those who still believe that South Africa has a free Press or free speech.

"The 17 church leaders headed by Owen Cardinal McCann, who recently published a statement about Mr Peter Moll's arrest and detention, were therefore quite daring to plead with the South African Government to understand that in the present circumstances of our country, conscientious objection can be based on genuine religious and moral convictions.

"As their statement noted, Mr Moll had declared himself a conscientious objector because he is convinced that South African society is fundamentally unjust and that military service would involve him in violent conflict with citizens of South Africa who suffer under the prevailing injustice.

"For this reason, the churchmen wrote, he cannot see what he is expected to fight for and die for.

"It can certainly be argued that despite the fundamental injustice of our society, there are many aspects of life in South Africa worth fighting for and evils, threatening innocent people, that must be fought

against. Terrorism is a morally inadmissible tactic against which civilians must be defended.

"It might further be argued that military service need not imply any degree of co-operation in social injustice; after all, one is 'part of the system', as people say, just by paying taxes or buying a stamp.

"On the other hand, it could be argued . . . but in South Africa, we may not hear the other side of the argument.

"In any case, we greatly admire Mr Moll for having the courage to go to jail for his convictions. The world can never have enough of that kind of integrity and commitment.

"And we plead again, in the words of an ecumenical council, that our laws be modified to make humane provisions for the case of those who, for reasons of conscience, refuse to bear arms, provided, however, that they accept some other form of service to the human community. We feel sure that Mr Moll would gladly accept such a form of service if he were free." — Sapa.

provisional judicial manager for the purpose of this subsection, resolve that all liabilities incurred or to be incurred by the judicial manager or provisional judicial manager in the conduct of the company's business shall be paid in preference to all other liabilities not already discharged exclusive of the costs of the judicial management and thereupon all claims based upon such first-mentioned liabilities shall have preference in the order in which they were incurred over all unsecured claims against which they were incurred arising out of the costs of the judicial management.

- (b) If a judicial management order is superseded by a
- (i) the preference conferred in terms of paragraph (a) in so far as claims arising out of the costs of the winding up are concerned;
- (ii) all claims based on such liabilities incurred by the company which are taken to have been proved and the provisions of this subsection in respect thereof.

(2) The law relating to insolvency shall *mutatis mutandis* apply to the winding up of a company in respect of which an order of creditors referred to in subsection (1) has been made.

Die waarheid is nou werklik anders, sê hy, en dit blyk wanneer 'n mens 'n bietjie noukeuriger kyk na wat pos in Grahamstad op die kerk se 'omstredede driejaarlikse sinodesitting gebeur het. Hy reageer op twee rubriekskrywe wat verlede week in RAPPORT aan die hand van berigte gewaarsku het dat 'n neiging tot konfrontasie gewaark is vir Suid-Afrika.

„As Christen sien ek hoop vir ons toekoms in die feit dat swart en wit Christene selfs in hierdie dae nog bymekaar kan kom en na mekaar kan luister en minder militant word,” sê kanunnik Briggs. In gevalle was dit ouers van kinders uit wit en swart gemeentes wat aan teenoorgestelde kante in Suider Afrika veg. Tog het hulle in Grahamstad saamgekom en ondanks diep kloue tot die end toe saamgeby, sê hy.

Beriggewing oor die sinode het nie altyd laat blyk hoeveel minder skerp die uiteindelijke besluite was as die oorspronklike mosie nie.

Selfs die oorspronklike mosie oor die vra van permitte, waaroor die aartsbiskop en baie ander lede so

sterk voel, is versag; daar sal nou eers agter gesigte deure met die Regering beraadslaag word. „Dan sal die kerk moet uitwerk hoeveel verder en langer hy kan saamwerk met die huidige patrone,” sê kanunnik Briggs.

Die finale besluit oor die WRK wat ná veel gebed en gesprekke binne en buite die sinodesaal met 120 teen 5 stemme aanvaar is, was baie versigtig geformuleer en het hoegenaamd nie meer gepraat van „ondersteuning” aan daardie liggaam nie.

Ook die besluit oor die verkiesing van lede van Veiligheidsmagte tot kerkrade het nie oral suiwer deurgekom nie. Hulle kan inderdaad nog steeds in kerkrade verkies word. Soos ander lidmate word hulle egter gevra om hul posisie te oorweeg in 'n bestel waar dit van Christene verwag word om saam te leef met die feit dat mense tronk toe gestuur of ingeperk word sonder enige geleentheid om hulleself in 'n hof te verdedig.

