

COMMISSION OF INQUIRY  
INTO THE SOUTH AFRICAN COUNCIL OF CHURCHES

HELD AT PRETORIA

ON 29th MARCH 1983

CHAIRMAN:

THE HONOURABLE MR JUSTICE C F ELOFF

COMMISSIONERS:

MR S A PATTERSON

MR T L BLUNDEN

PROF P OOSTHUIZEN

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MR M L MARAIS

ON BEHALF OF COUNCIL FOR THE

S A C C:

ADV P A SOLOMON

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LUBBE RECORDINGS (PRETORIA)

/VMD

WITNESSES: BISHOP D P RAPOO  
ARCHBISHOP RUSSELL

VOLUME 61

(p 3537 - 3562 )

THE COMMISSION RESUMES:

ADV. VON LIERES: Mr. Chairman, before we proceed may I interrupt for a moment please? The first suggestion that we found in the record of the proceedings in connection with "overseas paymasters", is contained in a suggestion put by the Council of Churches' advocate, Mr. Unterhalter, on page 2228 to 2229 to the witness, General Coetzee, in which he says:

"The suggestion that I wanted to make based on what the Reverend Storey has said, is that this cannot be interpreted as a manipulation by overseas paymasters, because the Church is one body and perhaps we should read the whole paragraph before your comment". 10

So this was not something that came from the witness, it in fact came from the Council's Counsel, page 2229 of the record.

CHAIRMAN: Yes, that accords with my recollection too, and that is why I thought that it is unfortunate that that term should have been used as though it was used by the police and is attributed to the police. 20

ADV. VON LIERES: Well, Mr. Chairman, I trust that the very effective communications of the Council of Churches overseas will see that this false impression or this wrong impression is duly corrected.

ADV. SOLOMON: M'lord, may I respond to that? M'lord, we have glanced through that part of the record which we have available with regard to General Coetzee's evidence during the lunch adjournment, I can't pretend that I have read through it in detail, but we have found certain 30

passages / ...

passages which in my submission justify any person hearing the evidence of General Coetzee, in coming to the conclusion that he was inferring that the South African Council of Churches might be manipulated by overseas paymasters. If I may refer your Lordship to certain passages in the record. M'lord, the first is during the evidence-in-chief of General Coetzee, commencing at the bottom of page 2127. M'lord, the question was put as follows:

"We then have at page 15 of the third paragraph the very bald and confident statement which I suggest to you has no right to be phrased in the way in which it is". 10

And the answer to that was:

"Dit word voorgehou dat die Raad inderdaad, indien hy verteenwoordigend is vir die mate wat hy beweer, eerder verteenwoordigend is van sy buitelandse vennote weens sy finansiële gebondenheid as van sy binnelandse lede.

Q. I want to suggest that there is also an emotive connotation in this sentence, but anyway I am just putting that to you. I will put a further question in a moment. What do you say to that? 20

Ek - "voorgehou" in Afrikaans bedoel ons bied dit aan, na aanleiding van ons ontleding van die situasie, dat daar 'n emosionele vooroordeel by die polisie aanwesig is as hy hierdie stelling maak is nie waar nie. Ons baseer hierdie stelling op ons hele inset waar ons gesê het dat die Raad is 'n fonds-verslaafde instansie en dat uit die aard van die saak het ons dit gemunt in die uitdrukking "wiens 30

brood man eet, diens woord man spreek". Dit is welbekend dat dit so is. Ek dink dit is selfs in die stelling van die geagte advokaat gister toe hy gesê het dat die Suid-Afrikaanse Raad van Kerke sou kon voortgaan met sy bedrywighede tensy hierdie fondse aanwesig is en voor die hand is nie, staaf daardie bewering van die polisie".

M'lord the next passage is at page 1795, this I think is the evidence-in-chief of the witness. From about line 18 the witness says:

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"Die vraag wie die Suid-Afrikaanse Raad van Kerke dus werklik verteenwoordig en ook wie se belange werklik die swaarste by die Raad weeg, kom ook pertinent ter sprake wanneer die feit in aanmerking geneem word dat die Suid-Afrikaanse Raad van Kerke reeds geruime tyd bewustelik en klandestien fondse ontvang vanaf buitelandse owerhede".

