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THE PROMOTION OF
A RACIALLY INTEGRATED CATHOLIC COMMUNITY
AT KING WILLIAM'S TOWN:
CHALLENGES AND OPPORTUNITIES

Thesis submitted in fulfilment of the
requirements for the degree of

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ABSTRACT

Taking as its point of departure the model of the Church as a sacrament of unity, this study explores its implications for the fostering of a racially integrated Catholic community within an apartheid society. The particular context within which the investigation is conducted is the Sacred Heart Church, King William's Town, where the writer is pastor to a multiracial congregation.

A dialogical approach is adopted between theology and praxis, in terms of which the data from a social analysis of the community are brought into a creative dialogue with the Vatican II vision of the Church.

Findings from the analysis show that the attitudes of congregants to a racially integrated community are generally ambivalent. Historical, theological, psychosocial and political factors are seen to play an important role in shaping these attitudes.

Arising from the dialogue between theology and praxis, the model of a pilgrim Church suggests itself as more relevant and realistic. This model constitutes a proximate goal. The sacrament model of the Church provides direction and focus for the pilgrim Church and is viewed as the ultimate goal. These models must be seen as complementary.

The study concludes with a pastoral plan aimed at attaining the goals described. The main thrust of this plan is directed at changing congregants' attitudes to a racially integrated community. The strategies suggested involve the motivation of congregants to become actively involved, the transformation of congregants' attitudes, the promotion of a positive attitude to conflict and the challenging of apartheid structures. A differential approach is suggested in the pursuit of these objectives.

A final conclusion to be drawn from this study is that the search for community is never-ending and that the fostering of a racially integrated Catholic community is a slow and painful process.

DOGMATIC CONSTITUTION ON THE CHURCH 1964 CH.1 NO.1

"By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity."

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PREFACE

The chief purpose of this study is to explore the pastoral problems and challenges related to the promotion of a racially integrated Roman "Catholic" community in King William's Town, South Africa. (The word Catholic, spelt with a capital C, will be used throughout this study to denote the Roman Catholic Church or community and to distinguish it from the Universal Church as well as from the adjective "catholic").

It is the writer's hope that some pastoral guidelines may emerge from this study which will inform future pastoral planning. To date, most pastoral initiatives in this field have, in the writer's experience, been mainly characterized by an ad hoc or trial-and-error approach. Therefore a more rigorous and scientific study appears opportune. A considerable amount of literature is available on ministry within the interracial context in general in South Africa. Various bodies such as Spro-cas, S.A.C.C., S.A.C.B.C., as well as individual authors, including Buis, De Gruchy, Nolan, Prior, Tutu and Zwane have made a valuable contribution in this regard.¹ However, to date, the writer has found no literature on the specific topic which forms the basis of this study.

It is hoped that the findings arising from this research will be applicable throughout the country. Since the nature of the Catholic community of King William's Town can be viewed as a microcosm of the diversity and complexity of problems affecting the Catholic Church in general in South Africa, the knowledge and insights generated should transcend parochial interests. This, in turn, may contribute to more precise future research in this area of the Church's ministry and stimulate further interest and insight into effective pastoral planning.

This study focuses on The Sacred Heart Catholic community of King William's Town which, in 1987 comprises both White and Coloured congregants numbering approximately, 850 of whom 550 are confirmed members. This is but one of a number of communities to which the

writer is assigned as pastor. These other communities, which consist predominantly of Black congregants located in the districts surrounding King William's Town are excluded from this study for purposes of convenience. The Sacred Heart community consists of approximately six hundred White congregants mainly of English, German, Portuguese and Dutch descent and of approximately two hundred and fifty Coloured congregants who form a rather homogeneous grouping. From the point of view of this study, the community being investigated consists of those Catholics of the above racial groups residing within the King William's Town Municipal Area, and worshipping at the Sacred Heart Church. The term 'Catholic community' as used throughout this study denotes an association of Catholics of various racial groups, residing in the same geographical area who personally interact on the basis of a shared and institutionalized system of symbols, beliefs, values, rituals and practices arising from Church commitment and involvement.

In the course of this study the writer will be guided by a particular but by no means exclusive, vision of the Church as a sign or sacrament of intimate union between God and His people. This was one of the more powerful and popular images of the Church to emerge from Vatican II.² Viewed in the light of the complexity and diversity of the situation prevailing at King William's Town, the writer will attempt to wrestle with the question: to what extent is the promotion of a racially integrated Catholic community as inspired by this vision of the Church, immediately desirable, possible and practicable?

Since for Christians, the Kingdom of God is what defines their attitudes towards both the World and the Church, the ultimate goal towards which all pastoral ministry must be directed is the realization on earth of the Kingdom of God. This eventual goal may be best viewed as a beckoning point and something that is continually evolving. Bearing in mind that this goal is attainable only with God's strength and in His time, the promotion of a racially integrated Catholic community at King William's Town may be viewed as an

unfolding prospect, a way-station along the road towards the realisation of God's Kingdom on earth. In the final analysis it is not so much the attainment of our eventual goal that is so important as the honest and sincere striving for it.

Bias, which is indigenous to all research, arises from various sources. Here, sources of bias may be derived from the following factors intervening at the time of the investigation:

- a) the reaction to the reform proposals announced by the State President, Mr P.W. Botha, at the opening of Parliament on 31st January, 1986. These proposals included, inter alia, a commitment to power - sharing, a commitment to equal opportunities for all, the establishment of a National Statutory Council as well as a single education policy, the abolition of influx control and the scrapping of the pass system,³
- b) the possible inclusion of King William's Town within the Ciskei,
- c) the congregants' own prejudices - can it be assumed that respondents are in the best position to evaluate their own attitudes? and
- d) the writer's own prejudices, level of involvement, values and preconceived ideas.

The writer's perspective is also influenced by a Christian commitment to the Gospel values enlightened by the heritage of the social teaching of the Church. The writer's value commitment includes a belief that:

- a) the theology of man and the Church which underpins apartheid is heretical,
- b) the present socio-political system is morally indefensible, socially destructive and politically divisive,
- c) that religion in the South African context has the potential

- to be one of the strongest cohesive forces in a deeply segmented society,
- d) the Church is called to be a sign and instrument of union with God and of the unity of all mankind,
 - e) pastoral action necessarily includes action on behalf of justice, and
 - f) personal and interpersonal conversion involves a commitment to social change through change of structures.

While every effort should be made to resist bias, a scientific approach does not demand that bias be eliminated but only that our judgement take it into account.

The methodological approach adopted in this study will be discussed in full in the introductory chapter.

Since the focus of this study is on the interactions between different racial groups, the classification of congregants in terms of particular racial groups, however undesirable and regrettable, is necessary.

The writer makes use of the masculine gender where, in fact, both genders are applicable. This should not be interpreted, however, as a form of sexual discrimination but rather as an attempt to avoid repetition of the pronoun he/she.

All biblical quotations used in the text are taken from the Jerusalem Bible.

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In the compiling of this thesis, I have been the recipient of so much assistance and support from so many benefactors. This is my opportunity to acknowledge the debt of gratitude I owe to them all. I wish to thank ...

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- ... the members of my own family, especially my father. His basic respect for people transcended distinctions of race, creed, politics, social standing; a concept that finds expression in these pages. He did not live to see the completion of this work, but his ideals live in it. May his soul rest in peace!
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Dr C J de Wet, Department of Anthropology, Rhodes University,

Charles Lagan, Department of English, Fort Hare University.

... Rev Gerald Hawkes. Any good results deriving from this work, or from the results of the information gleaned from the Questionnaires, are due in no small measure to the unfailing encouragement of my supervisor, who has inspired me as a co-worker to strive for what is best in the field of Pastoral Ministry.

King William's Town

January 1988

ABBREVIATIONS USED IN TEXT

D.C.C.	Dogmatic Constitution on the Church
S.A.C.B.C.	Southern African Catholic Bishops' Conference
S.A.C.C.	Southern African Council of Churches

CHAPTER ONE

THEORETICAL ORIENTATION

THE CHALLENGE OF RACISM

In each generation the sincerity and credibility of the commitment of the Church to Christ and His Gospel is challenged in some particular way. For the last generation, the challenge came most clearly with the rise of Nazi Germany bringing to a climax the Anti-Semitism spawned by nineteen centuries of Christianity. Although the Church made certain denunciations and engaged in some diplomatic exercises, in general it failed to rise to the challenge, not least by its shameful silence in the face of such beastly atrocities.

For our generation and in our Southern African context, the crucial challenge facing the Church is that of race relations.¹ In the past the Christian Churches were identified with the colonial expansion of the Western Powers and tended to accept uncritically the subordination of colonized peoples.² It is only since the break down of colonialism that the Churches have begun to express a change of heart and that theologians have paid critical attention to the heresy of racism. Until comparatively recent times theological reflection was rudimentary on this topic. One of the greatest problems in overcoming racism is that the Scriptures themselves are not entirely free of ambiguity.³ They can be read and indeed have been read in a way that legitimates existing racism. The Scriptures, however, can also be read in ways that call for a radical stand against racism in the light of the coming of God's reign in the reconciliation of nations, peoples and races.

DEFINITION OF PROBLEM

The unique character of South African society has created unique problems for the Catholic Church. How can this Church claim to be

Catholic among people who have been racially divided and kept apart in terms of government policy? How can it be a sign of unity within an apartheid context? How can the Church of The Sacred Heart, King William's Town be a sign of unity between White and Coloured congregants in terms of its teaching and calling? What modifications must the Church, which accepts the inherent equality of all people, make, if it is to function within an apartheid context? Can the Church be a credible sign of unity and equality to all people if it accepts the prevailing institutionalized divisions and discriminatory practices? Given the multi-cultural nature of the congregation in question, is it possible to give a theological face to this diversity of cultures without appearing to condone apartheid?

Despite its lofty teaching the Catholic Church in South Africa by means of its segregated institutions, for example, churches, schools, hospitals and seminaries, has often been accused of reflecting and perpetuating the same practices, divisions and anomalies as are found in its secular environment.⁴ Since Vatican II however, the Church has engaged in one of the most soul-searching exercises ever conducted in its history. One of the clearest and most succinct descriptions of the Church and its mission to emerge from Vatican II is summed up in the definition of the Church as a "Sacrament of Unity".⁵ In the light of this vision of the Church, and within the framework of our apartheid society, this study will attempt to explore some of the challenges and problems that need to be confronted, as well as the strategies to be employed in attempting to foster a racially integrated Catholic community.

The Sacred Heart community to-day comprises various social and cultural groupings drawn from diverse backgrounds - shopkeepers, clerks, tradesmen, businessmen, artisans, farmers, civil servants and representatives of the various professions. In terms of the Group Areas Act, White and Coloured congregants are obliged to live in separate areas although they worship and engage in other Christian activities together. Racial interaction takes place mainly on a formal basis and tends to be centred in formal worship, giving rise to rather impersonal and structured relationships. At the small group

level there appears to be more personal and friendly relationships between congregants of the racial groups, for example, Parish societies. On the surface, there would appear to be general mutual social acceptance between members of these two groups with little outer evidence of racial animosity. Peaceful co-existence appears to characterize the overall pattern of relationships between the two groups. A sense of belonging to the community is derived mainly from a commitment to the Church's structures, teachings and traditions, rather than from interpersonal relationships. Peace in the community is often maintained at the cost of openness and truth, thus enabling congregants to avoid issues rather than to face them. Using St. Thomas Aquinas' distinction between peace and concord, it may be more accurate to say there is a state of concord between the racial groups which is based on tolerance, rather than a state of peace which is based on genuine love and acceptance.⁶ Beneath the surface lie deep seated racial divisions and tensions as well as anger and frustration mainly on the part of Coloured congregants who view themselves as the victims of systematic discrimination and forced removals. The absence in general of a significant number of Coloured congregants on the Parish Council as well as their lack of active participation in a number of other Parish projects and functions is, in the writer's opinion, indicative of a sense of estrangement from the community as well as a reflection of their indignation against apartheid structures in general. The growth and development of this community has been too disruptive historically, too fragmented politically and racially to present with credibility a vision of the Church as a sign or sacrament of communion with God and of unity among all people.

AIM OF STUDY

In the light of the overall problem as defined, this study seeks to investigate the problems and challenges which arise from the nature of a multi-racial congregation as it endeavours to become a racially integrated Catholic community, and to develop a Pastoral Plan aimed at fostering this type of community.

METHODOLOGICAL APPROACH

At this stage an outline of the methodological procedure according to which the research will be conducted is appropriate. From a review of the literature on Practical Theology, at least within a western perspective, three typical methodological approaches can be identified.⁷ These models can be named according to the way in which they relate theology and praxis. By praxis is meant the critical reflection on action already taken, as well as action taken after critical reflection. They also reflect different ways in which God is seen to reveal himself and communicate with his people. These models are known as Deductive, Inductive and Dialogical.

I The Deductive Model

Where revelation is seen to have been given definitively, or where theology is regarded as a systematic and philosophical presentation of what God has revealed about Himself and the world, Practical Theology is regarded as Applied Theology. This suggests that Practical Theology is charged with the task of applying and drawing out the implications of what has already been revealed for the benefit of Christian life and ministry. In other words theology is viewed as normative for Practical Theology. In the latter Middle Ages and in particular after the Council of Trent, Catholic Practical Theology became an annex of Scholastic Theology. Its task was seen as that of giving practical application in ministry to a whole body of truths learned in advance of, and in isolation from ministerial experiences. According to this understanding of the relationship between theology and praxis the pastoral theologian starts from a prescriptive dogmatic theological position and draws out its implication for practice. Theology thus contains in principle all we need for understanding and directing the practical life and ministry of the Church and its members. The relationship between theology and praxis is regarded as a logical and unidirectional process from theology to practice. This methodological approach is known as Deductive. This approach, which has characterized Catholic Theology for many centuries, was evident at

the Fifth General Assembly of Bishops in 1980 in their discussion on "The Duties of the Christian Family in Today's World".⁸ In their discussions the deductive-minded bishops started with official Church doctrine from which conclusions were deduced regarding the admission to the sacraments of remarried divorcees. While acknowledging the tormented situation in which these couples found themselves, this was not taken by the bishops to be a reason for reconsidering the practice of the Church regarding the admission of divorcees to the sacraments.

II The Inductive Model

In this approach the point of departure is not theology and the deduction from theology of principles of pastoral action, but pastoral action as it occurs. From an analysis of and reflection on observations arising from case studies, proposals for the revision of practice and/or enrichment of theology are suggested. The primary goal of the Inductive method is the revision of practice. The enrichment of theology is regarded as an extra or additional benefit. From the analysis of the specific cases, general conclusions are inferred. These conclusions or inferences may be of two kinds. The first refers to new praxis, and is the primary concern of Practical Theology. The second type of conclusion refers to theology, in which case the examination of praxis has led to a new or revised theological understanding and formulation. While the Deductive approach takes account of theology, this is not the case with the Inductive approach. In the assembly of bishops mentioned above, some Inductive minded bishops took the experiences of remarried divorcees very seriously and argued for a revision of praxis.

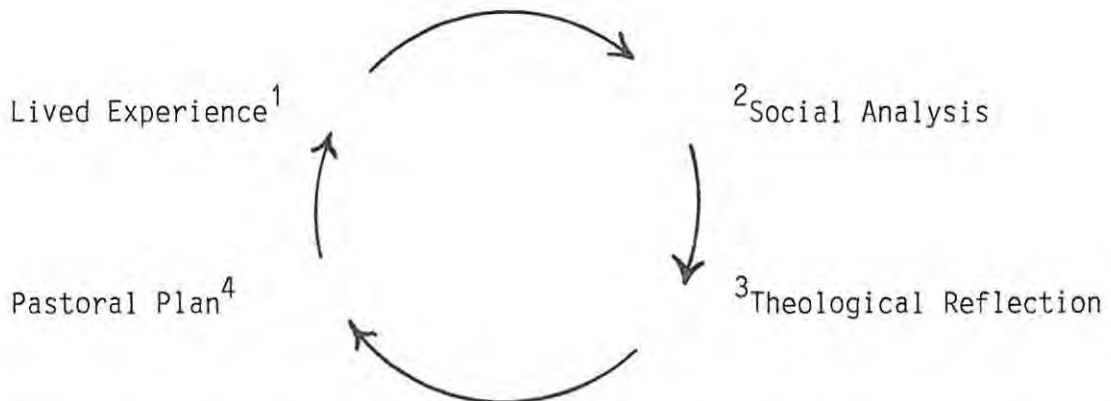
Holland and Henriot (1984) emphasize the ongoing relationship between reflection and action in what is frequently referred to as the "pastoral circle" or circle of praxis.⁹ This circle represents a close relationship between the following factors and stages of investigation:

- 1) the Lived Experience of the people which includes their

feelings, attitudes and social relationships,

- 2) a search for the historical and structural causes of their attitudes and social behaviour, known as Social Analysis,
- 3) an effort to understand more deeply the above experiences and behaviour in the light of the Gospel and the teaching of the Church, referred to as Theological Reflection, and
- 4) the design and implementation of a course of action in response to the situation as analyzed, which could be termed a Pastoral Plan.

The movement between the factors and stages mentioned should be viewed as an ongoing process and can be illustrated by the following circle.



The goal of the pastoral circle is, according to Holland and Henriot, a revision of practice leading to a Pastoral Plan. Although theological reflection is described as a distinct moment in the circle, nevertheless in their practical chapters it is impossible to identify this moment or process. While maintaining that none of the parts can be totally isolated, they claim that theology is not restricted to that moment explicitly called "theological reflection". All the moments of the circle are according to the authors "an expanded definition of theology" (Holland and Henriot 1984:13). This leads them to conclude that social analysis contains within itself "implicitly or explicitly a theology of life" (1984:13). By failing to make this theology explicit and by omitting to articulate the "moment of theological reflection", the pastoral circle represents, in

the writer's opinion, a social analysis without any apparent reference to theology. Since the point of departure in the circle is the particular concrete situation to be analyzed, and from which general conclusions are drawn regarding the revision of practice, the method adopted may be described as inductive.

III The Dialogical Model

The essential features of this model together with practical examples are contained in his unpublished paper by G. Hawkes entitled "The Relationship Between Theology and Practice in South African Pastoral Theology" 1982. This model highlights the dialogical relationship between theology and praxis and underlines the unfinished character of Practical Theology. In this dialogue the participants are required to be open to each other, to hear what the other is saying, to consider it carefully, to respond meaningfully, and especially to be willing to incorporate new insights from the dialogue either through the process of accommodation or assimilation. This method has identifiable stages. The particular situation to be studied is first analyzed with the tools and methods of the social sciences. The results of this analysis are then brought into dialogue with the relevant insights and prescriptions of the theological tradition. The goal of the dialogue is not only proposals for the revision of practice, but also re-interpretation or proposed reformulation of traditional doctrines. The development of theology as well as the transformation of practice represents therefore the goal of the Dialogical model. This model underlined the entire process of Vatican II which led to the revision of practice and to an enrichment of Catholic theology.

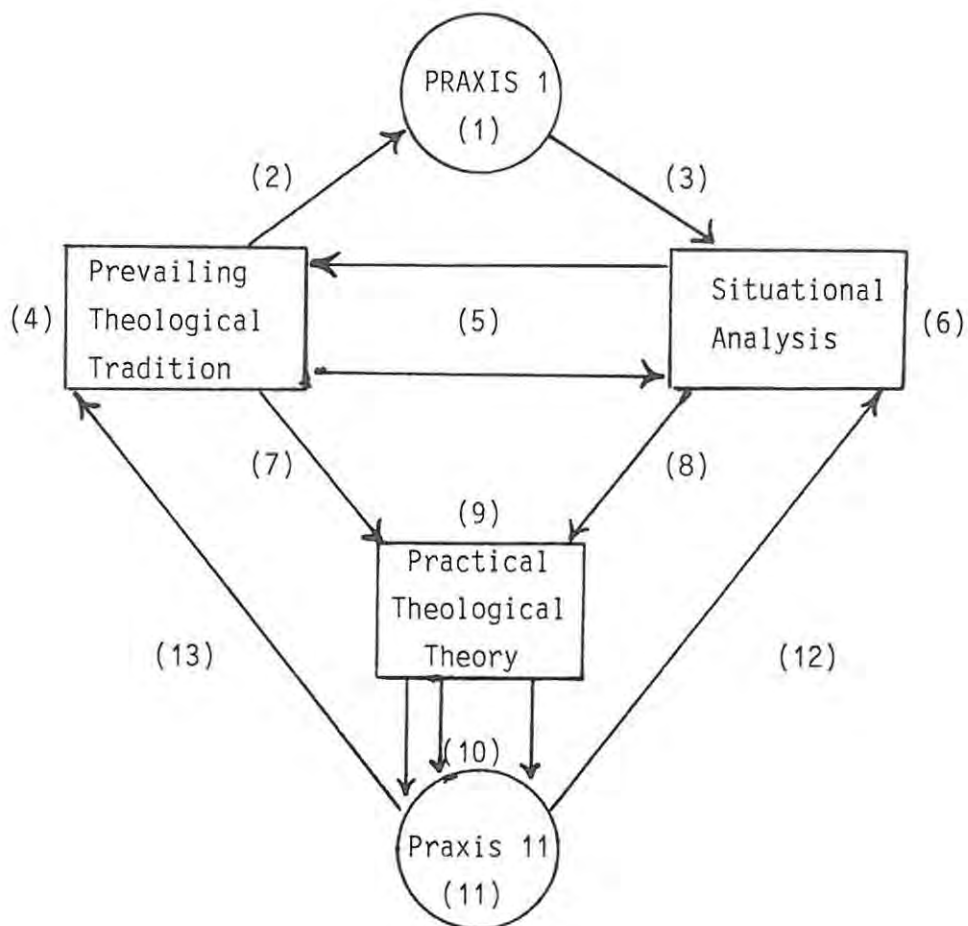
The model raises the question as to whether we can ever be dogmatic or absolute in making particular theological or categorical statements. If neither theology nor the findings of a situation can be normative then we must be content to make tentative or conditional statements. This, in turn, raises the question whether there is any firm foundation on which Practical Theology is based, or if it is subjected to the whims and fancies of individual mortals. Here we need to

underline the fact that Christ is the foundation of Practical Theology which is concerned about knowing God, but this God who is revealed through Christ cannot be bound by our understanding of Him. The mystery of God therefore is greater than any human statement or expression of Him. To deny this by adhering blindly to a particular formulation as absolute and complete, is to deny the very mystery. Truth, and moreover, theological truth, is not logical, nor is it attained exclusively by logic. Our grasp of it at any particular time, while valid, is necessarily imperfect. In the final analysis we must take courage from the fact that the theological enterprise shares in the divine human reality of ongoing revelation and therefore places us at the mercy and guidance of the Holy Spirit. Fidelity, openness to Scripture, to Christian tradition and to the faith experience of the community, provide the necessary parameters within which the theological enterprise takes place.

An interesting example of the Dialogical model is that proposed by Rolf Zerfass, illustrated by the Department of Practical Theology, University of South Africa in its study guide (Practical Theology PTH400 1980). This model underlines the theory-praxis relationship in which:

- a) praxis is viewed as the actions of individuals or of groups in and through the Church in the service of the Kingdom, and
- b) theory, understood in the framework of practical theology, is theological theory, comprising a consistent systematizing of normative statements oriented to "the event of Jesus" and also oriented to the present practice of the Church and the contemporary situation.

Attention is drawn to the fact that the theological theory of ecclesiastical practice is linked with history and is influenced by social conditions. The critical reflection on theory and praxis is also highlighted in the model. This model may be illustrated as follows:



The starting point (1) is the praxis or concrete pastoral action, giving rise to a number of questions. The next step consists in a search (2) in the theological tradition (4) for answers to problems arising from the situation. Failure to find adequate solutions in theological tradition leads to an empirical analysis (3) of the situation (6). Findings from the situational analysis (6) however, do not suggest a particular course of action which must be pursued. These findings must be allowed to interact with the theological tradition (4) in a creative dialogue (5). In order to give this dialogue practical expression as well as to justify the new impulse to action (10) to be taken on a theological and empirical basis, practical theological theory (9) becomes necessary. Action models which have been theoretically worked out can be tested with regard to their effectiveness by further analysis of the new situation (12). This promotes the refinement of practical theological theory and helps in formulating subsequent models for action (10). The new praxis also stimulates (13) theological tradition. Newer insights into theological tradition in turn contribute to more effective working out

of practical theology theory, resulting in more relevant action and more valid praxis (11).

The Dialogical model appears to be the most helpful methodological approach for the following reasons:

- a) it enables us to view revelation as a dynamic process in which God discloses Himself in an ongoing dialogue with His people,
- b) it provides a framework in which a meaningful and creative dialogue can take place between different theological traditions and a rich diversity of cultures, and
- c) it enables us to reconcile what could eventually lead to two extreme theological positions being adopted by congregants. While one group would insist on traditional dogmatic definitions, the other would clamour for radical changes in doctrinal formulae in order to accommodate new situations. Such extremes would constitute a real threat to the life of the community and are likely to reinforce existing divisions among congregants. While the Deductive "theological" method and the Inductive "Anthropological" method have their merits, the Dialogical method is capable of bringing these two approaches together in a doctrinal - pastoral synthesis.

PLAN OF RESEARCH

Following this introductory chapter, the theological justification for a racially integrated Catholic community will be discussed in chapter two. Here the theological rationale for this community will be explored under the title of the Church as a "Sign or Sacrament" of unity. This title, which was formally adopted by Vatican II provides the guiding vision for the fostering of the above community.

The social analysis which begins in chapter three may be viewed as an effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. It involves the search for the historical and structural influences on social behaviour.

Basic to any social analysis is the historical question, from where do we come and where do we go? To take history in a serious light can be a liberating exercise, since it enables us to see the present community in perspective. In Chapter three, a brief outline of the history and witness of the Catholic Church in South Africa will be presented with particular reference to the origin and development of the Catholic community in King William's Town.

Social analysis looks sharply at the structures of a society. In Chapter four, the legal and political structures which exercise a profound influence on the nature of interaction between racial groups will be explored.

An investigation of cultural structures, including those psycho-social aspects which influence the nature of interaction between people forms an important element of social analysis. The analysis is concluded therefore, with a report of a survey on the nature of racial interaction between congregants and their attitudes to a racially integrated Catholic community.

A number of factors emerge from the social analysis which enable us to understand and identify some of the problems which arise in the fostering of an integrated community. These factors, which also need to be taken into consideration in the Pastoral Plan, enable us to appreciate differences among and between White congregants and Coloured congregants in their attitudes to the community. Findings obtained from the social analysis will be discussed with the help of a theoretical framework, a framework which relates the following variables to the attitudes of congregants towards a racially integrated Catholic community:

- a) the social dimensions of congregants' faith,

- b) the degree of social control exercised by apartheid structures, and
- c) congregants' attitudes to conflict.

In keeping with our Dialogical Approach, Chapter six brings theology and praxis into a creative dialogical relationship. Here the findings obtained from the social analysis are allowed to interact with the theological vision of the Church as a sacrament of unity. This dialogue between theology and praxis, leads to proposals for a revision of praxis and a development of theology.

Just as the insights of psychoanalysis have contributed to the process of personal discernment, so the insights of social analysis can assist in the process of corporate discernment leading to effective pastoral planning for the mission of the Church. In Chapter seven, guidelines for a Pastoral Plan aimed at the development of a racially integrated Catholic community are presented.

Chapter eight, our concluding chapter, underlines some of the more important findings of the research.

RESEARCH TOOLS

The main research tools used in this study consist of Participant Observation, Questionnaires, Interviews and use of Diocesan archives.

The lack of primary sources in the parish and diocesan archives is a serious handicap especially with regard to the historical development of the Church in King William's Town. Literature with a direct bearing on the topic being investigated is generally lacking.

CHAPTER TWOTHEOLOGICAL RATIONALE FOR A RACIALLY
INTEGRATED CATHOLIC COMMUNITY

INTRODUCTION

This chapter will attempt to explore the theological basis underlying the concept of a racially integrated Catholic community. Our discussion, therefore, will focus mainly on the Church seen as a sign or sacrament of unity. This notion of the Church as a sacrament, although familiar to tradition since the time of St Augustine, was officially adopted by Vatican II. The Church will also be viewed in relation to the World and to the Kingdom of God. Following a discussion on the nature and meaning of sacrament, the implication of this model of the Church will be drawn out in relation to the creation of a racially integrated community.

THE CHURCH, A SACRAMENT

Among the titles or descriptions in which Catholic theologians have sought to express the intimate relationship of Christ to the Church, the most recent to find favour is that of "Sacrament". This title which was officially adopted and promulgated by Vatican II expresses both the nature and mission of the Church. The title is found in the "Dogmatic Constitution on the Church" and reads as follows: "By her relationship with Christ the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind. She is also an instrument for the achieving of such union and unity". (D.C.C. 1964 Ch.1 No.1). One of the central themes in Catholic Theology throughout the centuries is that Christ is present in the Church. In a sense, Christ is the Church and the Church is Christ. This doctrine tended to be lost sight of in the centuries following the Reformation, and one can justly speak of a rediscovery in the present century of the doctrine of the mystical identity of Christ and the Church. The

notion of sacrament is one of the most recent categories in which theologians have sought to express this intimate relationship of Christ to the Church. The notion that Christ is the mystery or sacrament of God is borrowed primarily from the theme familiar to tradition since the days of St Augustine who states: "non est enim aliud Dei mysterium nisi Christus".¹ As Christ is the visible expression of God in Human History, so the Church is the visible expression of Christ. The outward form of the Church is not merely a veil hiding Christ from view. For those with eyes to see, it also makes Him visible. In the visible structure of the Church the incarnate and risen Christ is revealed, and at the same time made present and accessible. This briefly is what is meant by saying that the Church is the sacrament of Christ. The term "sacrament" is here applied in the broad sense familiar to antiquity, and echoed by the Council of Trent which says that a sacrament is "a symbol of a sacred thing, the outward form of invisible grace".² That outward sign of an inner reality should not seem strange to us. Wearing cap and gown, a young woman steps forward to receive her University Diploma. Yesterday, she struggled to learn, tomorrow, she will begin to teach. The cap, the gown, and the diploma are the symbols of a change of status. While Christ was on earth, He made himself known through His human nature; today, he operates through His Body, the Church; the "basic sacrament".³

The concept of the Church as the basic Christian sacrament in this sense is not completely new to theology, but it is only in recent times that it has become a major theme in ecclesiology. It is associated especially with the German theologians, Semmelroth (1965) and Rahner (1963). This doctrine has also been expounded by Schillebeeckx (1963) who treats of Christ's relation to the Church in terms of a sacrament. The doctrine of seven sacraments, no more, no fewer remains intact, for sacraments in the strict sense are actions of the Church, whereas here, we are talking of the common ground or basis of these actions, which is the Church itself. The sacraments are the Church itself in action in this particular place and time and for this particular person. The Church has a permanent and stable existence, but exists with increased intensity when it is in action

and actually achieving the work of redemption for which it was established. Behind the extension then of the notion of sacrament from Christ to the Church, lies the traditional doctrine, that in the Church, the Incarnation of Christ is mysteriously prolonged. As the human nature in Christ is the visible form of the Godhead, so in the Church which extends the Incarnation through space and time, the visible form is the symbol and embodiment of the life of grace within.

At this stage it may be useful to relate the concept of sacrament to the Body of Christ and the People of God, images which are frequently used to express the mystery of the Church. According to Pope Pius XII there is no title "more noble, more excellent, more divine" to describe the Church of Christ than the term Mystical Body of Christ.⁴ The notion of the Church as Christ's sacrament is not intended to replace the doctrine of the Mystical Body, or even to challenge its unique value in any way. This is simply another way of looking at a mystery that cannot be adequately represented by any single image or category. Basic to the two ideas of Christ's body and Christ's sacrament is the presence of Christ in the Church in visible form. Another image of the Church, namely that of "the People of God", highlights yet another aspect of the mystery.⁵ As the people of God, the Church appears as the successor of the Chosen People and heir to the divine promises. While speaking about different ideas and images of the Church, it may be worth noting in passing how Minear (1960), singles out ninety-six terms which relate to the Church and distinguishes between those which gravitate around the conception of the Church as the people of God and those which gravitate around the Church as the Body of Christ. In stating that the Church is the visible sign which reveals Christ and makes Him present as the source of God's redeeming love, we are repeating something that is already contained, sometimes clearly and at other times not too clearly, in other forms of expression.

In more recent times, various models of the Church have been suggested by Dulles (1976). These models comprise the notion of Institution, Community, Sacrament, Herald and Servant.⁶

CHURCH AND KINGDOM

Here at this stage let us relate the notion of the Church to two other important concepts, namely, the Kingdom and the World. The reality of the Kingdom is that which defines both the World and the Church. There is a curious but most significant ambivalence about the way in which Jesus revealed this Kingdom in His words, His miracles, and above all in His person. It is a Kingdom which, though spiritual has visible elements; it is already realized in history with His coming and nevertheless, it is eschatological, to be realized in the future.⁷ His parables refer to the eschatological Kingdom; yet to receive His words by faith and enter His flock is to receive the Kingdom which will then grow until the harvest. His miracles then, are not to be seen merely as apologetic proofs of His origin, otherwise irrelevant to His mission; they are comparable to His transfiguration, anticipated manifestation of the transformation of the world in the final consummation of his redemptive work. The Kingdom therefore, made explicit in the person of Jesus Christ, carries salvation to its completion. It is the final perfection of God's people, the Communion of Saints, risen and glorified. The Kingdom is this world transformed, resurrected and glorified; this world turned upside down where the first will be last, and the last first, when men will be like angels, not marrying or taking in marriage, Mt 22:30-33, when all evil will have been destroyed, Mt 13:24-30. The Kingdom is not merely an invisible interior reality. It will be a society of people, a visible structured community into which one can choose to enter or not, Mk 9:47, Mk 10:23-24, Lk 14:15-24. It will be a tangible state of affairs which will show itself one day (Lk 19:11) and which one will be able to see (Mk 9:1, Lk 9:27, Jn 3:3). The Kingdom then is the primary reality in the economy of salvation.

CHURCH AND WORLD

In turning our attention to the next important concept, namely the World, we notice that occasionally the term "world" is used in the New Testament in a neutral sense to mean simply the earth or the world of

people (Jn 13:1). More characteristic however, kosmos (world), especially in John and Paul, means fallen mankind, the World which pursues objectives which are alien to God's purposes and which therefore is the object of the "wrath" of God. The kosmos in this sense is the World in all its disorderliness, the World in so far as it has come under the destructive power of evil, hence the spirit of this World and its mentality (1 Cor 2:12), its wisdom (1 Cor 1:20, 21), and even its grief (2 Cor 7:10). We find the whole kosmos itself is placed in the strongest possible opposition to everything that comes to us from Christ, this view of the kosmos is rooted in the conviction that the World which is essentially good, since it comes to us from God himself, (Gen 1), has fallen into the grip of evil (1 Jn 5:19). The kosmos is therefore the world in so far as it stands in need of salvation and stands under the judgement of God, (Rom 3:6). The paradox of the World is that it is at once the kosmos under the power of evil, and yet at the same time the World which God has made, which he loves, and over which he rules. The World then, which is mankind's present milieu, forms an integral part of the mystery of salvation. The World is not to be viewed as the background or stage on which the drama of salvation is enacted, but rather as part of the drama itself. The World then, is the place where the Kingdom is concretized.

These three concepts namely Kingdom, Church and World must be viewed in perspective, and in terms of the dynamic relationship which exists between them. Our understanding of the relationship between the Church and the World should be controlled by our understanding of the relationship between the Church and the Kingdom. Only the Kingdom is absolute, making the Church and the World relative. It is so important that, by comparison the Church and World are secondary. The Church can only be described and criticized in terms of and in relation to the Kingdom, because the Kingdom is the goal and purpose of the institution which we call the Church. According to Boff (1985:2) the Church "preserves the constant memory and consciousness of the kingdom, celebrating its presence in the world and shaping the way it is proclaimed". It is the germ and the beginning of the Kingdom of God, the first realization of the total divine rule to

come.⁸ The World is the place where the Kingdom is concretized and the Church realized.

There are certain dangers which Boff (1985:2) refers to as "theological pathologies" which can arise if the relationship between the Church and Kingdom and World is obscured. Too close an approximation or identification, for example, of the Church and the Kingdom, can, according to Boff (1985:3), create an abstract and idealistic image of the Church which is spiritualized and wholly indifferent to the traumas of history. This danger is also underlined by Schnackenburg (1971:188) who warns against "glorifying the Church in a manner incompatible with what is found in the New Testament". On the other hand, an identification of the Church and the World leads to a secular and mundane Church where the Church's power is in competition with the other secular powers in the World. There is also the danger of the Church's becoming so turned in on itself, so preoccupied with its own status and power that it ceases to become relevant to the World. This can lead to a sense of self-sufficiency, triumphalism and a duplication of services already existing in civil society.

From the foregoing it becomes clear that the mystery of the Church is greater than any human expression of it. To deny this by adhering blindly to a particular image or formulation as absolute and complete is to deny its very mystery.

CHRIST, THE SACRAMENT OF GOD

Before drawing out the implications of the sacramental model of the Church for a racially integrated Catholic community, let us first briefly outline the manner in which the mystery of the Church as a sacrament unfolds in time. This will enable us to see the Church as a sacrament of unity in its rightful context. In the history of God's dealings with His people, Christ stands at the pinnacle. Every intervention before Christ is in prospect, in that it is a figure and pledge of His coming; every intervention after Him is in retrospect in

that it unfolds His influence and meaning. In the Incarnation, God's becoming man, the dialogue between God and man is realized in a unique way. God, in willing that a bearer of the divine nature should also become a bearer of the human nature, extended to man the relationship in which He, the Father, stands to His Son. If the Incarnation is the institution of Christ as the sacrament of God, His life among men is the implementation of that sacrament. His very presence on earth is a sacrament, in that it is at once a manifestation of His acceptance of man, His free bestowal of the means to remain in that union. In His visible humanity, Christ is willed by God as the only access to salvation: "For there is only one mediator between God and man, the man Christ Jesus" (1 Tim 2:5). In the return journey to the Father, Christ is again the sacrament of God: "No one comes to the Father but by me (Jn 14:6). The Lord's Ascension and the outpouring of the Holy Spirit celebrate the handing over of the visible presence of the Lord to the Church. The visible presence of the Incarnate Word returned to His Father is continued by the visible presence of His Body the Church. The Church becomes a sacrament, a visible sign and principle of grace, since it is a continuation of the sacrament of Christ. The glorified Lord and His saving actions are still present in the Church in a real way. It is interesting to note that St Thomas places his tract on the sacraments immediately after his treatment of Christ's Life and Passion.⁹ He refers to the sacraments as "Sacramenta humanitatis" because they are the acts of Christ in His human nature, His personal acts, just as personal as His act of touching the eyes of the man born blind. The humanity of Christ and the mysteries of His redemption are the basic sacrament of man's salvation. Christ, returned to God in glory, continues His sacramental intervention in the Church: the sacrament of the Church is the ever-widening arc of the sacrament of Christ.

THE CHURCH, SACRAMENT OF CHRIST

The mystery of the Church has as its origin the mystery of the Trinity. The Church is a people brought together from the unity of the Father, the Son and the Holy Spirit. In order to gather people

into this unity of God, the Father sent the Son in whose life, death and paschal sacrifice the Church is inaugurated. It is the Holy Spirit who continually vivifies, sanctifies and rejuvenates the Church. The Church is the sacrament of union with God and of unity with his people. It is also an instrument of this unity.

As a sacrament, the Church is a sign and a cause of grace. In the New Testament the word "grace" is almost always used in connection with God or with Christ. Grace is literally something given freely without any obligation. In the New Testament, the Greek word "charis", translated in English as "grace" (Latin gratia) is the free and unmerited gift of God's love displayed to us in Christ. This grace was first conveyed to us not only through Christ's words but through the whole saving drama of his Incarnation, Ministry, Death and Resurrection. Christ's appearance and His work among us is the sign of grace, the decisive and definitive pledge and promise of God's love.

This gracious act of God in Christ evokes in us a response of trust, of hope and of love. By an extension of meaning, this inner response in us is also known as grace. It is in this sense that firstly, Christ, and then secondly, the sacraments of Christ may be said to be signs of the grace, of God's good-will towards us. In so far as Christ's initiative evokes a new response in us, they, the sacraments, are a source of grace and life. It is the main theme of Schillebeeckx (1963) that Christ Himself is the primary sacrament, the expression in terms of human activity, and therefore in visible form of the love of God for man. In Christ, God gives us a pledge and a promise of His love.