Veel meer afgevaardigdes as eersw. David Russel het hiervan persoonlike ervaring gehad, sê kanunnik Briggs.

Die afgevaardigdes het van oor die hele Suider-

Anglikane soek nie konfrontasie

Deur RYKIE VAN REENEN

OM aartsbiskop Bill Burnett te identifiseer as iemand wat konfrontasie soek met die Regering, is om die Anglikaanse Kerk nog te beoordeel volgens 'n stereotiep van die jare sestig, protesteer kanunnik Robin Briggs van Pretoria — in, terloops, prout Afrikaans.

Swaziland, Lesotho, Transkei en Suidwes/Namibië (Mosambiek se regering wou hulle mense nie laat kom nie).

Van die RSA se afgevaardigdes, wit, swart en bruin, was verreweg die meeste boorlinge van Suid-Afrika — aartsbiskop Burnett kom inderdaad „van Koffiefontein, ja, Koffiefontein.”

Baie van hulle het persoonlike ervaring of diep gevoelens oor „hervestiging”.

„Totdat hierdie hele program met wortel en tak uitgeroei is, sien ek geen vermindering van Anglikaanse agterdog teen die Regering nie.”

Maar die klimaat ten opsigte van die Afrikaner het ingrypend in sy kerk verander. Dit het ook weer op die sinode baie duidelik uitgekom. Daar was bv. die emosiebelaaide oomblik tydens die bespreking van die kwesie van toenadering tot die NG Kerk:

„'n Stewige swart regman van Lesotho het opgestaan en gesê hy het die hele gedagte oorspronklik van 'n kant af gewantrou... totdat hy onlangs deur 'n Afrikaanse gesin in Preto-

ria onderdak gegee is toe daar nérens in 'n swart of internasionale hotel vir hom plek was nie.

„Hy het geen sweem van rassisme in daardie Afrikaanse huis ervaar nie.”

Aartsbiskop Burnett het op sy beurt vertel van die groter welwillendheid tussen Anglikaane en NGLidmate. En dis weer 'n keer — en by herhaling — gesê dat die hooghartigheid van blanke Anglikaane in die verlede in groot maat bygedra het tot die verbreking van bande tussen hierdie twee groot kerke en tot die agterdog wat nog so maklik opvlam.

Van belang was dat vanjaar se sinode juis in Grahamstad was, waar die verskynsel van swart werkloosheid en hongersnood onmiddellik is (die mediese gesondheidsbeampte daar sê een uit vier swart kinders sterf binne hul eerste jaar). Hierdeur is die sinode so geroer dat afgevaardigdes hul mid-dagete ingeperk het tot 'n brood, 'n appel en water en die R600 wat so gespaar is aan behoeftiges gegee het. Is dit nie 'n patroon wat SA Christene saam kan volg nie? vra die kanunnik.

28
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 23/12/79

Government permits: The Archbishop was not challenging the State but the Church and, in particular, the members of the

What really happened at the Anglican Synod

By the Right Rev MICHAEL NUTTALL, Bishop of Pretoria

I AM grateful for this opportunity to try to bring some clarification on issues which came up at the recent Synod of the Anglican Church (Church of the Province of South Africa) in Grahamstown.

These issues have provoked an astonishing amount of controversy and, I believe, some serious misinterpretation in the media.

One of the things that needs to be remembered is that controversial motions on Synod agendas are seldom passed in the form in which they are first presented. Newspapers sometimes cannot resist publishing such motions in their original form, even before they have been debated, and this can cause a good deal of confusion.

You need to sit in Synod to see what happens when controversial issues are presented and debated. Many amendments get proposed, and if the Synod is still not happy, it can accept a proposal that it should proceed to the next business, in which case no decision on the issue before it is made at all.

All these procedural factors were present when the issues which have hit the headlines came before the Synod in Grahamstown. It is therefore absolutely vital that there should be accuracy regarding what was eventually passed and accepted by the synod.

There have been the most amazing reactions in some quarters, based on inaccurate information or gross misinterpretation.

For example, a letter appeared in a Pretoria newspaper complaining that the Synod banned "responsible and God-fearing members of the security forces of our beloved country from holding office in the church."

The resolution being referred to is not about "the security forces" (after all, our church has chaplains within the security forces who are licensed priests of our church) but about the Security Police. Not even the original motion banned Anglicans in the Security Police from holding office in the church.

