

SOUTH AFRICAN OUTLOOK

Vol. 167 No. 1271
 Editor Francis Wilson
 Assistant Editor Glyn Howson
 Secretary Sarah-Anne Raysham



APRIL 1977

Outlook on the Month	50
Declaration of Commitment	
Letter from Ugandan Bishops to Idi Amin	52
The English Association	53
There must be a better way	54
Margaret Nash	
Reports from PACLA Conference in Nairobi	55
Kraaifontein Judgement	56
Community Workers: an interview	58
Calisto Tanzi and Florrie de Villiers	
Two Words of Wisdom	60
Christopher Mann	
Listening in Windhoek	61
Book Review	
Jesus before Christianity	62
Philip Jourdan	

Our Cover picture this month is of the late Archbishop Lurum of Uganda

South African Outlook is an independent journal dealing with ecclesial and social affairs which, un-interruptedly since 1876, has sought to place its readers in possession of facts and opinion which bear upon the lives of all the people of the sub-continent. Without allegiance to any political party, but according to what it believes to be Christian standards, it seeks to give information and comment on measures suggested either for the regulation or the advancement of any section of the population, by whomsoever proposed.

The editorial board welcomes articles, letters, and criticism. All correspondence, including orders for subscriptions, should be addressed to the Editor, South African Outlook, 1 Long St. Mowbray 7700.

Political comment in this issue is written to express the views of South African Outlook by F. Wilson and G. Howson, 1 Long Street, Mowbray 7700.

Annual Subscription

South Africa	R4.50
African Postal Union countries	R5.00
Overseas Surface Mail	R7.00
Overseas Airmail	
Europe and rest of Africa	R12.00
USA and Far East	R14.00
Donor/Subscriber (minimum)	R15.00

Published by Outlook Publications (Pty) Ltd., Ecclesial Centre, 1 Long Street, Mowbray 7700, Cape.

Printed by Lovedale Press, P.O. Lovedale 6702

Outlook on the Month

Declaration of Commitment

The following statement issued by Bishops of the Catholic Church to their fellow Catholics after a three-day consultation on social justice and reconciliation in February 1977 addresses itself forcefully to issues with which Christians in all denominations are grappling in Southern Africa at the present time. We commend it to our readers.

1. THE CURRENT SITUATION AND CITIZEN RIGHTS OF BLACKS

Having dedicated most of the time at this plenary session to the consideration of our own role as leaders in the social mission of the Church in South Africa, we feel obliged also to give some consideration to the events that have occurred since June 1976 and the resulting situation.

We recall that the disturbances began in Soweto with a demonstration on the part of the youth against a system of education which the students regarded as narrowing and limiting rather than developing their education.

The disturbances represent a wider frustration of black youth unwilling to grow into a society in which they can have no say as to the manner in which they are governed; cannot even have ordinary worker organisation to defend their right to a living wage; cannot be sure of having the right to a house and home near where they must work when they marry, are declared by the system in the Republic unfit for citizenship on grounds of colour only, without question of ability or qualification, and if they protest are suppressed with the unnecessary and horrifying violence we have recently witnessed.

Realising that South Africa has entered a critical phase in the rejection by the majority of its people of a social and political system of oppression, we add our corporate voice as leaders of the Catholic Church in this country to the cry for a radical revision of the system.

People starved of freedom, deprived of their just rights and humiliated in their personal and corporate dignity will not rest until a proper balance of justice is achieved.

We affirm that in this we are on the side of the oppressed and, as we have committed ourselves to working within our Church for a clearer expression of solidarity with the poor and deprived, so we commit ourselves equally to working for peace through justice in fraternal collaboration with all other churches, agencies and persons dedicated to this cause.

We again profess our conviction, so often repeated, that the only solution of our racial tensions consists in conceding full citizen and human rights to all persons in the Republic, not by choice on the false grounds of colour, but on the grounds of the common humanity of all men, taught by our Lord Jesus Christ.

In the struggle that has reached new intensity since June 1976 we are especially perturbed by what appear to be reliable reports of police brutality. We realise that a situation of violence breeds atrocities on both sides, but we are speaking of seemingly systematic beatings and unjustifiable shootings during disturbances and of cold-blooded torture of detained persons.