M'lord, in the same volume at page 1800 this supports your Lordship's recollection of the evidence, from line 20, General Coetzee said:

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"Of mens daarvan hou of nie daarvan hou nie, dit is die realiteite van die situasie, dit is 'n klaarblyklike miskening van die Suid-Afrikaanse Raad van Kerke van hierdie politieke realiteite, bring ook die kwessie van hoe verteenwoordigend hy is van die Suid-Afrikaanse bevolking en dan verbandhoudend die propaganda wat wentel om die idee van 'n unitêre staat waaroor hy hom beywer, dit bring al hierdie sake in gedrang. Dan sê ons: is hy hier werklik verteenwoordigend van sy ledekerke, of is hy verteenwoordigend 30

van / ...

van sy buitelandse befonders".

Then, M'lord, lastly, in Volume 37, from approximately line 10 on page 2087, General Coetzee says the following:

"Die polisie se standpunt is dat deur sy gemeensaak-  
maak van veral buitelandse instansies aan wie hy  
fondsverslaaf is, buitelandse instansies wat hulle  
dit ten doel gestel het om die hele Suid-Afrikaanse  
stelsel 'n metamorfose te laat ondergaan, 'n totale  
nuwe sosiale maatskaplike politieke en ekonomiese  
struktuur daar te laat stel, as gevolg van sy  
ondersteunende rol en daar is 'n kruisbestuiwing  
tussen wat in die buiteland gebeur en wat hulle  
doen, dan sê - as gevolg van dit sê ons omdat hierdie  
soortgelyke projekte ontwikkel wat na ons mening  
destabiliserend inwerk op die primêre funksie  
van die Suid-Afrikaanse Polisie, daarom sê ons dat  
as hierdie Raad ontgaan kan word van die befondsing -  
and, M'lord, if I may stress the word "ontgaan" -  
- dan, en ek verstout my om te sê dit is 'n baie  
goeie demokratiese begrip ook, dan sal hy wat die  
Engelse noem "grass root level", dan sal hy groei  
uit die spontane vereistes en behoeftes van die  
Suid-Afrikaanse volk".

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M'lord, it is my submission that the inference from these passages at least is that the South African Council of Churches - I beg your pardon, M'lord, it has been pointed out to me that the relevant part continues. M'lord, I continue towards the bottom of page 2087:

"Geen staat hoegenaamd, mnr. Unterhalter, Brittanje  
maak kapsie omdat hy op 'n klein vlak hulpverlening

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van / ...

van Amerika aan die Ierse Republikeinse Leer  
plaasvind, net op 'n klein vlak, dan sal - want  
dit is nie 'n goeie demokratiese begrip dat van  
ander lande waar ander standpunte gehuldig word,  
waar ander filosofieë aanwesig is, waar ander  
strominge aanwesig is, dat dit ingevoer word en  
jy toelaat soos ons dit daar gestel het dat diens  
brood mag eet, diens woord mag uiteindelik spreek  
nie, dit is ons standpunt".

M'lord, it is my submission that the South African Council 10  
of Churches were justified and the overseas people with  
whom they have dealt are justified in inferring that the  
general was suggesting the possibility that overseas  
bodies which are, to use the word "vyandiggesind teenoor  
Suid-Afrika", using the "fondsverslaafdheid" of the South  
African Council of Churches, to impose their own views  
and to manipulate the South African Council of Churches.  
CHAIRMAN: Well, the difficulty I have with that suggestion  
is that the phrase "fondsverslaafd" which simply means  
dependence on funds from overseas, in the context in which 20  
that phrase was used did not in my view go so far as to  
convey the meaning that what the witness was saying was  
that the overseas donors were paymasters in that sense.  
It is a word with a specific connotation, and in my view  
none of the passages which have been quoted individually  
or in their total effect, convey something as strong as  
is conveyed by the use of the word "paymaster" which I  
think is an unfortunate word conveying something much  
more strong than is suggested here. Secondly, in fairness  
to the witness from whose evidence quotations are being 30

made now, he said that there is the possibility of manipulation.