It said that it was "inappropriate and undesirable" that they should hold such office. But the synod was not content with the original form of the motion, with the result that it was passed in an amended form which asked any members of our church who are employed by the Security Police either as officers or as informers to consider their witness before Jesus Christ "especially if they hold any office in our church."

Church vestries (i.e. annual meetings) were also asked to exercise great care in the election of church officers — and this is clearly something that should always apply in all circumstances anyway.

There have been similar misunderstandings on the issue of Government permits, and the Archbishop of Cape

Town's comments to the Synod on this subject have been seriously misconstrued by many.

Open confrontation with the State has been seen where there is no such confrontation or defiance. Let the resolution on this issue speak for itself. The Synod asked the bishops:

(A) To investigate in their own dioceses which aspects of the life of the church are affected in a way which is theologically unacceptable by the legal requirements to obtain permits.

(B) In co-operation, if possible, with leaders of other churches, to initiate negotiations with the Minister of Co-operation and Development, with the aim of having repealed or amended those laws which require the obtaining of permits in those areas of the church's life and work which are affected by the present legal requirements to obtain such permits.

(C) Should such negotiations fail of their purpose, to consider whether the right course is not to urge the administrative bodies, councils and synods of their respective dioceses to maintain the integrity of Christian witness by refraining, where practicable, from applying for such permits.

This is hardly a confrontation stance. Some would say it is excessively mild in its approach to an issue which can seriously inhibit the everyday life of the church in this country.

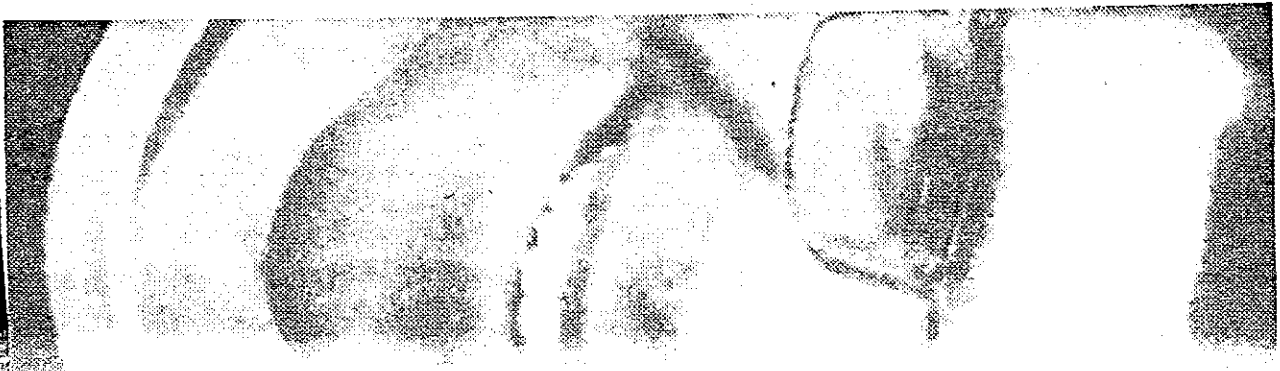
When this resolution had been passed, the Archbishop said that to refrain from applying for permits could mean the end, as we know it, of the institutional church. For example, to refrain from applying for a permit for a church to be built in a particular area could mean having to meet for worship in one another's houses instead.

The Archbishop said that this was a prospect that did not cause him dismay. He wanted to know if the Synod felt the same. He was not challenging the State but the Church and, in particular, the members of the Synod.

It may seem strange to be writing about these things on the eve of Christmas. But is there really a contrast? After all, Jesus was born in an outbuilding at Bethlehem because, indirectly, of a government census at the time.

Moreover, the visit of the Wise Men from the East was scarred by the devoutness of King Herod. The Word became flesh amidst the social and political traumas of that time in that place. He came to bring peace and truth and reconciliation within that setting, and to pay the price that was necessary.

Those who follow him today should be committed to the same things, and that will include a desire to be accurate for the sake of truth, wise for the sake of peace, and loving for the sake of reconciliation.



Christian faith holds hope for SA



Dr Manas Buthelezi . . . "Separate development a philosophy of despair."

POST Reporter

THE year 1980 can bring new hope for South Africa if the church in this land stops emulating the Government's policy of separate development, the Lutheran Bisop of Johannesburg, Dr Manas Buthelezi, said this week.

Dr Buthelezi's argument is that the church builds churches in black areas and installs black priests in charge of those churches just like the Government dictates. In some areas Sotho priests are installed in so-called Sotho areas.