THE CHURCH, A SACRAMENT OF UNITY

In the light of what has been mentioned, it becomes clear that the mission of the Church is to continue and extend the mission of Christ Himself. In terms of that mission the Church is called to be a sign of unity for the whole human race. The source of this unity is the unity of the Father, the Son and the Holy Spirit. The Church is

called to manifest the Trinitarian life on earth: to be a community, a people united to God and to each other by the same bonds that join Father, Son and Holy Spirit. The origin of this community is to be found in the absolutely free initiative of God the Father calling men to share in the Divine Life. This calling takes place in Christ. All those called are united to Christ and to one another through faith and the sacraments. The incorporation into Christ is achieved through the communication of the Holy Spirit. Just as the Spirit is the bond of unity between Father and Son in the Trinity, so He is the bond uniting the Christian to Christ and to the Father. There is therefore a Trinitarian structure in our salvation and in the community we call the Church. It is thus from the Holy Trinity that the Church gets its meaning and mission.

For the Sacred Heart Community, the immediate implication of the idea of the Church as a sacrament of union with God and of unity among all His people, is that it should reflect this notion of unity. As a sacrament of unity, the community is called to embrace all its congregants as a single family, that is, Whites and Coloureds, and so point to Christ as the Lord of all people. It is called to be a sign of unity because its mission is to reveal to the World the possibility of the brotherhood of man under God and to proclaim this as the will of God for His people. It is a sign of unity in so far as it speaks of the power of God's love to bring men into union with one another and with Him and so to offer to men a foretaste of the Kingdom, a glimpse of the future to which God is leading His World. The source of unity is the sharing of the community life of the Trinity. In terms of this idea of a sacrament of unity, congregants of all racial groups are called to experience and to make present a feeling of belonging, which comes not from flesh and blood, but from the Spirit of God. This sense of community is described in Phil 2:1-2, and Acts 4:32.

IMPLICATIONS FOR THE FOSTERING OF A RACIALLY INTEGRATED CATHOLIC COMMUNITY

Unity in Diversity

In fostering the kind of unity for which Christ prayed, and upon which the community in question is called to reflect, the image of the "body" as employed by St Paul can be of much assistance.¹⁰ This image includes both the idea of a unity that is not uniformity and a diversity which is not division. Congregants comprising the Sacred Heart Community reflect a wide diversity of background - economic, social, cultural, racial and linguistic. The deepest differences among congregants would appear to be those constituted by race, culture and language. The unity which is called for here, does not mean the denial or cancellation of these differences. Rather it involves their acceptance, affirmation and celebration. The recognition of these differences calls for the provision of different languages in which formal worship may be conducted, as well as for a difference in ritual surrounding the celebration of the Sacrament of Marriage and the conducting of funeral services. Other differences arising from a diversity of racial and cultural backgrounds are revealed in various types of personal devotion, community ministry, and fund-raising projects, all of which need to be accommodated within the life of the community. The minister also needs to adapt his own ministry to the variety of needs arising from these diverse backgrounds. From the foregoing, it becomes clear that the type of unity sought, must provide for individual self-expression and creativity on the part of all congregants as well as for an openness to the Holy Spirit. To insist upon a uniformity in behaviour, in language, or in expressions of personal devotion, would be to favour one group of congregants over another. O'Dea (1966:101) would argue that the above type of conformity among congregants can lead to a sense of over-dependence upon the minister, upon community leaders, as well as institutionalizing immaturity.¹¹ Within the framework of a unified system of beliefs, practices, ministry, and authority, and where these do not imply uniformity, congregants should be enabled to grow and develop by assuming individual responsibility and self-

direction.

Just as uniformity can have a crippling effect upon the life of the community, likewise so the problem of diversity poses the question; How much diversity can the community sustain without endangering its well being? When differences become the basis for discrimination and rivalry, we can no longer speak of unity in diversity but of division. In this sense congregants need to be aware that racial, cultural, as well as gender discriminations are all expressions of preference for one's own group to the exclusion and rejection of others. Such discrimination works against the spirit of unity. In the final analysis, unity in diversity is a gift of the Holy Spirit giving rise to all sorts of services, but always in the same Spirit, and for the same Lord.

The Church, a Sacrament of Visible Unity

Another special contribution to our understanding of unity, arising from the sacramental model of the Church is to be found in the emphasis and importance attributed to the visible elements in the Church. There is a recurrent human tendency to seek God immediately, and in direct encounter of spirit with spirit, and so dispense with the intermediacy of visible and social signs. According to McNamara (1963), this is, "a false interpretation of worship of God in Spirit and in truth" (McNamara 1963:80), and would lead seriously to undervaluing the visible elements of the Church. The tendency to dissociate the visible from the invisible elements of the Church can be overcome by viewing the Church as a sacrament. In this way too, certain false attitudes such as a failure to see Christ in each individual, regardless of culture or race, can be avoided, as well as the temptation to expect God's grace to act directly instead of in the context of prudent realistic planning and energetic pastoral action. If the Church is experienced as the sacrament of Christ, as giving us access to Christ through a visible reality which reveals Him and makes Him present in flesh and blood, then the above tendencies can be avoided. The living within this visible Church and the sharing in the

corporate organized life of its members regardless of race or culture, is the divinely-willed expression and the translation into concrete and social terms of the interior life of communion with the Trinity. In this sense, the Church is the sacrament of Christ, the visible sign of His presence, in and through the actions and behaviour of its members. It follows that the outward sign, while it can never fail, may be more or less effective, as it can reflect Christ more or less perfectly.

From what has been said, it should be clear that the true conception of the Church lies between two extremes, a mechanical or materialistic view of religion on the one hand, and an individualistic or one-sided spiritual view on the other. The sacramental idea of the Church can guard against this distortion. The outward sign through which we have access to Christ, has the form of a community consisting of congregants of different racial groups. It follows that it is precisely as members of this community that they achieve union with Christ. In this sense a crushing blow is dealt to the human tendency towards egoism. The individual congregant is not called on to sacrifice his own personal development, or cultural heritage by becoming an anonymous unit in a collectivity. He retains his unique worth as an individual person, but he draws near to Christ and attains personal fulfilment precisely as a member of the whole Christ. His union with Christ is at the same time union with the corporate Body of which Christ is the Head. The more completely he identifies himself with this Body and leaves behind any obsession with himself and his own racial identity, the more Christ-like he becomes. The filial relationship with the Father in Christ is at the same time a fraternal relationship with Christ's brethren.

From what has been discussed we can conclude that the notion of the Church as sacrament of Christ demands that we take the visible structure of the Church seriously, as something willed and established by Christ, that we see it as the instrumental means of grace for His people, that we give full credit to its social character. It must also be borne in mind that the main purpose of the visible Church is to lead the individual to interior communion with God in faith and

love.

Crossing Racial and Cultural Barriers

Another implication of the sacramental notion of the Church for the promotion of a racially integrated Catholic community arises in relation to the question of indigenization. As the prolongation of the Incarnation the Church makes Christ present in and through human history. As head of all humanity, Christ wills to become accessible to every race and class of people throughout time and space. While giving to the Church a fixed visible constitution, He willed that His Church should clothe herself in a particular human culture. In following the example of St Paul who became "a Jew to the Jews and a Greek to the Greeks" we see the need of the Church to root itself in the culture of the people.

Arising from the need for inculturation of the Gospel, the question is posed: at what point does culture so dominate the Gospel that the Gospel ceases to be the Gospel? On the other hand if the Gospel is not rooted in the culture of the people can it be part of the life of the people? In this regard it may be worth noting Bradshaw's Church growth principle discussed by Costas (1974), which underlines the importance of people remaining within the boundaries of their own culture (Costas 1974:118). This principle however, is not shared by Costas. To respect and love the unique cultural characteristics of various racial groups is part of God's great command. It must immediately be added however, that the pursuit and preservation by one group of its own cultural identity to the exclusion and exploitation of others is contrary to the Gospel. The cultural and racial divisions in our society reflect the structures laid down by apartheid legislation. To claim that the cultural and racial divisions in our society are based on a genuine love and respect for racial and cultural differences is indefensible. A truly Christian pursuit of respect for cultural differences would lay down its life for the other. When appeals are made to the Scriptures to justify the pursuit by one people of its identity, the appeal in fact is being made to justify the pursuit by one people for its identity to the exclusion

and domination of others.

To encourage the White and Coloured congregants to form their own separate Catholic communities, despite the fact that such communities worship together, would be to sanctify and reinforce apartheid. The fact that they live in their own separate neighbourhoods does not justify the promotion of their own distinct communities since the neighbourhoods in question are the result of apartheid legislation. To foster the above separate communities would be to allow cultural and racial factors to predominate in the Church, instead of the biblical and traditional theological values of One Lord, One Baptism, One Eucharist and One Spirit. It would also be seen to endorse a theology of man which underpins apartheid, namely, that God has willed that there should be distinct people and that this distinctness should be fostered, protected and perpetuated.¹² In short, it would be to provide a moral and theological justification of apartheid. The promotion of separate communities in the above circumstances would mean that our unity in Christ would be at stake since such communities would further alienate White and Coloured congregants to the point where their unity in Christ would be visibly and radically threatened. The Church would tend to become a counter-sign, so much so, that an honest enquirer after truth would face enormous obstacles in recognising the Church of Christ (John 17-21).

Attention is here drawn to the fact that the visible unity of the Church is also seriously challenged by those who question the feasibility of fostering a racially integrated community in the absence of justice and equality. According to Khoapa, "it is a mystification to preach universal brotherhood in a situation of injustice and oppression" (Biko ed. 1972:64). The author refers in the same passage to the need for separation or "re-groupment" as a necessary step on the way towards justice and integration. The reclaiming and redeeming of their dignity and humanity therefore on the part of Coloured congregants would, according to this perspective, be regarded as a precondition for the promotion of a racially integrated Catholic community. A similar view is expressed in the Kairos Document which states that it would be 'totally unchristian to

plead for reconciliation and peace before the present injustices have been removed' (Challenge to the Church 1986:9). This argument, which will be taken up at a later stage, appears to confuse people with systems, and forgiveness with reconciliation.

Central to the Christian role as a sacrament of unity is its duty to make the social dimensions its own, the social dimensions of our incorporation into the divine society known as the Trinity. It is those social dimensions, the visible expression of our unity in Christ, that is directly attacked by the policy of racial segregation or Separate Development and also seriously questioned by some advocates of Black Consciousness and Liberation Theology. From what has been stated it should be clear that the challenge of indigenization involves what McNamara (1963) calls a "twofold law for the church; a law of incarnation and of freedom" (McNamara 1963:85). On the one hand the Church must immerse herself in the social and cultural conditions of a particular time and place, while on the other hand she cannot be permanently bound to these conditions. She must be capable of transcending all cultural barriers and frontiers, in fidelity to her calling.

CONCLUSION

The theological rationale of a racially integrated Catholic Community is based on the nature and mission of the Church. The vocation of the Church is to be a sign or sacrament of unity with God and of unity with His people. It is a sign of unity because, by its unity as a single family embracing all peoples and nations, it points to Christ as the Lord of all men. It is a sign of unity because it reveals to the World the possibility of the brotherhood of man under God and proclaims this as the will of God for His World and as God's future for His people. It is a sign of unity because it speaks of the power of God's love to bring people into union with one another and with Him. It offers to people the initial flowering of the Kingdom, a glimpse of the future to which God is leading His people. The Church is the sign and cause of new faith and hope in people in response to

the revelation of God's love and power in Christ. The Church then is God's sign to the World of His love and unity only if it can fulfill its vocation and speak to the World. This means that it must speak and be heard in the diverse social, political and cultural situations which constitute our society. In particular, it must speak to and across the tensions and strife which exist between White and Coloured congregants of the Sacred Heart Community. It must identify itself with the fears and hopes, the joys and the sorrows of both the privileged and the dispossessed. The unity for which Christ prayed and which the Church is called to reflect cuts like a razor through the barriers that have been constructed to separate individuals and groups from one another. Neither natural, cultural, racial nor social distinctions constitute an exception to the unity envisioned by Christ (John 17:21-23).

CHAPTER THREE

HISTORICAL BACKGROUND

INTRODUCTION

Many of the problems affecting the multi racial character of the Church in King William's Town are rooted in the history of South African Catholicism. In this chapter, a brief outline of the history and witness of the Catholic Church in South Africa will be presented with particular reference to the origin and development of the Catholic community in King William's Town. Towards this end the theological rationale underlying the missionary activity, especially during the Colonial period, will be explored, and the origin and development of the Church's pastoral policies regarding racial integration will be traced. An historical treatise on the history of the Catholic Church in King William's Town lies beyond the scope of this study, rather the focus will be on tracing the development of pastoral approaches which have either facilitated or inhibited the creation of a racially integrated Catholic community. In several instances documentary evidence is extremely difficult to obtain in support of particular pastoral policies or practices. It is hoped that an historical outline of the Church's witness and service in King William's Town will provide greater insight and understanding of the origin and development of attitudes and expectations which continue to influence the nature of interaction between congregants of different racial groups.

There is evidence of a positive pastoral response since Vatican II in the Sacred Heart Community. Various pastors have taken a number of initiatives in the light of the Council's teaching with a view to the development of a racially integrated community, for example, preaching on this theme, abolishing segregated Church organizations and societies, and creating opportunities for socializing and fraternizing across racial lines. These initiatives have met with a variety of reaction ranging from open defiance and resistance mainly on the part of some White congregants, to cautious acceptance by the majority of

congregants. The community, at this stage, is in a state of transition, undergoing one of the most profound changes experienced for many generations. However, the present pain being experienced by many congregants, especially by White members, arising from the rapid change in traditional practices and in the liturgy, for example, the discontinuation of the Tridentine Latin Mass, the neglect of certain private devotions, the failure to observe traditional Church laws and the pursuit of justice as a constitutive element of evangelization, is, in the opinion of the writer, not the pain of dying, but rather the pain of a new birth and a new day for the Lord and His Kingdom.

In outlining the community's witness and development through the years, it is necessary to view it in the context in which it derived its teaching and traditions, as well as within the situation of South Africa as a whole with its heterogeneous cultures, history, people, language and social, political and economic developments.

THE PRE MISSIONARY PERIOD

From 1652 until 1804 the Catholic Church was prohibited in South Africa. During this period, according to Brown (1960:4) there were a few Catholics living in the Cape under the aegis of the Dutch East India Company.¹ Although Catholic clergy and laity called at the Cape, the practice of the Catholic faith was, according to the author cited, strictly forbidden. This unfavourable climate was fostered by Dutch Calvinists and Huguenot refugees who had begun to arrive in the Cape following the Revocation of the Edict of Nantes in 1683.

It was in 1804 under the Batavian Republic that freedom of worship was granted to all bodies believing in a Supreme Being. This heralded the coming of a trickle of Catholic missionaries from Europe. After 1820 the British Government was prepared to pay an annual stipend of 200 pounds to an accredited Catholic clergyman who would act as chaplain to the Catholic soldiers and settlers scattered throughout the Cape Colony. Brown (1960:9) informs us that it was in response to requests for a chaplain from both the colonial secretary and a number of

Catholic laymen, that Raymond Griffith, an Irish Dominican was appointed chaplain and first Vicar Apostolic of the Cape.² In 1838 Griffith arrived at the Cape in his official role as military chaplain. This was the only title which the Governor was prepared to recognise. At this time, the Sixth Frontier War had ended with the death of the Xhosa Paramount Hintza.³ Griffith's pastoral duties involved ministering to the expatriate Catholic community, which consisted of mainly Irish soldiers and settlers scattered over a territory known as the Vicariate of the Cape of Good Hope.

Two factors combined to define and demarcate the scope and nature of his ministry. Firstly, the role of chaplain restricted Griffith's ministry in terms of institutionalized expectations. Secondly, the instructions of Pius IX further demarcated the scope and priorities which his ministry was to assume. The Papal instructions, according to Ricards (1879), obliged Griffith and his successors "to attend first to the wants of the Children of the Household of the Faith" (Ricards 1879:8). The object then of Griffith's ministry was the care of the flock of baptized Catholics scattered throughout the territory. We see here then the emergence of a pastoral policy calling for a preferential option for ministry to Catholic soldiers and settlers. Judging from the manner in which the petitions for a chaplain were submitted, as well as from the diaries and writings of Ricards, there is good ground to believe that the Catholic flock felt like sheep without a shepherd. This option is best described as preferential rather than exclusive since it does not imply the exclusion of anyone from the care and teaching of the Gospel. The instructions of Pius IX also called for attention to be given to the indigenous population once the needs of Catholics had been provided for. This policy was to have a decisive influence on the Church for decades and it gave rise to a two-dimensional approach with a fairly clear-cut dichotomy between the Church for the White settlers and the Missionary Church for the Blacks.

In contrast to the Protestant missionaries who came in two forms either as part of the great nineteenth century missionary thrust to minister to the indigenous population, or to serve the needs of the

Colonial administration and the 1820 Settlers, Catholic clergy initially viewed their ministry entirely in terms of the pastoral care of White Catholic immigrants. It is interesting to note the preferential option called for by Pius IX in the light of the then prevailing circumstances, and the preferential option for the poor to which John Paul II has called the Church in the light of present realities.⁴

The policy of seeking out first the "Children of the Household of the faith" was pursued ardently by Griffith and his successors. It was this sense of identification and solidarity of the Christian Church with the needs of the Settlers that has given rise to various charges being laid against the missionaries both Protestant and Catholic. An outspoken critic of the role of the missionaries, Majeke (1952), insists that, despite the differences between various groups of missionaries, they all had "as agents of conquest and tools for imperialism...a common aim, namely the confiscation of land and the establishment of White supremacy" (Majeke 1952:6). This and similar charges have been taken up by various missionaries and the debate has tended to generate more heat than light. The polemics of the debate fall outside the scope of this study unless it can be said that the relationship between Colonialism and expanded missionary activity can be viewed from various perspectives. Two interesting perspectives are distinguished by Dunn (1980:10) which he describes as the accompanist and matrix approaches.⁵

In 1847 the Vicariate was divided into two regions, Aidan Devereux was appointed as Vicar Apostolic of the territory known as the Eastern Districts of the Cape of Good Hope.⁶ Resentment against the handful of Catholic clergymen working in the Vicariate at this time stemmed mainly from strong evangelical tradition and concomitant fear of "popery." In order to gain acceptance in a climate of this kind, Catholic clergymen were careful not to attract undue publicity by flaunting unpopular political opinion and practices. It was this climate which contributed to a pastoral approach characterized by extreme prudence, caution, and a reluctance to engage in any critical analysis of the prevailing racial attitudes and social practices.

There is no evidence to suggest that the Church became involved in any of the real conflicts and contentious issues of the day such as the compulsory apprenticeship of slaves following their emancipation in 1834; the position of vagrants; the question of land; or the conflict between some missionaries and settlers. This approach was in contrast to that of many Protestant missionaries whose presence was strongly resented by both Dutch and English Settlers, an attitude that was due mainly to the fact that they not only evangelized the indigenous population but also took their side in their struggle for justice, rights and land (De Gruchy 1984:12,13); (Ricards 1879:9). This policy of attending first to the needs of the "Household of the Faith" is given practical implementation at the local level, when, in 1851 the first resident priest was appointed chaplain to the Imperial Forces, and the growing White civilian population at King William's Town was estimated at approximately 1500 citizens.

FOUNDATIONS OF THE SETTLER'S CHURCH LAID 1850-1880

By 1850 small Catholic communities began to form at the chief military stations scattered throughout the area known as the Vicariate of the Eastern Districts of the Cape. These communities were the fruit of the labours of the seven Catholic clergymen who were ministering throughout the territory during this time. Pastoral activities, which were directed towards the salvation of the souls of those Catholics in the district consisted mainly in pastoral visitations, administration of the sacraments, the teaching of Catholic doctrine, guarding against Protestant influences, and the erection of church buildings.⁷ Gradually the role of the clergy could be seen to expand in response to the needs of the Settlers for schools and community centres. A number of factors may be seen to contribute towards the development of a Settlers' Church during the above period. The discovery and development of the Diamond Mines in 1867 and the subsequent development of the Gold Mines, changed the economy of South Africa from being a purely agricultural one to becoming one of mining and industry, and thus brought about a new régime of industry and commerce. This gave rise to many immigrants' coming to the country

requiring pastoral care. It also resulted in the introduction of the indigenous people into an industrial economy. The resources of the Church, both personal and material were totally inadequate to provide for the needs of the ever-expanding Settler community, and consequently appeals for assistance had to be made to Europe.

The first reinforcements to assist in response to the increasingly demanding needs of the members of the Household of the Faith arrived in December 1849. These consisted of six nuns from Europe under the leadership of Mother Gertrude, popularly known as "Notre Mère". In 1850, these nuns, known as the Assumption Sisters, opened the first Catholic school in the Vicariate and received the Settlers' children both Catholic and Protestant.⁸ James Ricards succeeded Bishop Devereux in 1871 as Vicar Apostolic of the territory. In pursuance of the preferential option formulated by Pius IX, Ricards devoted himself unsparingly towards the continued uplifting of the growing White Catholic population. It is estimated that at this time, there were approximately 5,300 Catholics in the Vicariate, with the largest concentrations located at Port Elizabeth, Grahamstown, King William's Town and Fort Beaufort. Another milestone in the establishment of the Settlers' Church was reached with the arrival of three Jesuit priests from Europe in 1874, and the establishment of a school at Grahamstown known as St. Aidan's. This foundation was destined to play a significant role in the establishment and service of the Settlers' Church for the next century. The original object of St. Aidan's, according to Ricards, who had been mainly responsible for the recruitment of the staff, was to form the nucleus of an ecclesiastical seminary in which future priests would be trained. However, in the course of time, the school developed along the lines of a College, or High School for boys, the equivalent of a traditional English Public School, where tuition was given to prepare pupils for entry to the learned professions, the civil service, the armed forces and the universities. It was from St. Aidan's that the Jesuits were to launch one of their most heroic and successful missionary enterprises north of the Limpopo in 1879, a venture known as the Zambesi Mission.⁹ The next significant landmark, and one which has a direct bearing on our study, centres in the birth of another great educational institution,

namely the foundation of the Convent of the Dominican Sisters of St. Catherine of Siena, King William's Town. Once again, the emergence of this institution was in response to the needs of the latest Settlers in the area, namely, the British German Legion.¹⁰ These Settlers of German origin who had been recruited abroad for service in the Crimean War were allowed to emigrate and settle in King William's Town and districts subject to certain conditions. Of the more than two thousand who arrived between 1857 and 1859, over eight hundred families were Catholic (German Settlers' Centenary Brochure 1958:21). It was in response to the needs of the children of the German Settlers that Sir George Grey, Governor of the Cape from 1854-1859, in collaboration with Bishop Ricards, managed to secure the services of this Teaching Congregation of nuns from Augsburg. These Sisters popularly known as the "King Dominicans" left Augsburg in 1877¹¹ and arrived in King William's Town towards the end of the same year. There they pioneered one of the most successful educational undertakings among the Settlers in the Border region. As the Ninth Frontier War (1877-1878) was raging at the time of the arrival of the Sisters, they were approached by Ricards to assist in nursing the wounded should the need arise (Gouws 1977:20). As it happened these latter services were not required and the Sisters were free to devote themselves to their Teaching Apostolate. The Convent School which was opened in 1878 to both Catholic and Protestant girls, underwent further expansion with the establishment of a Teachers' Training Course in 1882 and shortly afterwards, to the opening of a School for the Deaf.

By the end of 1879, the foundations of a Settler Church had been well laid in order to meet the needs of the then 5,300 White Catholic immigrants in the Vicariate. There were approximately twenty priests working in this territory at the time under the leadership of Bishop Ricards. In addition to their normal pastoral activities, which consisted mainly in pastoral visitation and administration of the sacraments to the flock scattered throughout the region, a number of priests was also involved in the Teaching Apostolate. Port Elizabeth, which had the largest Catholic population, benefited enormously from the Teaching Apostolates of the Marist Brothers and the caring

ministry of the Nazareth Sisters.¹² The next important Catholic community after Grahamstown was King William's Town. A military chaplain had been stationed at this town since 1851 and, by 1879 a rather stable Catholic community consisting of over one thousand members including soldiers and civilians, had been established. This was mainly due to the zealous work of Fr Fagan who also had managed to open a school for Catholic boys in the town.¹³ With the arrival of the German Dominican Sisters the needs of the settlers were seen to be adequately met, and Ricards was free to launch out a new initiative and one which he had long cherished. To date, the Church, in following the instructions of Pius IX, had concentrated its resources, personal and material, on meeting the needs of the Settlers. According to Du Plessis (1911:24), no mission operation involving a ministry to the local indigenous population was in progress within the boundaries of either the Eastern or Western Vicariate by 1879. This was in sharp contrast to the wave of Protestant Missionary activity which had been taking place (since the close of the eighteenth century) among the indigenous population in the region.¹⁴

THE TRADITIONAL THEOLOGICAL RATIONALE UNDERLYING MISSION

The traditional theological rationale underlying Missionary Activity of the above period, which continued to be used prior to Vatican II, is reflected in the Church's understanding of revelation and eschatology, that is, the relationship between Church, the World and the expected Kingdom of God.¹⁵ Revelation in the Catholic tradition dealt primarily with what was considered to be revealed truth consisting of propositions known to be true on the authority of God's revelation. Infallible Papal pronouncements represent the drawing out of the implications of these truths following prayerful reflection. While for Protestants, that revelation was located in the Bible, for Catholics, it was primarily located in the teaching of the Church (Dunn 1980:51). Faith, according to the above schema was conceived as the response of the believer in the form of intellectual assent to these doctrines which contained universal and timeless propositional truths. From the eschatological perspective, which treats of the

future destiny of the world, the world was viewed as the stage on which the drama of salvation was enacted and not as part of the drama itself. This other-worldly spiritualized understanding of eschatology sees our Christian status as exiles on earth awaiting the return of our Redeemer.

Revelation therefore was considered to have been completed with the death of Christ, and the Deposit of Faith closed with the death of the last Apostle. Revelation then, was understood and expressed in the past tense. Eschatology was viewed as historically extrinsic and understood as being in complete discontinuity between a person's striving for a more human future in this world and the coming of God's eschatological Kingdom. It was this traditional understanding of revelation and eschatology which provided the main inspiration for mission, an understanding which was often interpreted as being a rescue operation. That is, in order to rescue as many heathens as possible! While the Protestant approach to mission and evangelisation was Christocentric, the Catholic approach tended to be ecclesiocentric. This Church-centred approach tended to obscure the relationship between the Church and the Kingdom, the result proving a failure to see the Church merely as a stage on the way to the final Kingdom. A standard feature of Catholic Ecclesiology from the late Middle Ages until the middle of the present century was, according to Dulles (1976:35), its insistence on the visibility of the Church, giving rise to an exaggerated sense of triumphalism, clericalism and juridicism. In equating the Catholic Church with the Kingdom of God, Church membership was viewed as being essential for salvation. The mission of the Church was seen to lie in incorporating as many as possible within its confines in order to save their souls. Viewed in this light, missionary activity was often understood as the recruiting of new members into the Church, increasing its adherents, enhancing its status and social influence as well as engaging in self-aggrandisement. Missionaries were seen as being men and women in Religious Orders who laboured in foreign territories or under the control of the Roman Congregations concerned with missions or the propagation of the faith. Until Vatican II, missiology was merely an applied version of ecclesiology designed to provide this missionary

personnel with a suitable ideology for its work. Most missionaries, including Ricards himself, felt mainly responsible for extending and administering the Church which Jesus Christ had founded and had organized, as well as for dispensing the spiritual treasures which Christ had gained for His followers. Many Church structures were designed to support the administration, the consolidation and the expansion of what already existed. Concrete visible results such as numerical increases in membership, and the erection of Church buildings were often viewed as important indicators of progress. In this regard it is interesting to note how Ricards (1874), singles out the building of St Augustine's Cathedral "as the crowning work of the good old priest" (Ricards 1874:9). Wilmot (1908), likewise, in recalling the life and achievements of Ricards tends to identify the latter mainly with the establishment of the various Church institutions. This view of mission and missionaries as expressed above has undergone considerable development since Vatican II.¹⁶ Today, the Church is seen to be missionary by its very nature in terms of which all its members are called to share in the Mission of Christ. The Mission of the Church is seen as an invitation to and a renewal of the Mission of Christ, calling for the continuation and revitalization of what Jesus did, and incarnating it in each new cultural context. Mission therefore is seen to start with Christ himself and not with the Church. Foreign missions then, as Comblin (1979) shows, do not exist in any geographical sense, "but only as areas of human life foreign to gospel imperatives and not subject to the rule of God". There are, he maintains, "foreign missions in our cities and our towns, and they could exist within our Christian communities and within our hearts" (Comblin 1979:143).

The nineteenth century, into which the Catholic Church put its roots in South Africa, was characterized by its institutional nature, and its mission and missionary activity. In addition, it is well to remember that this was the century marked by the triumph of the Enlightenment, the triumph of Science against Religion, the ascendancy of Protestantism with its offshoots of belief in the perpetual progress of men, the predominance of Liberal Capitalism following on the Industrial Revolution and the emergence of the working

classes. The Catholic Church, on the whole, was defensive and had developed a siege mentality. It accepted, and it uncritically reflected the accepted cultural values and norms, and it developed a two-dimensional approach with a clear distinction between the Church for Immigrant White Settlers and a Missionary Church for Blacks.

THE ESTABLISHMENT OF THE MISSION CHURCH

The second half of the nineteenth century saw the Frontier Wars drag on, until by the end of the century Cape Colonial control extended northwards to the Umtamvuma River where the frontier met the southward limit of Natal Colonial control. One of the most significant events of the latter half of that century, was the great Cattle-Killing Delusion among the Xhosa tribes during the years 1856-1857.¹⁷ Under the inspiration of a false prophet, Nongqause, Sarili a Xhosa chief was led to believe in the coming resurrection of their ancient heroes, the utter destruction of the White people, followed by an age of prosperity and peace throughout the land. The people were ordered to destroy all their cattle and corn and deprive themselves of all the necessities of life as a condition for the bringing about of this wonderful event. When the fateful day came, having twice been postponed, there was no rising of Xhosa chiefs, but instead consternation, and shortly afterwards utter destitution. According to Moxon (n.d.), twenty-five thousand died of starvation and another hundred thousand became homeless wanderers (Moxon n.d.:92). Many of the latter who had begun to pour into the King William's Town district managed to find relief at Brownlee Mission Station.¹⁸ According to Holt (1976), most of the these now confessed their folly and ignorance, and at the same time were served with an object lesson in observing the comparative prosperity of the despised Christians who had refused to be swept away by the superstition. All efforts by missionaries to prevent what was clearly a millenarian movement had failed.¹⁹ Whether this was a reflection on the missionaries themselves does not concern us here. What is of significance is the fact that the Catholic Church began only to establish itself among the Xhosas in the post Cattle-Killing Delusion era. However, the memory of that

tragic event was still fresh in the minds of those who had witnessed those heart-rending scenes. At that time the Catholic Church had not yet begun to reach out to the indigenous population.

The preferential option to provide first for the "Household of the aith" did not imply the exclusion of others from the ministry of the Church. Reflecting upon the Pope's instruction regarding the two-dimensional pastoral approach, Ricards in his book (1879), wrote, "considering the number of Catholics in the Vicariate and what has been done to provide for their religious wants, it will be seen that the time is come at last when it becomes a positive duty, on the part of the bishop, to do the best he can for the spiritual welfare of the twenty thousand kaffirs (Blacks) who are included in the boundaries of the Vicariate" (Ricards 1879:9).²⁰ In fact, it would be true to say that the welfare of the Black population in his Vicariate was never far from his heart, despite his lack of understanding and appreciation for their values, traditions and way of life. His contempt for non Western culture is characteristic of the Colonial era. It was while visiting Europe in 1880 that he disclosed his life-long ambition and dream to engage in the evangelization of the Black indigenous population. Speaking at a function in Ireland during a trip he stated that "almost from the moment when I first set foot in Africa and saw around me the natives of the splendid Kaffir race, I have carefully considered by what means they might be raised from savagedom and brought to the saving knowledge of Christ" (Wilmot 1908:145). Ricard was convinced that this great undertaking could become a reality through the establishment of a settlement of Trappists monks among the indigenous population.²¹ This exercise had been such a success in Algeria, where the Trappists' industrial missions captured the hearts of the people, that Ricards could not wait to see a similar venture implemented in his own Vicariate. In June 1880, thirty-one brethren of the Trappist Order under the charge of their Prior, Franz Pfanner, arrived from Europe to take up residence at Dunbrody near Port Elizabeth. In 1882 however, the community of Trappists was forced to move to Natal to try their agricultural fortunes in a warmer climate and upon a richer soil.²² Although it was a great disappointment for Ricards to see the Trappists leave the Vicariate, nevertheless a new

impetus had been given to missionary work and new ground broken in attempting to evangelize the Black inhabitants of the Vicariate. Meanwhile, the Trappists who had come to settle in Mariannahill were destined to play an enormous role in the evangelization of the inhabitants of that region. The monastery at Mariannahill stands today as a monument to their efforts, and their work continues through the efforts of the missionaries of Mariannahill.

It was mainly due then to the vision and inspiration of Bishop Ricards that a number of initiatives were undertaken among the Black population in the Vicariate. The Papal encyclical of Pope Leo XIII, *Rerum Novarum*, 1891, the first systematic presentation of Catholic Social Teaching also stimulated much interest in the plight of the local Black population. Among the initiatives taking place within the Vicariate, the Dominican Sisters of King William's Town were much to the fore. A wave of missionary activity began to spread out from King William's Town at this time, resulting in 1893, in the establishment of a school for Black children at Izeli, a few kilometres outside King William's Town, and later, in 1906, a mission station at Woodlands approximately 15 kilometres from Stutterheim. In fact, according to the Convent annals it was a familiar sight by 1893 to see Sisters from the local Convent riding on donkeys in order to visit some of the local indigenous people. Although the main thrust of his activities had been concentrated on providing for the spiritual welfare of the local White Catholic population, John Fagan, the local parish priest turned his attention to the needs of Coloured parishioners, who at this time, formed a mere handful and worshipped together with White congregants.

In 1913, the foundation was officially laid for what was to develop into a second Catholic community, or Mission Church in the town. A school building in Durban Street which had been previously serving the White children, was made available as a school for the small group of Coloured children in the area. Under the management of Fr Fagan and staffed by two of the local Sisters, this school was destined to play a major role in the formation and development of a separate Coloured community known as St Joseph's. The school served not only as an

educational centre for Coloured children but also as a community centre for their parents and other adults. The Eucharist, which was celebrated on a regular basis each Sunday helped to integrate the congregants of St Joseph's, while at the same time, being instrumental in separating and creating a sense of estrangement and alienation from the white Catholic community a few blocks away at the Sacred Heart Church. A small number of Black pupils also attended school at St Joseph's. Gradually, the school grew from primary level to secondary level and eventually became a High School. At the same time, the adult Catholic community began to flourish and membership was further increased by a small number of Black congregants. By 1935, according to the school records, St Joseph's Coloured community had a membership of over six hundred congregants warranting the full time services of a priest. A few years later, in 1940, a Community Centre was established in Ginsberg, a Black township just outside the town, comprising a school and Church for Xhosa-speaking children and adult congregants who had previously attended St Joseph's. Those Black pupils who had been educated at St Joseph's, as well as the Black congregants who worshipped at St Joseph's, formed the nucleus of the Black Catholic community at Ginsberg known as St Patrick's. By this time the Mission Church which was attempting to provide for the needs of both Coloured and Black congregants had been well established, and was developing along its own lines. For the purpose of this study, we shall confine ourselves to St Joseph's Mission Church which, by 1940 had as a matter of policy been developing along its own separate lines.²⁴

A HOUSEHOLD DIVIDED

Although residing in the same geographical neighbourhoods, and in some cases living in the same streets as White Catholics, the Coloured members of the Mission Church fraternized in different social, economic and religious spheres. During the early 1950's it is estimated that the Coloured population of the town numbered about two thousand. The growth and development of two separate Catholic congregations in the same town, on the basis of racial classification

only, served to reflect and reinforce the prevailing attitudes and expectations of the larger society.²⁵ The separation was not entirely absolute as both congregations often shared the services of the same priests. Economic considerations often meant that St Joseph's Mission Church was dependent on the White Settler Church, and being tied to its purse-strings meant being party to a paternalistic relationship. This parallel and separate development of the two racially segregated Catholic communities was to continue until shortly after Vatican II.

The establishment and development of two separate communities with their own network of societies and structures, as then existed in King William's Town, reflected not only the attitudes and expectations of society but more significantly, the attitudes and practices of the Church on a countrywide level. Like wild locusts, racial discrimination shot ahead infesting every structure and institution of the Church on both local and national levels, for example, schools, hospitals, convents, presbyteries and clergy appointments. By 1947 two racially segregated seminaries had been established. These segregated institutions proved cancerous in the Church until they were amalgamated in 1979.

A TIME OF SEPARATE DEVELOPMENT AND EXPANSION 1925 - 1948

Pope Pius XI, who was known as the Pope of the Missions, gave a new breath of life to missionary work with the publication of his encyclical letter, *Rerum Ecclesiae*, in 1926. This letter made new provisions and outlined new principles for missionary work in post World War I conditions. These principles extolled the advantages of recruiting and training locally-born clergy and religious Sisters for the work of evangelization. This encyclical was to bear some measure of fruit both on a national and local level, mainly with regard to the White Church. In response to the principles outlined, a number of White South African clergy was raised to the Episcopacy, while on the local level the first two White students enrolled for the priesthood. However, we are reminded by Brown (1960:325), that a number of bishops had reservations concerning the suitability or desirability of

admitting Black students to priestly ministry at this stage. The fact that these students were not considered suitable material for the priesthood in some dioceses, reflects the extent to which racial prejudice had been entrenched at the highest level of Church spheres.

UNEQUAL DISTRIBUTION OF RESOURCES

This was a time of growth and expansion but all within the framework of separate communities and development. There was an increase in the number of missionaries coming from overseas, a growth in the number of White vocations and a diversification in ministries with the arrival and expansion of new Religious Congregations. The White Settler Church in King William's Town benefited far more than the Mission Church from the missionary expansion in terms of resources, personnel and services. This unequal distribution of resources, especially in the field of education, was to continue until 1960 when it was established on a national basis that 70 per cent of the Church's resources were invested in the 30 per cent White Catholic population.²⁶ This imbalance in the distribution of resources may be seen to reinforce the prevailing pastoral priorities of the time and help to indicate the nature and direction of the Church's commitment in the development of peoples. Unequal distribution remained a reality not only in the field of education but also in the distribution of the clergy, as well as in the provision of medical and social services. This unequal distribution of resources - material and human, was evident when comparing the Settler Church with the Mission Church at King William's Town. Both the Mission Church at St Joseph's, now functioning for almost twenty-five years, and the Mission Church at St Patrick's Ginsberg, which had been recently established, benefited enormously from the services of the Dominican Sisters. However these Mission Churches retained a second-hand character in relation to the White Settlers' Church in town. The quality of service offered at the Mission Church was seriously hampered by lack of material resources. While the "Poor White problem" was enjoying much publicity throughout the first half of the twentieth century, and receiving the attention of the "White Church"

both on a national and local level, the alleviation of the Poor Black problem, aggravated by the economic depression of 1929-1933, appeared to be completely neglected.²⁷ Despite the limitations and restrictions placed on the Mission Church, it nevertheless continued to expand from 1930 onwards. A system of state subsidization for Church Schools, which had begun early in the century, enabled the Church to break new ground in the process of evangelization as well as to train and employ great numbers of teachers. The Mission Church became deeply involved in Black education until the system of state subsidization came to an abrupt end in the 1950's. By that time, it was estimated that the Church was running almost 800 state-aided schools and 130 unaided schools with an enrolment of 111,361 students. This figure represented 15 per cent of all Black pupils attending school (Prior ed 1982:86). The Mission School at Ginsberg was at this time, making considerable progress as an agent of evangelization. However, mainly through the lack of material and human resources, the standard of education progressively deteriorated until the school eventually was forced to close in the 1970's.