ADV. SOLOMON: Yes, M'lord, I used at all times the words "it has been suggested that people might", M'lord. M'lord, I have not suggested, and if I have then incorrectly so, that the General stated it as a fact that people were manipulating the South African Council of Churches. But, M'lord, in my submission the use of the Afrikaans equivalent "he who pays the piper calls the tune" leaves very little room for one to conclude anything other than the suggestion from General Coetzee that the overseas funders are calling the tune with the South African Council of Churches. 10

CHAIRMAN: Well even that parable conveys no more as I read it, in its overall context, as suggesting a possibility of influence taking place, which again falls short of the direct attribute of paymasters.

ADV. SOLOMON: M'lord, may I say then that I am very pleased to hear that General Coetzee was not intending to say that the South African Council of Churches was manipulated by overseas paymasters. 20

CHAIRMAN: I cannot speak for General Coetzee, I can merely place an interpretation on the words used.

ADV. SOLOMON: M'lord, I am grateful for that interpretation because it is obviously one which favours the Council of Churches.

CHAIRMAN: Very well, will you proceed, I think you came to the end of paragraph 4 on page 3, we then carry on to paragraph 5.

BISHOP D.P. RAPOO CONTINUES HIS EVIDENCE:

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It / ...

--- "It is our belief, Sir, that the various programmes of the South African Council of Churches are at this time the best way for the churches to demonstrate their active concern and involvement in the affairs of all the people of our land. We, the Lutherans, are deeply concerned and involved in the social and economic or political questions of our people, but we are bound to approach them in the light of the message of Christ, and the common ground on that basis can only be established 10 on joint discussion and action.

If the South African Council of Churches is prevented from continuing its present activities it is our belief, Sir, that the member churches and more particularly our Church, will be unable to fulfil many of the functions at present fulfilled by the South African Council of Churches. We believe that this will result in great suffering to all of our people who benefit from the work of the South African Council of Churches. It might also result 20

in a great bitterness among those people who feel that the South African Council of Churches is fulfilling an important function in South Africa. If the funds which emanate from overseas sources to the South African Council of Churches are discontinued because the members of our churches are by and large people without substantial means, our churches will not be able by any material extent to replace this source of income.

It is our belief that the South African Council of 30



Churches is representative of its members. There is an active dialogue between the staff of the South African Council of Churches and our Church. In conclusion, Sir, I would like to point out that our participation in the affairs of the South African Council of Churches was perhaps not as strong as one would wish, but this is largely due to the fact that we have been rather busy with laying a solid foundation for former regional churches upon which our future togetherness can blossom and should in no way be seen as a lack of concern or commitment to the South African Council of Churches.

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As we begin to understand who we are as the Lutheran within the total Body of Christ, you will find that our active participation in the life and the work of the South African Council of Churches has grown accordingly. I thank you".

ADV. SOLOMON: Thank you, M'lord, I have no further questions.

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ADV. VON LIERES: No questions, thank you.

CHAIRMAN: Might I ask, have you any idea what the membership is or was of the churches after they merged and formed the Evangelical Lutheran Church in Southern Africa? --- Does this refer to all the churches, M'lord?

All the churches - I refer to all the members of all the churches who merged and formed the Evangelical Lutheran Church in Southern Africa? --- As far as I can remember, Your Lordship, it is over half a million.

Is that now members or children or who? --- Those are 30

members / ...

members of the Church, and that includes those who have been confirmed and those who have been baptised.

Does your Church maintain records of the number of its members? --- That is correct, Your Lordship.

Now this figure appears to be an approximation, could you not give me the precise figure, the most recent figure? --- Your Lordship, if it be required I may send this from our office.

I would be grateful if you will, you have got the address of the Secretary, would you please write us a letter and say what the figure is? --- It will be done. 10

Thank you very much then, Bishop, thank you for your attendance and contribution.

