

## Rugby Hullabaloo Gets a Ho-Hum

By John Dash

The extraordinary demonstrations and protests surrounding the Springboks' U.S. rugby tour got a ho-hum recently from a South African "coloured" who is working at St. Salome's Parish this year.

Jan Fredericks, in Rochester to complete a doctorate in musicology at the Eastman School of Music, said the tour was "highly over-rated. They must have more serious things to put on the front page."

The protests the Springboks' tour occasioned actually centered on South Africa's political and economic system of apartheid — legally established segregation of the races in South Africa whereby the white minority controls the nation.

Although the Springboks are members of a private South African club and are integrated with one black player and one black assistant coach, and although the team is said to receive no government funding, the tours are seen as ambassadorial in character, and as such, promoting apartheid.

When the possibility arose the team would play in Rochester, the diocese in the person of John Walker, executive secretary of the Office of Black Ministries, immediately joined more than 100 other churches in sounding its protest.

Fredericks said, however, "I know, I'm not a political activist. I could live anywhere." He claims to ignore "any of these racial or social ideas many people have."

"We know (apartheid) is unjust. Only a South African could accept it," he said.

And yet Fredericks mixed his message when discussing the Church. Its role, he said, should be to "proclaim the Gospel as it is to be understood and that no one people should have any right to be superior to others."

The South African system, he said, is propagandized by citations of "biblical and social precedent," and those sanctions are the basis of the apartheid system.

Apartheid was formally established in 1947, but its roots extend far back into South Africa's history. The emancipation of the slaves in the 19th century occasioned an enormous demonstration of white feeling today known as The Great Trek.

Fredericks said that the scriptural and social aura around the reasons for apartheid is identical to that which surrounds segregation in the U.S., most recently notable in the Church of Later Day Saints (Mormons).

That church's doctrines on the black race, only changed in recent years, excluded blacks from Mormon priesthood.

Mormon doctrine also says the degenerate remnants of the Nephite nation, a House of Israel established in the Americas prior to the Babylonian Captivity.

Fredericks is St. Salome's first full-time music director and also teaches in the school.



Fredericks, music director at St. Salome's, is critical of the press coverage of the Springbok tour.

He is married to a family medical practitioner, Barbara Blumberg, who is an American. They have two children.

When, as he desires to, Fredericks returns to South Africa, the family will pose something of a problem. Under the apartheid laws, he expects his white wife to be under close scrutiny. As a "coloured," Fredericks and his family will live in a section reserved for "coloureds."

That situation may well mean that she will be constantly checked for identification and her travels carefully watched.

And, when he returns, most likely as a teacher, he will receive a smaller salary than a white doing the same work.

Nevertheless, he said, "I have no great desires but to get to the head of my profession," and to care for his family, in South Africa, his home.

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### Award Won

Edel McMahon, a 1981 graduate of Nazareth Academy, has received a \$500 Nazareth Alumni Association Scholarship for the 1981-82 school year. The scholarship, renewable in the sophomore year, is awarded annually to deserving high school graduates who are children or grandchildren of Nazareth College Alumni.

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