THE OFFICIAL ERA OF APARTHEID 1948 +

In the wake of World War II, the world still reeling in the after-shock of Nazi extremism, at a time which had seen the birth of the United Nations (and all the idealism for peace, unity and liberty which this Body enshrined), the Nationalist Party came to power. In retrospect, one can perceive clearly how Afrikaner Nationalism was the dying gasp of that European Monster, Nazism. That it should have established itself against the spirit of the times, a spirit chastened by the horrors of Auschwitz and Buchenwald, is incomprehensible. It may, however, be explained by the simple fact that for the Afrikaner, the numerous laws enforcing rigid racial segregation were his passport to identity and security in the land of his adoption.

Against this background, the clouds had begun to gather in what was to be a prolonged conflict between the Church and State over the immorality and injustice of what was then known as "segregation". In

the late thirties and early forties of this century, The Anglican Church of the Province of South Africa, under the inspiration of Trevor Huddleston, Michael Scott and Geoffrey Clayton, took the lead in Christian social concern. For the Catholic Church, Francis Hennemann, Bishop of the Western Vicariate (1914-1951), in his episcopal letter of 1939, condemned segregation on the grounds of colour or race. He further warned of the grave danger of strife and bitterness which was likely to result from this. Again in 1948, Hennemann in his second episcopal letter on the subject, condemned as "noxious, unchristian and destructive, the first attempts to implement the policy of segregation under the guise of apartheid". He deplored further the fact that this was being done in the name of Christian civilization, and warned that "the false doctrine of White civilization, if pursued to its logical conclusion would open the doors of South Africa to the world's most formidable enemy to-day - communism" (Hennemann 1948). By 1948, apartheid as a systematic programme of discriminatory practices and legislation was officially effected and introduced by the ruling National Party which had come to power. With the implementation of The Prohibition of Mixed Marriages Act 55 of 1949, The Group Areas Act 1950 and The Bantu Education Act 1953, the Government mobilized all its resources to achieve its planned design of polarizing all of the various population groups. Implications of this legislation for the Church at King William's Town meant that any kind of shared or common life was seriously impaired. The impact of this legislation on the Church will be discussed in more detail in the following chapter.

THE BISHOPS SPEAK

In 1952, the South African Catholic Bishops' Conference which had been formed five years previously, made its first official statement on race relations. In condemning racial discrimination it proposed a gradual incorporation of Blacks into White society. This statement was mild and cautionary in tone and as a result, the Church, at least in King William's Town, went about its business as usual.

Again in 1957, the Bishops issued another statement which referred explicitly to apartheid and condemned it as something "intrinsically evil" while also adding that perfect equality could not be established by the "stroke of a pen". The same statement called for a critical self-examination by the faithful of their own institutions and a purging of its societies, schools, seminaries, convents, hospitals and social life. In the light of Christ's teaching, the statement added, the practice of segregation "cannot be tolerated for ever" (Bishops' Conference Statement July 1957). For all their advocacy of gradualism, prudence, charity and tolerance, neither of the above statements made any discernible impression on the government, and it appeared to be "business as usual" both locally and countrywide in terms of the Church's pastoral policies.

A more urgent tone was struck in the Bishops' Pastoral letter of 1960, where "grave concern" was expressed about the possibility of violence being used by those who had failed by all peaceful means to obtain their legitimate rights. Following the guidelines laid down by Pius XII, (Discourse on the Fiftieth Anniversary of Rerum Novarum 1941), the dignity and rights of human beings were expressed in the clearest terms. The Mixed Marriages Act was singled out as a specific curtailing of a fundamental human right, as was the Group Areas Act (Prior ed 1982:59). This was the last statement by the Bishops on this topic prior to Vatican II. Meanwhile, apartheid as the systematic implementation of racial discrimination, continued its remorseless course unabated.

VATICAN II AND THE RISE OF A NEW CONSCIOUSNESS

In the wake of Vatican II the Bishops took some time to allow the dust to settle and to reflect on the renewed vision of the Church in the light of the Council documents. There was much food for thought in the Council's document on the "Dogmatic Constitution on the Church" in which the Church is described as a "sign or sacrament of unity". (See above pp 20-21 for discussion of this concept). Other Conciliar and Post Conciliar documents such as "The Church in the Modern World"

(1964); the Development of Peoples (1967); Justice in the World (1971); Evangelization in the Modern World (1975); became the chief source of inspiration for the Bishops. At the same time the voice of Black Consciousness and the claims of Liberation Theology were becoming increasingly articulate in seminaries, theological circles and other institutions. Although a full discussion of these topics falls outside the scope of this chapter, a brief outline of their philosophy and aims is appropriate.

Black Consciousness, a phenomenon which in South Africa first made its impact in the late sixties, attempts to mobilize Black people and other victims of racial exploitation, into reclaiming and redeeming their pride and dignity as a people. Black Consciousness represents an authentic search by the Black person for self-realization and self-identity. A review of the literature on Black Consciousness suggests a general consensus on the following points:

- a) that its main goal is to make Black people accept with pride the fact of their blackness,
- b) that it seeks to infuse into the Black community a new found pride in themselves, their values, their culture, their religion and their way of life,
- c) that a Black Theology should be created based on Black experience, and,
- d) that cultural arrogance and paternalistic attitudes on the part of Whites should be resisted.

It is primarily viewed by most authors as a psychological response to the social and cultural conditions that have defiled the dignity and sanctity which God has bestowed on mankind. Biko (ed 1978), for example, sees the essence of Black Consciousness as the "realization by the Black person of the need to rally around the cause of his oppression, namely, the blackness of his skin, and to rid himself of the shackles that bind him to perpetual servitude" (Biko 1978:49).

Zwane (1983:24), views Black Consciousness as a reaction to the insistence that Black people have no history or culture other than the White man's according to which they are expected to live.

Many of the values and aspirations of Black Consciousness have been incorporated into the United Democratic Front, a movement which came into being in the mid-1970s. This movement, which is an affiliation of more than 600 organizations stands for the realization of a non-racial democratic and unitary South Africa. It views the end of apartheid as a pre-condition for justice, reconciliation and peace. A significant number of Coloured congregants have identified themselves at least tacitly, with the aspirations of this movement.

In addition to Black Consciousness, the spirit of Liberation Theology also began to exercise considerable influence on the prophetic role of the S.A.C.B.C. throughout the seventies.²⁸ Liberation Theology reinforces many of the values and aims of Black Consciousness and develops its theology around the key concept of liberation. According to Gutierrez (1974), the term "liberation" has three interconnected levels of meaning which include: i) the economic, social and political development of those who are oppressed in accordance with their aspirations; ii) their assuming conscious responsibility for their own development, through what is often referred to as a "raising of consciousness"; and iii) liberation from sin, through which we are reconciled with God and with each other (Gutierrez 1974:21-37).

In response to a renewed vision of the Church as outlined by Vatican II, and in the light of the demands being made by Black Consciousness and Liberation Theology, a programme of Christian re-education and concrete action was called for by the S.A.C.B.C. The most important directives and statements to be issued by this Body included, "A Call to Conscience" by the Bishops (February, 1972), The Statement on Catholic Schools (February, 1973) Statement of Detentions and Bannings (February, 1975) Statement on "1976 unrest" (June, 1976) "Declaration of Commitment on Social Justice and Race Relations within the Church" (February, 1977) Statement on "OPEN SCHOOLS" (March, 1977) Statement of "Students' Boycott" (May, 1980). These statements aroused various

reactions from local congregants, ranging from enthusiastic acceptance mainly on the part of Coloured congregants to cautious approval by the majority of White congregants through to open rejection by a minority of the same racial group.

The stance that the Bishops had come to adopt, their prophetic tone, their boldness and explicitness and the programmes launched, all reflect a change of attitudes from the docile, cautionary and paternalistic attitudes of the 50's and 60's. There could no longer be a question of neutrality, as the S.A.C.B.C. sought to identify itself with the victims of apartheid in their quest for justice, truth and freedom. The 1977 declaration of commitment on Social Justice and Race Relations within the Church highlighted the Bishops' drive for greater socio-political engagement in South Africa. In terms of the above commitment, the Bishops initiated a programme which sought to:

- a) change social attitudes and customs which were derogatory, insulting, discriminating or in any way offensive to standards of Christian social righteousness,
- b) integrate and bring together various racial groups in schools, hospitals, Church councils and other institutions of the Church,
- c) advance Blacks to responsible functions and positions within the Church,
- d) re-assess the distribution of the personnel of the Church, and appoint Black priests to White parishes in order to break away from the prevailing social system,
- e) implement the policy of equal pay for equal work,
- f) give a more visible expression to the communalizing of church funds, and

- g) examine the feasibility of a National Pastoral Consultation which would be representative of the entire Church membership.

In attempting to translate the above resolutions into concrete action at grass-root level, the following practices were introduced at the Sacred Heart Church.

In 1964 the practice of joint worship between Coloured and White congregants was introduced. The Sacred Heart Church which had been used exclusively by White congregants became the venue for all Liturgical services, and St. Joseph's Church building in Durban Street ceased to function as a place of worship.²⁹

In April 1972, the policy of integrating all Church societies was introduced despite opposition and animosity mainly from a number of White congregants.³⁰

In September 1972, social awareness programmes were launched from both the pulpit and in the form of discussion groups. The first of these programmes was based on The Bishops' Pastoral "Call to Conscience".³¹

A Pastoral Regional Council, embracing Black congregants from surrounding parishes was established in 1974.³²

In January 1976, the first Black priest was appointed to minister to both White and Coloured congregants.³³

In January 1979, the two racially-segregated seminaries were amalgamated and all students underwent their training for the priesthood at St John Vianney Seminary, Pretoria. This had implications for a number of local students.³⁴

Following the Bishops' statement on "Mixed Worship" in March 1978, the question of seeking permits for interracial Church

functions was abandoned.³⁵

The impact which these measures and subsequent declarations and statements have had on the attitudes of congregants' needs to be evaluated. Such an evaluation falls outside the scope of this study. Based on the writer's observations, and on the reaction of some congregants, it would appear that the impact of episcopal pronouncements has been weakened by the following factors, namely, the absence of appropriate structures and opportunities for grass-roots consultation through the use of study-guides and discussion groups; the crisis of credibility provoked by the Church's lifestyle and witness; the failure to identify clearly and unambiguously the target audience at which the statements were directed; and the lack of specificity regarding the type of action or response called for. The tendency on the part of some clergy to distance themselves from the content of the statements may also have undermined their impact. This tendency would appear to be linked to the fear of rejection on the part of the clergy concerned, as well as to the fear of a loss in parish income and possible harassment in terms of security legislation.

The fact that the Church has failed to convince most White congregants that apartheid is morally wrong, has been acknowledged by the Chairman of the S.A.C.B.C. on more than one occasion. Addressing Natal Technikon Students on the role of the Church in politics on August 13th 1986, Archbishop Hurley stated that "while Churches had largely failed to convince most Whites that apartheid was morally wrong, they had also failed to convince Blacks of the strong stand the Church had taken on the issue. It's not easy to communicate this from the pulpit" (Daily Despatch, August 14th 1986). The Church's failure to change social attitudes is further acknowledged in his address at the Cathedral of St George, Cape Town, in which he stated: "We have proclaimed from the house-tops that something must be done, but we have been unable to produce a Christian groundswell of action...our failure has been due to our want of understanding of social attitudes" (Grace and Truth, 1986). The Chairman of The Methodist Church of Southern Africa, Rev. Peter Storey, in his address to the Seventeenth

Synod of the Church (Ecunews 1987), declared that "one of the reasons certainly why we have made such slow and painful progress is that the heresy of the half-gospel...the half belief of those who proclaim Jesus is at fault. There is no sin without personal and social consequences, and there can be no salvation unless it is relevant to both...White South Africans don't have to be overtly cruel and oppressive because we have long ago learned how to let our institutions do our sinning for us".

The pastoral plan therefore needs to take into consideration some of these factors and shortcomings in attempting to foster a racially integrated community. A differential approach is also suggested.

SUMMARY

Historically, the Catholic Church came to South Africa to ensure the pastoral care of immigrant Whites as well as to engage in the evangelization of the Black indigenous population. In following a two-dimensional approach, namely, attending first to the "Household of the Faith" and afterwards to the needs of Blacks, the Church accepted and reflected the socio-political situation that existed. In developing this two-dimensional approach, a fairly clear-cut distinction was made between what came to be known as the Church for the White Settlers and the Missionary Church for Blacks. It was not until well into the 20th century that there was any significant Christian awareness about this form of division within the Church, nor was there much by way of social concern about racial discrimination and economic exploitation, characteristic of South Africa. This situation in South Africa was but a particular expression of the inadequate social dimension characteristic of Christianity on a global level.

The Catholic Church in King William's Town reflected the policies and practices adopted and pursued at a national level. When the traditional segregation had become more clearly and mercilessly formulated in 1948, in the policy of apartheid, Catholic reaction began to grow, however cautionary and paternalistic in tone, and it was only in the aftermath of Vatican II, spurred on by the idealism

and aspirations of Black Consciousness and Liberation Theology, that the Church began to speak out more decisively and to act more authoritatively against the evil of apartheid. Her prophetic voice became increasingly articulate in the form of synodal resolutions and episcopal declarations. This led to a programme of action being initiated among congregants of the Sacred Heart Church aimed at establishing a racially integrated Catholic community.

This, then, is the historical context in which we must try to locate current problems and attitudes regarding the fostering of a racially integrated Catholic community. Viewing these problems in perspective, and situating them within the overall socio-political and theological context contributes to a better understanding of the situation. This historical consciousness can greatly assist in freeing us from drawing hasty conclusions and making superficial comparisons between former Church policies and present-day practices. In the light of this historical background a clear relationship should be seen to exist between previous pastoral attitudes and present pastoral problems.

As an agent of socialization as well as of evangelization, the Church of the Sacred Heart institutionalized social attitudes and pastoral practices which contributed to the establishment of two separate churches. It has therefore played an ambiguous role in the proclamation of the Gospel message. Prior to Vatican II, it reflected, for the greater part, in action if not in words, the attitudes and lifestyle of an apartheid society. In more recent times, the prophetic, as well as the pastoral roles of successive priests have become more evident in challenging White privilege and self-interest for the sake of the Gospel; in calling for repentance and fundamental change in support of the struggle for justice, as well as in striving to maintain the unity and fellowship of congregants.

In responding to the needs of its flock and in the light of the teaching of Christ, the Sacred Heart Church has shown herself to be as much sinful as holy, existing more in faith and hope than in reality. However, it is in striving to be without spot or wrinkle that she reveals herself more to be a Pilgrim Church.

CHAPTER FOUR

RESTRICTIONS AND PROBLEMS ARISING
FROM EXTERNAL LEGISLATIVE CONTROLS

INTRODUCTION

From the previous chapter it became clear that with the establishment of a Settler's Church and a Mission Church in King William's Town, certain pre-existing racial attitudes were reinforced by the Church's pastoral practices and policies. The Church tended in general to reflect the prevailing social and political attitudes of the country.¹ With the official reign of apartheid from 1948 onwards, the Nationalist Government's policy of separate development further entrenched these attitudes in a systematic programme of discriminatory practices and legislation. In this chapter, attention will be drawn to those problems and challenges posed in terms of external legislative control, and in relation to the fostering of a racially integrated Catholic community.

Particular attention will be devoted to the:

Population Registration Act No 30 of 1950,

Group Areas Act No 36 of 1966,

Reservations of Separate Amenities Act No 49 of 1953² and

Attitudes Persisting from previous Legislative Controls.

This body of legislation will be seen to place serious restrictions on the Church's basic functions of worship, witness, proclamation and fellowship. It creates unique problems and challenges, for the creation of a racially integrated Catholic community. Attention is drawn to the fact that in the responses to a questionnaire, a copy of which is found in Appendix A, and which forms the basis of Chapter 3, both White and Coloured congregants listed apartheid legislation as

the greatest obstacle to the creation of a racially integrated Catholic community (see responses to question A.8 of questionnaire in Chapter five). Every part of the above legislation will be discussed with reference to its implications for the local Church.

I POPULATION REGISTRATION ACT NO 30 OF 1950

This Act makes provision firstly for the compilation of a Register of the Population of South Africa, and secondly, for the classification of persons whose names are included in the register according to the various racial categories i.e. Black, White, Coloured, as well as other matters incidental to the above. Provision is also made for the Director of Census to investigate the classification of any person whose racial classification is in doubt. Any person aggrieved by his classification and any person who objects to the classification of any other person may in terms of the Act lodge an objection by affidavit with the director. Every objection must be referred to a Board for hearing. The decision of this Board is final except that a person may appeal to the Supreme Court within a specified time.

A brief review of the debate in the House of Assembly provides us with some insight into the background, climate and purpose for which this legislation was enacted. This review is based on Hansard Vols 70, 71, 72, 1950. In introducing this legislation to Parliament, the Minister of the Interior underlined the fact that the determination of a person's racial identity was of the greatest importance in the enforcement of existing and future laws. The Minister cited the difficulties experienced in trying to enforce laws regarding franchise as well as those relating to the Prohibition of Mixed Marriages Act and The Immorality Act.³ He also anticipated problems in terms of the proposed Groups Areas Act. It was further argued that proof of identity had become a daily necessity for the enforcement of legislation in connection with apartheid and customs associated with apartheid. Difficulties regarding admission to schools, bioscopes, seaside resorts and other recreational facilities could, in the opinion of Government speakers, only be eliminated through a system of

racial classification (Hansard Vol 70 1950:2500).

In the course of the debate a number of Government opposition speakers expressed doubts and fears about the possible negative consequences of this legislation for the country in general and in particular for the Coloured population. Grave fears were expressed that this legislation would introduce and legitimate racial discrimination (Hansard Vol 71 1950:2524). In response to these fears the Minister of the Interior assured the House that the proposed legislation would not introduce any racial discrimination. He further stated that the legislation in question acknowledged only what already existed not only in connection with the laws of the country but also in respect of social life. Opposition members were reminded that since they were in favour of social apartheid they should also be in favour of and grateful for that machinery which would enable them to apply social apartheid. Despite the insistence by Opposition members that in their view the real intention of the Bill was the elimination of the Coloured people from the Voters' Roll, the Minister reassured the House that the sole purpose of the Bill was to create the machinery which would ensure that traditional national customs and laws would operate with the least friction.

As the Bill passed through the various stages of the House, the credibility of the Government's stated intentions was questioned by various Opposition members. In addition to the elimination of the Coloured people from the Voters' Roll, the creation of a new class of statutory criminals, resulting from failure to comply with this legislation, were cited as among the most objectionable features of the Bill. Other objectionable features mentioned by members of the Opposition included the fostering of friction and ill-feeling between the various racial groups, and the subjection of people to humiliating experiences in the process of racial classification and re-classification (Hansard Vol 71, 1950:2528-2532). Following a number of slight amendments the Bill became law in 1950.

In theory, this legislation appears to be rational, practical and logical in the light of the prevailing laws and customs governing

racial interaction. It provides a clear perspective in terms of which the rights, obligations and privileges of the different racial groups can be easily classified. According to Barnard and Cronje (1980), prior to 1950, many of the definitions of White, Black and Coloured persons were contradictory, with the result that a person could be classified as a White according to one definition and as a Coloured person according to another (Barnard and Cronje, 1980:131).

A useful tool for analysis and the interpretation of social events or behaviour lies in the distinction drawn by McGee (1972) between manifest and latent effects and functions.⁴ Manifest functions involve the motivation for or intended consequences of social actions. These are different from latent functions which involve the actual or objective consequences of social acts. The manifest function then, of an action, is its intended consequences, while the unintended additional consequences are referred to as latent functions or consequences.

In terms of this distinction the manifest or intended effects of the Population Registration Act as stated in the House of Assembly was to facilitate the smooth operation of social apartheid as reflected in traditional customs and laws. The promotion of group interests, and the fostering of a sense of national pride among the different racial groups were cited by the Government as among the main purposes for the legislation in question. Many of the objectionable features of this legislation adverted to by Opposition members of Parliament, such as the promotion of racial discrimination and racial animosity, have in fact become a reality. The implementation of this Act has, over a period of thirty-five years, according to most Black authors, community leaders and clergy, provided a basis for the systematic practice of racial domination. These are its latent functions.

The different racial classifications arising from the Population Registration Act are experienced by the majority of the South African population as granting varying degrees of social status and privilege. This fact is confirmed by Boberg (1977) who draws special attention to the fact that "where however, the parents have been differently

classified, the child takes the least favourable classification" (Boberg 1977:101). In their discussion on the subject of race, Barnard and Cronje (1980) state that many of the applications appearing before courts of enquiry seeking re-classification are petitions for classification as Whites (1980:131-156). This trend has been confirmed over the past decade in the Annual Report of the South African Institute of Race Relations.⁵ The authors mentioned, question the legal and scientific status of the Act. In support of their claim, they argue that the State employs a number of presumptions in order to facilitate the task of classifying people. The effect of these presumptions, they maintain, is that "the burden of proof is placed upon the person in question to dispose a particular fact where the onus would otherwise normally have been on the State to prove this fact" (1980:143:144). The most far-reaching presumption in the Act, according to the above legal opinion, is contained in section 19 (1 A) which requires citizens to prove beyond reasonable doubt their racial classification. Since nowhere in the Act is the State required to prove anything beyond reasonable doubt, why, they ask, should a heavier onus be placed upon the citizen? (Barnard and Cronje 1980:143).

To-day, this legislation continues to be debated in a climate of increasing polarization between the various population groups. While Government officials complain rather plaintively that almost every step on the path to reform is ignored or dismissed as cosmetic, the fact remains, according to a number of political commentators, that it is the Population Registration Act which keeps apartheid alive (Sunday Times June, 22nd 1986). The basis of the policy of separate development and its implementation, according to Barnard and Cronje (1980:131), lies in the classification of persons in South Africa into particular population groups.

Despite the declared intentions of the Government in introducing this legislation, the latent effects have dominated in its application. In practice, the legislation has reinforced and enshrined racial divisions, racial supremacy, racial injustice and animosity.

THE POPULATION REGISTRATION ACT IN THE LIGHT OF THE GOSPEL

Viewed in the light of the Gospel and the teaching of Christ, the above legislation contributes towards undermining the dignity and sanctity which God has bestowed on mankind. There are few passages in the Scriptures which proclaim this dignity and value of man with such clarity and depth as Psalm 8. Whilst exalting man it addresses God in the following words. "What is man that you should be mindful of him, or the son of man that you should care for him? You have made him little less than the angels and crowned him with glory and honour. You have given him rule over the works of your hands, putting all things under his feet" (Psalm 8. vs 5-7). There are many passages in the New Testament which proclaim man's exalted status and which describe followers of Christ as Christ's Body, (1 Cor 12:27), a "chosen race, a royal priesthood, a consecrated nation, a people set apart" (1 Peter 2:9), and of being infinitely more valuable than the birds (Luke 12:24). In the Social Teaching of the Church the dignity and sanctity of mankind is affirmed in various Papal encyclicals, such as, On the Development of Peoples 1967, Peace on Earth 1963 and Justice in the World 1971.

The population Registration Act reinforces attitudes and values, and promotes a perspective of God's people which runs counter to the Gospel.

The classification of an individual according to his or her racial identity and cultural background acquires more importance than the individual. Racial identity is exalted above any other facet of a person's life. As a consequence of the Act, racial identity becomes the criterion for determining the most important factors in an individual's life including life chances⁶ Although certain discriminatory measures have been removed in recent times, the fact still remains that it is racial identity which determines where a person is born, the type of neighbourhood in which he will live, the quality of education he will receive, the people with whom he is most likely to form friendships, and the place where he may be buried. The answers to a multitude of questions can be supplied once the vital

fact of racial identity has been established.

The Act fosters those attitudes where differences between people are accentuated, barriers erected and opportunities for interaction and communication closed. This in turn leads to mistrust, suspicion and hostility between different racial groups. The apartheid policy then, appears to be necessary in order to cope with racial fears and antagonism. In reality, however, it is the accentuated differences, and consequent barriers arising from racial classification which contribute to racial conflict, hostility and fear. Attaching overriding significance to racial differences and divisions, the Population Registration Act obscures the liberating and reconciling work of Christ. Through the mystery of His life, death and resurrection, Christ has broken down the wall of partition and enmity and so has become our peace (Ephesians 2:14). He has brought us together in the One Lord, One Faith, One Baptism and in the One God who is Father of us all (Ephesians 4:5-6). To separate God's people into racial and tribal groupings which systematically prevent the reconciliation and mutual enrichment of people is to break the bonds of Christian fellowship. It is these racial classifications which provide a perspective for racial discrimination and exploitation. By accentuating the differences between the various racial groups so much, the Act fosters the erection of barriers and walls of shame between the members of God's family.

PRACTICAL IMPLICATIONS

In much of the literature on community organization and community development, the importance of open and healthy channels of communication between various groups receives special attention (Cox et al 1974). Communication as a strategy for developing a community of faith is likewise underlined by Whitehead and Whitehead (1982:121-128). As a result of the barriers arising from racial classification, communication between White and Coloured congregants is paramount for the creation of a racially integrated Catholic community. The quality of relationships between White and Coloured congregants is as good as

the communication between the parties involved. The lack of healthy channels of communication both at individual and at group levels has led to various types of barriers, social and psychological arising between Coloured and White congregants. This may explain to some extent a number of the fears, suspicions, distorted perceptions and social distance existing between them. (Ratings of social distance scales in the questionnaire are enlightening in this respect). Failure to acquire a basic knowledge of both Afrikaans and English, especially on the part of White congregants, constitutes further barriers to communication. Arising from racial classification and constituting perhaps the greatest obstacle in the writer's experience, is stereotyping. This is manifested in the tendency to attribute characteristics to a congregant because he belongs to a specific racial group. This leads to categorizing people in terms of "ons" and "julle mense", or "we" and "they". Stereotypes are often used to justify certain prejudices and lead to such negative behaviour among congregants, as for example, avoidance of other congregants or sitting apart at a church function. Attention is drawn to the fact that the transformation of attitudes constitutes a specific objective in pursuing the goals of the Pastoral Plan.

In the final analysis, racial classification and the consequent accentuation of cultural differences undermines efforts to form close personal relationships on an interracial basis. Schornville, the neighbourhood in which most Coloured congregants reside, is only fifteen minutes' walk from the centre of the town, socially however, it is another world as far as many White congregants are concerned.

Another practical consequence of the undesirable features of the Population Registration Act is the manner in which the feeling of self-acceptance and self-worth appear to be undermined in respect of Coloured congregants. The importance of unconditional self-acceptance, and conditions of worth, have been highlighted by many personality theorists, as crucial to the growth and development of people and groups.⁷ Our experience of life tells us that one of the deepest needs of the human heart is the need to be appreciated and valued. Van Breemen (1974:9) claims that there is nothing in human

life which has such a lasting and fatal effect as the experience of not being completely accepted. This is borne out in the writer's pastoral experience, and perhaps nowhere more so than in his ministry to prisoners. A review of the life histories of many prisoners reveals that somewhere along the way they went astray because there was no one who really accepted them. Likewise when a congregant or group of congregants does not feel accepted by the community they cannot easily identify with, or be integrated in it.

For those who have experienced rejection and humiliation under apartheid legislation, and whose cultural identity has been honoured for decades by means of the prefix "non", the question of unconditional self-acceptance as well as acceptance by other congregants becomes crucial to the development of a racially integrated Catholic community.⁸ The fear of rejection on the part of the Coloured members of the community constitutes a very real challenge in establishing healthy and enriching relationships on an interracial basis. It is interesting to note the degree of social intimacy to which both Coloured and White congregants are prepared to admit each other in terms of the social distance scales mentioned in the questionnaire (see responses to questions A.3., A.4. and A.5.). Questions such as sharing family meals on an interracial basis, providing overnight accommodation or sharing the same family through marriage, are viewed by both White and Coloured congregants as one of the most potentially threatening and anxiety-provoking experiences. It is also interesting to observe that while White congregants indicate a preference for greeting Coloured members on first name terms, the latter are more likely to express polite and formal greetings. This behaviour possibly reflects many Coloureds' perceived inequality in status and consequent low self-esteem. This lack of self-esteem is often reflected by a lack of self-confidence. A reluctance to assume leadership roles in the community, a tendency to become over dependent on the parish clergy, and a general lack of initiative are viewed by the writer as symptoms of low self-esteem. By assuming attitudes of inferiority, Coloured congregants experience much anxiety in attempting to form healthy relationships with White congregants. It is interesting to note in this regard that

differences in social status were listed as one of the three greatest obstacles to the establishment of a racially integrated Catholic community (see responses to question A.8.). The need for a differential approach in formulating the Pastoral Plan is underlined by the fears and negative experiences of Coloured congregants which flow from this Act. In the light of their history of rejection, many Coloured congregants are likely to experience the need for personal ministry in the form of healing, affirmation, reconciliation as well as for opportunities to ventilate hostile feelings. Until such time as Coloured congregants can fully reclaim their pride and dignity, the development of a racially integrated Catholic community will be seriously impeded. The abolition of the Population Registration Act, which has conditioned congregants to internalize attitudes of superiority and inferiority, could enable all congregants to discover their inherent value and dignity as the people of God, and so facilitate the promotion of the above type of community.

CONCLUSION

Despite its declared intentions, the Population Registration Act has many undesirable consequences in terms of ordinary human relationships, and more especially when viewed in the light of the Gospel. It poses special problems for the development of a racially integrated Catholic community. It makes racial identity the single most important factor in a person's life, replacing his Christian identity. It strikes at the very heart of the Gospel by creating a perspective which undermines the biblical emphasis on our dignity and unity in Christ and it becomes a vehicle for an ideology of racial superiority and discrimination. The integration of congregants who by virtue of the above Act are ranked in positions of superiority and inferiority, calls for a massive re-education programme in which both the supporters and victims of racial exploitation experience the liberating love of Christ, as well as their dignity and equality as God's children. Special provision must be made for this process in the Pastoral Plan.

II THE GROUP AREAS ACT NO 36 OF 1966

The Group Areas Act No 36 of 1966 is the Act which provides for the establishment of group areas, the control and the acquisition of immovable property, the occupation of land and premises, as well as other relevant matters. The overriding principle of this Bill is to make provision for racial groups. While the Act does not itself implement the actual demarcation of these various areas, it creates the machinery which makes such a demarcation possible if not necessary.

Some comments arising from the debate surrounding the passage of this legislation in the House of Assembly should enable us to gain more insight and understanding into the nature and purpose of this Act. In the course of the Second Reading, the Minister of the Interior outlined some of the more salient features of the Bill (Hansard Vol 82 Second Reading 1950:7434-8778). In outlining the background to the Bill, the Minister underlined the dangers of residential juxtaposition between members of different races. The effects of the Durban riots which had taken place the previous year (1949) were cited as an example of the dangers of residential juxtaposition for the peace and quiet of the country. Consequently, the solution of separate areas for different races, which according to the Minister had been suggested from time to time, was in a sense not a novel solution. The legislation under discussion, according to the Minister, sought to create the necessary machinery for the demarcation of separate areas for the different races, "in a fair, equitable and judicial manner" (Hansard Vol 83 1950:7434). The intended effect of the passage of the Bill was to make every part of the country a controlled area.

The main features of the Bill, according to the Minister, consisted of the following. Firstly, it was viewed as a major measure towards the realization of one of the main objects of the policy of apartheid, namely, the elimination of friction between the different races. The four-point control which the Bill had embodied, namely control of both residential and business premises, both as regards ownership and occupation, was viewed as a major measure towards the implementation

of the policy of apartheid. Secondly, the legislation sought to achieve the above policy without recourse to discrimination between the various races. The restrictions imposed on one group were also to be imposed on the other groups. Each group, according to the Minister, would have to surrender certain of its rights for the common good of all groups. Thirdly, the Bill made provision for the training in democratic procedure and self-government for Blacks and Coloureds. A fourth feature of the Bill was the provision made for gradual implementation in order to minimize any disruptive effects.

In concluding this section of the debate, the Minister reminded the House, that Whites would also be expected to undergo certain inconveniences and to pay the price for creating the conditions most favourable for interracial harmony. Points of contact, he declared, "inevitably produce friction and friction generates heat which may lead to a conflagration. It is our duty therefore to reduce these points of contact to the absolute minimum which public opinion is prepared to accept" (Hansard Vol. 83, 1950:7453). The paramountcy of the White man and of Western civilization in South Africa, had, according to the Minister, to be ensured in the interests of the material, cultural and spiritual development of all races.

In outlining the position of the Official Opposition, Mr P. Strauss stated that his party stood for the maintenance of a policy of social and residential separation and the avoidance of race-intermixture. This he claimed was the traditional policy of South Africa (Hansard Vol. 83, 1950:7455). However, it was the manner in which the legislation was being rushed through the House, as well as the lack of a full enquiry among the different racial groups which drew the sharpest criticism. The most objectionable feature of the Bill according to Opposition spokesmen, arose from the fact that the gradual creation of group areas would create a degree of uncertainty for an indefinite period. A continued serious drop in the value of property, especially in the value of Coloured and Black-owned and occupied properties in White areas, was cited as another undesirable feature of the Bill. Other objectionable features of the Bill, according to members of the Opposition, included the cost of

implementing this legislation as well as the unbridled and unlimited powers granted to the Minister and the Executive in terms of the Bill, for example clause 31, which states that "The Minister may, for the purposes of any proclamation under Section 18(3) (a), 19, 23(1), 24(1) or 25(1), cause any area to be defined in any such proclamation to be surveyed and a diagram thereof to be prepared."

Speaking again in support of the Bill, the Minister informed the House that there were groups of "Non-Europeans" who supported the principle of the Bill, and had asked that it be put on the statute book as soon as possible. These groups who had expressed the wish to reside apart from Coloured and Indians were later identified by the Minister as Cape Malays.

This Act which is one of the most important enactments affecting the rights of the subject, was passed in the last session of Parliament in 1950. Since then it has been amended several times and consolidated in 1957 and in 1966. Once again, we see that the manifest intention of this legislation was to create the machinery necessary for implementing the policy of apartheid "in a fair, equitable and judicial manner." The basic presumption underlying the legislation as announced by the Minister, was that the reduction of contact between the various race groups to the absolute minimum was essential for interracial harmony (Hansard Vol. 83, 1950:7453).

Viewed in the light of its declared objectives, the Group Areas Act instead of eliminating racial friction, has, according to Tutu, been held responsible for inciting racial animosity, and for perpetrating grave injustices, especially among the Black and Coloured groups (The Divine Intention: S.A.C.C. 1982). The tragic consequences which have resulted from this legislation, have been well documented in the literature relating to forced removals. The most authoritative and comprehensive documentation on this subject is contained in "The Surplus People Project Reports" Volumes 1 - 5. According to these reports, three -and -a -half million people had been uprooted and relocated between the years 1960 and 1982 in terms of the Group Areas Act. With the exception of a tiny number of Whites, the vast majority

affected were Blacks and Coloureds. A further two million were living under the threat of removal according to the same report of 1982. Various categories of removal and relocation have been distinguished in the Surplus People Project reports, all of which have the same objective in mind. It is not clear yet whether these threats will be carried out. Indications are that against an international outcry the process may be discontinued. In February 1985, the Minister of Co-operation and Development, Dr. Viljoen, announced that all forced removals were to be stopped. The case of Old Brits Location (Oukasie), clearly illustrates that the South African Government has not renounced its policy of forced removals but is merely pursuing its policy in a more sophisticated guise (TRAC Newsletter No 11 July 1986). The process of forced removals and relocations in terms of the Group Areas Act which has accelerated since the early 1960's, has brought the apartheid dream of ten independent Black Nation-States close to realization, although in the eyes of the State some boundaries are still unsatisfactory. The price extracted, however, in terms of human suffering, family and community dislocation, dispossession and injustices perpetrated, has been enormous. These tragic consequences have been vividly illustrated in numerous case studies such as those documented in The Surplus People Project Reports already cited. Speaking at the National Party Cape Congress at East London on October 1st 1986, the State President, Mr P.W. Botha stated that the Group Areas Act had been responsible for cleaning up many of the slum conditions which had been caused by World War II. On the same occasion, the State President raised the question as to how an area could be upgraded without first moving the people out. The Act, he stated, had enabled the Coloured people to develop a middle-class society within their own group identity (Daily Dispatch October 2nd 1986). It is true that the Group Areas Act has had the positive effects mentioned by the State President, but we may ask, is this what the people wanted? However, it is likewise true that for the vast majority of the victims of forced removals, the impact in terms of the suffering and losses has been traumatic.

THE GROUP AREAS ACT IN THE LIGHT OF THE GOSPEL

Viewed in the light of the teaching of Christ, it is difficult to reconcile the aims and objectives of the Group Areas Act with a Christian outlook. Based on the biblical conviction that God is the true owner of the earth and its resources, our point of departure must be the belief that the land on which we live, and depend for our sustenance in South Africa, does not ultimately belong to any single person or to any particular group of people. Instead it has been entrusted to our care as stewards to meet the needs of all. This belief is reflected in Psalm 24 which reads: "The earth is the Lord's and all that is in it, the world and those who dwell therein".

The combination of legal measures, brute force and administrative coercion by which mainly Black and Coloured people have first been deprived of their ownership of land and property, and subsequently removed from their homes amounts, according to "The Churches' report on Forced Removals" to a consistent policy of dispossession (S.A.C.C., S.A.C.B.C. 1984:54).⁹ The same source applies the words of the prophet Micah 2:2. "Seizing the fields that they covet, they take over houses as well, owner and house they confiscate together, taking both man and inheritance", to the activities of the authorities and of those who have gained land and property, or eliminated their economic rivals through such legislation as the Group Areas Act.

The purpose of the Act which the Minister defined as the reduction to an absolute minimum of contact between the various race groups, is based on the idea that people of different backgrounds could never live together in peace unless each group held its own separate area. This claim is refuted by the evidence of White and Coloured congregants who once lived together as neighbours in that area of King William's Town formerly known as 'Old Town'. The charge is likewise refuted by the experience of interracial harmony among the residents of District Six in Cape Town. This harmonious coexistence is depicted by Breytenbach in "The Spirit of District Six" 1970. In both theory and practice this ideology of apartheid is a denial of the power of God to bring about reconciliation between peoples. It sets at naught,

according to the report cited above, the Christian teaching that "in Christ all the fullness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col 1:19). In the light of the teaching of Jesus the objectives of the Group Areas Act run counter to Jesus' breaking down the dividing walls of hostility (Ephesians 2:4), so as to create through his death one new community.

PRACTICAL IMPLICATIONS

The implications of this legislation for the promotion of a racially integrated Catholic community are enormous, since its objectives represent the very antithesis of what the writer is seeking to promote. In terms of the Group Areas Act, the machinery has been created to enforce a systematic policy of erecting barriers between different racial groups, thus preventing understanding, and thwarting Christian sharing, frustrating reconciliation and excluding the joy and mutual enrichment which comes from sharing in a Christian community.

Apart from the death of a loved-one, the loss of a home, neighbourhood and friends, is, in the writer's opinion, the greatest single tragedy that can befall any person or family. This statement is based on the writer's experience of working with the victims of forced removals over a period of fifteen years. It is further confirmed by research conducted on removals and resettlement by the Surplus People Project. In fact certain similarities can be observed between the pain and grief suffered at the death of a loved one and the pining and brokenness experienced at having been forcibly uprooted and wrenched from a home and neighbourhood. In the writer's opinion, it would appear that in both cases a mourning process takes place involving the classic stages of numbness, pining, depression and reconstruction (Parkes 1975:21).

Over the past twenty years, almost one hundred Coloured families, all of whom were congregants of the Sacred Heart Community, have been

affected by the Group Areas Act.¹⁰ These congregants had been living in that part of King William's Town popularly known as "Old Town" for a number of generations. In terms of both the Group Areas Act and the Community Development Act of 1966 which determines how the Group Areas Act is to be implemented at the local level, Coloured congregants were required to move out of this area of the town, and reside either at a resettlement at Breidbach, approximately 10 kilometres outside the town, or at Schornville, another resettlement on the outskirts of the town. A number of these families continued to live in the town for several years, under the threat of removals. Like a spouse who had refused to accept the inevitable death of her partner, a stage of numbness gripped these congregants when in 1982 the moment of truth arrived.