With these reports coming in as the accompaniment of confirmed accounts of the many deaths of persons in detention, we cannot but harbour the gravest misgivings about police action and behaviour.

We call for an investigation and resolve to collaborate with others intent on bringing the truth to light and we protest in the strongest possible terms against the intention of the Government to provide legal indemnity for the police and other security personnel who may have been guilty of unprovoked and disproportionate violence.

It is clear that the Black people of the Republic have passed the point of no return, and no temporary suppression by violence, only a just sharing of citizenship, can give hope of any safety for the children, Black or White, now growing up in the Republic, and prevent the horrors of civil war in the future.

This is only to say that the Christian commandment of love must be fulfilled, and if it is fulfilled we can trust in God to give the grace of friendship and peace in social life.

2. DECLARATION OF COMMITMENT, ON SOCIAL JUSTICE AND RACE RELATIONS WITHIN THE CHURCH

Assembled in plenary session, we, the Southern African Catholic Bishops' Conference, accept that the Catholic Church in South Africa is lagging behind in witness to the Gospel in matters of social justice. We are encouraged by the support given to our policy of opening Catholic schools to all pupils regardless of race; and now, after prayerful reflection and in humble reliance on the wisdom and strength that come from God's Spirit, we commit ourselves to the following programme

A. Concerning Social Attitudes and Customs

- 1 To strive for the elimination of terms which of themselves or in their South African context, are derogatory and even insulting, even when no slight is intended, such as 'native', 'Bantu' (except where this word is unavoidable on official documents), 'boy' or 'girl' for adults, 'non-Europeans', 'location' and 'mission' (when used in the sense of 'parish'); and to combat the unnecessary use of racial and national designations that emphasize differences and foster the apartheid mentality.
- 2 To eradicate all differentiation on purely racial grounds in the treatment of persons at presbyteries, convents, other church institutions and private homes.
- 3 To suppress the custom still lingering in some places of having different sections of churches appropriated to different race groups and to ensure that church halls and similar premises in any area are available to all.
- 4 To insist that all Catholic associations and parish councils review their policy and actual achievement or failure in bringing various races together.
- 5 To commend the witness of persons who in their desire to identify with the deprived and to make the Church recognisable as the Church of the poor, refrain from using privileges arising from race or wealth.
- 6 To aim at a simple life-style for ourselves and where necessary to encourage other church and religious personnel to do the same.

B. Concerning the Sharing of Responsibility

- 7 To do all in our power to speed up the promotion of Black persons to responsible functions and high positions in the Church, to encourage them to accept such functions and responsibilities, so that the multi-cultural nature of the Church in South Africa may be clearly recognised, and to provide the training necessary for this purpose.
- 8 To encourage priests, especially those working in Black parishes from which White priests may be excluded in times of crisis likely to recur, to give the fullest responsibility to parish councils and lay ministers, including allowing for learning by trial and error.

C. Concerning Social Justice, Liberation and Development

- 9 To re-assess the distribution and function of church personnel, clergy and religious, in relation to the needs and numbers of racial and ethnic groups and, where necessary, to bring about a more equitable distribution.
- 10 To be mindful of the Church's duty to minister to Christ where he most suffers in society and therefore to make more strenuous efforts to direct special attention to the growing numbers of

unemployed, to industrial workers in general and migrant workers in particular, to worker organisations, to the thousands of squatters living on the periphery of large cities, to political prisoners, detainees, banned people and their dependents, and to other distressed and displaced groups discovered; and to provide as far as possible for the care of these groups and the creation of communities among them by specially appointed priests, religious and lay workers.