ADV. SOLOMON: M'lord, I beg leave to call the last witness which the Council of Churches has available during this session and that is Archbishop Russell.

ARCHBISHOP P.W.R. RUSSELL, declares under oath:

ADV. SOLOMON: Archbishop Russell, you are the Archbishop of Cape Town, is that correct? --- That is correct.

Now you have written out for me your curriculum vitae and to save time I will just lead you through it if I may. You were born in Durban in 1919? --- Correct. 20

You were a Quantity Surveyor before the Second World War? --- Correct.

During the Second World War you were with the South African Engineers Corps, and in a Field Company and Bomb Disposal Company?--- Correct.

And you were awarded the MBE? --- Correct.

You then joined a welfare unit? --- Correct.

You attended Rhodes University where you studied for 30

the / ...

the Bachelor of Arts degree from 1946 to 1948? --- Correct.

And in 1949 and 1950 you attended St. Paul's Theological College in Grahamstown? --- Correct.

During the period 1950 to 1966 you filled sundry positions in various diocese? --- Diocese of Natal.

Oh, I am sorry, I have problems with your writing. You became Bishop Suffragan of Cape Town from 1966 to 1970? --- Correct.

Bishop of Port Elizabeth from 1970 to 1974? --- Correct.

Bishop of Natal - I might mention this is all within 10 the Anglican Church? --- Correct.

Bishop of Natal from 1974 to 1981? --- Correct.

And Bishop of Cape Town in 1981 and you are still Archbishop of Cape Town? --- Correct.

You have been associated with the South African Christian Council since 1951, is that correct? --- Correct.

You were on the Executive of the South African Council of Churches from 1962 to 1966 and 1970 to 1979? --- Correct.

You are an honorary life vice-president of the South 20 African Council of Churches? --- Correct.

You have worked with all the more recent general secretaries of the South African Council of Churches, namely, the Reverend Blaxall, the Reverend Brown, Bishop Burnett, Mr. John Rees and Bishop Tutu? --- Correct.

And you have at times been on the Executive of the South African Institute of Race Relations? --- Correct.

Now, you have prepared or the Anglican Church has prepared a memorandum to this Commission, would you take his Lordship and the members of the Commission through the 30

written memorandum? --- Thank you. By your leave, M'lord.

An introductory note:

"In this memorandum there are certain abbreviations.

CPSA refers to the Church of the Province of South Africa, (the Anglican Church); CCJA refers to the Christian Council of South Africa, the body out of which the SACC was formed. SACC obviously SA Council of Churches. The Provincial Standing Committee hereinafter referred to as PSC, is the annual meeting of representatives of the CPSA; it meets at least once a year, and is responsible for all major executive and financial decisions.

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The Provincial Synod is the supreme court of the CPSA and normally meets once in three years.

The Church of the Province of South Africa is one of the self-governing provinces of the Anglican Communion, in communion with the Archbishop of Canterbury, and so with the Church of England, and Anglican Churches in many parts of the world, United States, Canada and so on. The CPSA includes Anglicans outside the Republic of South Africa, for example Mocambique and Lesotho, but by far the greatest number of its ministers and members live and work in the Republic".

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Can I interrupt you there for a moment, Archbishop, are you able to give us an approximate number of the members within the Republic of South Africa? --- I was afraid you might ask that because I can't answer, I think it is about 1½ million communicants, that is to say not counting children, and we are not dealing with baptised

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persons / ...

persons but on the communicants' roll of a Church, that would be my understanding.

I take it that if his Lordship should require it, you would be able to send him more exact figures? --- We could indeed do that if you require it.

CHAIRMAN: Would you please, I would be very grateful?

--- Yes, certainly. I will make a note of that.

ADV. SOLOMON: Would you continue please? --- Thank you.

"The background. The work that is now done by the SACC was formerly pioneered by the Christian Council of South Africa. In it the CPSA was a founder member and shared its work fully. When the Christian Council became the SACC, the CPSA became one of its members, with the fullest representation on its councils and divisions. (I explain the word 'divisions' later on in this memorandum).

