

resources they command will ultimately be used for military purposes. Or is the WCC trying to persuade White South African Christians of the seriousness with which they view apartheid? If so, then their chosen method indicates a misunderstanding of the psychology of White South Africans, most of whom will merely be strengthened in their prejudices and determination not to change. It would also be merely a repetition of previous ineffectual moral gestures, with the possible distinction this time of causing a few deaths.

AFTER VIOLENCE - WHAT?

Giving support to Frelimo, the ANC etc., implies that the WCC would like to see these organisations succeed in their aim of taking over control of the White-led countries of Southern Africa. Have the members of the responsible committee of the WCC given thought to the kind of society that they would like to see emerging in this region, or have they, again, merely made a gesture, hoping that after the take-over everything will turn out well? The aftermath of a bitter guerilla war in Southern Africa does not augur well. Are the WCC leaders satisfied that they have exhausted every other possible approach before giving tacit approval to violence?

These are some of the questions that arise in the mind of at least one White South African who is probably as passionately eager for change in his country as the members of the WCC executive committee. It is possible, of course, that the latter gave full consideration to these matters when they made their decision which has so many implications for Christianity in South Africa and the world at large. *Christians in this country* will be hoping that the committee will share fully with us their thinking and motivation. Even those whom the WCC would, by implication, like to see killed, have a call on the compassion of their fellow Christians. Or have White South African Christians finally been written off as beyond redemption?

A SOCIAL WORKER NEEDED

Woman Social Worker required to assist part-time in a Community Development Project among the women of the African Independent Churches. A recognised qualification will be a recommendation, although not essential.

Phone: Mrs. te Siepe - between 8.30 and 9.00 a.m.
724-0346.

ENDORSED OUT - TO IRELAND

David Shanahan

At the end of July 1970, Father David Shanahan received a letter from the Secretary of the Interior, dated July 24, 1970, informing him that his exemption from having to get a permit to remain in South Africa had been withdrawn and that a temporary permit had been granted allowing him to stay until August 31st 1970. He was further informed that the privileges usually accorded to citizens of the United Kingdom and Colonies had been withdrawn in his case and that if he ever wished to visit South Africa he would have to apply for a visa, which he was advised to do well in advance. No reasons were given for this action either in the official letter or in subsequent interviews which Father Shanahan had with various officials.

On August 28th, five days before

the expiry date of his permit, Father Shanahan was told by his Religious Superior to be ready to leave that evening. This he did.

Father Shanahan had been in South Africa for only one year, after having spent six months studying in Sesotho in Lesotho. He was first stationed in Sharpeville and moved to Evaton Township, near Vereeniging, in January, 1970.

At the airport Father Shanahan insisted that he had not been involved in any political activity and did not understand why he had been refused permission to stay. The only reason that he could think of was that he had "preached against unjust laws, in particular the migratory labour system".