- 11 To signify, by the appointment of Black priests to the charge of White parishes, the breaking away by the Church from the prevailing social and political system.
- 12 To push forward with the policy of integrating our institutions, and in such a way as to enable the poor as well as the better-off to benefit.
- 13 To accept the establishment of equal pay for equal work as the aim of deliberate progressive budgeting and meanwhile to accept as basic the standards proposed by the Justice of Reconciliation Department and to insist on periodical reviews of all wages and conditions of work in our dioceses.
- 14 To promote the awakening of social conscience and the awareness of injustice and social problems as central to evangelisation and an essential element of preaching, liturgy and catechetics and of priestly, religious and lay formation, of church work and witness.
- 15 To give practical expression to the conviction that the Church's mission includes work for complete human liberation and to the teaching of 'Evangelii Nuntiandi' that evangelisation includes transforming the concrete structures that oppress people, and in the light of this, to strive that the Church be seen in solidarity with all those who work for the promotion of human dignity and the legitimate aspirations of oppressed people; on the side, therefore, of Black Consciousness, in regard both to those who promote it and those who suffer for it.
- 16 To urge that, in addition to the campaign for public social justice Christians be urged to give their time and energy to assisting in development work, such as literacy campaigns and tutoring, co-operative ventures and self-help associations and advisory bodies to aid in such matters as welfare service, legal problems, budgeting and the use of hire purchase; that those who have any technique to offer should be willing to help; that projects should be limited and carefully selected; that work should aim at the development of the whole person and the formation of basic groups and communities; and that those engaged in this work should, however, not see

themselves as dispensed from the broader social apostolate for human rights.

- 17 To aim at the employment in every diocese or region of a full-time worker in justice and reconciliation and development work, who will give his time to each activity according to needs, and whose financial support will be a priority in diocesan or regional budgeting.
- 18 To encourage clergy, religious and lay association to undertake development work less exclusively within the Catholic Church and to move towards the whole of society, showing there the power of the Spirit in union with other Christian churches and in co-operation with local communities, so as not to further divide people on lines of church affiliation in ordinary citizen and political action but to promote harmony.
- 19 To encourage, under the aegis of Church bodies, including religious congregations, the launching of local community groups to promote training and development projects and the timely handing over to the groups of the institutions, property and funds connected with the projects.

D. Concerning Church Finance

- 20 To recognise, in accordance with resolution 12 of the 1975 meeting of the Southern African Council of Priests, the importance for community witness of making the principle of sharing more visible in church finance and to devote serious study to:
 - (1) the re-evaluation of the meaning and use of money, as to how much should be seen as belonging to the local parish and how much to the Church collectively;
 - (2) the communalising of parochial funds within each diocese to form a central fund which will be evenly distributed enabling standards of churches, presbyteries and works of mercy to be more consistent;
 - (3) to the application of the principle of communalising church funds not only within dioceses but also on a national level between poor and richer dioceses.

E. Concerning a Pastoral Consultation

- 21 To take into account the singular situation and resultant tensions of the Church in South Africa, where 80 percent of the laity are Black and 80 percent of the clergy White, and to investigate as a matter of extreme urgency the feasibility of a Pastoral Consultation in which lay people, religious and priests, in large majority Black, may participate with the bishops in arriving at policy on Church life and Apostolate but not on doctrinal and canonical matters.

SAC April 1977

3. ON CONSCIENTIOUS OBJECTION

In the armed struggle that is developing on our borders and could easily spread internally a grievous situation arises for all who are concerned about the use of violence. On the one side the conviction grows in a significant sector of the oppressed majority that only violence will bring liberation. On the other, the minority in power sees itself threatened by indiscriminate violence supported by International Communism.

In these agonising circumstances we can only promise with God's help to give leadership in an ongoing Christian examination of this tragic situation. We intend to publish reflection from time to time as incentives to Christian prayer, thought and commitment and we hope to be able to do this with the representatives of other Christian churches and organisations. In the meantime we have resolved to say something about conscientious objection.

According to the teaching of the second Vatican Council, 'it seems just that laws should make humane provision for the case of conscientious objectors who refuse to carry arms, provided they accept some other form of community service' (Constitution 'The Church in the modern world' No. 79).

In order to understand the issue of conscientious objection, a careful distinction should be made between universal conscientious objection (the pacifist) and selective conscientious objection (eg. on the grounds that a particular war is unjust); between combatant military service (carrying arms) and non-combatant military service (eg. in the medical corps) and between military service (combatant or non-combatant) and national service (which could include services to the community, like social welfare, education, housing).