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The relationship of the CPSA to the SACC:

As in the case of other of the member churches, the CPSA is not bound by any of the decisions of the SACC. If there are matters which the CPSA want to bring to the notice or attention of the SACC, it does so by a resolution of the Provincial Synod, or of the Provincial Standing Committee, PSC. In the same way if the SACC at its National Conference (which is its main decision-making authority) wants to bring any matter for the approval of the member churches, such resolutions have to be accepted, in our case by the Provincial Standing Committee.

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This is the normal practice in respect of member churches of other National Councils of Churches in

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other countries in the world.

In this way the PSC normally at its meeting in November, receives the report of the National Conference, and deliberates on resolutions submitted to it, acting as it seems fit. The CPSA, through PSC, appoints 8 members to the National Conference of the SACC, and appoints one member to the Executive of the SACC.

PSC makes a small annual grant to the SACC".

M'lord, I haven't got that figure, I think it is in the 10  
region of R3 000, obviously it is a very small amount,  
and already I think here the question has been asked,  
what would happen if the SACC were not able to receive  
funds from overseas. I think one must be realistic  
enough to say that no Church, CPSA particularly, could  
take up immediately the sort of slack between this R3 000  
and the R3 or 4 million or whatever it is the budget is.  
I think it would be improper for me to estimate or to  
hazard what the long-term result would be. I do believe  
because of and in terms of its leadership, its 20  
acceptance and understanding of the work of the SACC we  
would go as far as we could towards that. But I think  
one has to remember of ourselves as indeed of the Lutheran  
Church which Bishop Rapoo has been reporting on, that  
we are largely a Black Church, 80% of our membership is  
Black, and therefore this conforms with the social contours  
of our land, and there is just not a great deal of money.  
If we had not had to spend as much recently for example  
on the replacement of churches which had been the  
consequence of the implementation of the Group Areas Act, 30

then / ...

then we might have had more free money. But inasmuch as the funds have been provided, and we thank God for this, and I do take this opportunity of saying that, that we thank God that the Church Universal shares with us in our concerns, our life and work and witness here, this has freed us to use whatever limited money, whatever limited funds we have, primarily in terms of our own internal development. I return to the memorandum:

"PSC appoints representatives to the various divisions of the SACC, these are: Inter Church Aid, Mission and Evangelism, Home and Family Life, African Bursary Fund, National Council for Theological Education, Ecunews and Communication, Justice and Reconciliation and Women's Work. 10

These divisions - it says 'seem' but in fact it should be 'are' - are essential to the work of the SACC and bring the services of skilled personnel in dealing in these divisions within the work of the Council. Naturally some of them will be more valuable than others. There will be a note on this later in this submission. 20

The Provincial Synod of the CPSA as I have already said meets every three years and is the highest court. It has from time to time passed various resolutions on the work of the CCSA and of the SACC. The relationship to the Church. The Constitution of the SACC was changed in 1979 to define more clearly the relationship of the SACC to the churches.

In November of that year PSC responded by a resolution that its representative on the Executive 30

must always be a Bishop".

Now that had, Sir, in fact virtually been the case since - oh, probably the mid-sixties when one of my predecessors Archbishop Selby Taylor was in fact the President of the Council, I myself was a bishop on the Executive long before the 1979 Constitution. But what happened then is that as with any constitution it was a concretising at that time.

"There had been a fear in the minds of certain people that the SACC would develop into an entity on its own, working parallel with, but not related to the churches - obviously this can happen anywhere, but the changes in the Constitution in 1979 seemed to avoid that particular danger. 10

Help given by the CPSA to the SACC:

Here it seemed important in terms of this memorandum that resolutions of the courts of the Church should be included in this submission, for these are of greater validity than personal opinions.

I only go back as far as 1965, clearly the Church had commented on racial affairs for a period long before that, but in terms of the SACC. 20

"In 1965 the Provincial Synod resolved -

'that this Synod commends the work of the Christian Council of South Africa. It notes with thankfulness the efforts of the Council to promote Christian unity, its assistance in particular to smaller Christian bodies, and its fearless witness to the brotherhood of all men in Christ'.

