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Church Pretence

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"ingarae eragakhaii ifela embelekweni.â\200\235 a Xuiu proverb meaning that when someone fails to voice his grievances in time. he has onty himself to blame if this results in tragedy.

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is capable of

state that the African

3 There was a time when most people beheved that Africans had intimte patience. Their mentat inertia and nature! laziness were partly responsibte for this. Be that as it mayâ\200\230 g we want to OFI'

agonising â\200\235ENOUGH! ENOUGH!â\200\235 tn spite of our ordi-nation to the priesthood, we have been treated like glad: tied aitar-boys.

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We kept quiet even when it was our duty to speak up). W'e were utraid that our White coileagues woud misunden stand our stand. Consequently the bad situation became worse.

After c: tong prayertut sett-examination we resolved to ventitate our grievances and take the public: into our con- ; fidence. For one thing, Church politics are hidden from g' the rank and file; for another, our fellow~men have the:

'right ts: know the- truth about their priests. W's:- are pm marily concerned with the welhbeing of our Ctuâ\200\230udâ\200\230i. How Southern-

Hang must we plead for its

Atricaniscxtiory in

Africa?

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03 Line 4:214;

The Catholics pretend to condemn apartheid. And yet in practice they cherish it. The Church practised segregation in her seminaries, convents, hospitals. schoois, monasteries.f associations and churches tang before the present Govern-l ment tegistated against social integration. The bishops.â\200\230 priests and religious bodies are divided on the question at apartheid.

The statement 0% one tote Metropolitan i; 2"â\200\235 fresh m aw .minds. Bishop G. Van Vehsen made a eubh aeâ\200\230ence m

'czpartt'seid when he was interviewed bylthe 'Stmday Tm bune" in March iast year.

We know from retiabile sources that a number m" hishcms

and priests are sympathetic towards the police.

Quite

rightly, 05 course, they cendemh some aseects qr? its Âfmpiâ\200\231eÂ»  
mentmiâ\200\231ihn, particularâ\200\235 these whÃ©ch bring sui-â\201'minq amii-â\201  
irejustisrâ\200\230ert,  
if we undâ\200\230erstancÃ© the phifaso  
or 392.1.â\200\23413â\200\230CHâ\200\231: deveiagiu  
meant correctly, they argue that  
â\200\230iiâ\200\230xâ\200\230ir Btactâ\200\230ks are-

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in our midzt, tiâ\200\230weÃ©r position mm ctways Ce Â\$.\$.â\200\231T-?CC3NOUS and  
uncertain. Rama} frictions wiH be inevstabile. The Whites do  
not want to mix seciahy with Black peopie. They betieve in  
preserving their identity as a White nation. 30 why enw  
courage, {et alone, foist integration on them? It woâ\200\230n't  
work.

Lets be honest. The Whites would never accept a  
Black or multiracial government. Whites in South Africaâ\200\230  
are'not prepared to serve under Africans. in any'capacit  
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SocraHy, cutturaHy and .inteHectuaHy the Whites cansidgr: â\200\231  
themseives quite different from the Btacks. The obviouâ\200\230s  
conciu'sion isâ\200\230 thatâ\200\234 mast Whites have opted out of the cam  
cept orâ\200\230integration.Â»

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?mggg other. things they feet that one can't break down  
Siaoï-â\201Ã©oozsï-â\202ye g?nare more than three centunes eta. by the  
As. Christians we believe in a muitiraciali Societyâ\200\235 We fee}  
thss IS the only way in which real Christianity can be mam  
tzzsed. Unfortunately we haven't a free choice. Segregation  
apartheidnis imposed on us and living in a make-ibetâ\200\230eveÂ»  
wartd want help. So, if we have ta have apartheEa'g-we  
might as weâ\200\234 insist an our own rights under it.  
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...- â\200\235355:3; met our people should accept the situation  
and make the best of it. History is unpredictable.. Perhaps  
.1 one day things will change dramatically. The African wants  
to rediscover his personality and identity; He-wishes to de~ -  
'nye op'h his faculties â\200\224â\200\224 mental, physical, "aesthetic. We '  
â\200\231 wonder whether he can achieve this in the midst of White â\200\230  
people. Competition will always be in their favour. .  
Don't get us wrong; We are 'not preaching racialism,  
because we despise- and loathe racists. What we are  
preaching is REALISM and common senseâ\200\234 i  
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Having set the scene, we want to enumerate a few grievances. â\200\231

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We: deplore (:15; weâ\200\235 as condemn the baasskmg cane} 3'  
messieskop en" the White clergy and religion over their f  
African counterparts. You will destroy our merit. personally V  
nobility and professional efficiency by the raw dim! you  
constantly give usâ\200\234

We- deplore you: perpetuation of the :â\200\230cxlse image": of the  
â\200\230African. priest-â\200\231sstuas c: â\200\235glorified African boy's .who happens.  
'to shore in the- White: priesthood. Weâ\200\231lith tears in our (eyes-â\200\231â\200\230  
we deplore the moreening and exi-â\200\231ng 0.â\200\230 same African  
priests without any redress, Even in. a courtâ\200\230of 50w. the  
accused is entitled to. a fair; unbiased defence.

We humbly invite- our Bishops to know their African position  
better. A -â\200\231eeting snop purple appearance on cornâ\200\230» â\200\230  
firmation days leaves much to be desired .

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We respectfully-â\200\232y request the Hierarchy to open up new-  
avenues {Car our priests. such as specialised apostolate,  
serving on! the so-called notional commissions, playing  
a meaningful role- in the administration of dioceses and  
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we ask the Hierarchy to expedite Africanisation. For instance why can't Soweto have its own Black Bishop? Why  
shouldâ\200\231our townships be dominated by the White clergy  
and African priests be dumped in the bush. in nonwhite  
parishes?

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