CONCLUSION

The promotion of a racially integrated Catholic community at the Sacred Heart Church in the light of the consequences of the Group Areas Act, presents unique problems and challenges. The majority of Coloured congregants living at Schornville still worship with the White congregants of the town. However, many continue to pine for the place of their birth and the neighbourhood which had helped to shape their lives and personalities. There is still much anger and resentment over the manner in which they have been dispossessed. The expression of this often appears to be denied and suppressed. The temptation to withdraw into themselves, to brood over past injuries and injustices, to dig trenches rather than establish bridges of communication with White congregants is very real.¹¹ The importance of fostering positive attitudes to conflict is underlined by these experiences. Conflict management forms one of the objectives in the pursuit of the Pastoral Plan. In the light of the inequalities existing between congregants at Schornville and congregants in the town, it is absurd to claim that the cultural and geographical divisions are based on genuine love of, and respect for, racial and cultural differences. To encourage White and Coloured congregants to form their own separate Catholic communities on the basis of these

racial divisions, would be to sanctify and reinforce the ideology of apartheid.

As the victims of community dislocation and dispossession, many Coloured congregants appear to have little energy to invest in the promotion of a racially integrated Catholic community. In addition to feelings of anger and hostility which appear to fluctuate, a spirit of apathy and that of depression appear to dominate. It is interesting to note that the latter mood is often characteristic of the mourning process. In the light of these symptoms, Coloured congregants can be expected to be cautious in establishing meaningful relationships with White congregants.

III RESERVATION OF SEPARATE AMENITIES ACT NO 49 OF 1953

This Act provides for i) the reservation of public premises and vehicles or portions thereof for the exclusive use of persons of a particular race, ii) for the interpretation of laws which provide for such reservation, and iii) for matters incidental thereto.

In moving that the Bill be read a second time, the Minister of Justice reminded the House that the traditional policy of racial segregation was being challenged by what he termed "European Communists" and "Neo-Communists" (Hansard Vol 83, 1953:1053). These he claimed "were inciting Non-Europeans to demand equality with Europeans, and to put a stop to the healthy and natural traditional dividing line existing between the various races in the country". He recalled how it became necessary for the railways and the transport system to have legislation passed to protect themselves and enforce the segregation which for years had been honoured by Europeans and Non-Europeans alike. However, according to the Minister, it was a decision of the appeal court in favour of a Black woman who had made use of a waiting-room at Cape Town station reserved for Europeans, which precipitated the present legislation. In terms of the Court's decision, the railways or any other Department of State, or any other body having a law which gives it the right to provide separate facilities for the

various races should insist that those facilities be more or less substantially equal (Hansard Vol 83, 1953:1054). The Minister argued that since there were "civilized people", "semi-civilized people" and "uncivilized people" in the country, the Government should not be expected to make equal provision in every respect for every group. Every group should be given facilities according to the respective circumstances.

Responding to the motion, Mr Laurence, speaker for the Official Opposition, stated that there was no new principle involved in the Bill as it merely sought to crystallize into statutory form the traditional policy of social separation in South Africa. Attention was drawn to the fact that although the Government and Opposition Members had no wish to act unfairly or unjustly towards other racial groups, there may be cases where it would be necessary to set aside facilities for Europeans only (Hansard Vol 83, 1953:2035). At the request of the Opposition Speaker, an amendment was adopted restricting any court interference in respect of facilities being set aside for one group only.

There was a general consensus among members of Parliament that where separate amenities were set aside for the different racial groups, it would be unwise and impractical to insist that they be substantially similar. While Opposition Members expressed the wish that the Bill should stipulate that no unjust discrimination should be practised in the application of this legislation, Government speakers reminded the House that one of the ingredients of the traditional policy of social separation was fairness in its application. The Bill was passed in its present form in August 1953, and was amended in 1960 to read Reservation of Separate Amenities' Act No 10 of 1960.

Viewed in the light of the traditional policy of social separation and in conjunction with the Population Registration Act, and the Group Areas Act, this legislation crystallizes the time-honoured traditions and policies of South Africa. It is a logical development of previous legislation, and does not embody any new principles. Although Opposition Speakers did refer in passing to one undesirable feature of

the Bill, they failed to apply their minds to the glaring loopholes which this Bill provided for potential unjust practices in respect of equality of treatment for the different race groups. Clause 3(a) and clause 3(b) dispense persons and bodies from the obligation of having to provide similar facilities for each group. Clause 3(a) allows persons and bodies operating in terms of the law to reserve facilities for one group only, and 3(b) dispenses them from the obligation of having to make equal provision in every respect for each racial group. This amounts to a licence to discriminate as regards the quality of services proffered to the different racial groups. A quick comparison between the quality of services available for elderly Coloured and Black people illustrates the unjust features of the Act. In retrospect we can see that justice does not simply happen, justice has to be willed, planned and legislated.

THE RESERVATION OF SEPARATE AMENITIES ACT IN THE LIGHT OF THE GOSPEL

Viewed in the light of the Gospel, the values underlying the above legislation are in conflict. Whereas exclusiveness and separateness form the basis for the Separate Amenities Act, the values and concepts of sharing and solidarity are fundamental to the teaching of the Gospels. This is borne out in a description of the early Christian community. "The whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common" Acts 4. Recurring themes in the New Testament centre around One Lord, One Spirit, One Father, One Baptism, One Loaf. Indeed, they may be viewed as one central theme giving rise to sharing in the One Body of Christ. Granted, this does not imply a cancellation of cultural differences. However, to make the New Testament stress on unity and shared humanity in Christ subordinate to the reservation of public premises, vehicles and amenities for the exclusive use of persons of a particular race or class, is to cause division in the body of Christ. Once again it is racial classification which forms the basis of polarization and discrimination in respect of the resources and amenities available to the public.

PRACTICAL IMPLICATIONS

The credibility of the Sacred Heart Community largely depends on the extent to which congregants strive to integrate their faith and lifestyles, orthodoxy with orthopraxis.¹² The fact that certain amenities, for example, the municipal swimming pool, the library or the use of most beaches are reserved for the exclusive use of Whites, constitutes a real challenge to the sense of unity and solidarity within the Sacred Heart Community. While White congregants continue to make use of amenities which are denied to other groups, the reality of a racially integrated Catholic community is severely undermined. Opportunities for fostering the life of the community, such as, outings to the beach or picnics, can, in practice, become occasions of divisions and obstacles to growth and sharing in the life of the community. While the provisions of the Separate Amenities Act threaten and undermine the promotion of a racially integrated Catholic community, they should also be seen as a challenge to congregants to place community interests before racial interests, and to forego, where possible those privileges that arise from membership of a particular race group. This is a matter which will be considered in the chapter on the Pastoral Plan, as well as in the light of responses to questions C.6. and C.7. in the questionnaire. Attention is here drawn to the fact that although the law exercises considerable control over the movement of people, many congregants appear to have an exaggerated perception of the extent of control.

CONCLUSION

From the above then, it should be clear that the Reservation of Separate Amenities Act No 49 of 1953, strikes at the very heart of community life, generating attitudes of division, selfishness and exclusiveness instead of unity, solidarity and sharing.

PROBLEMS PERSISTING FROM PREVIOUS LEGISLATIVE CONTROLS

There is a close link between social attitudes and culture. Attitudes

may be defined according to Krech et al (1962) as "positive or negative dispositions which dispose a person to behave favourably or unfavourably towards particular foci" (Krech et al 1962:177). Because of the ingrained nature of some attitudes, it is reasonable to expect a time-lag between the initial change in the law and change in the attitudes. The abolition of the Prohibition of Mixed Marriages Act No 54 of 1949 is a point in question. Although this Act was abolished in May 1985, there is still strong social pressure against mixed marriages. Because of the sense of shame which this Act instilled among people, a number of negative attitudes and fears continues to persist among congregants. In the light of these attitudes and fears, friendships across the Colour line, especially between members of different sexes are viewed with suspicion and are judged to be undesirable. This creates numerous tensions and problems as regards community functions and youth socials. The spirit of joy and fun, as well as the sense of spontaneity which should characterize Christian fellowship is so often missing on these occasions. Instead, Parish socials run the risk of becoming occasions which reinforce division rather than opportunities for community growth. To illustrate by example, the plight of three married couples may be cited. The parties to such marriages have been classified from the point of view of residence as belonging to a population group which does not enjoy the rights, opportunities, and advantages of a White group. Moreover, the children of such marriages, although entitled to the same benefits as White children, are compelled to grow up in a neighbourhood where their dignity as human persons is constantly being questioned. Instead of playing a key role in the promotion of a racially integrated community, marriage in the light of the persistent negative attitudes mentioned, and against the background of the Group Areas Act, is more a source of misery and sadness than it is of celebration and joy. As such, it constitutes a source of division within the Body of Christ and a serious obstacle to the promotion of a racially integrated Catholic community. In the light of the painful consequences of Apartheid Legislation for Coloured congregants a differential approach is suggested in the Pastoral Plan.

GENERAL CONCLUSION

Taken together, the Population Registration Act No 30 of 1950, the Group Areas Act No 36 of 1966, and the Separate Amenities Act No 49 of 1953, form an interdependent network of discriminatory practices based on racial superiority. It is meaningless to view them in isolation, or to seek the abolition of one without the others. These legislative controls, and the underlying attitudes constitute a major challenge for the development of a racially integrated Catholic community.

Apartheid legislation is viewed by White and Coloured congregants as the greatest single obstacle towards the promotion of a racially integrated Catholic community (Questionnaire Section A.Q.A.8). Taken together, the legislation discussed combines, in the writer's opinion, to exert a greater impact on the attitudes and values of the people, than the Word of God itself. This view is based on discussions and interviews with various congregants. The collective influence of the legislation in question is revealed by the fact that it:

- a) violates the dignity of man who is not free to choose his way of life, his place of work and residence, and to establish and maintain a family as ordained by God,
- b) fosters a false sense of White supremacy and the spirit of arrogance which accompanies it,
- c) tends to weaken any sense of community and destroy the basic fellowship of all God's people,
- d) encourages the practice of discrimination, injustice and paternalism, and
- e) breeds intolerance, prejudice, fear and suspicion between the different racial groups.

In the final analysis, the imposition of the above legislation not only dehumanizes those who are its victims, but also diminishes the lives of those who support it.

CHAPTER FIVE

RACIAL INTEGRATION AND ATTITUDES OF CONGREGANTS

INTRODUCTION

In keeping with the aims of our social analysis, the previous two chapters have enabled us to gain a more comprehensive picture of the dynamics of the community being investigated. From an outline of the historical background and development of the Sacred Heart Community described in Chapter three, we are able to see in perspective many of the present practices and attitudes of congregants. Arising from our discussion on apartheid legislation in the previous chapter, we have been enabled to gain greater insight into the nature of social control to which congregants are subjected. This historical and structural analysis will be brought to completion with a report on an investigation of the nature of interaction among congregants as well as on their attitudes to a racially integrated community.

Findings from the social analysis will be discussed within a theoretical framework which underlines the relationship between the following variables and the attitudes of congregants to a racially integrated Catholic community. These variables are i) the social dimensions of the congregants' faith ii) the degree to which congregants have internalized the attitudes underlying apartheid legislation and structures and iii) attitudes of congregants to conflict. It can be reasonably expected that another variable, namely personality-types will exercise some influence on their attitudes to the fostering of a racially integrated community. However, the exploration of this factor falls outside the scope of the study.¹

The results of this survey, together with the data obtained from the previous two chapters will be brought into dialogue with the theological description of the Church as a sacrament of unity in our next chapter. From this interaction between theology and praxis it is hoped that proposals for the revision of practice and some

reformulation of traditional doctrine will be suggested.

Most congregants of the Sacred Heart Community have experienced worshipping together over a number of years. Approximately 15% of White and Coloured congregants are accustomed to working together in various Parish societies and projects. From these experiences, as well as from a series of sermons and discussions, the majority of congregants are familiar, at least in general terms, with the notion of a racially integrated Catholic community as well as with many of its practical implications, for example, contributing to a common fund and sharing the same resources and facilities.

Arising from the description of a racially integrated community given in our preface, this concept of community may be seen to imply psychological, sociological and faith dimensions. Both the psychological and sociological dimensions of the community, which include the attitudes of the congregants as well as the style and structure of group life, will be discussed. Viewed in terms of a continuum, this community concept may be situated midway between small groups of formal organizations, and include some of the elements of either pole.² It can consist of a number of small groupings (for example, the Prayer groups), but will also include goals and interests that go beyond these groups. This intermediate style of group life is characterized by the following elements according to Whitehead and Whitehead (1982:50): a common orientation towards some significant aspect of life, for example, religious faith; some agreement about values; a commitment to common goals; opportunities for personal exchange, and agreed-upon definitions of what is expected of membership in this group. Group-conflict can also be expected to characterize this lifestyle. These characteristics apply in varying degrees among the congregants of the Sacred Heart Community. This community tends to be characterized by certain elements of formal organizations such as fixed areas of jurisdiction; a hierarchy of authority; official channels of communication; a rite of initiation as well as dimensions of the small group which include a sense of cohesion and identity; friendship groups and informal channels of communication. The relationship between the formal and informal

aspects of the community may be described as follows: the formal aspects or structures of the community make interaction between congregants more predictable by standardizing and regulating it. Formality also facilitates the interaction between the occupants of offices and congregants, despite their private attitudes towards each other. Informal structures also exist and operate parallel to the formal ones. These informal structures are composed of friendship groups; cliques; interest groups and cross-cut formal channels of communication and procedures. In some cases the informal structures supplement and fill out the formal network of relationships.

A number of problems arises from the fact that the community under investigation cannot be frozen or isolated, since this is a dynamic process. It must also be borne in mind that we are speaking of an ideal or "ideal type".³ This ideal or vision of community as outlined, is important, not because it can be ever fully realized in a given time, but because it can inspire and mobilize people towards a new way of living. The practicality and desirability of this vision will be discussed in the light of the data obtained from the social analysis. The social analysis was undertaken to enable the writer to gain a greater insight into the dynamics involved in the fostering of a racially integrated Catholic community. Since social structure, social behaviour and social prejudice are three important components of intergroup relations, the aim of this survey was three-fold:

- to explore the nature of interaction between congregants of the two racial groups, their consequent relationships and underlying attitudes,
- to establish the attitudes of congregants towards the creation of a racially integrated Catholic community, and
- to explore the manner in which congregants view the mission of the Church in relation to the creation of the above community, as well as the roles of priest and congregants in this process.

THE QUESTIONNAIRE

Use of Questionnaire

It was decided to conduct this investigation by means of a questionnaire, and, where possible, to relate the data obtained to insights obtained from participant-observation as well as from discussions with congregants. This research tool was chosen as the main technique or instrument for collecting data mainly to ensure anonymity as well as to facilitate the systematic accumulation of data. Anonymity was seen to be desirable in view of the personal and sensitive nature of the questions as well as in the interest of complete openness and frankness.

Sample Size

From the point of view of this study, the sample size for the population in question consisted of approximately 550 congregants comprising 340 White and 210 Coloured members. These congregants consisted of those members who, on completing their sixteenth year, had been confirmed or formally received into the Church and whose names appeared in the latest Parish census. From the 340 White members, 75 names were selected at random representing 22%. Forty-five names were randomly selected from the 210 Coloured members also representing approximately 22%.

Construction of Questionnaire

The systematic accumulation of data was made possible through the drafting of questions on every item concerning which data was required. The compilation of questions and the construction of the questionnaire was finalized following lengthy discussions with the supervisor and other resource persons. Much consideration was given to the diversities of culture and education as well as to the racial sensitivities of the congregants in question. This was reflected in the style of language and vocabulary used. Insight into methodologies of research design, and research planning was gained from Leedy (2nd

ed. 1980) as well as from Mc Greil (1978). It was also borne in mind that responses to the questionnaire would have to be processed by hand. Most of the questions therefore, were precoded and no provision was made for open-ended questions.

Contents of Questionnaire

As regards the structure of the questionnaire, the manner of questioning provided for alternative answers. The structured type of question was used in preference to open-ended type. While the latter provide for a wide diversity of answers, they make it extremely difficult to systematize responses. Apart from the use of the structured questions, two types of attitude scales were also employed.⁴ The Likert Scale which consists of a five-step scale, including two positive and two negative steps with an "uncertain" step in the middle, was used to gauge the attitudes of congregants (Mac Greil 1978:33). Respondents were asked to indicate on this five-step scale the nature of their agreement or disagreement with each of a number of items. The Bogardus Social Distance Scale, used to measure the degree of social intimacy to which a person is willing to admit a member of another nationality or race, formed the basis for a number of questions. This scale provided the respondents with a seven-step scale of social distance from which they might choose the closest to which they were prepared to admit a member of another group. It is cumulative, in the sense that agreement to a degree of closeness presumes acceptance also of lesser degrees. Social distance refers to the degree of social intimacy to which a respondent is willing to admit a member of another racial group. Questions involving the ranking of various items were also included.

Respondents were prepared for the questionnaire over a number of weeks through discussions at Parish societies and through explanation and motivation from the pulpit. Pilot studies were conducted before the questionnaires were distributed, and various adjustments were made.

The questionnaire which is found in Appendix A consisted of three parts. The first section consisted of questions aimed at establishing

the degree of social intimacy to which congregants were willing to admit members of another racial group. Respondents were also asked in this section to rank from a list of items, the obstacles they considered greatest to the promotion of a racially integrated Catholic community. Here attention was drawn to the fact that all congregants had been aware that since Vatican II, the Church was officially committed to the fostering of a racially integrated Catholic community. They were likewise aware that this pastoral policy was being pursued by the writer in his role as pastor. The first part of the questionnaire was based on the assumption that congregants were familiar with the official policy of the Church regarding a racially integrated community; that they would formally accept this policy and that they would generally co-operate in giving some form of expression to its implementation. This might well have influenced the second part by creating certain expectations. Part two of the questionnaire was designed to establish the attitudes of congregants, favourable and unfavourable, towards the establishment of the above type of community. This section also included a number of questions aimed at gaining further insight into the congregants' understanding of Church-State relationships. The final section of the questionnaire focused on the congregants' understanding of the mission of the Church in relation to the promotion of a racially integrated Catholic community, and the role of the minister and congregants in this mission.

The questionnaire was accompanied by a letter of motivation, explaining the purpose of the questionnaire, indicating the pastoral value of the data required, stating the date on which the forms should be returned and expressing appreciation for the time and co-operation given. Congregants were also invited to make their own submissions at the end of the questionnaire.

Limitations and Shortcomings of Questionnaire

While the questionnaire provided for a systematic and uniform method of gathering data, it also had a certain number of inherent limitations. A number of shortcomings was further revealed in subsequent discussions and interviews with congregants. The use of

structured choice of answers as compared with open-ended questions, places serious restrictions on respondents. Apart from the submissions mentioned earlier, most respondents restricted themselves merely to answering the questions listed. The questionnaire, which had been translated into Afrikaans, had limited value in the sense that it forced respondents at times to think and respond in unaccustomed ways. It may also have intimidated people by suggesting that there were correct answers, thus compelling them to make moral judgements. Although the pilot study indicated that most questions were readily intelligible, culturally and linguistically, subsequent information has shown that further verbal explanations would have assisted a few respondents with a limited or deprived educational background. Some phrases could have been more easily translated, for example, in question A.5. "be willing to make available" translates better as "bereid wees om beskikbaar te stel". As regards clarity and logic, here again, one or two questions could have been phrased more simply and concisely, so as to avoid any ambiguity and misinterpretation, for example, question B.2. and B.4. Further shortcomings have been revealed in those questions requiring rankings. The meaning of the term "rank" could have been better explained with the aid of a few examples, especially for the benefit of a few Afrikaans-speaking respondents. With regard to the number of items to be ranked, it has become evident from subsequent interviews with respondents that a shorter list of items would have made the task of ranking more manageable. In ranking, respondents were required to bear in mind twelve variables simultaneously, some of which might have been of equal value, for example, questions C.5. and C.6. In striving to obtain the maximum data from the minimum number of questions, the writer succumbed to the temptation to overload certain questions. Some items regarding the background and particulars of respondents appeared to undermine the problem of anonymity for one or two congregants. This however, was unavoidable.

In the light of these limitations and shortcomings, the writer would like to draw attention to the role of other techniques used in the study. These included unstructured interviews, participant observation, as well as informal pastoral visitation and discussions

with congregants covering the subject matter of the questionnaire. In many instances, the data obtained through the use of the questionnaire was correlated and confirmed by that obtained from other sources. In some instances, information yielded by the questionnaire was at variance with the writer's own personal observations. Mention will be made of this where possible and appropriate.

RESPONSE RATE

Here we recall that the seventy-five White and forty-five Coloured congregants selected at random represents 22% of the population in question. Coloured congregants returned twenty-three of the forty-five questionnaires distributed and fifty-one of the seventy-five White congregants responded. This represents a 51% and 68% response rate respectively, and an overall response rate of 60%. These figures, in turn, reflect a response rate of approximately 13.2% for the population as previously defined. A number of respondents experienced difficulties with questions requiring rankings. This was more the case with Coloured congregants, a greater number of whom failed to complete these questions. Difficulties arising from those questions may be due to a lack of familiarity with the type of question mentioned. Failure on the part of the writer to indicate in clear and concise terms the procedure to be followed, may have also contributed to some of the difficulties, despite the written and verbal instructions in this regard. Carelessness in reading the questions on the part of respondents may also have influenced the response rate. Coloured respondents submitted a total of nine fully completed questionnaires. The remaining fourteen had one or more incomplete answers. Four of these questionnaires contained seven incomplete answers, two contained six, one contained five, two contained four, one contained three, another one contained two and the final three each contained one incomplete answer. White respondents submitted a total of thirty-five completed questionnaires. Three of the remaining sixteen questionnaires contained four incomplete answers, five contained three, seven contained two and the remainder had one incomplete answer. The response rate in respect of each

question will be indicated in the following analysis of individual questions and the percentages calculated to the nearest unit will be based on the number of responses for that particular question. The overall response rate of 60% suggests that the question of a racially integrated Catholic community is a relevant and important issue within the community even though some respondents felt obliged to reply out of a sense of loyalty to the Church and its pastor. This response rate of 60% represents a sample size of 13.2% for the universe. On the basis of the size and representativeness of this sample, qualified generalizations are possible. The favourable response rate may be due to:

- a) the fact that congregants received reminders over a number of weekends, in the course of Sunday worship, and
- b) a general desire on the part of congregants to respond out of a sense of deference to the writer.

Since the administration of a questionnaire is suggested as a method of evaluation of the Pastoral Plan, (p.163) the short-comings and difficulties mentioned should be carefully noted.

REVIEW AND ANALYSIS OF RESPONSES

INDIVIDUAL SUBMISSIONS

The majority of respondents confined themselves to answering the questions listed, with the exception of twenty-eight who made their own submissions at the end of the questionnaire. These twenty-eight comprised twenty-four White and four Coloured congregants ranging from ages twenty two to seventy-five years. Submissions by White respondents, whose educational background approximated a Matric level, tended to reveal overall positive attitudes towards the questionnaire in general, as well as to its relevance, practicality and contents. One respondent, in spite of having completed the questionnaire, expressed grave doubt as to whether the Church had any contribution to make in fostering a racially integrated Catholic community. Two others stated that they found the questionnaire unnecessarily long, some questions too vague, and those requiring ranking difficult. Two others expressed reservations as to whether the time was ripe for the promotion of a racially integrated Catholic community. They also expressed concern over the possibility of the Church's becoming the slave of a particular political ideology. Two other members suggested that the youth of the community should be encouraged to play a major role in developing a racially integrated Catholic community, since they were judged to be more open to change. Three of the respondents expressed fears that they, (the White congregants), might be neglected or abandoned by the priest in the process of fostering a racially-integrated Catholic community. They also expressed the fear that a racially-integrated Catholic community might be imposed on them. Five other members indicated a strong desire to see the promotion of a racially integrated Catholic community proceed in a gradual and orderly manner. The remaining nine congregants stated that they found the whole exercise challenging in terms of their commitment to the Gospel, and expressed enthusiastic support for the fostering of a racially integrated Catholic community. No discernable socio-economic differences were apparent between the various categories of respondents.

The submissions made by the four Coloured congregants, who, on average had attained standard eight level of education, tended to be positive and enthusiastic regarding the possibility of a racially integrated Catholic community. All of the members expressed enthusiastic support and appreciation for the challenge posed by the questionnaire. One member also stated that she experienced some difficulty with questions requiring ranking. Details of these submissions are to be found in Appendix C.

RESPONSES TO QUESTIONS

In the tabulation of scores use is made of the median in all questions which required ranking by the respondents. The median is a measure of central tendency and refers to the point below which 50% of the cases falls. It is most appropriate here for the physical condensation of large amounts of data. It also takes the frequencies of various score categories into account as well as their rank. Since the number of items ranked in these questions varies considerably, the average response rate per item (A.R.R.) will be given. Two scores therefore will appear, the response rate for the question, and the average response rate per item. Table of responses for questions which required ranking by respondents, where tables in text indicate median scores only are to be found in Appendix B (p.186).

SECTION A: Areas and Nature of Interaction Between Congregants

In this section congregants were asked to indicate the places and nature of racial interaction as well as the degree of social intimacy most acceptable.

A.1. Areas of Church life in which interracial contact takes place.

	Overall Score			White			Coloured		
			Rank			Rank			Rank
Formal Sunday Worship	73	100%	7	51	100%	7	22	100%	7
Parish Projects	38	51%	6	28	55%	6	10	45%	6
Parish Socials	35	48%	5	27	53%	5	8	36%	5
Parish Societies	25	34%	4	19	37%	4	6	27%	4
Marriage Encounter	15	21%	3	12	24%	3	3	14%	1-2
Parish Council Meetings	13	18%	2	10	20%	2	3	14%	1-2
Prayer & Bible Meetings	8	11%	1	4	8%	1	4	18%	3
Response Rate	73/74 = 99%			51/51 = 100%			22/23 = 96%		

Here, attention is drawn to formal Sunday worship which generally takes the form of the Eucharistic Celebration, as the main basis for interracial contact. This forum should be seen as having significant potential for the fostering of an integrated community. Owing to the formal and structured nature of the Eucharist, relationships between congregants are objectified, and congregants tend to interact in terms of institutionalized roles and rituals. Although Parish projects and Parish socials were also listed as other areas of less formal interracial contact, personal observations revealed limited involvement in these encounters. For example, it is not uncommon to observe White and Coloured congregants chatting or drinking tea within their own racial circles at Parish socials.

A.2. Manner in which interracial contact through Church activities is reflected in daily life.

	Overall Score		White		Coloured				
		Rank		Rank		Rank			
Friendly Conversation	59	80%	6	47	92%	6	12	52%	5
Exchanging Formal Greetings	42	57%	5	24	47%	5	18	78%	6
Participating in Formal Church Meetings	22	30%	4	18	35%	4	4	17%	2-3
Sharing Informal Meals	15	20%	3	11	22%	3	4	17%	2-3
Sharing Interests & Hobbies	12	16%	2	7	14%	2	5	22%	4
Guarded Visual Acknowledgements	5	7%	1	3	6%	1	2	9%	1
Response Rate	74/74 = 100%		51/51 = 100%		23/23 = 100%				

The relationship between racial interaction within an apartheid society and interaction within a Church community is underlined by the nature of these responses. From an analysis of these figures as well as from responses to questions A.4., A.5. and A.6., there appears to be little evidence to suggest that contact through Church activities tends to dispose congregants to interaction in daily life. This is also borne out by the comments quoted in Question A.3. The influence exercised by social pressure and apartheid structures is seen to frustrate interracial contact in daily life. An interesting feature among some White congregants when describing the degree of social intimacy shared with members of another racial group, is the manner in which they tend to exaggerate and distort the actual relationship. It is not unusual still to hear a number of White congregants refer to how some Coloured congregants were 'part of the family' when they all lived together in that part of King William's Town known as 'Old Town'. Responses to this question reveal a general tendency on the part of congregants to avoid conflict. This is a matter which will be discussed in the Pastoral Plan.

A.3. Ranking areas of Church life in which congregants feel most accepted as brothers or sisters in the Lord.

Here congregants were asked to rank seven areas of varying degrees of acceptance.

	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
(7=Area Most Accepted)						
Formal Sunday Worship	6.5	7	6.3	7	6.8	7
Parish Societies	5.3	6	5.0	6	6.0	6
Parish Projects	4.7	5	4.9	5	4.3	4-5
Parish Socials	4.3	4	4.3	3	3.2	3
Prayer & Bible Meetings	4.2	3	4.1	2	4.3	4-5
Marriage Encounter	3.3	2	4.5	4	2.7	2
Parish Council Meetings	2.9	1	3.1	1	2.4	1
(1=Area Least Accepted)						
Response Rate	62/74 = 84%		47/51 = 92%		15/23 = 65%	
A.R.R. per item	N = 62 = 63%		N = 47 = 60%		N = 15 = 76%	

Respondents indicated here that formal Sunday worship was the area in which they felt most accepted. This is surprising however, since acceptance at this level tends, in the writer's opinion, to be experienced on an impersonal and public level. The formal nature and structure of worship facilitates interaction on a formal level between congregants, by making behaviour more predictable and in standardizing responses. Interviews and conversations especially with Coloured congregants have confirmed this experience. Some of the latter congregants have occasionally remarked that they feel more accepted in their role as reader, usher or offertory bearer, than in their personal capacity. 'It is a different story' remarked one Coloured congregant recently, 'when we meet at the supermarket'. It is also interesting to note here how White and Coloured congregants rated parish socials as the area in which they felt least accepted. This is borne out by the degree of awkwardness and unease which can be observed to exist between them at various Parish socials. This tension may be due to a number of factors such as the risk involved in informal personal encounters, the inability to communicate in another language, perceived differences in social status, the size and

transient nature of this type of gathering, as well as attitudes arising from apartheid legislation and traditional ways of life. These responses confirm earlier observations regarding the congregants' attitudes towards conflict.

A.4. Ranking degrees of social intimacy most appealing to congregants in terms of racial interaction.

Here congregants were asked to rank six items of varying degrees of social intimacy.

	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
(6=Most Happy to Share)						
Same Town	5.7	6	5.7	6	5.6	6
Same Neighbourhood	4.7	5	4.8	5	4.6	5
Same Social Club	3.9	4	4.2	4	3.0	2
Same Street	3.8	3	3.6	3	4.4	4
Next Door Neighbours	3.1	2	2.9	2	3.4	3
Same Family through Marriage	1.1	1	1.1	1	1.3	1
(1=Least Happy to Share)						
Response Rate	64/74 = 86%		48/51 = 94%		16/23 = 70%	
A.R.R. per item	N = 64 = 85%		N = 48 = 85%		N = 16 = 86%	

The reader is reminded here that the sequence of items appearing in the social distance scales, indicating various dimensions of social intimacy, was arranged in the order given in the questionnaire following independent rankings by twelve congregants acting as judges. Responses to this question indicate a strong desire on the part of most congregants to maintain their own cultural identities and lifestyles. They also underline the manner in which social attitudes have been deeply ingrained through apartheid structures.

A.5. Items or facilities which congregants would be willing to share on an interracial basis.

	Overall Score			White			Coloured		
	Score	%	Rank	Score	%	Rank	Score	%	Rank
Garden Tools	66	97%	6	45	96%	6	21	100%	6
Phone	44	65%	5	34	72%	5	10	48%	4
Bathroom Facilities	35	51%	4	23	49%	4	12	57%	5
Swimming Pool	30	44%	3	21	45%	3	9	43%	3
Overnight Accommodation	15	22%	2	9	19%	2	6	29%	2
Unwilling any of above	4	6%	1	2	4%	1	2	10%	1
Response Rate	68/74 = 92%			47/51 = 92%			21/23 = 91%		

Responses to this question reinforce those tendencies indicated in the previous question. Progressive levels of reluctance towards sharing on a more personal level can be readily observed according as the items listed intrude into personal and family affairs. This reluctance to form close, personal and meaningful relationships is further reflected in responses to questions A.6., A.7. and C.6.

A.6. Ranking of manners of greeting between White and Coloured congregants in the context of Church activities.

Here congregants were asked to rank five varying manners of greeting.

	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
(5=Most Likely Greeting)						
Greeting on First Name						
Terms	4.6	5	4.7	5	4.0	4
Express Polite and Formal Greetings	4.2	4	4.2	4	4.6	5
Guarded Visual Acknowledgements	2.3	3	2.3	3	2.3	3
Greeting in Endearing Terms	1.7	2	1.6	2	2.2	2
Waiting First to be Greeted	1.4	1	1.4	1	1.5	1
(1=Least Likely Greeting)						
Response Rate	61/74 = 82%		45/51 = 88%		16/23 = 70%	
A.R.R. per item	N = 61 = 90%		N = 45 = 88%		N = 16 = 97%	

Responses to this question tend, in the writer's view, to romanticize and idealize White perception of their relationship with Coloured congregants. Based on pastoral observations, the writer is led to conclude that in general White and Coloured congregants are most likely to express polite and formal greetings. Findings arising from questions A.2., A.4. and A.5. would appear to confirm this view. However, a small number of White congregants may be observed to greet Coloured congregants on first-name terms, while the latter are most likely to respond in a formal and polite manner. Greetings on first-name terms on the part of White congregants is, in the writer's opinion indicative of a paternalistic relationship between the parties concerned. It may also indicate an inability on the part of Coloured congregants to break out of their stereotype. The tendency for some Coloured congregants to wait first to be greeted as observed by the writer, may indicate their fear of rejection, perceived differences in social status or the influence of an apartheid society.

A.7. Ranking of knowledge about congregants of another racial group.
Here congregants were asked to rank five items of varying degrees of information.

	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
(5=Most Likely to Know)						
Physical Appearance	4.2	5	4.5	5	3.0	3
Occupation	3.7	4	3.6	4	4.0	5
Area of Residence	3.2	3	3.1	3	3.8	4
Marital Status	2.0	2	2.2	2	1.3	1
Hobbies & Interests	1.3	1	1.3	1	1.7	2
(1=Least Likely to Know)						
Response Rate	58/74 = 78%		45/51 = 88%		13/23 = 56%	
A.R.R. per item	N = 58 = 93%		N = 45 = 92%		N = 13 = 100%	

This question posed some problems for respondents, especially for Coloured members, only thirteen of whom managed to answer the question. Findings indicate that information regarding personal and family matters are least likely to be known about a congregant of another racial group. Viewed in the light of the degree of social intimacy most appealing, it would appear that these findings are

logical and consistent.

A.8. Ranking of obstacles towards the creation of a racially integrated Catholic community.

Here congregants were asked to rank twelve items.

(12=Greatest Obstacle)	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
Apartheid Legislation	2.0	12	2.4	12	1.3	12
Fear	5.0	11	5.0	11	4.5	10
Differences in Social Status	5.2	10	5.5	7	4.0	11
Prejudice	5.4	9	5.3	8	5.5	8
Tradition	5.5	8	5.1	10	8.5	2-3
Apathy	5.7	7	5.9	6	5.1	9
Social Pressure	6.0	6	5.2	9	7.0	6
Insecurity	6.6	5	6.4	5	7.5	4-5
Selfishness	6.9	4	7.0	3-4	6.8	7
Lack of Commitment	7.1	3	7.0	3-4	9.0	1
Sense of Identity	7.2	2	7.1	2	7.5	4-5
Weak Leadership	10.6	1	10.9	1	8.5	2-3
(1=Least Obstacle)						
Response Rate	61/74 = 82%		45/51 = 88%		16/23 = 70%	
A.R.R. per item	N = 61 = 75%		N = 45 = 96%		N = 16 = 100%	

Attention is drawn to the fact that in this question, the sequence of rankings was inconsistent with previous questions, (1 = greatest obstacle). For the sake of consistency, however, rankings here have been reversed, for example, 12 = greatest.

Arising from the ranking of apartheid legislation as the greatest obstacle, the writer would like to underline the fact that many congregants tend to have an exaggerated perception of the power conferred and exercised by the law. Sometimes it would appear that the law is used as a scapegoat for the congregants' own lack of commitment. It is also useful to recall from the previous chapter how apartheid legislation served mainly to reinforce and crystalize

existing attitudes and prejudices. The reality of fear ranked by White congregants as the second greatest obstacle is highlighted by the present political crisis. Differences in social status ranked second by Coloured congregants is indicative of the low self-esteem often portrayed by these members. The ranking of weak leadership and witness of priests as the least obstacle, may, in some instances be a reflection of loyalty to the parish clergy. In the light of their general lack of involvement in Parish projects and Parish societies, the writer is led to question Coloured congregants' ranking of the "Lack of commitment".

SUMMARY

From an overview of this section the following patterns of racial interaction emerge.

The majority of White and Coloured congregants appear reluctant to enter into close personal relationships on an interracial basis. Formal Sunday worship provides the main forum for racial interaction and appears to facilitate acceptance and interaction in a formal and institutionalized manner. The influence exercised by apartheid structures and practices appears to determine the quality of interaction between congregants in their daily lives. Apartheid legislation, which was ranked by the majority of White and Coloured congregants as the greatest obstacle to the fostering of a racially integrated community may also be seen to reinforce existing attitudes among congregants. Attention was also drawn to the fact that apartheid legislation is sometimes used by some congregants as an excuse to evade their responsibilities.

SECTION B: Attitudes of Congregants towards the Fostering of a Racially Integrated Catholic Community and to the Means of this Process.

In this section respondents were asked whether they agreed strongly, agreed, were uncertain, disagreed or disagreed strongly with a series of statements.

B.1. A racially segregated community is natural and logical since it allows different racial groups to worship in their own language, own locality and according to their own culture.

	Agree		Disagree	
	Strongly	Agree	Disagree	Strongly
White	8 16%	11 22%	8 16%	11 22%
Coloured	0 -	4 19%	5 24%	10 48%
Overall	8 11%	15 21%	13 19%	21 30%
Overall Response Rate				
	70/74 = 95%	White 49/51 = 96%	Coloured 21/23 = 91%	

The most significant factor to emerge from these scores is the sharp differences among White congregants. These differences raise interesting questions regarding the relationship between the nature of the congregant's faith and the fostering of an integrated community. In attempting to account for the differences between White congregants the various types of religious commitment outlined by Stark and Glock are useful. The distinction between the formal faith system of the Institutional Church and the personal faith of congregants may also help us to understand these differences. Likewise, the distinction between orthodoxy and orthopraxis may make a further contribution to the discussion. The relative importance which congregants attach to cultural identity may also account for differences in responses. Another interesting factor to emerge from these scores is the small but significant number of Coloured congregants who expressed themselves in favour of a racially segregated community. These responses are, in the writer's opinion, indicative of two different trends among the respondents. The first arises from an uncritical acceptance of apartheid structures and practices, and reflects a lack of political consciousness. The second trend may possibly indicate the presence of a small but significant highly-politicized group who have adopted the slogan "liberation before integration".

B.2. A racially integrated community only leads to conflict and tension between different racial groups and is therefore undesirable and impractical.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly	Disagree	Uncertain	Agree		
White	5	10%	11	22%	7	14%	16	33%	10	20%
Coloured	3	14%	1	5%	4	19%	5	24%	8	38%
Overall	8	11%	12	17%	11	16%	21	30%	18	26%

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

Responses to this question underline from the writer's observations the ambiguity which congregants experience in relation to the role of conflict in community life. This factor will be taken up at a later stage in this chapter.

B.3. Although different racial groups may be obliged to live and develop in their own separate worlds in their daily lives a racially integrated Catholic community is still possible and worth striving for.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly	Disagree	Uncertain	Agree		
White	20	41%	23	47%	4	8%	2	4%	0	-
Coloured	11	52%	6	29%	3	14%	1	5%	0	-
Overall	31	44%	29	41%	7	10%	3	4%	0	-

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

Most of the responses show an inconsistency: A tendency, on the one hand, to minimize the impact of apartheid legislation for the promotion of a racially integrated community, and, on the other hand, to use the same legislation as an excuse for the evasion of responsibility. This factor has already been underlined in our analysis of question A.8.

B.4. Although congregants of a similar racial group share a common identity and culture, nevertheless our Christian identity is more important and demands that we strive to build a racially integrated Christian community.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly					
White	15	31%	22	45%	3	6%	6	12%	3	6%
Coloured	11	52%	6	29%	0	-	4	19%	0	-
Overall	26	37%	28	40%	3	4%	10	14%	3	4%

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

Despite the ratings given here to Christian identity, the writer is led, in the light of his pastoral experience, to ask whether cultural and racial identities do not assume an overriding importance in daily interaction. This appears to be borne out by the "onse mense" en "julle mense" or the "us" and "them" syndrome, which may be seen to form part of the every-day frame of reference of most congregants. The relationship of cultural identity to the fostering of a racially integrated community will be treated more fully later in the chapter.