'This Synod urges its members wherever possible to 30



share in the activities of local, district and regional councils, and to promote such bodies where the need arises'.

In 1976 the Provincial Synod resolved that it expressed solidarity with the SACC, after the raid on Diakonia House.

In the same year the Provincial Synod gave thanks for the faithful witness, leadership and service of Mr. John Rees as General Secretary of the SACC.

The Value of the SACC - and the first point is that 10  
it is fulfilling something that Archbishop William Temple once said, he said that the churches should do together all things except those which conscience forbids, and therefore there is a very limited area, primarily in terms of doctrine, Church order which as it were is excluded, but all the rest of Christian witness is where the churches should work together.

"So the SACC provides an area and an opportunity and a forum by which churches can do together what they would do less effectively were they to do it 20  
separately.

And I give four examples:

In April 1971 PSC asked the SACC to co-ordinate the endeavours of the churches in programmes of human relationship and reconciliation.

In 1973 Provincial Synod asked the SACC to make a request to the authorities, with the backing of other churches, for the amendment of existing legislation, so that there might be free association of Christians under normal circumstances, for the purpose of 30

prayer / ...

prayer and witness.

Thirdly, the same Provincial Synod asked the help of the SACC to set up a commission, representative of all churches, including the NGK, to consider wage structures, accommodation and family relationships of work people in the various sectors of the South African economy.

Fourthly, the same Synod asked the SACC to set up an information service to exchange information on matters of social responsibility.

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So the first point without any doubt, Sir, is that it provides the churches a means of doing together what in some instances they couldn't do individually, or if they could would do far less effectively.

Christian Unity: The SACC has a magnificent opportunity for bringing people from different churches together to work at common tasks. It has generally been found in church circles, and in other circles as well that relationships between divided groups of people are much more easily healed if they set to work on common tasks than if they engage on dialogue or conversations. This has certainly been proved in the history of the SACC. In working together in tasks which have been suggested by the SACC, separated Christians have come to know one another, new friendships are formed and old prejudices are removed. This is a most valuable work of the SACC, and this process is most obvious at a National Conference, as well as in the sundry divisions of the SACC which were detailed above.

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Again / ...

Again, one of the services, one of the benefits of the SACC is the publication of Ecunews, which has been a useful medium in which news of the different churches has been conveyed to one another. I do say here that recently it seems to have been given a slightly different function, it has tended to be more local, more specifically related to the work of the SACC itself rather than its member churches, but never in the sheer nature of things to the exclusion of the member churches, it 10 is a legitimate change of emphasis, we just note it. The Provincial Synod in 1973 expressed appreciation of the work done by Ecunews.

Skills and Expertise: The SACC has made available specialist and expert knowledge and skills, and this has been at the disposal of the member churches. This valuable work has been done chiefly through the divisions of the Council.

The National Council for Theological Education has played a most important part in promoting Theological 20 Education by Extension, Post-Ordination and In-Service Training, and a higher standard of theological education in African Independent Churches.

M'lord, of those three without any doubt this first is of the utmost importance. The Church throughout the world is discovering the value of training and deepening the knowledge and understanding of its ministers and of its lay workers, and the sheer economics of this has prevented and factors of time have prevented folk from being withdrawn from society to go to colleges and so forth. If you like 30

it is a form of correspondence course except that there is built into it some form of seminar training, and the thrust of the whole thing has without any doubt had the effect of deepening the whole standard of ministry, lay ministry and ordained ministry in the Church in this land.

"4.4.2 The Department of Ecunews has made available instruction in radio and television techniques.

In 1974 the PSC asked the Reverend Dr. H.W. Hosken to represent it on a SACC commission to produce a joint syllabus for Biblical Studies. And as I say here 10 doubtless the Council itself will in former sessions of this Commission have submitted more detailed reports on the work of these divisions, but this is a sphere in which good service has been rendered to the member churches.