"The reason often given by the Government to divide people into ethnic groups is that there will be friction. This kind of policy ignores the Christian power of love, which can cut across ethnic barriers," said Dr Buthelezi.

Dr Buthelezi feels that because separate development does not recognise the power of love, it is a philosophy of despair and failure.

"In a place like Soweto the church can and should make an important contribution by building the infrastructure of a reconciled community.

"It's useless to criticise the policy of separate development if we are not doing anything to encourage Sothos, Vendas, Zulus and whites to create models of living and working together," he said.

Dr Buthelezi believes that the Christian faith has a dimension of enrichment which it can bring to the political struggle in this country.

"Part of this is the dimension of hope. It belongs to the Christian faith that no matter what happens the future might be different. It is because of this hope that many black leaders have emerged from the Christian community," said Bishop Buthelezi.

Dr Buthelezi said it was a disgrace that South Africa discriminated against blacks and then compared their living standards with those of blacks in other parts of Africa.

"It could serve no useful purpose to compare

South African blacks with citizens of other countries, even if it could be established that South African blacks compare favourably with the blacks of the rest of Africa.

"It would not prove anything with regard to the economic and citizenship status of South Africa's blacks within South Africa itself," he said.

Blacks would like to be compared with other South African citizens.

"In my judgment and according to many scientific studies that have been made, South African blacks are at the bottom of the ladder," he said.

It has been proved that blacks in this country are:

- Paid least compared to other racial groups;
- Given the least number of opportunities for development compared with other population groups, yet they form the majority of the population in South Africa.
- Have the least educational and political rights.

With regard to change Bishop Buthelezi said Mr P W Botha's recent moves for "change" are not for the comfort of blacks.

"What we have been hearing these days is the ruling Nationalist Party's reaction to the dynamics of the situation that calls for change.

"Their reaction takes the form of making adjustments within the framework of their policy. It's the same policy designed to balkanise South Africa into racial states," he said.

South Africa has two political objectives for embarking on the Prime Minister's idea of forming a constellation of states:

- To gain world recognition for their independent bantustans, which would then form part of the constellation. This will mean that Tanzania and Zambia will sit at the same conference tables with Bophutha-Tswana's Chief Mangope and Transkei's Chief Matanzima.

- To neutralise military attacks from outside by creating buffer states which will have a common interest with South Africa and therefore be reluctant to serve as launching pads for attacks.

TRIBAL

28

UNIONS:

S. Tribune 30/12/79

SYNOD

SLAMMED

Tribune Reporter

THE Anglican Church's decision to sanction tribal customary union has brought on its head the wrath of Sally Motlana, a strong proponent of legal marriage for black women.

Mrs Motlana, former political detainee and vice-president of the South African Council of Churches, president of the Black Housewives League and wife of Dr Nthato Motlana, chairman of the Soweto Council of Ten, has slated marriage in the form of customary union as "an archaic tribal system that perpetuates the black woman's complete dominance by men while assuring her of no protection or rights."

She is supported by Helen Suzman, who in 1975 called for a commission of inquiry into the special disabilities affecting black women, and who this week urged urban black women to help phase out customary union by refusing to take part in it.

As a delegate to the recent provincial synod of the Church of the Province of Southern Africa, Mrs Motlana unsuccessfully opposed a 147 to 16 vote to recognise customary union.

The measure was introduced by the Bishop of St Johns, the Right Reverend J. L. Schuster (Transkei, who said a customary union was as valid as any other type of matrimony and had greater potential because it had the backing of the

community.

Mrs Motlana maintained that it would be improper for a male-dominated synod to decide the fate of women without consulting them.

She said this week: "A woman who is a partner in a customary union remains a perpetual minor. She is always under the guardianship of a man: First her father or the head of the kraal, and then her husband. If she is divorced, the guardianship reverts to her father or the head of his kraal. Widowed, she is under the guardianship of the head of her husband's kraal (who might be her eldest son if he were a major).

"It is her husband's right to have as many customary union wives as he wishes, or can afford, and none of them can prevent him from undergoing a civil or religious marriage

"Should he do so his new wife is the only one who is legally recognised, while the children born from customary union with the other wives are regarded as illegitimate.

"His customary union wives are left without legal recourse, even the right to claim maintenance through a court of law.

"And even though the church now recognises customary union, the Government doesn't, which leaves us women nowhere," Mrs Motlana said.

"Let us decide what we want. We are tired of men being paternalistic."