B.5. The conflict and tensions that arise in the course of building a racially integrated Christian community can be a source of enrichment and growth for the community if handled positively and constructively.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly					
White	10	20%	29	59%	4	8%	5	10%	1	2%
Coloured	4	19%	14	67%	2	10%	1	5%	0	-
Overall	14	20%	43	61%	6	9%	6	9%	1	1%

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

When compared with responses to question B.2., White respondents show a more positive attitude towards the role of conflict in the process

of community building, while Coloured respondents appear to be more or less consistent in their replies. The acceptance, on the one hand, of the creative use of conflict on the part of most congregants and the manifestation on the other hand of a general reluctance to face and work through conflict will be discussed later in the chapter.

B.6. The Church should use all available means including State institutions, for example, S.A.B.C. broadcasts to create a racially integrated community.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly	Disagree	Uncertain	Agree		
White	9	18%	14	29%	15	31%	8	16%	3	6%
Coloured	3	14%	12	57%	3	14%	1	5%	2	10%
Overall	12	17%	26	37%	18	26%	9	13%	5	7%

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

The differences and uncertainties revealed by the responses to this question reflect, to some extent, the divisions and tensions which exist in society over the use of strategies in effecting social change. Among those congregants who are opposed to apartheid, there is much controversy over the use of strategies aimed at changing people or structures, as well as over those strategies which involve or exclude co-operation with state institutions. Some of the confusion among congregants arises, in the writer's opinion, from the failure to distinguish between people and systems. Attention is also drawn to a small highly conscientized group of mainly Coloured congregants who are much opposed to what they describe as "working with the system". They appear tacitly to advocate a strategy of withdrawal from Parish projects and societies pending the removal of apartheid legislation.

B.7. Dealings with State institutions associates the Church with apartheid structures and hinders the creation of a racially integrated community.

	Agree						Disagree			
	Strongly		Agree		Uncertain		Disagree		Strongly	
White	0	-	7	14%	13	27%	22	45%	7	14%
Coloured	1	5%	6	29%	11	52%	1	5%	2	10%
Overall	1	1%	13	19%	24	34%	23	33%	9	13%

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

Responses to this question serve to confirm the remarks already referred to in question B.6. While White congregants appear to be generally consistent in their attitudes, Coloured congregants reflect more ambivalence regarding means or strategies to be used in fostering an integrated community.

B.8. The Church must always be obedient to the State.

	Agree						Disagree			
	Strongly		Agree		Uncertain		Disagree		Strongly	
White	3	6%	9	19%	9	19%	19	40%	8	17%
Coloured	0	-	2	10%	7	33%	11	52%	1	4%
Overall	3	4%	11	16%	16	23%	30	43%	9	13%

Overall Response Rate

69/74 = 93% White 48/51 = 94% Coloured 21/23 = 91%

Responses here, underline some of the tension, conflict and confusion which congregants experience in distinguishing between the relevant areas of authority and jurisdiction pertaining to the Church and State. Conflicting opinions and attitudes, mainly on the part of White congregants as to what constitutes politics, and whether the Church should involve herself with this aspect of life, lie at the source of these differences. These different perceptions of Church-State relations evoke diverse reactions to a number of episcopal

statements and synodal resolutions. Such reactions have already been referred to in our chapter on the historical background of the Church. The manner in which congregants view the role of the bishop, clergy and congregants in the fostering of an integrated community is greatly influenced by the above perspectives of Church-State relations.

SUMMARY

This section of the questionnaire revealed significant differences, uncertainties and ambiguities mainly among White congregants regarding attitudes towards an integrated community, the role of conflict, the means to be used in the promotion of an integrated community and Church-State relationship.

Questions B.1., B.2., B.4., B.6. and B.8. were the sources of the greatest differences between mainly White congregants. The greatest differences among Coloured congregants were indicated in their responses to questions B.2., B.4., B.6. and B.7. Substantial agreement within and between the two groups was indicated in responses to questions B.3. and B.5. Another interesting factor to emerge was that despite the obstacles mentioned in this section, congregants generally appeared to be well motivated to participate in the development of a racially integrated community.

SECTION C: Congregants' understanding of the Mission of Christ and His Church in Relation to the Fostering of a Racially Integrated Catholic Community as well as the Roles of Priests and Laity in this Process.

In this section, congregants were asked to respond to the first four questions in the same manner as in section B. The last two questions involved the ranking of a number of items.

C.1. A racially integrated community is not demanded in terms of the mission of Christ and his Church.

	Agree				Disagree					
	Strongly		Agree		Uncertain		Disagree		Strongly	
White	5	10%	9	18%	8	16%	17	35%	10	20%
Coloured	1	5%	2	10%	2	10%	9	43%	7	33%
Overall	6	9%	11	15%	10	14%	26	37%	17	24%

Overall Response Rate

70/74 = 95% White 49/51 = 96% Coloured 21/23 = 91%

Responses to this question serve to confirm previous trends among congregants. Viewed in the light of responses to questions B.1., B.2., B.3. and B.4., it can be illustrated that respondents who revealed a favourable attitude towards the fostering of an integrated community (despite the obstacles presented by culture, conflict and apartheid legislation) generally tended to see the development of this community as being part of the mission of Christ and His Church.

C.2. The creation of a racially integrated community introduces politics into Church and this must be avoided.

	Agree				Disagree					
	Strongly		Agree		Uncertain		Disagree		Strongly	
White	9	19%	7	15%	7	15%	12	26%	12	26%
Coloured	0	-	3	15%	2	10%	9	45%	6	30%
Overall	9	13%	10	15%	9	13%	21	31%	18	27%

Overall Response Rate

67/74 = 91% White 47/51 = 92% Coloured 20/23 = 87%

Responses to this question underline the respondents' different understandings of the relationship between faith and life, religion and politics, and the mission of the Church. These issues will be discussed in our treatment of faith in relation to the development of an integrated community. It is interesting to note here that respondents who indicated in question B.8. that the Church must always be obedient to the State, generally tended to view the fostering of an integrated community as an intrusion into politics.

C.3. In terms of Christ's prayer "That they might be one" (John 17:21) the Church is committed to promoting a racially integrated Christian community.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly					
White	11	23%	24	50%	5	10%	5	10%	3	6%
Coloured	10	48%	8	38%	2	10%	0	-	1	5%
Overall	21	30%	32	46%	7	10%	5	7%	4	6%

Overall Response Rate

69/74 = 93% White 48/51 = 94% Coloured 21/23 = 91%

Here attention is drawn to the fact that the differences previously revealed mainly among White respondents are scarcely evident. A possible explanation of this may be found in a desire on the part of the respondents to be guided more by orthodoxy and the authority of the Scriptures than by their own personal feelings or intuitions.

C.4. The Church as the Body of Christ should be an integrated body and therefore a visible sign of unity between different racial groups.

	Agree				Disagree					
	Strongly	Agree	Uncertain	Disagree	Strongly					
White	12	25%	29	60%	3	6%	3	6%	1	2%
Coloured	12	57%	7	33%	1	5%	0	-	1	5%
Overall	24	35%	36	52%	4	6%	3	4%	2	3%

Overall Response Rate

69/74 = 93% White 48/51 = 94% Coloured 21/23 = 91%

Once again, the differences between White and Coloured respondents which appeared mainly in answers to questions B.1., B.2. and B.4. become insignificant. The distinction between formal and personal faith already referred to, may explain the apparent inconsistencies. In addition those congregants are more likely to accept abstract theological statements, such as, "the Church as a sign of unity" less threatening than particular concrete examples of an integrated community as expressed in integrated Parish societies or projects.

C.5. Rank in order of importance the tasks you consider the priest can perform in creating a racially integrated community.

Here congregants were asked to rank twelve tasks.

(12=Most Important Task)	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
Highlight Implications of Eucharist	10.6	12	10.3	12	11.0	11
Deepen Relationship with the Lord	9.5	11	10.0	11	9.3	9
Handle Conflict Constructively	9.1	9-10	9.5	10	7.3	6-7
Link Personal Conversion with Justice and Reconciliation	9.1	9-10	8.9	9	10.0	10
Encourage Prayer and Church Attendance	8.3	8	8.7	8	5.0	2
Explain Social Teaching of Church	7.1	7	6.9	7	7.7	8
Form Prayer and Scripture Groups	6.0	6	5.6	5-6	7.0	5
Link Church Membership with Political Awareness	5.9	4-5	5.6	5-6	7.3	6-7
Emphasize Social and Personal Aspects of Sin	5.9	4-5	5.5	4	6.8	4
Form Peace and Reconciliation Groups	4.9	3	5.0	3	4.9	1
Preach on a Racially Integrated Community	3.6	2	2.8	2	6.3	3
Non-Co-operation with Apartheid Legislation	1.9	1	1.3	1	11.7	12
(1=Least Important Task)						
Response Rate	62/74 = 84%		45/51 = 88%		17/23 = 74%	
A.R.R. per item	N = 62 = 98%		N = 45 = 97%		N = 17 = 99%	

The reader is reminded that the items listed here, refer to various types of tasks ranging from traditional practices to actions aimed at fostering social awareness and working for justice and reconciliation. Attention is also drawn to the difficulty which some congregants experienced in trying to rank from a list of twelve items.

The first significant fact to be noted is the manner in which White and Coloured congregants expressed conflicting views regarding the priest's primary tasks. These tasks should not be viewed as mutually exclusive. The different emphases, however, highlight what is often described as the vertical and horizontal dimensions of our Faith. The former emphasizes worship and union with God, while the latter is characterized by the social caring for neighbours. This, in turn can lead to the creation of opposing camps within the community. The relative importance of social and political awareness on the part of Coloured congregants, and the need for a close personal relationship with the Lord on the part of White congregants, underscore the pastoral and prophetic responsibilities of the priest. Another important factor to emerge was the unanimity demonstrated by White and Coloured congregants in ranking the Eucharist as the priest's second priority. The ranking of non-co-operation with apartheid legislation by White congregants as the least important task, appears to be inconsistent with attitudes and views expressed in questions B.3. and B.8. Similar differences in the relative importance of the personal and social aspects of our Faith were again apparent in the rankings of the least important tasks. The need for a differential approach in the implementation of the Pastoral Plan is also underlined by the different rankings. Since these findings underline the uniqueness and diversity of personalities comprising the community, the need to respect their individuality becomes paramount. The Pastoral Plan, therefore, must take into consideration the importance of ministering to the individual needs and anxieties of the congregants. The recognition of different categories of congregants within the Christian community requiring different types of ministry is underlined in the Scriptures.

C.6. Rank in order of importance those tasks you consider the congregants of the Sacred Heart Church can play in building up a racially integrated community.

Here congregants were asked to rank twelve functions.

(12=Most Important Task)	Overall Score		White		Coloured	
	Median	Rank	Median	Rank	Median	Rank
Refrain from Use of Offensive Terms	10.5	12	10.7	12	10.0	9-10
Appreciate Suffering of Discrimination	9.5	11	9.3	11	9.7	8
Foster Supportive Relationships	8.6	10	8.3	9	9.3	7
Learn Language and Cul- ture of other Groups	8.1	9	8.4	10	6.8	3
Social Implications of Personal Conversion	7.4	8	7.3	8	8.0	5
Greater Use of Feasts and Seasons	7.3	7	6.9	7	10.5	12
Influence Course of Social Change	6.8	6	6.0	4	10.3	11
Share in Prayer and Bible Groups	6.6	5	5.8	3	7.7	4
Worship in Districts of Other Groups	6.5	4	6.1	5	10.0	9-10
Visit Families of Other Racial Groups	5.4	3	6.5	6	6.7	2
Abstain from Racial Privileges	4.8	1-2	3.3	1	8.6	6
Share Interracial Informal Meals	4.8	1-2	5.2	2	4.0	1
(1=Least Important Task)						
Response Rate	61/74 = 82%		44/55 = 86%		17/23 = 74%	
A.R.R. per item	N = 61 = 98%		N = 44 = 98%		N = 17 = 98%	

The items listed here reflect similar types of tasks described in the previous question. From a comparison of rankings between the two

groups it would seem that Coloured congregants wish to become more socially involved in the development of a racially integrated Catholic community while White congregants tend to remain generally passive. A higher level of political awareness on the part of Coloured congregants is also indicated. White congregants appear to reveal a general reluctance to engage in activities which may result in a loss of privileges or in a change of lifestyle. In the light of this reluctance, the level of motivation indicated in section B, for example, question B.3., is seriously questioned. A general reluctance is also conveyed by each group to enter into as close personal relationships as may arise, for example, through the sharing of informal meals. Responses also underline the need for a differential approach in the implementation of the Pastoral Plan.

SUMMARY

An overview of responses to this section reveal substantial differences both within the groups and between the groups of congregants. These differences are more pronounced in responses to questions C.1., C.2., C.5. and C.6., and are most significant among White congregants. Responses to questions C.5. and C.6., underline the relative importance of the social and personal dimensions of the Gospel. General agreement within the groups and between the groups is indicated in responses to questions C.3. and C.4. In the light of the responses of White congregants to questions C.5. and C.6., their level of motivation and the nature of commitment to the fostering of a racially integrated Catholic community appear to be somewhat ambiguous.

PROFILE OF CONGREGANTS

The following profiles are based on the information supplied by the questionnaire. In a few instances, the writer has drawn on insights from the historical analysis, as well as from his own personal observations, in order to minimize apparent distortions of reality.

White Congregants

The average White congregant is most likely to have had an association with the Sacred Heart Community for a minimum of fifteen years. He will have attained on average a standard nine level of education and is likely to be operating his own small business, running a trade or holding some clerical position in the town or surrounding districts of Bisho and Dimbaza. He will describe himself as a committed Catholic if he attends Church on a regular weekly basis.

His contact with Coloured congregants takes place mainly through formal Sunday worship. The nature of this contact is casual and informal. Although he may be able to recognize some Coloured congregants from their physical appearance, both inside and outside Church activities, he is unlikely to know their names. At chance meetings, he may possibly express a guarded visual acknowledgement. Should he belong to one of the Parish societies, he is likely to know a small number of Coloured congregants at a more personal level. Here, the relationship is most likely to be characterized by paternalistic attitudes. His description of this relationship is generally distorted and exaggerated in terms of the degree of social intimacy permissible. In reality, the relationship is maintained within clearly-defined boundaries. Any intrusion beyond these boundaries, such as the invitation to share a family meal or to accept overnight accommodation would be a source of embarrassment.

Although his attitude to the concept of an integrated community is generally positive, this attitude is ambiguous and ambivalent when faced with some of its practical implications and demands. His love

of privilege, and fear of breaking the law or traditional behaviour patterns make it difficult for him to establish meaningful relationships with Coloured congregants. He sees apartheid legislation as the greatest obstacle to the fostering of a racially integrated Catholic community but feels almost powerless to do anything about it. In coming to accept apartheid structures as a way of life, he frequently uses the law as an excuse to evade personal responsibilities and commitments.

His understanding of the grievances and frustrations of Coloured congregants tends to be superficial. Nevertheless he believes that they have received a "raw deal" from the government. He believes things are coming right for them and finds it difficult to understand their general lack of involvement in the Parish, as well as some of their grievances. He sees what he calls 'their problem' as arising from an over-sensitivity and pettiness on racial issues. He is reluctant to engage in discussions where conflict and tensions are likely to arise. He feels it is better and more convenient to let sleeping dogs lie rather than to get "all worked up". In any event he believes that there isn't much that White congregants can do to change the laws of the country.

He is sometimes confused by the changes he sees taking place in the Church. The disappearance of the Latin Mass, as well as other liturgical reforms are changes which he found initially difficult to accept. His confidence in Church authority is sometimes undermined by the Bishops' statements on economic sanctions, conscription, detention without trial and Liberation Theology. He tends to be confused over what constitutes politics, and whether the Church should be involved in this field. He is aware of a number of White congregants who are unhappy about the general direction in which the Church is moving regarding integration. Although he is likely to regard himself as belonging to the "old school", he believes that things must change and is generally willing to go along with them, as long as "they don't rush things". Although he expects the priest to be primarily concerned with dispensing the sacraments, conducting services, and helping the poor, he realizes also that the priest should try to work

for peace. He is prepared to support the priest in these matters, and is disappointed with those White congregants who adopt a negative attitude to a racially integrated Catholic community and who are not prepared to become involved in the life of the community.

Coloured Congregants

The average Coloured congregant is most likely to have been associated with the Sacred Heart Community for a minimum of fifteen years. He will have attained a standard seven level of education and is likely to be working as a clerk, a mason or a machinist. He is also likely to regard himself as a committed Catholic on the basis of regular weekly worship. His contact with White congregants takes place mainly through formal Sunday worship. The nature of this contact is generally impersonal and casual. He is likely to recognize a number of White congregants from this contact, to know their names and occupation. At chance meetings, he will wait first to be greeted and then respond formally. He may have come to know a small number of White congregants on a more personal basis through membership of Church societies. However, he does not feel free to share certain aspects of his life, least of all where he experiences rejection and loss of self-esteem. He feels most secure when relationships with white congregants are maintained on a formal and cordial level. He would feel embarrassed and uneasy if a White congregant dropped in for an informal cup of tea or a visit. He would also find it extremely difficult to take the initiative and pay a friendly visit to the home of a White congregant.

His attitude to an integrated community is generally positive and despite the "onse mense" en "julle mense" syndrome, he wants to see all traces of apartheid disappear in Church. However, he tends to be judgemental in his attitude towards White congregants. He wonders whether he is really accepted as an equal in the light of past rejections. He has certain fears and suspicions regarding a number of White congregants. The result of the 1987 General Election, as reflected in the voting pattern of the White inhabitants of King

William's Town, appears to confirm some of his fears and suspicions. Past painful experiences of rejection tend to prejudice his attitude towards some White congregants. Although he would like to share many of his frustrations and pains, he is afraid that this might lead to further conflict and misunderstanding. He feels it is sometimes better to withdraw and say nothing.

Although he likes to remember the 'good old days' of the Latin Mass and St Joseph's Community, he believes the Church must be involved in breaking down apartheid wherever it exists. For him, faith is not just a question of going to Church on Sundays, but also its living out in daily life. He expects Church members to become actively involved in promoting justice as an expression of love for one's neighbour. He believes the Church is called to bring all people together as one family, and should use all means possible for this purpose.

He wants the priest to take a clear stand in dissociating himself from apartheid structures and practices, as well as to spell out the practical implications of the Eucharistic celebration. He would like to see White congregants become more socially aware and take an active role in influencing the direction and scope of social change. Although he is in sympathy with a small number of Coloured congregants who have become more politically involved in the struggle for justice, he is reluctant to become involved himself because of his fear of security legislation. He is likely to have a negative self-image and to view differences in social status as an obstacle to establishing meaningful personal relationships with White congregants.

Comparison of Profiles

A comparison of profiles reveals some interesting differences and similarities between White and Coloured congregants.

Each group of congregants feels most secure and comfortable when interaction takes place on a formal basis. Even on more informal occasions, or when greeted informally by Whites, Coloured congregants

tend to interact more formally. The relationship between White and Coloured congregants is generally characterized by paternalistic attitudes. These relationships are maintained within clearly defined boundaries. Any intrusion beyond those boundaries would constitute a source of embarrassment for all concerned. Each group has settled for peaceful co-existence, a state which enables it to avoid some deep-seated tensions and grievances.

White and Coloured congregants regard apartheid legislation as the greatest obstacle towards the fostering of a racially integrated community. While White congregants believe there is little that they can do to change the situation, Coloured congregants do not share this view. A comparison of profiles also reveals differences in levels of social awareness, and in their understanding of the Faith. Whereas Coloured congregants tend to see faith and life as integrated, Whites appear to separate the sacred from the secular and religion from politics. The latter expect the priest to exercise an exclusive pastoral role while the former expect him to exercise a more prophetic role.

Each group in general manifests a positive attitude to an integrated community. However, their levels of commitment need to be measured against their willingness to engage themselves actively in the process of community building. Whites' love of privilege, fear of losing security or status, unwillingness to engage in conflict, and uncritical acceptance of apartheid structures and practices are factors which are likely to retard the development of an integrated community. The tendency on the part of Coloured congregants to withdraw from active participation in community projects, their reluctance to express and confront their grievances, their perceived differences in social status, as well as their judgemental attitudes, are a warning of a slow and painful process ahead.

Coloured congregants appear to be more homogeneous as a group. Only slight differences can be detected regarding attitudes to conflict (Question B.2.), attitudes to an integrated community (Question B.1.) and the relative importance of Christian and cultural identities,

(Question B.4.).

White congregants however, appear more divided among themselves. These divisions are most apparent in their attitudes to a racially integrated community (Question B.1.), attitudes to conflict (Question B.2.), attitudes to Church-State allegiance (Question B.8.), as well as in their perception of the relationship between faith and life (Question C.1.) and the scope of evangelization (Question C.2.)

Areas of Uncertainties

White congregants are most uncertain regarding the means to be used in the fostering of a racially integrated community (Question B.6. and B.7.). Coloured congregants also appear to be most uncertain in this area as well as in their understanding of Church-State allegiance (Question B.8.).

INTERPRETATION OF DATA FROM SOCIAL ANALYSIS

From an overall analysis of the data as presented in Chapters three, four and five, the following variables are seen to have a significant bearing on the attitudes of congregants to a racially integrated community. These variables include the social dimensions of congregants' faith, the degree of internal and external control exercised by apartheid structures and legislation, and congregants' attitudes to conflict.

SOCIAL DIMENSIONS OF CONGREGANTS' FAITH

Here we are concerned with the relationship between the social dimensions of the congregants' faith and their attitudes towards a racially integrated community. A crucial factor here is the relationship between faith and life as perceived and experienced by congregants. It can be reasonably assumed that congregants who understand their faith primarily as being an individual and private affair as well as being an adherence to a system of doctrines, are most likely to be indifferent or complacent in their attitudes to a racially integrated community. Those congregants who, on the other hand, understand faith and life to be integrally related and for whom orthopraxis is of primary importance, can be expected to have a positive attitude to the fostering of this community.

There are various characteristics of congregants' faith which appear from our social analysis to influence their attitudes to a racially integrated community. Generations of Catholics of the Sacred Heart Community have grown up with a faith which until Vatican II, has tended to be mainly doctrinal in orientation, individualistic in outlook and paternalistic in attitudes. The inculcation of these attitudes undermines community life in general and a racially integrated community in particular.

From an overview of the history and witness of the community, it becomes apparent that the faith of congregants was mainly conceived as the response of believers in the form of intellectual assent, to doctrines which contained universal and timeless propositional truths. In terms of the theological rationale underlying the missionary enterprise, the Church was presented more as the adherent to a system of doctrines and commandments than to the following of Christ. The imparting of correct Catholic doctrine constituted a major aspect of the priest's pastoral duties. It also formed an important dimension of the philosophy underlying the establishment of Catholic schools. This overriding concern for orthodoxy which characterized the Settler Church and the Mission Church should be viewed as the reaction or response of a Church which was on the defensive in an overwhelmingly

Protestant climate. Although the methodological approach to catechesis since Vatican II is mainly life-centred or anthropological, there are many congregants who still understand their faith in terms of an intellectual knowledge of abstract doctrines and principles. When the practical implications of some of these doctrines are drawn out in the questionnaire, many congregants appeared to be threatened, and are ambivalent in their responses. These ambiguities and inconsistencies between faith as a system of beliefs and faith as a code of conduct, have already been referred to.

Another characteristic of faith to emerge from the social analysis is the manner in which excessive individualism tends to be reinforced. Evidence of this form of narcissistic faith is apparent from the tendencies of congregants to seek security within the paraphernalia of apartheid structures, to opt for the acquiescence of the status quo rather than to take risks demanded by faith. The conclusion drawn from the analysis of responses to questions A.2., A.4., A.5. and A.6., indicated that there was little evidence to suggest that contact through Church activities tended to dispose congregants to racial interaction in daily life. Responses mainly from White congregants to questions C.2. and C.6., are indicative of a compartmentalized and privatized faith. An understanding of faith as a personal and individual affair was enshrined in the Question-and-answer Catechism, by means of which generations of Catholics were instructed.⁵ The traditional answer given to the Catechism question: "Why did God create you?" read; "God made me to know, love and serve Him in this world and to be happy with Him for ever in the next". Despite the emphasis placed in modern catechesis, there are many White and Coloured congregants who still regard their faith as an individual and private affair. This preoccupation with "me" and "my salvation" constitutes, in the writer's opinion a form of social apartheid as insidious as the one which has already torn the country apart. Further expressions of this privatization of religion are evident in the manner in which piety has been used as an escape from responsible living in the World.

A further characteristic of faith to emerge from the data is the

manner in which paternalism is promoted. This tendency to treat adult congregants as if they were children is rooted in the Settler Church and more noticeably in the Mission Church. From an analysis of the historical data, it becomes apparent that relationships between clergy and congregants as well as between White and Coloured congregants were often identified with paternalistic attitudes. The establishment of Catholic communities and the approach to evangelization in general were invariably accompanied by the free giving of services and resources. The opinions of the local congregants were mostly ignored by the missionaries. In fostering the Mission Church, missionaries often failed to distinguish between illiteracy and intelligence, as well as between technological advancement and cultural superiority. The promotion of paternalism has, in many instances, given rise to the creation of dependency relationships between clergy and congregants, and also between many White and Coloured congregants.

Many examples of paternalism can be cited from the data. The establishment of the first Catholic school in the town was the work of one man - Fr. Fagan. There is no reference to any form of consultation with the local community prior to the arrival of the Dominican Sisters. Economic considerations often meant that St Joseph's Mission Church was party to a paternalistic relationship with the White Settler Church. The lack of initiative and perceived negative self-image mainly among Coloured congregants are, in the writer's opinion, symptoms of paternalistic attitudes. The expectations which many White congregants entertain for the priest also reflect a form of paternalism. It would be grossly unfair to ignore the dedication and sacrifices which accompanied the establishment of many schools, colleges, clinics and welfare services in the region. Nevertheless, despite their best intention, missionary evangelization was accompanied by the promotion of paternalistic attitudes.

The rise of Black Consciousness in the late sixties was to some extent a reaction to a form of paternalism which had robbed most Black people and Coloured people of their pride. The reclaiming and redeeming of their pride and dignity as a people, constitute one of the main

objectives of the Black Consciousness movement.

The fostering of a racially integrated community therefore is greatly determined by the manner in which the faith of congregants is integrated with life, rooted in community and liberating in attitudes. The characteristics of faith underlined by the data illustrate to some extent the manner in which religion can institutionalize immaturity and retard the integral growth and development of congregants. These are some of the dysfunctions of religion noted by O'Dea (1966).

Further insight into the relationship between congregants' faith and the fostering of an integrated community can be drawn from the relationship between Stark and Glock's (1968) five categories of religiosity, namely, Religious Beliefs, Religious Practice, Religious Knowledge, Experiential and Consequential. Of particular interest to us here are the research findings which show that people who are strong in belief, practice, knowledge, and who have frequent religious experiences, are not necessarily strong in what he terms the consequential or "carry-over-effects" of religion into social behaviour. Attention is drawn in this respect to the fact that some of the congregants in the questionnaire, who described themselves as being fully committed, showed little interest in becoming involved in the development of the community. A number of congregants on the other hand, who viewed themselves as uncommitted or only partly committed, expressed a willingness to become more actively involved.

A study of James Fowler's six stages of faith (Hanley, Human Development, 1985), is helpful in explaining the discrepancies and inconsistencies in congregants' responses.⁶ These stages are referred to as intuitive-projective, mythic-literal, synthetic-conventional, individuative-reflective, conjunctive faith and universalizing faith. Differences both among and between White and Coloured congregants may be explained in terms of Fowler's developmental continuum, as indicative of different developmental stages of faith. An important implication of Fowler's stages is the fact that there is no universal way of promulgating the Gospel so as to appeal to all congregants in the same manner.

An important conclusion to be drawn from this discussion is the fact that people cannot hear what they are not ready to hear, and faith can only be nurtured, not forced.

THE DEGREE OF CONTROL EXERCISED BY APARTHEID STRUCTURES

This is a variable which has a significant bearing on the attitudes of congregants to an integrated community. The basic assumption here is that the degree to which congregants have internalized the underlying attitudes and values of apartheid structures will determine their overriding attitudes to this community. Where institutionalized discriminatory practices have become deeply ingrained and embedded in the lifestyle of congregants, resistance can be expected on their part. On the other hand, congregants who have managed to break the mould dictated by apartheid practices and structures, can be expected to have a positive attitude to an integrated community.

The influence of apartheid structures on the attitudes of congregants to a racially integrated community is heavily underlined by the data from the social analysis. A review of the history and witness of the Church in King William's Town, highlights the fact that for a century, the Church accepted and uncritically reflected the dominant cultural values and norms of the country.

Our historical chapter illustrated how the growth and development of two separate Catholic congregations served only to reflect and reinforce the prevailing attitudes and expectations of the larger society. In their 1957 statement, the bishops acknowledged the evil influences which apartheid was having on the life of the Church and called for a critical self-examination by the Faithful of its own institutions and the purging of its societies, schools, seminaries, convents, hospitals and social life. This call for a change of values and attitudes became more forceful in the wake of Vatican II and reached a climax in the 1977 declaration of commitment to social justice.

In the concluding remarks of Chapter four the opinion was expressed that the legislation discussed combined to exert a greater impact on the attitudes and lifestyle of congregants than the Word of God itself. While this opinion remains debatable, attention is drawn in passing, to the Kairos Theologians (The Kairos Document 1985:1) who maintain that the practice of apartheid has precipitated a "kairos" for Christians since our unity in Christ is judged to be at stake. The impact of apartheid legislation and lifestyle is clearly manifested in the responses of congregants to the questionnaire. Apart from the fact that they mentioned apartheid legislation as the greatest obstacle to the development of an integrated community, the impact of this legislation is most evident in the manner to which most congregants have internalized its underlying attitudes. This in turn has contributed to a collective conscience which regulates, if not determines, the nature of interaction between congregants inside and outside Church activities. The degree of social control exercised by apartheid structures is manifested in the manner of greeting between White and Coloured congregants, the degree of social intimacy most acceptable, their levels of social awareness, the informal seating patterns in Church and their reluctance and inability to form meaningful relationships on an interracial basis.

In order to understand the nature of social control exercised by apartheid structures some insight can be gained from Berger (1963) in his discussion on the dialectical relationship between the individual and society. As a result of socialization, he reminds us that society is not something "out there" in the Durkheimian sense, but also "in here" as part of our inmost being. This understanding of internalization makes it clear that society controls not only our movements, but also shapes our thoughts and emotions. The structure of society, Berger claims, becomes the structure of our consciousness. However, unlike puppets, he notes, "we have the possibility of stopping in our movements, looking up and perceiving the machinery by which we have been moved" (Berger 1963:176). In this act he maintains, lies our step towards freedom. While it may be true that congregants cannot change the structures of apartheid, nevertheless they are free to prevent themselves from being moulded by these

structures.

CONGREGANTS' ATTITUDES TOWARDS CONFLICT

The role of conflict is another factor which has an important bearing on the fostering of an integrated community. Here it is assumed that those congregants who regard conflict as undesirable and potentially destructive can be expected to have a negative attitude to the community. They are likely to withdraw or adopt a passive role for the sake of peaceful co-existence. Those congregants who view conflict as being necessary and potentially creative can be expected to engage in more meaningful relationships based on justice and truth.

The tendency among congregants to avoid rather than confront issues is a factor which is underlined by the data from the analysis. Despite the general positive attitude to conflict indicated by respondents to questions B.2. and B.5., there is little evidence to support these responses. In fact, the data suggests that congregants are most likely to settle for a state of concord or peaceful co-existence at the price of conflict.

The development of two separate congregations in the same town on the basis of racial classification provided congregants with an easy escape-mechanism from conflict. The absence of opportunities for an exchange of views and the establishment of personal relationships provided a suitable breeding-ground for the growth of ignorance, misunderstandings and suspicion between White and Coloured congregants.

The forced removal of Coloured congregants from their neighbourhood, and their resettlement on the outskirts of the town is one in their long litany of grievances. These grievances constitute an ongoing source of frozen or silent aggression for many of them. The data also records how attempts to integrate the various Parish societies brought to the fore many of the underlying feelings and tensions which White and Coloured congregants had been harbouring for some time. Sources

of conflict and tension for White congregants have also been identified by the data. The analysis has alerted us to the fact that congregants generally responded negatively to the various social awareness programmes aimed at confronting many of the grievances and tensions expressed. The series of programmes launched in conjunction with the Bishops' "Call to Conscience" illustrates this negative attitude. The tendency to avoid rather than to confront issues underlines the degree of social distance desirable between congregants, as well as the nature of relationships most acceptable. Other examples of avoidance are evident in the withdrawal of some Coloured congregants from active participation in the community as well as by the withholding of resources on the part of some White congregants.

From an overview of the data there is sufficient evidence to suggest that the experience of conflict on the part of congregants is often understood as a negative or destructive force as well as a symptom of an unhealthy community, this may be due to some extent to an over-emphasis on themes of peace and unity in the course of preaching.

Here it is worth recalling what Whitehead and Whitehead (1982) have to say in their discussion on communication and conflict in community, namely, that "conflict is more often a sign of a group's health than it is a symptom of disease" (Whitehead and Whitehead 1982:127). From this we could conclude that apathy is the great destroyer of community life. In the light of the ambivalent attitudes of congregants to the role of conflict as revealed by the data, the creative use of conflict has an important contribution to make in the fusion of White and Coloured congregants. The real challenge therefore, for priest and congregants, lies in harnessing the ambiguous power of conflict for the service of the community through its recognition and skilful management. A positive and healthy attitude to conflict, combined with the necessary tools of management should contribute towards the strengthening rather than the weakening of a sense of belonging between congregants.

These are the most significant variables which the Pastoral Plan must

consider in suggesting objectives and strategies for the promotion of an integrated community.

CHAPTER SIX

DIALOGUE BETWEEN THEOLOGY AND PRAXIS

INTRODUCTION

In keeping with the dialogical approach discussed earlier, the data obtained from the social analysis will now be brought into a creative dialogue with the theological vision underpinning the concept of a racially integrated Catholic community. This dialogue between theology and praxis will enable us to see the extent to which the vision is feasible, practicable, immediately desirable and necessary, given the diversity and complexity of the community in question.

When discussing the Sacred Heart Community we need to be aware that it is not a piece of something bigger, nor an obscure branch office of a multinational corporation, but quite simply the Church of Christ in its entirety. The significance of the local congregation and the local Church highlighted by Vatican II is a subject which is receiving renewed attention in more recent times.¹

We begin our dialogue by listening to a brief outline of the theological rationale for an integrated community as discussed in Chapter two. There it was noted that the mystery of the Church has its origin in the mystery of the Trinity. The Church is a people brought together from the unity of the Father, the Son and the Holy Spirit. Christ, we were reminded, is the primary sacrament, the expression in terms of human activity, and therefore in visible form of the love of God for man. The mission of the Church was seen as the extension or continuation of the mission of Christ Himself. In terms of that mission, the Church is called to be a sign of unity for the whole human race. The source of this unity, is the unity of the Father, the Son, and the Holy Spirit. The Church is called to manifest the Trinitarian life on earth, to be a community of believers united to God and to one another by the very bonds that join Father, Son, and Holy Spirit. This idea is reflected in a number of the

Vatican documents, but nowhere as explicitly as in the Dogmatic Constitution on the Church. Here it is stated that "by her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind" (D.C.C. Ch.1, No.1). The immediate implication of this understanding of the Church is that as a sacrament of unity, White and Coloured congregants of the Sacred Heart Church are called to be a single family, a community which points to Christ as the Lord of all people. In the light of this vision, congregants are called to foster relationships which reveal this spirit of community. Therefore, everything that is best in a human community and in human relationships must find expression and fulfilment here. This includes, among other things, a sense of belonging, of acceptance, of sharing and trust as well as of mutual assistance and equality. We need also to remember that despite the presence of these values, no social formation can succeed in extinguishing all traces of conflict, selfishness and individualism.

As a community living in the presence of the Risen Lord, congregants of the Sacred Heart Church are called to share this presence with one another. The basis for their common life is the life of the Trinity. In striving to live out the life of the Trinity, White and Coloured congregants are called to know each other and base their relationships in a spirit of mutual concern and respect. If we think of Sacred Heart Community as the image of the Trinity, many subsidiary models emerge, such as the Church as the place of increasing communication and fellowship, of developing relationships that reflect the greatest respect for the individuality of others. It also suggests the need for congregants to reach out from their own racial groups and form a community which transcends all racial and cultural barriers.

In turning to the data from the social analysis we may ask whether the findings suggest that these characteristics of a community are being generally met by the congregants in question. Is this community a convincing sign of the unity and peace for which we hope in the final Kingdom?

A CHURCH IN TRANSITION

From an overview of the findings, the dominant theme underlined is that of a Church in transition. This transition can be described as a movement from a predominantly hierarchical institution to that of a communitarian model of Church. The transition represents a shift in emphasis from sacramentalization to evangelization, from personal salvation to social involvement. The community's present situation or movement can be compared to that of a giant ship making its turn in the waters of history. This turn is never easy or smooth. There is always a rumbling, a shuddering from within the bowels of the ship. Our findings uncover many of the fears, suspicions, anxieties, frustrations and hurts which exist between and among White and Coloured congregants. Strong traces of individualism, individual and group interests, love of privileges and alienating structures are exposed by the analysis.

On the one hand, the findings reveal a yearning mainly on the part of some White congregants for the security and guarantees offered by the structures and traditions of the past. On the other hand, there is the post Vatican II Church looking to the future, at the service of the World and struggling to be born. In addition to these tensions and conflicts which arise mainly from the Church's renewed self-understanding, there are the additional superimposed alienating racial attitudes which have their origin in the Settler and Missionary "Churches" and are reinforced by apartheid legislation. Attention was drawn in the preface to the fact that the community is at present undergoing one of the most profound changes for many generations. These changes were apparent when the traditional theological rationale underlying mission (pp. 45 - 48) was compared with the theological vision underlying a racially integrated Catholic community (ch.2). Of particular significance is the Church's renewed vision of its relationship with the World and the Kingdom. The shift from a predominantly institutional to communitarian model of the Church, challenges both White and Coloured congregants to move from relationships characterized mainly by formality and anonymity to those based on direct informal trusting and reciprocal interaction.

A PILGRIM CHURCH

Bearing in mind the growth, conflict and sense of ambivalence conveyed by the findings, the theological model which most aptly characterizes this community in transition, is in the writer's opinion, that of a Pilgrim Church, whose ultimate goal consists in being a sacrament of unity.

In contrast to the notion of sacrament, the idea of "pilgrim" conveys a sense of strain, development, conversion and renewal. The concept of "sacrament" is associated with the idea of permanency and notions of the impersonal, the static and non-relational, such as, baptismal water or a ritual action of anointing. The analysis highlights the dynamics associated with the "birthing" of a new community.

In support of the Pilgrim model three main phases of development and growth were underlined in the historical section of the analysis. These phases refer to the "Settler Church", the "Missionary Church" and the "Socially-involved Church". These various stages represent a refinement and renewal of the Church which, for centuries, had been popularly understood to be a huge organization controlled by a hierarchy, with subordinates whose main task it was to keep the rules and follow practices. In terms of the rediscovered model of the Church as a sacrament of unity, the innermost heart of the Church is communion and not hierarchy. In the light of this vision, members of the Sacred Heart Church are called to grow from a congregation of individuals into a community of disciples. Here, the notion of a community in process, of becoming, of being "called out", is underlined by praxis. Whereas the idea of "sacrament" seems to suggest a point of arrival or fulfilment, the findings portray the Church as an unfolding process. The sacramental model of the Church therefore appears to characterize the Kingdom more than the Church. The shift in emphasis from institution to community represents a challenge on the part of congregants to become a countersign to the values and structures of an apartheid society.

In the course of this transition, a number of obstacles which retard

progress and seriously undermine the credibility of the Church as a sacrament of unity, have been highlighted by the analysis. These obstacles refer mainly to the attitudes and practices of congregants in relation to the development of a racially integrated community. They are in keeping with the nature of a Pilgrim Church which "...carries the mark of the World" and reflect its tensions and struggles (D.C.C. Ch.7 No.48). It was further illustrated by the data that in their attitudes towards racial interaction White and Coloured congregants preferred to restrict their relationship to clearly-defined boundaries and to settle for peaceful co-existence at the expense of conflict and truth (pg. 37). The analysis also indicated that these attitudes tended to be influenced by the nature of their faith as well as by the extent to which apartheid practices and structures had been internalized.