Then I deal with the subject of Social Witness:

The SACC has been able to highlight the Christian witness to life in the social, economic and political sectors. In doing so, it has tried to apply to the life of men and peoples, the preaching and teaching 20 of such Old Testament prophets as Elijah, Amos, Micah and Isaiah, and in the sheep and goats at the Judgment in St Matthew, chapter 25, and the epistle of St James.

I would like again just to say a word or two here, M'lord, so often one hears this question being raised of the Church and politics. I believe that negatively first of all one must understand pol... party politics, I would hope that no church would ever align itself completely with any one political party, it would 30

be quite disastrous for it to do so. You would know better than I do, Sir, that the word 'politics' comes from the Greek word 'polis' meaning a city, and politics properly understood means the ordering of the whole social way of life. And the Bible from cover to cover understands religion, faith, to be concerned with the whole way of life. The Hebrew people would know nothing of an individualistic approach to the faith, they were essentially a whole people. There were moments obviously when the whole aspect needed to be rectified, Jeremiah 31 for 10 example develops that point, but by and large to understand Hebrew history is to understand it socially. So too with the New Testament. The Christian, we understand in the New Testament, the Christian is reborn. This extraordinary miraculous thing which happens to us who are in Christ, we are reborn into a family, a family which can address God as Father, and in which therefore we are brothers and sisters. A family where we have His commandment, His supreme commandment, and in this Holy Week our thoughts have been directed again and again to our Lord's final 20 injunction to his disciples that "ye love one another as I have loved you". And it is impossible, Sir, to love one another, to love one's brother, one's sister in Christ if you know that that person is suffering. You can't really say you love somebody if you are being satisfied with his receiving an inferior form of education, or being separated from his wife or his children, or not fully with you able to share in the decision-making processes of your land. You cannot truly love your neighbour. The Christian must be involved in the sheer definition of his calling in this 30

concern / ...

concern for his brother and sister in Christ. And I think one must go even beyond that and say that the Christian Church and its Christian leadership has a task to warn a nation in which this is not being observed, to warn the nation of the peril in which its own soul stands. This Matthew 25:31 the sheep and the goats.

It is okay to read the first half where these chaps enter into eternal life, but the others, for them it is eternal damnation. And unless the prophet is warning, whether he is popular or not, and folk like Amos and Jeremiah pleaded with God to have this removed, but they didn't, and they spoke in His name.

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"The CPSA has supported such a social witness, both at its Provincial Synod and in the PSC.

Provincial Synod in 1968 asked the SACC to promote the study of "The Message to the People of South Africa" and asked PSC to make a substantial contribution towards the cost of this. Money was subsequently granted.

PSC endorsed a resolution of the National Conference of the SACC calling for the abolition of the death penalty in South Africa.

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PSC in November 1974 supported a SACC resolution asking that the Government should make rapid strides towards radical and peaceful change in the political and economic life of the country.

PSC in November 1975 supported a motion that people-initiated projects in the homelands should be supported. It was emphasised that this did not mean supporting the homelands project as such.

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PSC in November 1979 commended the work of the Dependants' Conference of the SACC, asking parishes to contribute donations to it. It was pointed out that no guilt or blame is to be attached to families who may have lost a detained, imprisoned or banned breadwinner. They need help just as much as the families of people who are imprisoned for other reasons.

In November 1981, PSC asked the dioceses of the Church to take notice of, and where possible to act, in respect of SACC resolutions on -

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Resettlement areas, and ministry to them

Ministry to and care of detainees and political prisoners,

Migrant Labour, the Homelands policy and so on.

And of course in individual dioceses there have been resolutions of the same tenor, resolutions calling for example for a National Convention and so on.

Criticism of the SACC:

Nevertheless the support given to the SACC has at no time been automatic or uncritical. The resolutions coming from the National Conference have been very carefully scrutinised by the Provincial Standing Committee.

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For example, PSC in November 1978 rejected an SACC resolution on foreign investments.

PSC in November 1980, noting that the SACC general expenditure seemed to represent a very high sum in proportion to the grants received, asked its

representatives to investigate and report back.

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PSC in November 1981 when asked for an increased grant to SACC central funds, drew attention to disquieting features in the SACC financial statement then tabled, and said that it would consider an increase later on, in the light of the SACC's proposed report on its own finances.