In South Africa the Defence Force Act [Section 67 (3)] —

- (a) makes no provision for any conscientious objector (universal or selective) to do non-military national service.
- (b) provides for universal conscientious objectors (those who belong to pacifist denominations) to do non-combatant military service.
- (c) makes no provisions for selective conscientious objectors even to do non-combatant military service.

Such provisions are made in some way or another by almost every other non-com-

munist country in the world which has conscription.

It should also be noted that objectors are sometimes accommodated, despite the lack of legal provisions for it by being given non-combatant tasks but never by being given non-military national service.

Consequently in South Africa the selective objector and the universal objector refusing to do non-combatant military service are liable to a fine and/or imprisonment [Section 126, 127 (c)].

In this matter of conscientious objection we defend the right of every individual to follow his own conscience, the right therefore to conscientious objection both on the grounds of universal pacifism and on the grounds that he seriously believes the war to be unjust. In this, as in every other matter, the individual is obliged to make a moral judgement in terms of the facts at his disposal after trying to ascertain these facts to the best of his ability. While we recognise that the conscientious objector will have to suffer the consequences of his own decision and the penalties imposed by the State, we uphold his right to do this and we urge the State to make provision for alternative forms of non-military national service as is done in other countries in the world.

Letter from Ugandan Bishops to Idi Amin

Raid on Homes led to Protest

At 1.30 am on February 5 armed men burst into the official residence in Kampala of Archbishop Janani Luwum and ransacked his house for arms. They found nothing. Earlier that night the house of the Bishop of Bukedi was similarly searched and although again nothing was found he was arrested and held for nine hours. On February 8 the archbishop and 18 Bishops met and drafted a letter of protest to President Idi Amin: it was sent off on the 10th.

To his excellency, Al-Haji Field Marshal Dr. Idi Amin Dada, VC, DSO, MC, life President of Uganda, President's Office, Kampala.

Your Excellency,

We, the archbishop and the bishops of the provinces of Uganda, Rwanda, Burundi and Boga-Zaire humbly beg to submit our most deeply felt concern for the church and the welfare of the people whom we serve under your care.

In presenting this statement, we are in no way questioning the right of the government in administering justice, to search and arrest offenders. We believe that the government has established structures and procedures

On Monday the 14th February the Archbishop was accused by the President of being a member of a plot against him. On the next day the Archbishop, realising the danger he was in, smuggled copies of the letter to Kenya. On Wednesday at a public rally, 3 000 Ugandan soldiers shouted, 'Kill them, kill them!' referring to the alleged conspirators. The Archbishop shook his head in denial. Within hours he was dead

for carrying out this kind of exercise. It is these established structures and procedures that give the citizens a sense of what to expect of their government. These structures and procedures give the police, the intelligence and the security forces a framework within which to work. When these procedures are followed in carrying out their day-to-day duties, this gives the ordinary citizen a sense of security. It creates mutual friendship and trust between such officers and the general public irrespective of uniform.

But when the police and security officers deviate from these established structures and procedures in carrying out their day-to-day duties, citizens become insecure, afraid and disturbed. They begin to distrust these officers,

We are deeply disturbed to learn of the incidents that occurred at the archbishop's official residence in the early hours of Saturday, 5 February 1977. In the history of our country such an incident in the church has never before occurred. Security officers broke through the fence and forced their way into the archbishop's compound. They used a man they had arrested and tortured as a decoy to entice the archbishop to open his door to help a man seemingly in distress. The archbishop opened his door. At that point armed men who had been hiding sprang to attack, cocking their rifles and demanding 'arms'. When the archbishop asked, 'What arms?' the answer was the muzzle of a rifle pressed against his stomach and immediately he was pushed forcefully into his house with the demand, 'Archbishop show us the arms.'

Your excellency, you have said publicly on many occasions that religious leaders have a special place in this country and that you treat them with respect for what they stand for and represent. You have on many occasions publicly demonstrated this and we are always grateful. But what happened to the archbishop is a direct contradiction of what you yourself, your excellency, have said in public and to the established structures and procedures in dealing with security matters. Now that the security of the archbishop is at stake, the security of the bishops is even more in jeopardy. The night following the search