The manner in which the faith of congregants tends to be privatized has already been discussed. This tendency seriously undermines the communitarian spirit of congregants and diminishes its credibility as a sacrament of unity. The nature of this faith may be described in the words of Meehan as "Platonic Individualism" (Meehan 1983:5). By "Platonic", Meehan means the tendency to emphasize the spiritual in a way that undervalues the importance of the structures of this world. He views individualism as the illusion that every person is saved in isolation like so many individual atoms, while the world is seen merely as a neutral stage on which one works out one's salvation. The type of faith described here leads to a form of social apartheid as divisive as the one which has already fragmented the country. Evidence of this privatization of religion is to be found in a number of responses to the questionnaire where selfishness, narcissistic faith, as well as individual and group interests are manifested (Illustrated in response to questions A.4., A.5., A.6., C.5. and C.6.). This form of individualism is reinforced by the constraints exercised on intergroup relationships by apartheid legislation. If "community" is understood as a spirit to be created, as the overcoming of barriers between individuals and groups, and the fostering of relationships of solidarity and reciprocity, then these attitudes and practices mentioned must be seriously questioned.

AN AMBIGUOUS SIGN

Another important factor which has a serious bearing on the credibility of the community as a sacrament of communion is the manner in which congregants accept or reject the dominant cultural values and practices of an apartheid society. As we listen to the evidence from the historical analysis, we are reminded that despite earlier protestations of non-discrimination the Church accommodated herself to the prevailing White attitudes and Colonial mentality, and so gradually drifted into institutionalized and social segregation.

The fact that the Church has failed on a national level to live out her calling as a sacrament of unity has been acknowledged by the bishops over a number of years. The need for the Church to purge itself of all apartheid practices and structures has been confessed in various statements and exhortations. The most far-reaching plea to make the Church a credible sign of unity is contained in its 1977 Declaration of Commitment on Social Justice and Race Relations by the S.A.C.B.C.

In institutionalizing racial practices and policies which contributed to the establishment of two separate Churches, the record shows how the Sacred Heart Church played an ambiguous role in the proclamation of the Gospel message. To the extent that it reflected the values and practices of an apartheid society, as illustrated by the analysis, it legitimated and condoned divisions and discrimination among its members. We are also reminded by the historical data that in more recent times, and especially since Vatican II, a number of initiatives have been undertaken to make the Sacred Heart Church a more credible sign of unity. In challenging White privilege as well as self- and group-interest for the sake of the Gospel, and in calling for repentance and fundamental change in support for the struggle for justice, the Church has sought to be a sign of unity and justice among her people. However, the gap between prophetic episcopal resolutions and statements, and the attitudes and lifestyles of congregants of the Sacred Heart Church, continues to undermine the credibility of the Church as a sacrament of unity.

When we look specifically at the findings from the analysis of apartheid legislation, we may ask whether the sacramental vision of the Church is at all possible or practical given the restrictions which arise. Once again, the findings demonstrate that social apartheid existed prior to its having been legally institutionalized. The analysis clearly illustrates how apartheid legislation served to foster and reinforce attitudes where differences between congregants were accentuated, barriers erected and opportunities for interaction and communication closed. These were the attitudes which provided a perspective within which racial discrimination and exploitation flourished. Our attention was drawn to the fact that as a result of apartheid legislation, stereotyping constituted one of the greatest obstacles to the fostering of a racially integrated Catholic community. Perceived differences in social status, mainly on the part of Coloured congregants, as well as a negative self-image, make meaningful interaction between congregants extremely difficult.

The collective influence of apartheid legislation, which is summarized in pages 89-90, reinforces attitudes and values which run counter to a communitarian spirit where the warmth and affection of genuine community based on face-to-face relationships can fully develop. While the continuation of this legislation does not render the fostering of a racially integrated community an impossible task, according to responses to question B.2., B.3. and B.5., it nevertheless, creates unique challenges and obstacles in terms of the Church's basic functions of worship, witness, proclamation and fellowship.

The fact that congregants worship together, despite having to live in separate group areas, underlines a truth that at the heart of the mystery of the Church lies the deeper mystery of communion: communion with God and among His people. The possible introduction of "grey areas" where Coloured congregants may reside, as well as the opening of more municipal amenities to all race groups, is likely to create further opportunities for racial interaction and fellowship.³ An important factor to be underlined by the analysis, is the tendency on the part of many congregants to use the law as a scapegoat for the

evasion of personal responsibilities. Despite all the restrictions imposed by legislation, the vision of the Church as a sacrament of unity can still inspire the majority of congregants as an ultimate and ideal goal. This conclusion is based mainly on the responses of congregants to questions B.3., B.5., C.3. and C.4. Attention is drawn to the fact that in the light of responses to questions B.1., B.2., B.7., B.8. and C.2., a number of White congregants may be expected to offer varying degrees of resistance to the vision of an integrated community. This resistance which is representative of approximately 20% of White congregants can be expected to take the form of non-cooperation, the exclusive pursuit of personal and group interests and reluctant participation. Based on responses to questions B.1., B.2., B.4. and C.1., approximately 15% of Coloured congregants can be expected to dissociate themselves from active involvement in the fostering of an integrated community. According to the analysis, their non-involvement may stem either from apathy, an uncritical acceptance of apartheid structures or from a highly-politicized consciousness which has adopted the slogan "liberation before integration". This latter category represents a very small percentage of Coloured congregants and is to be distinguished from those who identify with the aims and philosophy of the United Democratic Front and who still share the vision of an integrated community. Here the tension is apparent between the Pilgrim Church which bears the scars of sin and division and the sacrament model of communion towards which it strives as a goal.

From an overall analysis of the data arising from the questionnaire, we make the basic assumption that, despite varying degrees of apathy, reservation and reluctance, the majority of White and Coloured congregants are favourably disposed to the concept of an integrated community. Their level of motivation, however, can be seen to fluctuate, depending on the degree of personal involvement expected from them. The motivation of congregants for active involvement will be dealt with in our next chapter which is based on the Pastoral Plan.

A THEOLOGICAL DILEMMA

Since the vision of the Church as a sacrament of unity focuses mainly on the need for unity between congregants, there is the danger that we may lose sight of the significance of cultural diversities. The need to provide for the cultural diversities of congregants is underlined by the writer's comments to question B.4. In this respect, the Pilgrim Church provides a perspective within which the dynamics of cultural adaptation can be accommodated. This need creates a serious challenge for the writer. Here, the theological dilemma lies in trying to balance the unity of all congregants in Christ, while at the same time, recognizing the real diversity of cultures involved. The question that needs to be faced is whether it is possible to give a theological face to such diversity without appearing to condone apartheid. The common teaching and way of life of the Catholic Church is lived out by various cultural groups according to their distinctive cultural character (The Church in the Modern World Ch.1. No.1). The Church is not bound up in a necessary way with any particular culture, even while it seeks to incarnate itself in the culture of each national group. While providing opportunities for a rich diversity of culture to be manifested within the community, a real challenge lies in preventing these cultural differences from becoming the basis for institutionalized patterns of discriminatory behaviour. To allow the pursuit by any one group of congregants of its own cultural or racial identity to the exclusion or exploitation of another, would be to endanger the life of the community in question. Since the cultural divisions in our society mainly reflect, as far as White and Coloured congregants are concerned, the structures laid down by apartheid legislation, the priest runs the risk of appearing to reinforce or to condone apartheid, while, in fact, he seeks to provide for the legitimate aspirations of different cultures. But risk always lies at the heart of the Gospel, not least the risk of being misunderstood. Here the image of the Church as the Body of Christ should be kept in the foreground. This image provides for unity which does not consist in uniformity and a diversity which is not divisive.

COMPLEMENTARY MODELS

Turning to the vision which provided the original inspiration for the fostering of a racially integrated community let us listen to more of its implications for praxis. One of the main contributions of the sacramental model noted in the theological chapter, is the manner in which the visible and invisible elements of the Church are indissolubly linked. It is sometimes claimed in theological circles that, after all, we are one in Christ and the most important thing is to be united and reconciled "spiritually". This type of reconciliation and integration fails to link faith with justice and amounts to "cheap reconciliation" a term which Bosch describes as "the deadly enemy of the Church" and which is compared with "trying to heal a festering sore with sticking plaster, or treating cancer with aspirin" (1986:161). To view the Church as the sacrament of Christ stresses the particular significance of the visible elements which enable it to be manifested as a visible expression of the Lord's invisible grace triumphant over human sin, injustice and alienation. One of the main strengths of the sacramental model is to be found in the manner in which it maintains a balance between the personal and social dimensions of faith as well as between the visible and invisible. It has already been noted in our theological chapter that this model provides a check between a mechanical or materialistic view of religion on the one hand, and an individualistic or one-sided spiritual view on the other. Once again, the tension between the two models is evident. While the struggle for justice, peace and unity represents the groaning and travail of the Pilgrim Church, the sacrament model, by providing a vision and a focus, dispels a temptation to emphasize the spiritual in a way that would undervalue the importance of the structures of this world.

In their anxiety to overcome some of the racial divisions within the community, a number of mainly White congregants appear, in the writer's opinion, to grasp at a superficial and cheap form of reconciliation. The integration, therefore, of Church societies should be critically evaluated. As the findings have illustrated, there is the tendency for White and Coloured congregants who come from

their own segregated "worlds" with their inbuilt complexes of superiority and inferiority, to manifest and to perpetuate these attitudes even in the new integrated complex. For White and Coloured congregants simply to be together in the execution of certain tasks is not enough. What constitutes a human group as a community is the effort to create and maintain a spirit of brotherhood and solidarity based on a sense of reciprocity and equality.

A COMMUNITY OF DISCIPLES

In the light of the attitudes, practices and institutionalized injustices revealed by the analysis, the model of a Pilgrim Church runs a number of risks. There is always the temptation for this model to counsel prudence, sanction mediocrity and advocate a type of gradualism which would compromise the radical teaching of the Gospel. Without necessarily adopting the viewpoint of Khoapa who claims that it is a mystification to preach universal brotherhood in a situation of oppression (Biko ed. 1972:64), or the position adopted by the Kairos Theologians who maintain that it would be "totally unchristian to plead for reconciliation and peace before the present injustices have been removed" (Challenge to the Church 1986:9), the Pilgrim model must not allow itself to lose sight of the Church's prophetic role. The need for the Church to exercise its prophetic as well as its pastoral role is evident from responses of congregants to questions A.8., C.5. and C.6.. The abolition of apartheid practices and structures is rated by the majority of Coloured congregants as a necessary condition for the fostering of a racially integrated community.

In keeping with the notion of ongoing conversion and renewal as suggested by the Pilgrim model, the prophetic role of the Church can also be stressed by the theme of discipleship. The vision of the Church as a community of disciples is, according to Dulles (1983), more congruent with contemporary experiences of Church life. While contemporary authors may argue whether Jesus actually founded a Church, there appears to be general agreement of the fact that He

founded a community of disciples with whom He shared His teaching and healing ministry. Repeatedly in the Gospels, Jesus depicts Himself as being in a disciple relationship with His Father (John 5:19-20). A disciple, in the New Testament sense, is always one who, like Jesus, has been called. This call is attributed not only to Jesus, but also to the Father. The call is experienced as a radical and imperious one which overrides all other concerns and obligations (Luke 9:59). The vision of a Pilgrim Church of disciples is one, in the writer's opinion, with which most congregants can readily identify. In the light of their own experiences and from their knowledge of the New Testament, congregants will have realised that discipleship entails a precarious relationship with the Lord, since it is always possible to betray Him in their daily lives, as did those who were personally called by Jesus. In order to remain in the company of disciples, congregants need to hear a personal call, as coming not simply from the bishops or clergy, but from the Lord of the Church, so that Jesus is seen as the focal point of the Christian faith.

In the light of the analysis, the theme of a community of disciples suggests a more modest and realistic concept of the Church than that of sacrament of unity. It conveys, in the light of the present transition, that life in the Church is not a static condition, but a continual movement. The notion of disciples also conveys the idea of one who has not yet arrived, who is a learner and student still under authority and correction, and who is on the way to full conversion and blessedness. The concept of discipleship also makes it clear that every member of the Church is under a personal obligation to appropriate the gifts of the Spirit. Church membership, so conceived, is neither the passive acceptance of a list of doctrines and rules nor the abject submission to a set of episcopal directives, exhortations and statements. Rather it is to be experienced as an invitation to follow the Lord in new and ever changing situations. This call is seen to involve a total renunciation of privilege, class, race distinction, ambition, and security for the sake of the Kingdom. The invitation to make a radical break from the World, and its values, should not be interpreted as a call to flee from the World, but rather as a summons, in our context to become actively engaged in the Christian

transformation of an apartheid society. While discipleship can be realized at many levels, it continually urges us to go beyond where we now are. It also banishes the illusion of privatized and compartmentalized faith as well as the solicitations of cheap grace. By viewing ministry as discipleship, we can avoid making too sharp a distinction between the minister and those ministered to, between laity and clergy. According to this model everybody, including the ordained minister, is a follower and learner in relation to Jesus Christ.

CONCLUSION

The conclusion to be drawn from the dialogue between theology and praxis is that the Sacramental and Pilgrim models of the Church have each important contributions to make in the fostering of a racially integrated community. Whereas the Pilgrim Church conveys the notion of growth, ongoing conversion and renewal, the model of the Church as a sacrament of unity provides the direction, vision and goal towards which the Pilgrim Church is called. On its own, the sacramental model stands in judgement over the congregants of the Sacred Heart Church, but when viewed with the Pilgrim model, this judgement is tempered by the knowledge that the search for community is never-ending, and is as much a gift as a call. In the light of the obstacles and challenges revealed by the analysis, the Pilgrim Church appears more relevant, realistic and feasible than the sacrament model. The implications of this Pilgrim model for praxis, demands that congregants hear a personal call to discipleship and respond by making a radical break from deeply entrenched racial attitudes, practices and fears. It is only through a changed consciousness on the part of all congregants that the possibility for meaningful interaction as well as the development of a racially integrated Catholic community lies. The dialogue has made it abundantly clear that for a multitude of reasons, historical, political and psychological, the promotion of a racially integrated community should proceed with extreme caution in a minefield of conflict and tension. In the light of differences within and between the groups, revealed by this dialogue, a differential

approach is called for in the Pastoral Plan. The promotion therefore of this community is as much the work of patience, diplomacy and understanding as it is of grace, truth and justice. While the model of the Church as a sacrament of unity makes us intolerant of a gradualism that is merely a cloak for inaction, the Pilgrim model cautions us against a rash impetuosity that would sacrifice tangible achievements for ill-considered or premature ventures. The hidden difficulties that lie in the path of fostering a racially integrated community are laid bare only to a calm appraisal of an ongoing dialogue between theology and praxis. The fostering of a racially integrated community therefore should be seen to lie along the lines of renewed attitudes and expanding consciousness, and the resultant confrontation, rather than in peaceful co-existence or passive withdrawal. The models of the Church discussed complement each other. While the notion of the Church as a sacrament of unity provides the main inspiration and ultimate goal, the Pilgrim model underlines the fact that this goal is a gradually unfolding process. The realization of this goal is a matter that will form the subject of the following chapter.

CHAPTER SEVEN

PASTORAL PLAN

INTRODUCTION

Arising from the dialogue between theology and praxis, this chapter outlines proposals for a Pastoral Plan. This plan represents the final stage of our outline of research. The whole thrust of the plan, viewed in the light of the dialogue, is to determine appropriate responses to the problems and challenges revealed by the social analysis.

A Pastoral Plan represents an organized and systematic plan of action aimed at meeting certain pastoral goals. It is the writer's belief that the criteria in terms of which Ehlers et al (1976) discuss planning for the human services, may be confidently applied to pastoral planning. Accordingly, every plan of action, be it short or long term, includes the following five components:

- a) what is to be accomplished,
- b) how this goal is to be accomplished,
- c) who is responsible for accomplishing it,
- d) what methods of evaluation will be utilized, and
- e) under what future anticipated conditions the plan will need to operate.

In the light of these dimensions it becomes obvious that pastoral planning is a dynamic process in which openness and flexibility are essential in response to the ever-changing needs and circumstances of a community.

GOAL OF PASTORAL PLAN

The specification of measurable, concrete and attainable goals is, in

the writer's experience, one of the more difficult tasks in pastoral planning. In the light of the findings of the social analysis, and bearing in mind the distinction between the Pilgrim Church and the model of the Church as a sacrament of unity, the following ultimate and proximate goals can be distinguished.

The ultimate goal, sought in terms of the guiding vision, is the bonding of congregants in a spirit of unity and fellowship which transcends all distinctions of race and colour and which seeks to reflect the community life of the Trinity. The pursuit of this goal should be seen as a never-ending process since the only perfect community that exists is the community of the Trinity. This ultimate goal is held before us by the Lord when He prayed, "Father may they be one...as We are one" (John 17: 21-22). The type of community pursued is described by St Paul as being characterized by a union of minds, of love and of purpose (Phil 2:2).

Proximate goals may be described in terms of

- a) alleviating fears, anxieties and tensions which alienate White and Coloured congregants,
- b) facilitating meaningful interaction between the two racial groups, and
- c) fostering supportive and collaborative relationships.

These goals underline the need to awaken, to stimulate and to liberate the growth potential in racial interaction in terms of individual, group and community relationships.

The relationship between proximate and ultimate goals is one of creative tension.

HOW THE GOALS ARE TO BE ACHIEVED

The second element of the Pastoral Plan focuses on how the goals are to be achieved. Here we are concerned with outlining objectives and determining strategies in terms of which the goals can be attained.

Findings from the social analysis suggest the need to attain the following objectives in pursuit of these goals:

- a) the motivating of congregants,
- b) the transformation of congregants' attitudes to a racially integrated community,
- c) the promotion of positive attitudes to conflict,
- d) the challenging of apartheid structures.

I MOTIVATION OF CONGREGANTS

Findings from the questionnaire, combined with the writer's own observations, have demonstrated that despite the apathy, passivity and ambivalence revealed, the majority of congregants would like to see a better spirit of racial harmony and unity. However, this desire for closer relationships remains a wish, a wish that this would happen mainly through the efforts of others or through circumstances (see responses to questions A.4., A.5. and C.6.). There is little evidence to suggest that the majority of congregants are willing to become actively involved in the fostering of an integrated community. On the contrary, the tendency to confine racial interaction within clearly defined boundaries was illustrated by the responses to the first section of the questionnaire. The motivation of congregants, therefore, to become actively engaged in the implementation of the vision is essential. Congregants can only be expected to mobilize their resources, suffer certain discomforts and take risks once they have appropriated the vision of an integrated community.

Strategies for the Motivation of Congregants

The following strategies are suggested to stimulate greater interest among congregants and to mobilize their resources in the fostering of an integrated community. These refer to i) the selection and training of animators, ii) the involvement of congregants in planning objectives and strategies, iii) the use of the Rite of Christian

Initiation of Adults, and iv) Parish Missions.

Selection and Training of "Animators"

The term "animators" is used here to refer to those congregants who are gifted with enthusiasm for serving the Lord and who are capable of challenging others in a non-judgemental manner and drawing out their gifts for service in the community. Their main contribution to the life of the Church lies in being the leaven in the dough of the community. The selection of animators should be conducted by the priest following the discernment of the Holy Spirit. The criteria in terms of which they are chosen should include enthusiasm for the promotion of an integrated community, the ability to establish an easy rapport with congregants of another racial group, a sensitivity to the complexities of racial interaction and a willingness to undergo the necessary training. Animators should be drawn, where possible, from existing structures such as, Parish Council and Parish societies, and be representative of the two racial groups. On the basis of the above criteria and in the light of responses to questions B.1., B.3. and B.5., approximately twenty congregants could be expected to respond to the call to minister as animators.

The main function of the animators should include imparting the vision to the general body of congregants, the clarifying of perceptions of this vision, the facilitating of communication between different groups, the alleviating of fears, the listening to objections, the building of bridges between polarized groups and the engaging of increasing numbers of congregants in active participation.

The training of animators should take place on a monthly basis, preferably over weekends. Extensive use should be made of groupwork in the course of training, through group discussions, group planning and evaluation, animators are most likely to develop a strong sense of solidarity and unity. The training programme should include basic courses in the Scriptures, Church History, Theology of the Church, the Church's social teaching, human development and community development.

The development of skills in communication, discernment, group dynamics and conflict management should form an integral part of the training. Regular use could be made of material and resources from the Lumko Institute.¹ Animators should become immediately involved in promoting the renewed vision of the Church in their respective fields of service within existing structures. Parish societies, Prayer groups and the Parish Council should form regular venues for an exchange of views and the animation of congregants. Gradually, the influence of animators should be extended beyond these groups.

The nature of the animators' commitment should be made clear in terms of the time, tasks and resources required. Members of this group should be invited to commit themselves to the active promotion of an integrated community for a minimum period of three years and afterwards be allowed to withdraw on condition that they had helped to recruit and to train suitable replacements. In the face of widespread apathy and indifference, animators are likely to become discouraged and lose confidence in their own abilities. The constant support and encouragement of the priest is therefore essential. The morale of the group needs to be constantly renewed through shared prayers, informal meals and group activities. The writer would like to draw attention at this stage to the presence of a number of potential animators within the community. They should be regarded as positive forces in the fostering of an integrated community. Attention is also drawn to the danger that animators may be viewed by congregants as an élite group within the community. This is most likely to happen if individual animators, who have great need for attention, domination and status, and who lack demonstrated competence and sensitivity in areas of racial integration, were allowed to assume leadership roles in the fostering of an integrated community. Another pitfall which should be avoided in the writer's experience, is over-structuring or over-formalizing the group of animators before its members develop a sense of belonging and a unity of purpose.

Involvement of Congregants in the Planning of Objectives and Strategies

Attempts to involve congregants in the planning of objectives and strategies are likely to awaken and arouse greater motivation among them. Since emotion is linked to motivation, those issues which are likely to evoke strong feelings from congregants should form the basis for discussions on objectives and strategies. Issues such as the lack of support from White congregants, the lack of recreational facilities at Schornville or the lack of trust between the two racial groups are likely to stimulate these discussions and arouse greater awareness among congregants. In seeking the involvement of congregants in the planning of objectives and strategies, the main function of the priest and animators is to encourage the expression of views from all groups within the community. In order to ensure that the feelings and opinions expressed are representative of the entire community, the views of leaders and members of formal and of informal groups should be canvassed. The ventilation of feelings and exchange of views are most likely to occur within the context of small groups and within an atmosphere of mutual acceptance.

In the planning process, the priest and animators should try to focus the concerns, fears and hopes of congregants, to facilitate their expression and to translate them into relevant aspirations and objectives. While the priest and animators should not take over responsibility for making decisions, they should not, however, remain passive. They should contribute their own ideas and recommend feasible objectives for discussion and action. They also need to help congregants to be realistic about achieving certain goals, the time required and the obstacles to be anticipated. Success in planning and achieving short-term goals such as, a community bazaar or a community outing, is likely to boost the morale of participants and strengthen their motivation for greater involvement.

Rite of Christian Initiation of Adults

This rite which has been recently adopted throughout the Catholic Church, refers to the manner in which new members are initiated into the local community. It may be described as a process whereby adults who seek membership in the Catholic community advance in successive stages from evangelization through formation, initiation and full communion, to mission and life within the community. It is intimately linked with the Church's liturgical life, and it envisions the full participation of the local community in the ongoing evangelization and initiation of new members. As such, it has potential for stimulating interest in the formation of a racially integrated community and transforming attitudes of congregants. The implications of the rite for the renewal of the life and mission of the local Church are discussed by Coyle (Grace & Truth 1987). The rite has special potential for awakening interest in the fostering of a racially integrated community since all congregants are invited to journey in faith with the initiates. Another important feature of the rite is the fact that the various liturgical rites which mark the different stages of initiation serve to unite initiates of various cultures.² The rite can assist in the creation of a whole new generation of believers within the community. This process of initiating new members into the community has only been recently introduced at the Sacred Heart Church. It is too early at this stage to evaluate its impact on the community.

Parish Missions

The practice of conducting Parish Missions is one of the traditional methods used by the Church for the renewal of its members. As such it has potential for awakening interest in the guiding vision by making community integration and reconciliation a special theme.

II TRANSFORMATION OF ATTITUDES

The two most significant factors to emerge from the social analysis in determining the nature of congregants' attitudes to an integrated community were the congregants' faith and the impact of apartheid structures. The fostering of co-operative and supportive attitudes between White and Coloured congregants is greatly determined, therefore, by the manner in which the social dimension of congregants' faith can be fostered and the impact of apartheid structures countered.

A closer look at the nature and formation of attitudes at this stage appears appropriate. One of the best known definitions of attitudes is that given by Krech, Crutchfield and Ballachey (1962) and reads as follows: "An attitude is an enduring system of positive or negative evaluations, emotional feelings, and pro or con action tendencies with respect to social objects" (Krech, Crutchfield and Ballachey 1962:177). This definition comprises three distinguishable components: a cognitive, a feeling and an action-tendency component.³ The cognitive component of attitudes is not just a question of pure knowledge or belief but also involves applied knowledge thus implying evaluation. The emotional or feeling component of attitudes reflects the extent to which people are attracted or repelled by other people. This feeling disposition is often expressed by the term "like" or "dislike". The action-tendency component of an attitude is reflected in the manner in which a person interacts positively or negatively with another person. These components are generally found to be in harmony.⁴ The relationship between the components of attitudes is important for an understanding of their formation and re-formation. The motivational effect of attitudes should also be noted in determining strategies. In the light of this theoretical discussion of attitudes, strategies aimed at the transformation of attitudes should seek to impart knowledge, to elicit positive feelings towards members of another racial group and to suggest patterns of racial interaction which are likely to foster an integrated community.

Since the main thrust of our pastoral plan is directed towards the

formation of supportive, co-operative and collaborative attitudes between the different racial groups, there is one single type of attitude, namely, racial prejudice, which deserves special attention. This attitude poses particular problems for the promotion of a racially integrated community. Prejudice is a special type of attitude which may be described as "an emotional, inflexible attitude towards a group of people or individual persons who belong to a specific group" (Allport 1954:9). Stereotyping plays an active role in generating prejudice, since it attributes characteristics to a person because he belongs to a specific group or class of people. Attention has been drawn to the role of stereotyping in the analysis of responses to the questionnaire and in relation to the impact of the Population Registration Act.

Strategies for the Transformation of Attitudes

(a) Catechesis on the Social Dimension of Faith

The analysis of congregants' responses to the questionnaire has demonstrated that for the majority of congregants faith and life have been compartmentalized. For the most part the faith of congregants has tended to be privatized in terms of an individualistic and narcissistic understanding of salvation. Since the celebration of the Eucharist is the central expression of the congregants' faith and constitutes the main forum for racial interaction, the manner and spirit in which it is celebrated has enormous implications for the fostering of an integrated community. From responses to the questionnaire (see questions A.2. and A.3.), we are led to conclude that no significant relationship exists between the celebration of the Eucharist and the quality of racial interaction between congregants in daily life. This conclusion suggests that the Eucharist has tended to become mainly a ritual act of worship with little relevance to life. The need therefore, for a meaningful catechesis on the significance of the Eucharist for fostering an integrated community must be underlined. This catechesis should lead congregants to a new understanding of the social dimensions of faith.

In terms of this catechesis, congregants should be led to a renewed understanding that the celebration of the Eucharist is a call to proclaim the presence of the Kingdom of God here and now, and that this can only be genuinely done if they are sincerely struggling to transform structures and practices which hinder human brotherhood and human solidarity. The first band of Christians tried to realize in the best possible way the significance of the eschatological banquet. St Luke's description of the Eucharistic celebration in Acts 4 32-36, underlines the importance of the first Christian communion or commitment to solidarity. The centrality of the Eucharist as the focal point of the local Church is clearly underlined in the Instruction of the Worship of the Eucharist by the Sacred Congregation of Rites (1967). According to this instruction the Eucharist is described as "the supreme means by which the faithful come to express in their lives and to manifest to others the mystery of Christ and the true nature of the Church". The community that comes together for the Eucharist could never be the ideal community in which everything is accomplished, since such a community does not exist. Our Pilgrim model of the Church demonstrates that the true historical community of congregants is made up of tensions, desires and struggles, and it is precisely for this community that Christ died. Where there is commitment to solidarity, these tensions, desires and struggles need not be disruptive forces. The Eucharistic communion means, therefore, encounter with God through the neighbour in his pilgrim quest for salvation.

When the history and witness of the Sacred Heart Church is considered in the light of St Paul's catechesis on the Eucharist, we are compelled to ask whether the Eucharist has permitted a too facile and comfortable encounter with God, without a return to the roots, without the painful and exhausting search for justice, truth and integrity (1 Cor 11:20). It is instructive in this regard to isolate three principles which St Paul used to determine whether the Eucharist has been fruitfully celebrated. The first principle suggests that if the community dimension is lacking, the Lord's Supper is not realized. The second calls for the total self-giving of congregants in loving service. The third principle requires us to recognize that the

ultimate change sought by God in the Eucharist is not the transubstantiation of the bread and wine into the Body and Blood of Christ, but the transformation of a congregation of individuals into a loving caring community which transcends all racial and cultural barriers. Bearing in mind some of the frightening statements St Paul made on the implications of sharing at the Lord's Supper unworthily (1 Cor 11:17-34), the Pastoral Plan must ensure that through habitual celebration, the Eucharist is not allowed to be domesticated or turned into a private devotion in which racial divisions are reinforced and perpetuated.

In addition to a renewed catechesis on the practical implications of the Eucharist for the development of an integrated community, the writer would like to suggest certain innovations in the manner of its celebration. The occasional reduction of this number of eucharistic liturgies conducted over weekends is likely to underline the value of the unity of the Parish community. On those occasions where this has occurred, overcrowding has tended to be a problem. However, this problem is not insurmountable. The substitution of a weekday Eucharist by a "Liturgy of the Word" is also likely to stimulate more racial interaction between congregants. Likewise, the re-arranging of seating patterns in the form of a circle, especially during weekdays, can be expected to lead to more interpersonal contact. The introduction of occasional dialogue homilies, and the provision of opportunities for feed-back on the regular Sunday homilies can also be expected to arouse more participation and interaction from congregants. More meaningful expressions of the Exchange of Peace, for example, coupling it with an attempt to form personal relationships, indicates that the Eucharist is not a cult or private devotion but rather a sign of solidarity and fraternity. Linking the Offertory gifts with gifts for the poor and needy demonstrates that the Eucharist can never be detached from the whole community. Some of these practices have already been introduced to the community and appear to be creating greater social awareness.

A renewed understanding of the Eucharist and its more meaningful celebration should enable congregants to move away from the modern

heresy of individualism which strikes at the very heart of the Church and the Eucharist.⁵ This renewed vision can be expected to lead to more positive and supportive attitudes towards the fostering of a racially integrated community.

(b) Creation of Opportunities for Meaningful Interracial Contact

From the writer's pastoral experience it has become obvious that congregants do not simply change their attitudes and lifestyles as a result of being told to do so, or as a result of episcopal statements and declarations. Attention is drawn to the writer's observations as well as to those of distinguished Church leaders in this regard, and are found in our historical chapter. The analysis suggests that the attitudes of congregants are most likely to change as a result of shared personal experiences of situations and people, for example, through membership of small groups. Responses from members of integrated Parish societies, for example, Parish Council, Catholic Women's League and Choir are enlightening in this regard. Direct and mutual experiences of this nature appear to affect congregants in their whole being rather than just intellectually. Despite the tendency already noted in the dialogue chapter, for White and Coloured congregants to perpetuate complexes and attitudes of superiority and inferiority in integrated groupings, the gradual breaking down of barriers can be observed. This is readily observable among Choir members.

To help us to understand the dynamics involved in attitude change, let us turn to some of the research conducted in this regard. Newcomb (1947) is one of a school of researchers who maintains that prejudice may be reduced by bringing different groups into contact with one another, the increased communication between them being sufficiently conducive to the diminution of stereotypes and prejudices. This contact hypothesis, as it is called, was at first enthusiastically supported, but later research has revealed that contact between two groups can be advantageous or detrimental to their relationships. By itself contact is not the answer to the creation of co-operative and trusting relationships, or the reduction of prejudice. Much depends

on the type or quality of contact that takes place. Research has shown that the most effective means of improving group relations is the co-operation between different groups in the realization of a joint objective (Allport 1954; Collins 1970). According to these authors, it is preferable for the groups within such a contact situation to have equal social status. Various factors and processes are seen to contribute to successful co-operation as a means of lessening prejudice and changing attitudes. Groups pursuing a joint objective share coping experiences which result in intergroup friendship and cohesion. In co-operation between several groups, according to research, stereotypes are often found to be misleading and untrue. A change in stereotypes leads to a reduction of prejudice and change of attitude. All the above-mentioned aspects lead to improvement of attitudes, inducing a willingness in shared coping experiences and intergroup friendships between members. This process may, however, be hampered, according to the authors cited, by factors such as status differences and unsuccessful performance of tasks. This may lead one group to hold the other responsible for its failure. It is also worth noting that, according to a study of group conflict conducted by Sherif (1966), co-operation for the achievement of an objective that cannot be achieved by one group on its own is the most important determination in the improvement of attitudes.

Findings from the social analysis have underlined significant differences between White and Coloured congregants, such as perceived differences in social status, differences in levels of social awareness, as well as cultural and language differences. The realities of apartheid legislation and distorted perceptions of the scope of this legislation are other factors which need to be considered in attempting to establish meaningful contact between these groups.

At this stage, it is assumed that through the leadership of the priest and the animators a significant number of congregants will have accepted, in varying degrees, the vision of a racially integrated community, and that a small number of these would be willing to participate in planning goals and objectives. The need for continual

motivation is again stressed, as many congregants may be reluctant to come forward out of a sense of unworthiness or of being taken over by the Church. These are some of the fears which the writer has frequently observed among congregants.

Drawing on the theoretical understanding of attitude change and based on the need which some congregants feel to share mutual experiences, various types of ministries are here suggested to engage White and Coloured congregants with a view to the formation of positive and supportive attitudes. It should be stressed that those willing to engage in these ministries would already have internalized the vision of a racially integrated community and participated in the planning of objectives and strategies. In the course of these ministries, initial contacts between White and Coloured congregants are likely to be characterized by a sense of awkwardness and anxiety. The priest and animators can play an important role in alleviating these anxieties through initial introductions and informal meetings. Change in attitudes can be expected to take place mainly at the unconscious level among those involved. In the following areas of interaction the emphasis is more on the similarity of needs, experiences and objectives, than on racial or social differences. Interaction is already taking place between White and Coloured congregants in a number of the ministries mentioned below. At this stage, it would be premature to give an objective evaluation. However, some personal observations will be made in the ensuing discussion.

(c) Ministries on a Personal Level

A number of congregants have expressed a need to share with others mutual experiences and problems, such as, that of bypass surgery, depression, mastectomy and the death of a child. A number of these congregants have also expressed a willingness to foster supportive relationships on an interracial level in terms of the guiding vision. On the basis of their mutual experiences and under the inspiration and leadership of animators, White and Coloured congregants may be drawn to minister to each other on a personal level. These congregants have managed to survive traumatic experiences in terms of their faith, and

now have the potential to become wounded healers within the community. In these ministries they can, in the words of St Paul, "bear one another's burdens" (Gal 6:5), and engage in a one-to-one ministry. Suggested areas of ministry, in addition to those already mentioned, may include, alcoholism, amputation, diabetes and terminal illness. This type of ministry has not yet been introduced within the community.

Faith Friends: in this type of ministry individual congregants may be invited to journey in faith with a member of another racial group who is preparing to be initiated into the community, or to be confirmed. The role of the faith friend is not to teach or preach but rather to witness and share his or her own story and experience of discipleship. This ministry provides invaluable opportunities for members of different racial groups to establish meaningful and supportive relationships on an individual basis. Once again, the sharing of a common vision in terms of a racially integrated community is necessary.

Marriage Encounter: the significance of Marriage Encounter for the fostering of an integrated community has already been underlined in our analysis of responses to question A.3. Couples who have experienced weekends on an interracial basis share a special bond. However, there appears to be a weakening of these bonds with the passage of time. This suggests the need for continual motivation in terms of our guiding vision.

Sunday School: invaluable experiences are provided for interracial contact in the form of Sunday school classes. This is already taking place in the community and is arousing considerable attention among parents and adults. It would appear that this type of informal learning has tremendous potential in establishing normal, healthy relationships between White and Coloured children ranging in age from three to six years. Through the experiences of joint activities, such as, plays, games, drawings and hymns, the formation of friendships can be observed. Bearing in mind the susceptibility of children to the formation of attitudes at this age, Sunday school classes provide

unique opportunities for sowing the seed of an integrated community. This vision can be communicated through the teachers who themselves share the vision, and are proficient in both English and Afrikaans.

Youth Ministry: at a time when the youth of the community are compelled to undergo racially diversified education, youth ministry can play a vital role in sowing the seeds of a racially integrated community. Failure to mobilize Coloured and White youth for the fostering of an integrated community is a serious source of concern. This failure may be attributed to the lack of motivation on the part of youth, the ambivalent attitudes of parents, the lack of full-time youth ministers and the impact of segregated educational institutions. which youth ministry should create, for example, through youth camps, a climate conducive to the sharing of experiences and the clarification of values. Bearing in mind a heightened political awareness on the part of Coloured youth, feelings and opinions associated with topics such as conscription and the use of violence need to be ventilated and explored.

Parish Societies: there are at present five integrated Parish societies within the community, ranging in membership from eight to thirty. The significance of these groups for the fostering of an integrated community was underlined by responses to question A.3. in the questionnaire. In the light of the writer's observations on the nature of interaction within these groups, a number of pitfalls has been noted. These include, the tendency on the part of White members to perpetuate paternalistic attitudes and the failure of Coloured members to break out of their stereotypes and assume leadership roles. These are matters which need to be confronted in future planning. Special attention is drawn to the degree of cohesion and spirit of fellowship to be found among Choir members. This sense of unity may possibly be explained by the fact that here, the objective of the group, namely singing in harmony, cannot be achieved without the fullest co-operation of every member. Here the principle earlier enunciated by Sherif for the improvement of attitudes between groups, namely the necessity for co-operation in achieving a joint objective, is borne out.⁶

Parish Socials: in proposing Parish socials as opportunities for racial interaction, attention is drawn to the responses in question A.1. and the observations made. The planning of Parish socials therefore, in the light of these observations, requires a sensitivity in the selection of venues and formats.

Parish Projects: Parish projects, such as bazaars, take place within the community on a regular basis. They appear, however, to have limited success in fostering an integrated community. This failure is partly due to the lack of a common vision, an over-emphasis on competition and individual efforts as well as the priority accorded to tangible achievements over growth in personal relationships.

Parish Feasts: in recent years, Parish feasts, such as that of the Sacred Heart, have drawn together congregants from within the community as well as members from other local communities in the Parish. The significance of Parish feasts for the fostering of an integrated community is underlined by the responses of Coloured congregants to question C.6. However, the lack of interest and involvement mainly on the part of White congregants on these occasions undermined the morale of the community.

Within all of these settings, opportunities are provided for congregants to meet and interact in a non-threatening atmosphere. The conditions necessary for the reduction of prejudice and the creation of positive attitudes are, according to the theoretical discussion, present in varying degrees. Differences in social status are secondary to the need for sharing mutual experiences and co-operating in the achievement of joint objectives.

III CONFLICT MANAGEMENT

Findings from the historical chapter of the social analysis and from responses to section B of the questionnaire, illustrated the ambivalent attitudes of congregants to the question of conflict. Attention has been drawn to the fact that the general tendency of

congregants is to avoid conflict. The main sources of conflict identified by Coloured congregants in their relationships with Whites, arose from experiences of rejection and exploitation, as well as from the lack of solidarity and support from White congregants. The absence of any significant conflict among Coloured congregants is underlined by responses to the questionnaire. Sources of conflict identified by White congregants included the lack of involvement on the part of Coloured congregants and their over-sensitivity and pettiness regarding racial issues. Conflict among White congregants is likely to arise from opposing attitudes to an integrated community as well as from differences over the strategies to be used in fostering this community (see responses to questions B.1., B.2., B.6., C.1. and C.2.). To promote the vision of a racially integrated community while ignoring the reality of conflict and opposing views and attitudes, would be to accelerate the process of polarization.