I think, Sir, that it is important to say here that there was never any sense of improper use of funds. There was criticism which there certainly was, it was in terms of stewardship, in terms of bad bookkeeping if you like, the 10 sort of comment any diocese has to make in respect of financial reports coming in from its parishes, yet having complete faith in the rector and church wardens of that parish, who have the financial responsibility of the finances of the parish.

"The fact of this critical approach in certain respects, seems to endorse the validity of those other resolutions, both of Provincial Synod and of PSC, which have given support and approval to the SACC. 20

Now a word about Bishop Tutu:

Bishop Tutu, the General Secretary of the SACC, has become a controversial figure in South Africa. He has played many important roles in the CPSA and is well known to many among clergy and people.

Those who know him well can testify that he is a man of deep sincerity, prayer and devotion, rising

affectionate nature and genuinely cares for every single person in this country. 30

Because / ...



Because of the many and unjustified attacks which have been made on Bishop Tutu, the Synod of the Anglican Bishops, meeting in Natal in November 1981, issued the following press statement:

'Bishop Desmond Tutu has for long been a controversial figure and is well used to being the object of attack, either directly or by innuendo. However, the mounting campaign which seems to have been waged against him from various quarters in recent months should be a cause for concern by all Christian people. 10

For Desmond Tutu is first and foremost a Christian and a member of the Body of Christ. Since, as St Paul reminds us, the whole body suffers when one of its members is hurt, the attacks upon Bishop Tutu are an attack upon the Church to which he belongs and which rejoices to include within her membership people of widely differing backgrounds and views. For political affiliation, cultural tradition, racial inheritance and other distinguishing marks of people are not ultimately decisive for those who are in Christ. 20

Because of their unity with Desmond in our Lord and because of his former membership of their Synod the Bishops of the CPSA affirm both their loyalty to him as a beloved fellow-Christian, and their support for him in striving for the goal of justice and righteousness of God's Kingdom in South Africa. We give thanks that the 30

apparent / ...

apparent attempts being made to isolate Bishop Tutu even from the Church, have led us to a fuller realisation that in the unity of the Spirit we belong together, and none of us can be separated from the love of God in Christ Jesus our Lord'.

Conclusion:

No human organisation can ever be perfect or without fault. The SACC is no exception. Nevertheless there is every hope that when the SACC has attended 10 to such criticisms as have been brought to its notice, it will with even greater zeal and efficiency continue its devoted and prayerful service to the churches and people of South Africa. We are, as a church, grateful to Almighty God for the courage, strength and wisdom he has granted to the SACC. May it continue and bellowed to continue as a faithful witness, to serve the whole Church of God".

I have no further questions, M'lord. 20

ADV. VON LIERES: Archbishop, just one question, this memorandum had already been submitted by your Church on the 24th February of last year to the Commission. How did it come about, who approached you to testify viva voce here? --- That really would have been February 1983 I should think, wouldn't it?

No, the date is February 1982 on this document. --- I am sorry then, it must be right. Who approached me? We are in constant touch with the SACC, I am in constant touch with Bishop Tutu, and it did seem it would be 30 helpful / ...

helpful for me to be here in person.

Thank you, no further questions.

CHAIRMAN: Thank you very much for your attendance, Archbishop, and for the contribution you have made.

ADV. SOLOMON: I have no further witnesses during this session, M'lord.

CHAIRMAN: Well then, I think that we should call a halt for the time being and adjourn the sittings for the hearing of evidence until the 9th May 1983, when the Commission will continue hearing evidence and will endeavour to continue sitting until all the evidence has been heard. 10

ADV. SOLOMON: As your Lordship pleases.

BISHOP TUTU: Can I wish you, Mr. Chairman, and your fellow members of the Commission, and investigating officers and Mrs. Booy, a very homely and blessed Holy Week, and share in our Lord's passion on Good Friday, and a wonderful share in His glorious resurrection on Easter Sunday.

CHAIRMAN: Thank you. 20

THE COMMISSION IS ADJOURNED.