The presence of conflict between White and Coloured congregants should be viewed as an invitation to explore their grievances and to learn more about themselves and each other. It provides them with an opportunity to come to terms with apparent conflicting perspectives on the nature of apartheid and the role of the Church. A positive attitude on the part of all congregants can prevent the differences and grievances expressed, from becoming divisive and disruptive factors within the community. Their willingness to accept conflict as inevitable and even as potentially valuable, does not mean that congregants will find it pleasant to be at odds. However, it does mean that they are willing to acknowledge and to suffer the discomfort that conflict brings, in view of the potential contribution which the diversity of the community can make to their shared striving for an integrated community. The development therefore, of a positive attitude to conflict and its skilful handling by competent leaders is, in the light of the analysis, indispensable for the realization of this goal.

A review of the literature on Conflict Management provided by the Centre for Intergroup Studies, University of Cape Town, reveals general agreement on the following points; i) that the most valuable

aspect of conflict is the energy which it generates, ii) that conflict is destructive when it diverts energy from important work to other issues, destroys morale, polarizes groups and produces violence, and iii) that conflict is constructive when it releases pent-up emotions, stress or anxiety; clarifies important issues; helps to solve them, makes communication more authentic and assists in building up group cohesiveness and involvement.

A Strategy for Conflict Management

The following strategy is suggested for the constructive handling of conflict. This strategy needs to be undertaken in a spirit of openness and dialogue between the parties concerned. Provision should be made for the ventilation of feelings, the expression and clarification of ideas, the partialization of the problem, the engaging of opposing views and attitudes and the joint exploration of a solution to the problem. According to Albert (1986:6-7) the skills required in Conflict Management include the ability on the part of the priest and animators to deal with anger constructively, to listen actively and empathically and to engage in the joint problem-solving process in a systematic and positive manner.

A Spirit of Dialogue: basic to the strategy outlined is the willingness on the part of White and Coloured congregants to be open to each other, to hear what the other is saying, to consider it seriously, to respond appropriately and to make certain accommodations.

Ventilation of Feelings: it can be reasonably expected that only within a supportive environment such as that of small groups, will congregants be willing to express negative feelings and hostile feelings. Within this atmosphere, the animator should encourage the ventilation of these feelings, which have long been restrained and suppressed. Such feelings are most likely to lose much of their intensity when given adequate expression.

Partialization of Problems: bearing in mind the multifaceted nature of the sources of conflict mentioned, the principle of partialization is recommended. This allows for grievances to be dealt with in manageable parts. A suitable starting point might be the lack of adequate housing in Schornville, the manner of seating patterns in Church or dissatisfaction with Church policies. Issues which are likely to evoke strong hostile feelings, such as, experiences of rejection, forced removals and the lack of mutual trust should only be raised once confidence has been established between the legitimate representatives of White and Coloured congregants.

Engaging of Opposing Views and Attitudes: opposing views and attitudes are most likely to emerge in an atmosphere of openness and acceptance. The expression of these views within the context of small groups should be subject to the demands of love and truth. The role of the animators within this context should be seen as that of bridge-builders. The animators need to be open towards conservative and liberal tendencies and be capable of underlining those bonds of unity which run deeper than the visions exposed. Appeals to overarching community values can help to minimize the disruptive effects of conflict. Traditional values, such as, adherence to the Church's official normative order, sense of history and present achievements can be experienced as important sources of integration despite whatever conflict may prevail. In order to deal with some of the intellectual issues underlying conflict, animators need to be well versed in the social teaching of the Church.

Seeking an Accommodation: through the tireless efforts of the animators and the goodwill of the other parties concerned, conflict is likely to cease by means of compromise or willingness on the part of congregants to subject themselves to Church arbitration. The cessation of conflict can lead to the process of accommodation characterized as actual working together despite differences. In order to maintain attitudes and behaviour which they cannot reconcile with staying in the community, some congregants may feel obliged to withdraw and leave.

IV CHALLENGING APARTHEID STRUCTURES

The relationship between the fostering of a racially integrated community and the promotion of justice was underlined by responses to questions A.8., C.5. and C.6. in the Questionnaire. Social action therefore, directed at the removal of apartheid structures, should be seen as a necessary component of the Pastoral Plan.⁷

According to the literature on community organization, social action may be described as the organized and planned action by the community, or significant groups within it, aimed at bringing about basic changes in major institutions or community practices (Cox et al 1974). The scope and rate of social change, the use of power in effecting or resisting change and change strategies, are three concepts in social action. Two types of social action can be distinguished in the literature (Perlman & Gurin 1972).⁸ Procedural action is a form of social action where the procedures of Parliament or formal organizations, are used to bring about the desired change or to effect a particular policy. It is generally associated with the rearrangement and redistribution of resources and involves both collaborative and campaign modes of intervention. Direct action involves a more radical approach than procedural action and is associated with greater physical involvement. It is usually resorted to in conflict situations where cooperation or bargaining cannot be used. In this type of social action, disruptive and conflict strategies are often used to overcome resistance which cannot be resolved through discussion or persuasion.

Strategies for Social Action

Lobbying, protesting, bargaining, non-violent demonstrations, civil disobedience and boycotting can be effective strategies in terms of procedural action. The types of strategies suggested by the writer are those mainly associated with procedural action, and which are based on a deep respect for the dignity and right of every individual. They are frequently referred to as collaborative and campaign strategies. They represent an orchestrated attempt to influence a

person or system in relation to the community's desired goal, taking into consideration the actions and reactions of key allies and adversaries as they bear on this goal.

Grievances arising from apartheid legislation and discriminatory practices have already been underlined by the data. They refer in the main to Coloured congregants. In addition to their need to reclaim their pride and dignity, the need for the scrapping of all discriminatory legislation must be addressed. Here again, the principle of partialization should be followed. Strategies might include lobbying and mobilizing support for the opening to the public of all municipal facilities and resources and the immediate provision of so-called "grey or open areas".

The notion of a Pilgrim Church should not be understood to imply a resignation or capitulation to circumstances. Freedom of association and the right to live in a neighbourhood of one's choice must be viewed as a sacred right, and not the exclusive right of an élite group. Congregants need to become aware of the absurdity of trying to integrate on social, economic and religious levels, while being compelled to live apart and have their children educated separately. On the other hand, in the light of the ingrained attitudes underlined by the analysis, it would be naïve to presume that with the abolition of all discriminatory laws, a new community would automatically come into being. The Pilgrim Church will always be in need of reform. We also need to recognize that, in the final analysis, it is the Spirit who gives life and community.

THE NEED FOR A DIFFERENTIAL APPROACH

While acknowledging the creative power of conflict, a differential approach will seek to pre-empt any division or opposition which would lead to fragmentation or polarization. The need of different strategies for different groups of congregants was underlined by the social analysis. When tracing the history of the Sacred Heart Community, different reactions to the changes sought by Vatican II and

to the various episcopal statements were observed within the groups and between the groups. A differential approach was suggested in the light of their reactions (see page 53). The need for a differential approach was further indicated in the light of the impact on Coloured congregants of Apartheid Legislation (see page 76). Differences revealed by responses to the Questionnaire such as cultural differences, differences in social status, different perceptions of the roles of the Church, of the priest, and of congregants indicated the need for a differential approach (see page 109). A differential approach is based on the need to meet people where they are and to move with them at their pace. Acceptance of the uniqueness of congregants implies an acceptance of their differences. This approach should not be confused with a spirit of compromise with the radical teaching of the Gospel, or with pandering to particular groups or ideologies.

The recognition of different categories of congregants within the Christian community requiring different types of ministry is to be found in the Scriptures. St Paul distinguishes between the provision of "solid food" and "milk" in his letter to the Hebrews (Hebrews 5:12). St John also distinguishes between ministering to "children", "young men" and "fathers" (1 John 2:1-17). While conscious of the need to proclaim the radical demands of the Gospel, the advice of St Peter must always be borne in mind: "never be a dictator over any group that is put in your charge, but be an example that the whole flock can follow" (1 Peter 5:3). Although our vision of an integrated community requires congregants to transcend individual and group interests, findings from the analysis underline the need to respect the individuality of congregants.

In the light of the different needs and fears revealed by the analysis of responses to questions A.8., B.1., B.2., B.5., B.6., C.1., C.5. and C.6., different strategies become necessary in order to attain the objectives mentioned.

In attempting to strengthen the motivation of congregants to become actively involved, some members are likely to become more responsive

to a personal approach from the priest rather than from animators. This is mainly true for those White congregants who need to be reassured in the face of the fears and uncertainties expressed in responses to question A.8. Other congregants may need to be healed from deep wounds before their resources can be liberated for involvement in the community. In the light of responses to questions B.1., B.2., B.4. and C.1., opportunities should be provided whereby the vision of an integrated community may be critically evaluated and alternative models proposed by congregants.

In striving to stimulate greater social awareness some congregants may wish to participate in an open discussion on the relationship between religion and politics. Others may like to learn more about the Church's social teaching, while more may wish to be addressed by members from disadvantaged sections of the community.

In seeking to mobilize congregants for social action, provision must be made for different manners of involvement as well as for those congregants who initially wish to dissociate themselves from this form of action. In this context, differential approaches may involve the establishment of justice and reconciliation groups, parents of detainees, support groups, prayer groups, the dissemination of information regarding the plight of various congregants and the initiation of community projects, such as, community crèches for the underprivileged.

In his attempt to meet the various expectations of congregants as expressed in question C.6., the priest needs to be able to integrate his cultic and prophetic roles in a creative manner. Differential approaches may take the form of traditional forms of piety and devotion as well as challenging White privilege and self-interest for the sake of the Gospel.

THOSE RESPONSIBLE FOR ACCOMPLISHING THE PLAN

A congregant was recently sharing with the writer how he was forced to

undergo bypass surgery because two of his major arteries were completely blocked and the third one about ninety per cent blocked. He was functioning at about ten per cent of his total capacity. By the same token, the Sacred Heart Community is in need of bypass surgery. For successive generations, the community has been mainly dependent on the two or three per cent of the community, namely the ordained ministers, who are regarded as gifted and called to minister. The rest of the community has been allowed to remain passive.

When the Church is viewed primarily as a community, collaborative ministry suggests itself as being of particular relevance. In this type of ministry, the priest and animators should see themselves as leaders of collaboration in which interdependence is preferred to dependence. The real challenge therefore, for them, lies in finding ways to have congregants' giftedness released for the fostering of an integrated community. Various opportunities have already been suggested in terms of the different types of ministries earlier discussed. Through collaborative ministry, the scope of concern and participation of congregants can gradually be expected to widen.

From the writer's experience and observations, there appears to be a number of obstacles to collaborative ministry on the part of many congregants. Congregants appear to have a number of fears which make them reluctant to offer their gifts and services. These fears include the fear of being taken over by the Church, the fear of unworthiness and the lack of self-confidence. These fears need to be identified, discussed and alleviated through discussion, affirmation and training for ministries. From a review of the historical section of our analysis, these fears are seen to be rooted in a long tradition of passivity. Other obstacles which are likely to hamper collaborative ministry are the suspicions and stereotypes revealed by the analysis. Obstacles which may arise from the side of the priest include clericalism and the need to feel in control.

In the final analysis it is not so much a question of what the priest and congregants do, as the spirit in which they minister to each other according to the gifts which they have received.

METHODS OF EVALUATION

One of the great weaknesses of the past with regard to the monitoring of pastoral initiatives within the Sacred Heart Community was the lack of an ongoing system of evaluation.

Evaluation can be viewed as the objective appraisal of a plan's total functioning over a specified period of time.⁹ In our context it involves the systematic application of procedures to determine with reliability and validity the extent to which congregants are achieving the goals which we have specified earlier in this chapter. An evaluation therefore, involves a judgement based on clearly specified and realistic criteria. It should be seen as an ongoing process, which can greatly contribute towards motivating, directing and inspiring priest and congregants as well as providing them with invaluable opportunities for learning and growth. It can also evoke strong negative feelings in situations where priest and congregants feel insecure and threatened.

In order to monitor the direction and pace at which congregants are moving, the following methods of evaluation are suggested.

The administration of a questionnaire somewhat similar to that used in the study, and a comparison of responses should prove instructive. This procedure could be repeated at intervals of approximately two years. The content and contribution of these questionnaires should benefit from the short-comings of that at present in use. The focus of the questionnaire should be on determining the quality and nature of interaction between White and Coloured congregants. The measurement of attitudes therefore, should constitute the main thrust of these questionnaires. The use of the Likert Scale and Bogardus Social Distances Scales which have proved most helpful in this study should be considered.

The use of Goal Attainment Scaling is, according to Compton and Galaway, (1975:382-392) another useful procedure for measuring goal attainment. It provides for the development of scales, one for each

goal, with five levels of predicted attainment. The levels range from the most unfavourable to the most favourable outcome thought likely, with the expected level of outcome at the midpoint on each scale. In measuring attempts to elicit greater racial interaction among congregants at formal worship, the most unfavourable outcome thought likely might be the occupation of different sections of the church by the two racial groups. A less-than-expected level of success might be the occupying of different pews. The expected level of success might be in sharing the same pew. A more-than-expected level of success might be in engaging in friendly conversations, while the most favourable outcome thought likely might be in the sharing of an informal meal after worship.

Participant observation may also be used as a reliable feed-back method. This method is based on the principle that direct involvement brings knowledge and understanding which cannot be gained as an outsider. In the writer's experience a whole world of meaning can be revealed through observation and close identification with congregants in their life situations. Significant verbal and non verbal cues can be noted from the manner in which racial interaction occurs. The choice of vocabulary, the tone of speech, the manner of greeting, facial expressions, eye contact, posture, body language, all communicate messages about inner attitudes and feelings. Another method of evaluation which is discussed by Ruddock (1981:55) is referred to as illuminative evaluation. This is not a standard methodological package, but a general research strategy. It is eclectic, allowing the choice of methods to be dictated by the situation. The use of surveys, questionnaires and standard attitude tests, is not excluded. This method involves three stages. First, observation, second, a progressive focus upon what appears to be key issues often requiring extended interviews with congregants, third, the seeking of general principles and placing findings within a broader explanatory context. This is an approach which the writer believes can be adapted to the present community and one which recognises the complexity of each situation. Ruddock makes a useful distinction between methods of evaluation which are strong on fact-finding and measurement and those which aim at understanding. Both

should be viewed as complementary enabling us to find out what is happening in racial interaction and how this can be understood.

In the light of these methods of evaluation, the objectives and strategies mentioned need to be continually evaluated and our Pastoral Plan revised accordingly.

Future Anticipated Conditions

There are three factors which are likely to have an important bearing on the future outcome of the plan. These factors are, i) possible increasing polarization between the various racial groups on a national level, ii) increasing social mobility, arising from the uncertainty which surrounds the future of King William's Town, and iii) failure on the part of future pastors to identify with the present vision adopted.

In the likelihood of increasing polarization between the different racial groups, Coloured congregants may be expected to withdraw and distance themselves from forging meaningful relationships with White congregants. The scope and rate of social change therefore, will have a significant influence on the manner in which this plan is pursued. The anticipated increase in the rate of social mobility can also be expected to have a disruptive effect on the fostering of an integrated community. Situated on the border of Ciskei, King William's Town appears to attract and to repel congregants for different reasons. This state of transition can be expected to place heavy demands on the sense of solidarity and cohesion within the community. Since the support and leadership of the priest is crucial for the attaining of the goal of this plan, a sense of continuity in vision and ministry is essential.

CONCLUSION

While the main characteristics of a Pastoral Plan have been discussed, we have seen that the plan is open-ended and subject to revision in

the light of ongoing experiences and reflection. The previous chapters have demonstrated that the search for community is never-ending. The ultimate goal of bonding congregants in a spirit of unity and solidarity, and which transcends all distinctions of race and culture should be viewed as a beckoning point. The immediate goals, which consist in facilitating interaction between congregants, and fostering attitudes of co-operation and collaboration, should be seen as an unfolding process and not as a remote ideal which congregants may despair of reaching. The fostering of a Pilgrim Church may be compared to a series of small way stations, such as are found along a mountain path. A number of climbers may question whether the summit is attainable, given their age and physical condition, but on arrival at a marker which says they have advanced, they can look back with some sense of accomplishment, before bracing themselves for another ascent. The Pastoral Plan points to the general direction towards which congregants are called in the light of the guiding vision. Despite the obstacles and challenges along the route, the plan refuses to allow congregants to capitulate to circumstances, comfortable though they may be. It strives to keep in motion a process which calls for the release of the congregants' gifts, in a spirit of collaborative ministry. It realizes that the eventual goal is both gift and call.

CHAPTER EIGHT

CONCLUSION

Recent events in our history, not least the threat of economic sanctions have demonstrated how interdependent we are as a multi-cultural society, and as a community of nations. One of the main implications of this interdependence is the fact that we are capable of helping one another as never before, or inflicting greater harm upon each other than was ever possible in our history. This sense of interdependence challenges us as a people to foster a new sense of community and brotherhood.

This experience of our interdependence is not something new. Rather it is one of the great realities which is ever old and ever new. Our Christian faith teaches us how we should meet this reality by reminding us that we are members of one body, the Body of Christ, and that each part should be concerned for all the others. This form of interdependence implies a unity which is not uniformity and a diversity which is not divisive. In describing the Church as a sacrament of unity, Vatican II recovers one of the earliest terms used to illustrate the intimate relationship between Christ and the Church. It is this vision of the Church which has inspired the present study. However, the unique character of South African society creates unique problems for a Church which claims to be a sacrament of unity.

Our social analysis has exposed a number of the problems and obstacles which undermine the credibility and question the practicality of this model of the Church.

From a review of the history of the Church and witness we were led to conclude that the Church has played an ambiguous role in the proclamation of the Gospel message. The conclusion drawn from an analysis of apartheid legislation indicated that this legislation exerted a greater impact on the attitudes and lifestyle of congregants than the Word of God itself. Any illusion that all discriminatory

attitudes and practices would automatically disappear with the scrapping of apartheid legislation was shattered by the responses of congregants to the questionnaire. These responses demonstrated how apartheid attitudes and practices are deeply ingrained. The attitudes of congregants to a racially integrated community were generally ambivalent. Three factors were underlined by the data as having an important bearing on the nature of congregants' attitudes. These factors are the social dimensions of the congregants' faith, the impact of apartheid legislation and the attitudes towards conflict of the congregants. Arising from the dialogue between theology and praxis, the need was underlined for the model of the Church as a sacrament of unity to be complemented by that of the Pilgrim Church. Whereas the notion of growth and ongoing conversion is conveyed by the model of a Pilgrim Church, the vision of the Church as a sacrament provides this model with a direction and goal. The attainment of this goal involves a systematic and co-ordinated plan in which the fostering of a racially integrated community is pursued within the context of a collaborative style of ministry.

It is by God's grace that the people of South Africa live in a multi-cultural society. Here in King William's Town, congregants live in a community where various languages are spoken and where cultures and lifestyle vary considerably. For some people, this may be experienced as a threat, especially where Christian identity is subordinate to cultural identity. For the Christian a plurality of cultures should be viewed as a challenge and invitation to savour the richness and joys of unity in diversity. The major contribution to this unity which the congregants of the Sacred Heart Church can make is to strive consciously towards that vision within the context of a racially integrated community.

APPENDIX A
QUESTIONNAIRE

Dear Parishioner,

Your name has been randomly selected to form part of a sample of all congregants of Sacred Heart Community for this survey.

This questionnaire is therefore being sent to you in the hope that you will find the necessary time to respond. Your co-operation in this matter will be greatly appreciated and your responses will have many implications for my ministry both on a local as well as on a wider academic level. Should you be interested in further information arising from this study, for example, findings, conclusion etc., please do not hesitate to approach me.

Since the content of the questionnaire is directly concerned with the interaction between various racial groups, your classification in terms of a particular racial group however undesirable and regrettable, is necessary from the point of view of this study.

Your responses can play an important role in building up the kind of community which is both God's Will and Gift for His Church.

Needless to say your responses will be treated with the utmost confidentiality. In the interest of complete openness and frankness I would wish you to remain anonymous. It would be further appreciated if you can submit your own independent answers.

Please feel free to respond more fully to any of the questions by using the extra space overleaf or through any enclosure of your own.

This questionnaire ought not to take more than half an hour to complete.

Would you be so kind as to return it to me in the enclosed Reply Envelope and drop it through the letter box of the Presbytery door at your convenience, but if possible, during October.

Thank you in anticipation for your time and sacrifice.

Your Pastor in the Lord,

Fr Paul Fahy

Geagte Gemeentelid,

U naam was toevallig uitgesoek om 'n voorbeeld te vorm van al die gemeentede van die Kerk van Heilige Hart vir hierdie opname.

Hierdie vraelys is aan u gestuur in die hoop dat u die nodige tyd sal vind om daarop te antwoord. U samewerking in dié verband sal hoog op prys gestel word. U antwoorde sal baie vir my Bediening op plaaslike sowel as akademiese vlak beteken. As u belang stel in enige verdere inligting wat uit hierdie studie ontstaan b.v. bevindinge, gevolgtrekkings ens. moet asseblief nie huiwer om in verbinding met my te tree nie.

Die inhoud van hierdie vraelys is direk betrokke met die wisselwerking tussen die verskeie rasse groepe. Dit is van selfsprekend dat u ras klassifikasie, alhoewel dit onwenslik en betreurenswaardig is, noodsaaklik vir die doeleindes van hierdie studie is. U antwoorde kan 'n belangrike rol in die opbouing van dié tipe gemeenskap wat die Here se Wil en Gawe vir Sy kerk is.

Dit is van selfsprekend dat u antwoorde as vertroulik beskou sal word. In belang van volkome opregtigheid en openhartigheid verkies ek dat u naamloos bly. Dit sal verder op prys gestel word indien u, u eie onafhanklike antwoorde voorlê. Wees vrymoedig om meer volledig op die vrae te antwoord deur middel van die addisionele ruimte op die agterkant van die bladsy gebruik te maak of deur middel van 'n addisionele bylae van u eie gebruik te maak.

Hierdie vraelys behoort nie meer as 30 minute te neem om te voltooi nie. Geliewe dit binne die ingeslote koevert aan my terug te besorg deur dit so gou as moontlik gedurende Oktober deur die briewebus van die Pastorie te plaas.

Byvoorbaat dank vir u tyd en opoffering.

U Pastoor in die Here,

Fr. Paul Fahy

SECTION A

A.1. Through which of the following church activities do you have contact with congregants of other racial groups?
Please tick appropriate block.

Deur watter van die volgende kerklike aktiwiteite het u kontak met mede-kerkgangers van ander rassegroepe?
Merk asseblief die paslike blok.

FORMAL SUNDAY WORSHIP / FORMELE SONDAG KERKDIENTSTE

PARISH COUNCIL MEETINGS / GEMEENTE RAADSVERGADERINGS

PARISH SOCIETIES / GEMEENTE VEREENIGINGS e.g./bv. SVP, CWL, CHOIR, etc/ens

PRAYER & BIBLE MEETINGS / GEBEDE EN BYBEL BYEENKOMSTE

PARISH PROJECTS e.g. Bazaar etc / GEMEENTE PROJEKTE
bv. Basaar ens

PARISH SOCIALS / GEMEENTE GESELLIGHEDE

MARRIAGE ENCOUNTER / HUWELIKSONTMOETING

NONE OF THE ABOVE / GEENEEN VAN BOGENOEMDE

A.2. Should contact be taking place in any of the above categories, how is this contact reflected in daily life?
Please tick appropriate block.

As kontak in enige van bogenoemde klasse plaasvind, hoe word hierdie kontak in die daaglikse lewe weergegee?
Merk asseblief die paslike blok.

THROUGH GUARDED VISUAL ACKNOWLEDGEMENTS WITHOUT FURTHER INVOLVEMENT / DEUR BEHOEDSAME AANSKOUIING VAN HERKENNING SONDER VERDERE BETROKKENHEID

PARTICIPATING IN FORMAL CHURCH MEETINGS / DEUR DEELNAME AAN FORMELE KERK VERGADERINGS

EXCHANGING FORMAL GREETINGS AT CHANCE MEETINGS / DEUR BELEEFDE EN FORMELE BEGROETINGS BY TOEVALLIGE ONTMOETINGS TE WISSEL

ENGAGING IN FRIENDLY CONVERSATIONS AS OPPORTUNITIES ARISE / DEUR BETROKKE TE RAAK IN VRIENDSKAPLIKE GESPREKKE SOOS GELEENTHEDE VOORKOM

SHARING MUTUAL INTERESTS AND HOBBIES / DEUR ONDERLINGE BELANGE EN STOKPERDJIES TE DEEL

SHARING INFORMAL MEALS / DEUR INFORMELE MAALTYE TE DEEL
e.g. / bv. braai

- A.3. In which areas of Church life are you most made to feel a brother/sister in the Lord?
 Rank from 1 - 7 (1 = area where you least feel a brother/sister)
 (7 = area where you most feel a brother/sister)

In watter gebiede van die kerklike lewe voel u die meeste 'n broer/suster in die Here?
 Rangskik van 1 - 7 (1 = gebied waar u 'n broer/suster die minste voel)
 (7 = gebied waar u 'n broer/suster die meeste voel)

FORMAL SUNDAY WORSHIP / FORMELE SONDAG KERKDIENTSTE

PARISH COUNCIL MEETINGS / GEMEENTE RAADSVERGADERINGS

PARISH SOCIETIES / GEMEENTE VEREENIGINGS e.g./bv. SVP, CWL, CHOIR etc/ens

PRAYER & BIBLE MEETINGS / GEBEDE EN BYBEL BYEENKOMSTE

PARISH PROJECTS e.g. Bazaar etc / GEMEENTE PROJEKTE
 bv. Basaar ens

PARISH SOCIALS / GEMEENTE GESELLIGHEDDE

MARRIAGE ENCOUNTER / HUWELIKSONTMOETING

- A.4. Rank in order of your choice the degree of social intimacy which you would be most happy to share with a congregant of another racial group. Rank from 1 - 6 (1 = least happy 6 = most happy)

Stel in order van u keuse die mate van nabyheid wat u die graagste met 'n lidmaat van 'n ander rassegroep sou wou deel.
 Rankskik van 1 - 6 (1 = minste gelukkig 6 = meeste gelukkig)

LIVE IN THE SAME TOWN / WOON IN DIESELFDE DORP

LIVE IN THE SAME NEIGHBOURHOOD / WOON IN DIESELFDE WOONBUURT

LIVE IN THE SAME STREET / WOON IN DIESELFDE STRAAT

BELONG TO THE SAME SOCIAL CLUB / OM DIESELFDE MAATSKAPLIKE VERENIGINGS TE DEEL

LIVE AS A NEXT DOOR NEIGHBOUR / OM 'N BUURMAN/BUURVROU TE WORD

SHARE THE SAME FAMILY THROUGH MARRIAGE / OM DIESELFDE GESIN DEUR DIE HUWELIK TE DEEL

A.5. Which of the following would you be willing to make available for use to a congregant of another racial group?
Please tick appropriate block.

Watter van die volgende sou u graag wil uitleen of beskikbaar maak aan 'n lidmaat van 'n ander rassegroep?
Merk asseblief die paslike blok.

USE OF GARDEN TOOLS / GEBRUIK VAN TUINGEREEDSKAP

USE OF THE PHONE / GEBRUIK VAN TELEFOON

USE OF THE SWIMMING POOL / GEBRUIK VAN SWEMBAD

USE OF BATHROOM FACILITIES / GEBRUIK VAN BADKAMER GERIEWE

PROVIDE OVERNIGHT ACCOMMODATION / VERSKAF VERBLYF VIR DIE NAG

IF UNWILLING TO MAKE ANY OF ABOVE AVAILABLE, PLEASE TICK THIS BLOCK / DUI HIER AAN AS U ONWILLIG IS OM ENIGE VAN DIE BOGENOEMDE BESKIKBAAR TE MAAK

A.6. Rank the following ways of greeting a congregant of another racial group from those which you are least likely to those you are most likely to use.
Rank from 1 - 5 (1 = least likely 5 = most likely)

Rangskik die volgende maniere waarop u 'n lidmaat van 'n ander rassegroep groet, van die minste waarskynlike manier tot die meeste waarskynlike manier.
Ranskik van 1 - 5 (1 = minste waarskynlik 5 = meeste waarskynlik)

WAITING FIRST TO BE GREETED / GROET EERS NADAT U GEGROET IS

EXPRESSING POLITE & FORMAL GREETINGS / OM BELEEFDE EN FORMELE GROETE UIT TE DRUK

EXPRESSING A GUARDED AND PASSING VISUAL ACKNOWLEDGEMENT / OM 'N BEHOEDSAME AANSKOUELIKE HERKENNING TE MAAK

EXCHANGING GREETINGS ON FIRST NAME TERMS / OM MEKAAR OP VOORNAME TE GROET

GREETING THROUGH THE USE OF ENDEARING TERMS / OM BYVOORBAAT TE GROET OM KAMERAADSKAP TE BEVORDER

SECTION B

In the questions which follow should you agree strongly, agree, disagree etc., please place a cross in the corresponding box.

In die vrae wat volg sou u sterk instem, instem, verskil ens., plaas dan asseblief 'n kruis in die ooreenstemmende bus.

- B.1. A racially segregated community is natural and logical since it allows different racial groups to worship in their own language, own locality and according to their own culture.

'n Gemeenskap wat afgesonder is volgens ras, is natuurlik en logies want dit laat verskillende rassegroepe toe om aan te bid in hulle eie taal, eie buurt en volgens hulle eie kultuur.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verkil	Sterk Verskil

- B.2. A racially integrated community only leads to conflicts and tension between different racial groups and is therefore undesirable and impractical.

'n Rasse integreerde gemeenskap lei net tot worsteling en spanning tussen die verskillende rassegroepe en is dus onwenslik en onprakties.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- B.3. Although different racial groups may be obliged to live and develop in their own worlds, in their daily lives a racially integrated Catholic community is still possible and worth striving for.

Alhoewel verskillende rassegroepe verplig mag wees om in hulle daaglikse lewe te ontwikkel in hul eie afsonderlike wêreld; is dit moontlik en die moeite werd om te strewe vir 'n rasse geïntegreerde Katolieke gemeenskap.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- B.4. Although congregants of a similar racial group share a common identity and culture, nevertheless our Christian identity is more important and demands that we strive to build a racially integrated Christian community.

Alhoewel lede van 'n soortgelyke rassegroep 'n gemeenskaplike identiteit en kultuur deel, is dit nie te min ons christen identiteit wat meer belangrik is en dus word dit vereis dat ons strewe om 'n rasse integreerde christen gemeenskap te bou.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- B.5. The conflict and tensions that arise in the course of building a racially integrated Christian community can be a source of enrichment and growth for the community if handled positively and constructively.

Die worsteling en spanning wat ontstaan in die loop van die opbou van 'n rasse integreerde christelike gemeenskap kan 'n bron van verryking en groei vir die gemeenskap wees as dit positief en konstruktief behandel word.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- B.6. The Church should use all available means including state institutions e.g. S.A.B.C. broadcasts to develop a racially integrated community.

Die kerk moet van al die beskikbare middelmate gebruik maak insluitend die staat inrigtings naamlik S.A.U.K. uitsaai om 'n rasse integreerde gemeenskap te vorm.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

B.7. Dealings with state institutions associates the Church with apartheid structures and hinders the creation of a racially integrated community.

Om met staat inrigtings te deel, verenig die kerk dit met apartheid rasse strukture en belemmer die vorm van 'n rasse geïntegreerde gemeenskap.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

B.8. The Church must always be obedient to the State.

Die kerk moet altyd gehoorsaam wees aan die staat.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

SECTION C

- C.1. A racially integrated community is not demanded in terms of the mission of Christ and His Church.

'n Rasse integreerde gemeenskap is nie 'n vereiste van die opdrag van Christus en Sy Kerk nie.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- C.2. The creation of a racially integrated community introduces politics into Church and this must be avoided.

Die skepping van 'n rasse integreerde gemeenskap bring politiek in die kerk in en moet vermy word.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- C.3. In terms of Christ's prayer "That they might be One" (John 17:21) the Church is committed to promoting a racially integrated Christian community.

Kragtens die bepalinge van die gebed van Christus "Dat almal een mag wees net soos U Vader" (Johannes 17:21) is die kerk verbonde om 'n ras integreerde kristen gemeenskap te bevorder.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

- C.4. The Church as the Body of Christ should be an integrated body and therefore a visible sign of unity between different racial groups.

Die kerk as die Liggaam van Christus behoort 'n geintegreerde liggaam en dus 'n sigbare teken van enigheid tussen verskillende rassegroepe te wees.

Agree Strongly	Agree	Uncertain	Disagree	Disagree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sterk Instem	Instem	Onseker	Verskil	Sterk Verskil

C.5. Rank in order of importance the tasks you consider the priest can perform in creating a racially integrated community.

Rank from 1 - 12 (1 = least important task 12 = most important task)

Rangskik in volgorde van belangrikheid die take wat u beskou die priester kan doen om 'n geïntegreerde rassegemeenskap te skep.

Rangskik van 1 - 12 (1 = minste belangrike taak 12 = mees belangrike taak)

5.1. Handle with skill and sensitivity all interracial conflict so that a greater sense of community awareness can be created and a spirit of fellowship fostered.

Behandel met bekwaamheid en gevoeligheid alle inter-rasse aangeleenthede sodat 'n groter sin van gemeenskapsbewustheid geskep kan word wat die gees van kameraadskap kan bevorder.

5.2. In the light of the teaching of Christ make racial integration the theme of the Sunday Homily on at least one Sunday in the month for 12 months.

In die lig van die woord van God maak rasse verhoudings die boodskap vir die Sondag Preek 'n onderwerp te minste een Sondag in die maand vir 'n tydperk van 'n jaar.

5.3. Enable congregants to experience a deeper awareness of and relationship with the Lord through prayer, meditation and spiritual guidance.

Om gemeentelede in staat te stel om 'n dieper bewustheid van en 'n intiemer verhouding met die Here te ondervind deur eie gebede, oorpeinsing en geestelike leiding.

5.4. Help people to understand the relationship between personal conversion and working for justice and reconciliation in the community.

Om mense te help om die verhouding tussen persoonlik bekeering en werk vir geregtigheid en versoening binne die gemeenskap te verstaan.

5.5. Help people to understand the relationship between Church membership and political awareness.

Om mense te help om die verhouding tussen lidmaatskap in die kerk en politieke bewustheid te verstaan.

5.6. Highlight the Eucharist as both the sign and source of union and communion in the Lord.

Om die Eucharistie te laat uitblink beide as die teken en oorsprong van vereniging en gemeenskap in die Here.

- 5.7. Refrain from co-operating in the implementation of apartheid legislation as it affects his ministry, for example, refuse to act as a Marriage Officer according to the conditions contained in the Prohibition of Mixed Marriage Act, ignore group areas proclamation regarding place of residence, refuse to apply for permit for inter-racial worship.

Om te weier om deelname te hê aan die apartheid wetgewing sover dit sy bediening affekteer byvoorbeeld, te weier om as Kerklike Huweliksbevestiger op te tree volgens die voorskrifte van die verbod op gemengde huwelike, ignoreer wet op groepsgebiede wat verblyfplek betref, weier om aansoek te doen vir 'n permit vir inter-rasse kerkdienste.

- 5.8. Explain more fully the Social Teaching of the Church, emphasising its local implications.

Verduidelik in meer besonderhede die maatskaplike onderrig van die kerk met die klem op sy plaaslike gevolgtrekkings.

- 5.9. Form interracial Prayer and Scripture groups.

Om inter-rasse biduur- en bybelgroepe te stig.

- 5.10. Emphasise the social as well as the personal aspects of sin in the sacrament of reconciliation.

Om die aspekte van gemeenskaplike asook persoonlike sonde deur die sakrament van versoening te beklemtoon.

- 5.11. Encourage the people to pray and attend Church.

Moedig die mense aan om te bid en kerkdienste by te woon.

- 5.12. Deepen the sense of community awareness through the formation of interracial peace and reconciliation groups.

Verryk die gevoel van gemeenskaplike bewustheid deur die totstandkoming van inter-rasse vrede en versoening groepe.

Other, please state.

Andere, dui aan asseblief.

- C.6. Rank in order of importance those tasks you consider the congregants of the Sacred Heart Church can play in building up a racially integrated community.
Rank from 1 - 12 (1 = least important task 12 = most important task)

Rangskik in volgorde van belangrikheid die take wat u beskou die gemeenskap van die Kerk van Heilige Hart kan speel in die opbou van 'n geïntegreerde rasse gemeenskap.
Rangskik van 1 - 12 (1 minste belangrike taak 12 = meeste belangrike taak)

- 6.1. Strive to influence the course and scope of social change through membership of the various welfare organisations, service clubs and community councils.

Te strew om die loop van sosiale verandering te beïnvloed deur lidmaatskap by verskillende sorg verenigings, diensklubs en gemeenskapsraad.

- 6.2. Become more conscious of the social implications of personal conversion.

Om meer bewus te raak van die gemeenskaplike implikasies van persoonlike bekering.

- 6.3. Participate in interracial Prayer and Bible groups.

Deelneem in inter-rasse biduur en bybelgroepe.

- 6.4. Become more informed on the pain of division and discriminatory legislation and practices as they affect some of the congregants.

Om meer inligting te verkry van die lyding van verdeeldheid en diskriminerende wetgewing en gebruike soos dit party van die gemeenskaplede affekteer.

- 6.5. Refrain from the use of racially offensive terms, which emphasise differences and foster the apartheid mentality.

Weerhou die gebruik van rasse beledigende terme wat die verskil beklemtoon en die apartheid denkwys bevorder.

- 6.6. Conduct informal home and family visits with congregants of other racial groups.

Bring informele huis en familie besoeke aan gemeenskaplede van ander rasse groepe.

- 6.7. Refrain from using those privileges which arise solely from membership of a particular race.

Weier om gebruik te maak van daardie voorregte wat alleenlik spruit uit lidmaatskap van 'n spesifieke ras.

- 6.8. Learn to understand and appreciate more the language and culture of other racial groups.

Leer om die taal en kultuur van ander rasse groepe te verstaan en te waardeer.

- 6.9. Share informal meals (braai) on an interracial basis at regular intervals.

Neem deel aan informele maaltye (braai) op 'n rasse geïntegreerde basis met gereeldheid.

- 6.10. Foster mutual supportive and co-operative relationships based on the equality and dignity of all congregants.

Koester wedersydse ondersteunende en samewerkende verhoudings gebaseer op gelykheid en waardigheid teenoor alle lidmate.

- 6.11. Make greater use of Church Feasts and Seasons e.g. Advent, Lent, Christmas, Easter and National Holidays namely 'Family Day' to awaken a community spirit among congregants.

Om groter gebruik te maak van Kerk Feesdae en Seisoene bv. Advent, Paastyd, Kersfees, Paasfees en Nasionale Vakansiedae naamlik 'Familie Dag' om 'n gemeenskapges te bevorder.

- 6.12. Participate at worship with communities of other racial groups in their districts e.g. neighbourhood masses, worship at Ginsberg, Breidbach.

Neem deel in aanbidding met gemeenskappe van ander rasse groepe in hulle wyke bv. woonbuurt heilige mis, aanbidding by Ginsberg, Breidbach.

Other, please state.

Andere, dui aan asseblief.

Attend Church on a weekly basis
Woon kerk by op 'n weeklikse basis

Attend Church more than once a week
Woon kerk by meer as een keer per week

D.13. Please indicate whether you participate in one or more of the following Church activities:-
Dui asseblief aan of u in een of meer van die volgende kerk bydrywighede deelneem:-

Parish Council
Kerkraad

Parish Council Sub-Committees
Kerkraad Sub-Kommittee

Reader
Voorleser

Community Minister
Gemeenskap Minister

Choir
Koor

Fund Raising
Fonds Insameling

Youth Ministry
Jeug Ministerie

Prayer-Scripture Groups
Gebed-Skrif Groepe

Teach Catechism
Kategismus Onderwys

Marriage Encounter
Huweliksontmoeting

Church Societies
Kerk Verenigings

Floral Arrangement
Blomme Rangskikking

Other (please state)
Ander (spesifiseer asseblief)

D.14. Which of the following best describe your relationship to your Church? Please tick appropriate block.
Watter van die volgende beskryf u verwantskap met u kerk die beste? Merk die paslike blok.

Fully committed
Volledig toevertrou

Partially committed
Gedeeltelik toevertrou

Uncertain
Onseker

Interested but uncommitted
Geïntereseerd maar nie verbind nie

Totally uncommitted
Totaal onverbind

THANK YOU FOR TAKING THE TROUBLE TO COMPLETE THE QUESTIONNAIRE.
YOUR ASSISTANCE IS MOST VALUABLE.

DANKIE VIR DIE MOEITE WAT U GEDOEN HET OM HIERDIE VRAELYS IN TE VUL.
U DEELNAME IS MEES WAARDEVOL.

FR PAUL FAHY

IF YOU WOULD LIKE TO MAKE ANY GENERAL COMMENTS ON THIS QUESTIONNAIRE OR HOW YOU FELT ABOUT COMPLETING IT, PLEASE MAKE USE OF THE SPACE BELOW.

AS U ENIGE COMMENTAAR WIL LEWER WAT DIE NAVRAAG BETREF, OF HOE U GEVOEL HET OM DIT TE VOLTOOI, MAAK ASSEBLIEF GEBRUIK VAN DIE PLEK HIERONDER.

APPENDIX B

TABLES OF RESPONSES FOR QUESTIONS WHICH REQUIRED RANKING BY RESPONDENTS, WHERE TABLES IN TEXT INDICATE MEDIAN SCORES ONLY

A.3. Areas of Church life in which Coloured and White congregants feel most accepted as brothers or sisters in the Lord

	Overall									White									Coloured								
Respondents' Ranking	1	2	3	4	5	6	7	DNR	1	2	3	4	5	6	7	DNR	1	2	3	4	5	6	7	DNR			
Formal Worship	1	3	1	6	5	12	31	3	1	3	1	4	5	10	20	3	0	0	0	2	0	2	11	0			
Parish Council	3	9	7	2	1	2	6	32	2	5	6	2	0	1	5	26	1	4	1	0	1	1	1	6			
Parish Societies	3	3	3	5	9	3	16	20	3	2	1	5	6	1	10	19	0	1	2	0	3	2	6	1			
Prayer Meetings	3	4	3	7	2	4	7	32	2	4	2	4	1	3	5	26	1	0	1	3	1	1	2	6			
Parish Projects	5	5	5	5	8	7	9	18	3	4	5	2	7	4	8	14	2	1	0	3	1	3	1	4			
Parish Socials	8	2	9	6	9	7	6	15	4	1	7	6	6	6	4	13	4	1	2	0	3	1	2	2			
Marriage Encounter	4	5	3	1	1	1	8	39	1	4	1	1	1	1	5	33	3	1	2	0	0	0	3	6			
	N = 62									N = 47									N = 15								

A.4 Degrees of social intimacy most appealing to congregants in terms of racial interaction

Respondents' Ranking	Overall							White							Coloured						
	1	2	3	4	5	6	DNR	1	2	3	4	5	6	DNR	1	2	3	4	5	6	DNR
Same Town	8	4	1	0	7	34	10	6	2	1	0	5	27	7	2	2	0	0	2	7	3
Same Neighbourhood	5	4	4	10	21	12	8	3	4	3	6	15	10	7	2	0	1	4	6	2	1
Same Street	7	1	15	15	7	9	10	5	1	14	11	3	7	7	2	0	1	4	4	2	3
Same Club	4	7	12	12	4	17	8	3	3	7	11	4	13	7	1	4	5	1	0	4	1
Next Door Neighbour	2	19	9	3	11	9	11	2	16	5	2	10	5	8	0	3	4	1	1	4	3
Same Family	42	0	1	1	0	10	10	33	0	1	0	0	6	8	9	0	0	1	0	4	2
	N = 64							N = 48							N = 16						

A.6 Typical manner of greeting between White and Coloured congregants in the context of Church activities

	Overall							White							Coloured						
Respondents' Ranking	1	2	3	4	5	DNR		1	2	3	4	5	DNR		1	2	3	4	5	DNR	
Waiting to be Greeted	31	9	7	6	4	4		23	7	4	5	2	4		8	2	3	1	2	0	
Formal Greeting	2	1	10	20	23	5		0	0	10	16	15	4		2	1	0	4	8	1	
Guarded Acknowledgement	14	16	17	5	3	6		11	10	13	3	2	6		3	6	4	2	1	0	
First Name Terms	6	6	6	7	30	6		4	4	4	3	24	6		2	2	2	4	6	0	
Endearing Terms	24	12	6	5	6	8		18	10	5	4	1	7		6	2	1	1	5	1	
	N = 61							N = 45							N = 16						

A.7 Degrees of mutual interpersonal knowledge possessed by congregants on an interracial basis

	Overall							White							Coloured						
Respondents' Ranking	1	2	3	4	5	DNR	1	2	3	4	5	DNR	1	2	3	4	5	DNR			
Appearance	9	5	9	5	25	5	7	2	6	5	20	5	2	3	3	0	5	0			
Occupation	4	9	11	18	13	3	3	8	9	13	9	3	1	1	2	5	4	0			
Residence	5	11	16	10	12	4	3	9	15	5	9	4	2	2	1	5	3	0			
Marital Status	18	18	11	5	3	3	10	16	8	5	3	3	8	2	3	0	0	0			
Hobbies and Interests	33	5	6	4	6	4	27	3	2	3	6	4	6	2	4	1	0	0			
	N = 58							N = 45							N = 13						

A.8 Obstacles towards the fostering of a racially integrated Catholic community as ranked by congregants

	Overall													White												Coloured													
Respondents'																																							
Ranking	1	2	3	4	5	6	7	8	9	10	11	12	DNR	1	2	3	4	5	6	7	8	9	10	11	12	DNR	1	2	3	4	5	6	7	8	9	10	11	12	DNR
Weak Leader-																																							
ship	6	1	5	1	5	4	2	1	2	3	8	23	0	5	1	3	1	4	2	1	0	2	1	7	18	0	1	0	2	0	1	2	1	1	0	2	1	5	0
Fear	14	9	2	2	4	8	3	4	4	1	3	4	3	12	4	1	2	4	5	1	4	4	1	2	2	3	2	5	1	0	0	3	2	0	0	0	1	2	0
Prejudice	7	6	6	6	5	5	5	2	4	3	7	3	2	5	5	6	4	2	3	4	1	3	2	6	2	2	2	1	0	2	3	2	1	1	1	1	1	1	0
Selfishness	4	3	3	6	4	8	5	5	3	7	3	9	1	4	2	2	4	3	6	2	4	1	7	2	7	1	0	1	1	2	1	2	3	1	2	0	1	2	0
Identity	8	3	3	2	6	4	5	6	6	5	3	8	2	6	2	3	1	3	4	4	5	3	4	2	6	2	2	1	0	1	3	0	1	1	3	1	1	2	0
Status	13	6	3	6	3	6	3	3	3	7	3	4	1	8	4	2	6	2	5	2	2	2	5	2	4	1	5	2	1	0	1	1	1	1	1	2	1	0	0
Insecurity	4	6	5	4	3	7	4	5	7	5	3	6	2	4	5	2	4	3	4	3	3	6	4	2	3	2	0	1	3	0	0	3	1	2	1	1	1	3	0
Social																																							
Pressure	5	3	5	6	6	9	6	7	2	5	2	3	2	4	3	4	4	5	7	4	4	2	4	0	2	2	1	0	1	2	1	2	2	3	0	1	2	1	0
Lack of																																							
Commitment	3	2	5	5	4	4	10	5	6	6	4	5	2	3	1	5	2	3	3	9	5	4	2	4	2	2	0	1	0	3	1	1	1	0	2	4	0	3	0
Tradition	6	6	6	5	7	5	2	4	2	4	6	7	1	6	3	4	5	6	4	2	3	1	2	4	4	1	0	3	2	0	1	1	0	1	1	2	2	3	0
Apartheid																																							
Legis-																																							
lation	27	7	1	4	4	4	0	3	4	5	2	0	0	17	6	0	1	3	4	0	3	4	5	2	0	0	10	1	1	3	1	0	0	0	0	0	0	0	0
Apathy	5	6	10	2	5	6	3	3	7	4	2	5	3	5	3	7	2	2	5	3	2	5	4	2	2	3	0	3	3	0	3	1	0	1	2	0	0	3	0
	N = 61													N = 45												N = 16													

C.5 Priest's priorities as perceived by congregants in fostering a racially integrated Catholic community

Respondents' Ranking	Overall													White													Coloured												
	1	2	3	4	5	6	7	8	9	10	11	12	DNR	1	2	3	4	5	6	7	8	9	10	11	12	DNR	1	2	3	4	5	6	7	8	9	10	11	12	DNR
5.1.	3	1	1	4	0	2	7	7	9	5	4	18	1	0	0	1	3	0	0	5	5	8	5	3	14	1	3	1	0	1	0	2	2	2	1	0	1	4	0
5.2.	14	12	4	7	3	3	0	2	3	4	0	9	1	12	9	4	6	2	1	0	1	3	3	0	3	1	2	3	0	1	1	2	0	1	0	1	0	6	0
5.3.	0	2	0	3	4	2	5	6	8	2	5	23	2	0	1	0	3	3	1	4	3	6	1	4	17	2	0	1	0	0	1	1	1	3	2	1	1	6	0
5.4.	1	5	4	4	2	4	3	4	6	6	7	15	1	1	4	3	1	2	2	3	4	5	5	4	10	1	0	1	1	3	0	2	0	0	1	1	3	5	0
5.5.	6	5	7	4	7	5	3	2	7	5	6	5	0	5	5	5	4	3	5	1	2	2	5	6	2	0	1	0	2	0	4	0	2	0	5	0	0	3	0
5.6.	1	2	0	1	4	1	6	3	2	10	9	22	1	1	2	0	1	4	1	4	2	2	6	6	15	1	0	0	0	0	0	0	2	1	0	4	3	7	0
5.7.	28	5	1	2	0	3	0	2	1	5	1	12	2	27	4	1	2	0	3	0	1	0	2	1	4	0	1	1	0	0	0	0	0	1	1	3	0	8	2
5.8.	2	6	3	2	5	9	5	10	2	6	3	7	2	1	3	2	1	4	9	4	7	2	5	1	4	2	1	3	1	1	1	0	1	3	0	1	2	3	0
5.9.	4	4	3	6	9	10	5	5	1	3	4	7	1	3	4	3	3	8	8	2	3	1	3	3	3	1	1	0	0	3	1	2	3	2	0	0	1	4	0
5.10.	3	3	11	6	4	7	5	3	3	4	2	8	3	3	2	8	4	4	5	3	2	1	3	2	5	3	0	1	3	2	0	2	2	1	2	1	0	3	0
5.11.	7	3	5	3	4	4	3	2	6	3	8	13	1	2	2	4	3	3	3	3	1	6	2	6	9	1	5	1	1	0	1	1	0	1	0	1	2	4	0
5.12.	5	4	10	8	7	3	7	4	1	5	0	6	2	4	4	6	6	3	3	6	4	0	4	0	3	2	1	0	4	2	4	0	1	0	1	1	0	3	0

N = 62

N = 45

N = 17

C.6. Congregants' perception of their role in fostering a racially integrated Catholic community

	Overall													White													Coloured												
Respondents'																																							
Ranking	1	2	3	4	5	6	7	8	9	10	11	12	DNR	1	2	3	4	5	6	7	8	9	10	11	12	DNR	1	2	3	4	5	6	7	8	9	10	11	12	DNR
6.1.	3	6	2	8	5	4	7	3	2	3	3	14	1	2	5	2	6	5	3	6	2	2	1	3	6	1	1	1	0	2	0	1	1	1	0	2	0	8	0
6.2.	2	3	3	7	4	5	6	6	3	6	5	9	2	1	1	2	6	4	4	4	5	2	0	5	8	2	1	2	1	1	0	1	2	1	1	6	0	1	0
6.3.	6	4	10	5	2	3	8	7	3	3	0	10	0	6	4	5	4	2	3	6	4	3	2	0	5	0	0	0	5	1	0	0	2	3	0	1	0	5	0
6.4.	3	6	3	2	3	2	4	3	4	8	6	16	1	3	3	2	1	2	2	4	3	2	5	5	11	1	0	3	1	1	1	0	0	0	2	3	1	5	0
6.5.	5	2	2	1	3	3	1	3	4	6	11	19	1	0	2	2	1	2	3	1	2	4	3	7	16	1	5	0	0	0	1	0	0	1	0	3	4	3	0
6.6.	7	4	4	8	7	10	4	6	0	3	1	5	2	6	4	4	7	5	6	1	4	0	2	1	2	2	1	0	0	1	2	4	3	2	0	1	0	3	0
6.7.	14	4	7	4	4	4	3	3	8	4	2	3	1	13	4	6	4	1	3	2	2	3	1	2	2	1	1	0	1	0	3	1	1	1	5	3	0	1	0
6.8.	4	4	1	2	3	6	5	9	6	7	4	9	1	4	4	1	0	1	2	3	7	5	7	3	6	1	0	0	0	2	2	4	2	2	1	0	1	3	0
6.9.	13	6	6	4	5	2	2	4	4	8	4	3	0	9	4	4	3	3	2	2	3	3	6	3	2	0	4	2	2	1	2	0	0	1	1	2	1	1	0
6.10.	3	1	4	3	7	4	2	5	6	9	5	10	2	3	0	4	1	6	3	1	5	4	8	3	6	0	0	1	0	2	1	1	1	0	2	1	2	4	2
6.11.	6	3	2	4	4	6	6	1	5	8	4	10	2	4	3	1	4	2	5	6	0	5	7	1	5	1	2	0	1	0	2	1	0	1	0	1	3	5	1
6.12.	7	5	4	2	3	8	4	5	4	2	3	11	3	7	4	3	1	3	5	3	5	3	2	2	4	2	0	1	1	1	0	3	1	0	1	0	1	7	1
	N = 61													N = 44													N = 17												

APPENDIX C

INDIVIDUAL SUBMISSIONS

WHITE CONGREGANTS

"It has been a difficult task to answer the questions honestly and openly. I would try to do my best in the circumstances mentioned. I would be inclined to favour my friends."

Age 35; Level of Education Attained Std 8; Fully Committed Member; Female; Duration of Membership 12 years; Citizenship South African.

"Some questions I found difficult to answer because we don't mix socially with Coloured or Black people. I would allow other racial groups to make use of any facilities in my household when they visit, but I wouldn't have them over to sleep. It will take a long time for them to be totally accepted in a White congregation because of their background and way of thinking. Such a situation should not be forced - it cannot last."

Age 28; Level of Education Attained Post Matric; Fully Committed Member; Female; Duration of Membership 4 years; Citizenship South African.

"A positive and constructive study. Makes one realise just how little we love our neighbour and yet we feel like good christians. This will play an important role in speeding up the process of change. I am happy to be part of this process."

Age 37; Level of Education Attained Std 10; Partially Committed Member; Male; Duration of Membership 15 years; Citizenship South African.

"I personally feel that more time and effort should be spent on educating the youth of the community through encountering activities. They are far more willing to accept people as people, and parents could help with organisation."

Age 34; Level of Education Attained Post Matric; Fully Committed Member; Male; Duration of Membership 6 years; Citizenship South African.

"The priest should not leave out tending for his white congregants in his attempt to unite the community. He should give equal time to all, regardless of race, colour or status."

Age 37; Level of Education Attained Post Matric; Church Commitment Uncertain; Female; Duration of Membership 3 years; Citizenship Non South African.

"I feel most people practise an attitude of class distinction and not apartheid as mentioned by the minister. There are many people of other races that I would accept before a lot of members of my own. I am friendly towards all people who are the same to me. But why should I be forced to be more involved with people I have nothing in common with and who are not my personal friends."

Age 53; Level of Education Attained Std 10; Fully Committed Member; Male; Duration of Membership 55 years; Citizenship South African.

"The Sacred Heart Congregation should not concern itself with fruitlessly planning racial changes but should rather show appreciation for the way things are right now. The congregation and the priest should not presume to have the power to improve upon the work of Almighty God."

Age 43; Level of Education Attained Post Matric; Fully Committed

Member; Male; Duration of Membership 1 year; Citizenship South African.

"Care should be taken to see that emotional reaction as opposed to logical thinking does not influence the conclusions of this survey. Congregants who are not used to answering questions are unlikely to give reliable answers. It must be remembered that within each racial group there are class distinctions. Such people may justify their own internal separations while criticizing trans-racial separation. The priest must act as a father and in a fatherly way to the flock. He must visit a lot, pray for the flock, feed them, teach them, rejoice with them, be sad with them, love them, forgive them, heal them, build bridges between them. By his example of unbiased love to all he will help to create a society free from distrust and injustice. He may not live to see his aims achieved. The seeds of today are the flowers of tomorrow."

Age 33; Level of Education Attained Post Matric; Fully Committed Member; Female; Duration of Membership 3 years; Citizenship South African.

"Although I am a fully committed Catholic and although I am very much against apartheid I would like to see changes in South Africa, but this cannot happen over night. In the meantime I would like to be sure that my children will be able to live safely here in years to come, but more important be able to practice the Catholic faith freely and proudly."

Age 30; Level of Education Attained Std 10; Fully Committed Member; Female; Duration of Membership 29 years; Citizenship South African.

"This questionnaire is rather like your sermons too long and unnecessarily repetitive. The basic question is: do you think the church should become more involved in the various racial groups and if

so, how. What must be realized is that most people no matter what colour do not like to be forced to mix. It would not be wise to become too involved in this contentious issue. Concentrate on making the Church a source of refuge for all. Stress the goodness and kindness of Jesus as well as the happiness and joy of our religion."

Age Not Stated; Level of Education Attained Not Stated; Commitment to Church, Not Stated; Female; Duration of Membership Not Stated; Citizenship Not Stated.

"Although I believe in integration I would not wish to see South Africa handed over to Black rule which would obviously happen if full integration and equality took place. When one sees the so called freedom of other African countries under Black rule, are they better off? The Church must follow the gospel, but control must also be maintained by Whites until Blacks are ready - and educated for a responsible government."

Age 60; Level of Education Attained Std 8; Fully Committed Member; Male; Duration of Membership 14 years; Citizenship Non South African.

"I feel that many of the sections contain statements which are so general and wide that the answers will vary so much as to make them useless for the purposes for which they are required and will create a totally wrong impression. It is also possible that the identity of persons could be traced through parish records if available. Only the parish priest should handle all the questionnaires since his integrity is held in high esteem."

Age 40; Level of Education Attained Post Matric; Fully Committed Member; Male; Duration of Membership 25 years; Citizenship South African.

"Races are never equally developed. A racially integrated community are people without prejudice to the colour of skin, features etc. This means that advanced individuals of one race are accepted by another race which is more advanced as a whole. Acceptance does not mean to share everything like a bathroom, swimming pool - that would mean to live in a commune or communism. A racially integrated christian society is a purely political term. Some questions should not be given to people without political experience. Question 5.5. suggests that church membership goes with political awareness. Political awareness leads to democracy in a modern sense that is democracy without responsibility, or majority rule - poor people rule - dictatorship of proletariat, with sharing everything in communal life, and add to it no God and we have the basic principles of Marxist - Leninism. The Pope in his recent visit to Latin America disagreed with Catholic priests and nuns who were using Marxist ideas for teaching about church among poor people."

Age 45; Level of Education Attained Post Matric; Partially Committed Member; Female; Duration of Membership 3 years; Citizenship Non South African.

"It is difficult to rank in order, and a bit unrealistic once the number of items or choices go beyond six or eight."

Age 39; Level of Education Attained Post Matric; Fully Committed Member; Male; Duration of Membership 8 years; Citizenship South African.

"A tremendous step forward for the community of Sacred Heart. Summed up so beautifully by John 17:21 "May they all be one, Father may they all be one in us as you are in me and I am in you, so that the world may believe it was you who sent me."

Age 31; Level of Education Attained Std 10; Fully Committed Member; Female; Duration of Membership 30 years; Citizenship South African.

"This should be of tremendous value to the priest in getting to understand the community as well as help in his preaching and pastoral planning. A lot of thought and planning must have gone into this questionnaire."

Age 38; Level of Education Attained Post Matric; Fully Committed Member; Male; Duration of Membership 5 years; Citizenship South African.

"I am personally tired of the conflict indicated by the State on the one side and the Church on the other. Surely left to ourselves a common ground could be found whereby we could choose to mix with those people of different races with whom we feel comfortable. The condescending pleasantness shown to each other when trying to enforce mixing is more artificial, hurtful and degrading for all - they should be free to find each other."

Age 40; Level of Education attained Post Matric; Church Commitment Uncertain; Female; Duration of Membership Not Stated; Citizenship South African.

"This was certainly an eye opener, as one does not think about these aspects of racial integration."

Age 31; Level of Education Attained Std 8; Partially Committed Member; Female; Duration of Membership 19 years; Citizenship South African.

"A most interesting exercise demanding real honesty and openness with ourselves."

Age 36; Level of Education Attained Post Matric; Fully Committed Member; Female; Duration of Membership 16 years; Citizenship South African.

"A very useful and necessary exercise for priest and community, to see where we are at."

Age 22; Level of Education Attained Std 8; Fully Committed Member; Female; Duration of Membership 10 years; Citizenship South African.

"I sincerely hope I have filled in this questionnaire correctly. I am happy to carry out anything the church decides should be done. Only the question of mixed mariages - so much is involved especially regarding the children of these mariages."

Age 75; Level of Education Attained Std 8; Fully Committed Member; Female; Duration of Membership 30 years; Citizenship South African.

"Somewhat confusing at times as we all know the rules of the country which we have to abide by, to be able to live in peace and harmony. As a Catholic and a South African citizen it was not always easy because I love the church and I love our country. I would be grateful to know the results of this survey."

Age 36; Level of Education Attained Std 10; Fully Committed Member; Female; Duration of Membership 19 years; Citizenship South African.

"It is vital that congregants view each other as individuals and not as members of racial groups - this is where we must start - therefore interaction on an informal personal level is important."

Age 29; Level of Education Attained Post Matric; Fully Committed Member; Female; Duration of Membership 5 years; Citizenship South African.

"All attempts to changing people's attitudes should be done very thoroughly in small steps at a time. People in general find it

frightening to accept big changes too quickly."

Age 55; Level of Education Attained Std 10; Partially Committed Member; Male; Duration of Membership 45 years; Citizenship South African.

COLOURED CONGREGANTS

"Both racial groups must try and be flexible and love one another or we will be on ice."

Age 56; Level of Education Attained Std 10; Fully Committed Member; Male; Duration of Membership 34 years; Citizenship South African.

"This is one of the best things that has happened in a long time. It makes us look at ourselves straight in the eyes before we call ourselves christians."

Age 51; Level of Education Attained Std 8; Fully Committed Member; Male; Duration of Membership 35 years; Citizenship South African.

"This has a direct bearing on our lives, and we can't run from the truth."

Age 26; Level of Education Attained Std 10; Fully Committed Member; Female; Duration of Membership 20 years; Citizenship South African.

"I found it difficult to rank all the numbers but it made us think so much."

Age 35; Level of Education Attained Std 6; Fully Committed Member; Female; Duration of Membership 25 years; Citizenship South African.

NOTES

NOTES: PREFACE and CHAPTER 1

PREFACE

1. These publications and authors are listed in the bibliography.
2. Here the Council reaches back beyond the twelfth century in order to revive the wider meaning commonly attached to the term "sacrament" before, it was applied exclusively to the seven principal liturgical rites known as sacraments.
3. These Reform proposals are included in an Open Letter written by the State President in the Sunday Times, February 2nd 1986.

CHAPTER 1

1. The question of race relations has become a dominant theme on the international front throughout the present decade. In his address to the United Nations' Special Committee against Apartheid on July 7th 1984, Pope John Paul II declared that "the scourge of racial discrimination in all its many forms still disfigures our age". *L'Osservatore Romano*, July 16 1984.
2. African culture was customarily rejected by missionaries as heathen, or at least, inferior. This is borne out in the diaries and writings of many missionaries, for example, Richard's, "The Catholic Church and the Kaffir" is a classic example. It has been suggested that one of the reasons for the formation of the Zionist Church was the suppression of African culture in the life of the main-line churches (De Gruchy 1979:45).
3. An apartheid theology is based on the Biblical principle of the diversity of peoples. Since God wills the diversity of peoples, He preserves their identity. Gen 11:6-9 and Acts 17:26 are quoted to substantiate the claim that diversity is an unchanging norm. The theology of man that underpins apartheid is that God has willed that there should be distinct peoples. D.R.C. Archives (Cape Town) ACTA Synodi, 1858, p.60.
4. A critical overview of the Church's witness is found in Walshe (1983:71-85), Prior (1982), as well as in the S.A.C.B.C. Declaration of Commitment on Social Justice and Race Relations within the Church" (February 1977).
5. This title is discussed in detail in chapter two.
6. This distinction is found in The Summa of St Thomas Aquinas Vol II Q.29 Art.2 Pt. 11-11.

NOTES: CHAPTERS 1 and 2

7. This review is based on Hawkes 1984; Hiltner 1958; Whitehead & Whitehead 1980.
8. This topic forms the basis of The Apostolic Exhortation "Familiaris Consortio" 1981, by John Paul II which treats of "The Role of the Christian Family in the Modern World".
9. This is also called the "hermeneutical circle", and is based on the theory that our present day experience of Faith can throw light upon the meaning of the Bible, while at the same time, the Bible can throw light upon our experience of Faith.

CHAPTER 2

1. St. Augustine of Hippo, b. in 354, became a great Doctor of the Latin Church. His written output was vast, consisting of 113 books and treatises, over 200 letters and more than 500 sermons. Two of his longest works, his "Confessions" and "City of God", have made an abiding mark on Christian theology. He treats of the mystery of the Church in his Epistle 187, csel 57, IV, 113.
2. The Council of Trent 1545-63 devoted its seventh session to the Doctrine of the Sacraments (Dupuis 1973:351).
3. This title is used by Semmelroth (1965) when he describes the Church as the basic sacrament, a sign of the gracious God, just as the body is a sign of the soul that animates it.
4. According to the teaching of the encyclical letter "Mystici Corporis", of Pope Pius XII (1943), the Church is a body, it is one visible, hierarchically structured society. It is the Body of Christ, because He is Her founder-head, sustainer and saviour. It is called the Mystical Body in order to distinguish it from the physical body of Christ as well as from any other body whether physical or moral.
5. This title is the oldest and the newest name for the Church. It is the oldest, for it is the original way in which the first Christians thought of themselves and has been perpetuated in the many prayers of the liturgy. It is the newest, for it is a title which can be said, practically speaking, to have passed out of the books of Catholic Theology. Only shortly prior to Vatican II did it come to the fore in ecclesiological thinking. It indicates the continuity of God's intervention in human history; of the Church with the Old Testament. This title expressed in the second chapter of the D.C.C. replaced the pre-Vatican II emphasis on the Church as a hierarchical institution. This is a title familiar in Protestant Theology, and was popularized by a number of Biblical scholars.
6. A mature expression of Dulle's Theology of the Church is presented in his widely read and influential "Models of the

Church". Here he maintains that the mystery of the Church is too rich and diverse to be confined to any single theoretical category. It is not just an institution, or a mystical communion, or a sacrament, or a herald, or a servant. It is all these. The institutional model shows how the Church must be a structured community. The community model makes it clear that union with God and union with one another in Christ is essential. The kerygmatic model emphasizes the Church's abiding call to herald the Gospel and to summon people to faith in Jesus as their Lord and Saviour. The servant model underlines the importance of the Church's contribution to transforming the world and impregnating human society with the values of the Kingdom of God. The sacramental model reminds us that the Church must be a sign of God's presence and his saving love in the world.

7. Many contemporary Biblical scholars recognise a threefold temporal dimension of the Kingdom of God. Some scholars emphasize the kingdom as present, for example, Rudolf Bultman. The decisive significance of Jesus Christ is that He, in His person, His coming, His passion and glorification, is the eschatological event. That event happens here and now in the preaching of the Word, and so every person stands under the judgement of God at this moment. This is a highly existential present-orientated understanding of the Kingdom. Another view of the Kingdom which is in opposition to that of Bultmann and proposed by Cullmann is often discussed in terms of salvation - history - eschatology. The Kingdom of God has its beginning at creation, reaches its zenith in Christ, and will be brought to completion at the Parousia or Second Coming. We live now between the first and second comings of Christ.
8. This idea is more fully explored in the seventh chapter of the D.C.C., where the condition of the Church is viewed as essentially temporary while, at the same time on the way to something perfect and eternal.
9. His treatment of the sacraments is found in The Summa Theologica of St. Thomas Aquinas III q.80 ART.5.
10. In the Pauline letters, the Church is explicitly described as "the Body of Christ". This is not a single expression with an unchanging meaning. Minear explores the various meanings of this title in his book "Images of the Church in The New Testament". Here we are concerned with the idea of unity in diversity.
11. According to O'Dea, the relation of religion to individual maturation is an ambiguous one. For him, religion is portrayed as developing in its adherents a high level of dependence upon religious leaders, making individual development and maturation highly problematic.
12. The philosophy of "eiesoortigheid" provided a perfect justification for practices whose origins were unquestionably racist.

Principles that were taken as obvious by Dutch Reformed leaders in the 19th century, such as forming one congregation, sharing one Eucharistic table, were not only rejected out of consideration for human weakness, but, according to De Gruchy and Villa Vicencio, positively advocated as part of the protection of a "Volk" identity that was argued to be the Will of God for this dispensation (Gaybba 1984:107).

CHAPTER 3

1. Our main source of information for this period of history is Brown's, "The Catholic Church in South Africa", 1970. This was the first history to appear in South Africa and South-West Africa of the Catholic Church.
2. Vicar Apostolic is a title given to a bishop who is entrusted with the pastoral care of a special section of the People of God. This area of jurisdiction, known as a Vicariate Apostolic, does not constitute a diocese.
3. The Frontier Wars were fought on the eastern frontier of the Cape Colony between 1779 - 1878. There were nine wars in all. At the Cape, in the 18th century, the north-eastward migration of the trekboere first came into contact with the south-westward migration of the Nguni people, in the vanguard of whom were the Xhosa. Together, they forced out the Khoikhoi in the competition for land. This competition was exacerbated by the conflicting views about land-holding: the colonists saw the land under their control as belonging exclusively to them, whereas the Xhosa people saw the land as communal property, the boundaries of which were loosely defined. Since in both Colonial and Xhosa society, cattle were a major form of capital as well as a symbol of wealth, there was serious conflict from time to time over livestock.
4. The preferential option for the poor is not an option against another section of people, otherwise it would become exclusive. It is in the words of Albert Nolan "an uncompromising and unequivocal taking of sides in a situation of structural conflict" (Villa-Vicencio and De Gruchy eds. 1985:191). The preferential options called for by Pius IX for the children of the "Household of the Faith" may be compared to the special concern that a family would show to one of its members in distress.
5. The accompanist perspective suggests that it was on the wings of Colonialism that the Christian message spread throughout the world. Christian missionaries merely accompanied the explorers. The matrix perspective insists that Christianity was not the mere accompanist of Colonial expansion, but indeed, its very matrix.
6. A territory which extended from the Orange River to the Indian

Ocean, and from the confines of the Western Province of the Colony to the Great Kei River, estimated at 100,000 square miles.

7. These are the main functions described in the diaries and writings of Ricards.
8. This was the first Religious Congregation to come to South Africa. Its apostolate which continues to the present time, consists mainly in teaching and nursing.
9. Already in 1871, Bishop Ricards of The Eastern Vicariate had urged the Jesuits to establish missions on the Zambezi. In 1879, six Jesuit priests and five lay brothers set off from St. Aidan's, Grahamstown to establish the historical Zambezi Mission.
10. During the Crimean War, foreign volunteers were recruited from various countries in Europe, to form the separate German, Italian and Swiss Legions. At first, the German contingent was known as The British Foreign Legion, but the name was later changed to The British German Legion. The Crimean War, however, came to an end, while most of the British German Legion were passing through Turkey. They were then brought to South Africa as military settlers, subject to various conditions.
11. The Sisters who are officially known as The Dominican Sisters of St. Catherine of Siena of King William's Town, engage in teaching, nursing, and pastoral apostolates.
12. The Marist Brothers arrived in Port Elizabeth in 1886 and continue to exercise a teaching apostolate. The Nazareth Sisters arrived in 1882 and devoted themselves to the care of the elderly and of needy children.
13. Fagan is still remembered for his pioneering work by a number of surviving congregants.
14. In 1799, the first member of the London Missionary Society, Johannes Van der Kemp, arrived in South Africa. This arrival heralded the start of the great nineteenth-century missionary thrust. The most celebrated pioneer missionary to arrive in King William's Town in 1817 was John Brownlee, the Father of Kaffrarian Missions.
15. Eschatology is the doctrine which deals with the future destiny of the world, including the future of man and his world, as well as the future of God and His approaching Kingdom.
16. The nature and meaning of "mission" is outlined in a number of Vatican II documents, such as the "Decree on the Church's Missionary Activity", and "Decree on the Apostolate of Lay People".
17. This event is discussed in his thesis "Xhosa Cattle-Killing 1856

- 1857; Theories of Millenarianism considered with reference to certain South African Movements", E.K. Moorcraft, B. Litt thesis, Oxford, 1967.
18. This Mission Station was established by John Brownlee, an outstanding missionary pioneer of the London Missionary Society.
 19. A millenarian movement represents a response, mainly on the part of Third World Peoples to social distress resulting from the impact of expanding Western civilization. In these traumatic conditions, salvation is to be found in recourse to magic or in the belief in a New World Order imposed from above. This phenomenon is treated by B Wilson in his "Magic and the Millennium" 1975.
 20. The name "Kaffir" was probably first given to those who bear it by the Arabs, and means "infidel". This name is no longer socially acceptable and evokes strong negative feelings among the Black population.
 21. This was a community of male religious who lived a common life of prayer and contemplation while at the same time they cultivated the land as their source of income.
 22. The challenges and difficulties posed by the semi-desert conditions of Dunbrody are described by A.L. Balling in Abbot Francis Pfanner, "A Missionary who made History", Marriannahill, Mission Society, 1980.
 23. These Social Teachings are the official teachings of the Catholic Church on social problems. This body of knowledge, which is shaped by the experiences and reflections of the whole Church, develops as the Church faces new problems and looks for new answers. The Social Teachings are found in social encyclicals, the teaching of Vatican II, teachings of the Synods of Bishops, the Pastoral letters of the Bishops of Southern Africa and documents from bishops in other parts of the world.
 24. Archives of the Sacred Heart Church; Golden Jubilee Brochure, St Joseph's School 1913 - 1963, King William's Town.
 25. For the first sixty years of the twentieth century, the White - controlled Churches of South Africa were almost entirely absorbed into the country's economic, cultural and legal patterns of racial discrimination (Walshe 1983:2).
 26. These statistics are based on an article by B. Flanagan entitled "Education: Policy and Practice" in Prior (ed) 1982.
 27. The Poor White Problem refers to the plight of the many poor Whites which existed from the end of the nineteenth century until after the economic depression of 1929 - 1933.

NOTES: CHAPTERS 3 and 4

28. Two important documents have been issued by the Congregation for the Doctrine of the Faith clarifying the nature and status of the Theology of Liberation. These are the "Instruction on certain aspects of the Theology of Liberation" 1984 and the "Instruction of Christian Freedom and Liberation" 1986.
29. Recorded in Parish Archives.
30. Recorded in minutes of Parish Council meeting of 24th April 1972.
31. Reflected in minutes of Parish Council meeting of 6th September 1972.
32. Recorded in minutes of Parish Council meeting of 6th May 1974.
33. Reflected in minutes of Parish Council meeting of 28th January 1976.
34. Recorded in the minutes of the General Assembly of the S.A.C.B.C. of February 1979.
35. Reflected in Diocesan Circular, June, 1978.

CHAPTER 4

1. In describing the response of the Christian Church to the Gospel's call for Social Justice in the 1960's, Walshe states that the Catholic Church was no exception to the syndrome of an impoverished, nominal Christianity enmeshed in the prevailing culture of racial discrimination (Walshe 1983:41).
2. The Population Registration Act, The Group Areas Act, and The Prohibition of Mixed Marriages Act, should be viewed as a trinity. These Acts are so interdependent that the abolition of one is meaningless without the abolition of all three.
3. Hansard (2 R) Vol. 71 : 2498.
4. This distinction is discussed by McGee (1972:240).
5. Annual Reports of S.A.I.R.R. 1977 - 1986.
6. The most important single factor governing an individual's life chances in South Africa according to Buis, is his racial classification (Buis 1975:49).
7. In his Theory of Personality, Rogers highlights the importance of unconditional positive regard for the development of a positive self-concept (Hjelle and Ziegler 1976:299).
8. The term "non-White" became part of the officially institutionalized terminology to designate the various racial

groups other than Whites.

9. This report entitled "Relocations: The Churches' report on forced removals"; presents an overall picture of the nature, origin and consequences of forced removals, as well as a theological assessment of where this policy leads.
10. Most of those families lived in part of the town formerly known as "Old Town".
11. Attention is drawn to this temptation in the report on racial interaction and attitudes of congregants.
12. "Orthodoxy" means right doctrine, and "orthopraxis" refers to right practice.

CHAPTER 5

1. Of the many and varied typologies proposed by psychologists, probably the most widely known is that of introversion - extroversion advanced by Jüing.
2. Community as an "Intermediate Group Style" is discussed by Whitehead and Whitehead 1982:25-28.
3. The term "ideal type" is used as a mental construction which is not found in reality.
4. According to McGreil, attitude researchers have, to date, devised four major distinct types of attitude measurement scales: Equal-appearing intervals; Summated rating scales; Cumulative scaling and Semantic differentials. The types used in this study, namely the Likert Scale and the Bogardus Social Distance Scale, are representative of the Summated-rating scales and Cumulative scaling respectively.
5. This catechism which was introduced after the Council of Trent and continued in use until shortly before to Vatican II, aimed at imparting true doctrine.
6. A study of these stages is conducted by K. Hanley in Human Development Vol 6, No 2.

CHAPTER 6

1. The presence of the Church of Christ in all legitimate local congregations of the Faithful, united with their pastor, is discussed in the D.C.C. Nos 26-28. This theme is also discussed by Boff in Ecclesiology 1986.

2. In his book, the author discusses the meaning of a new social spirituality.
3. The South African Government has approved in principle, the creation of open residential areas. The announcement was made by the State President, Mr. P.W. Botha, while speaking in the debate on the President's Council's report into the Group Areas Act and related legislation (Daily Despatch, October 6th 1987).

CHAPTER 7

1. This Institute specializes in training in the pastoral ministry.
2. These liturgical rites refer to the Rite of Entrance into the Order of Catechumenate, the Rite of Scrutinies and the Rite of Christian Celebration of the Sacraments of Initiation.
3. Some authors base their definition of an attitude on two components, the cognitive and affective component Shaw, M.E. and J.M. Wright (1967) while others define an attitude on the basis of a single component, for example, Collins (1970).
4. These assumptions provide the point of departure for Mac Greil in his study entitled "Prejudice and Tolerance in Ireland".
5. The term "heresy" as used here, does not refer to the strict theological meaning of a belief that conflicts with the Gospel, as understood by the Church.
6. In this respect, community projects such as nativity plays, concerts, choirs, have tremendous potential for binding a community together, since the achievement of the objective cannot be attained by one group of congregants on its own.
7. The pursuit of justice is to be viewed as a constitutive element of evangelization (Justice in the World 1971 Introduction).
8. These types of social action are also discussed by Dunham in "The New Community Organization", 1970.
9. This description of evaluation is based on the discussion of Kadushin in "Supervision in Social Work", 1976 pp 272 - 319.

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- I Bibliographical Apparatus
- II Primary Historical Sources
 - i) Published
 - ii) Unpublished
- III Government Publications
- IV Books
- V Articles
- VI Encyclopaedia and Dictionaries
- VII Theses
 - i) Published
 - ii) Unpublished

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I BIBLIOGRAPHICAL APPARATUS

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- Index to Archives of The Diocese of Port Elizabeth
- Index to Archives of The Kaffrarian Museum, King William's Town
- Index to Archives of The Missionary Sisters of The Assumption,
Grahamstown
- Index to Archives of The Sacred Heart Church, King William's Town
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