

THE VOICE

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BLACK WOMEN BEAR THE BRUNT IN THE LATEST DETENTIONS

THE SPOTLIGHT of the massive detentions since the eruption of violence last June, this week fell on one of South Africa's most prominent Black women, Mrs Sally Motlana who has been detained under one of numerous security laws.

Her husband, Dr. Nthato Motlana, an executive member of the Black Parents' Association, has been in detention since July.

At the time of her detention, Mrs Motlana who holds the positions of National President of the Black Women's League, executive member of the Federation of Black Women in South Africa, executive member of the S.A. Council of Churches and All Africa Conference of Churches (AACC), was due to attend an important meeting of the AACC in Nairobi.

Arrested at the same time as Mrs Motlana, was Mrs Joyce Seroke, National Secretary of the World affiliated Young Women's Christian Association.

She is believed to be detained under the Internal Security Act.

Other women who are also in detention are Mrs Fatima Meer, National President of the Federation of Black Women and Mrs Jean Noel, the Federation's general secretary.

Rev. Wessels

Also detained are women belonging to the S.A. Students' Organisation (SASO) and the Black Peoples' Convention.

The arrest of Mrs Motlana and Mrs Seroke follow closely on the detention of ministers like the Rev Allen Henrickse of the Congregational Church, the Rev Father Mkatshwa of the Roman Catholic Bishops' Conference, Rev Chris Wessels of the Moravian Church and two ministers of the NG Kerk in Africa and the prominent leaders, including at least 6 Black journalists.

The biggest number of those in detention either under the Preventative Detention Section of the Internal Security Act, are students most of whom were arrested during the Johannesburg demonstration. At the time their number was more than 400.

The detentions have met with strong condemnation, particularly from churches and church-related organisations. One of the strongest criticism of the detention-without-trial practice came from the SA

By Revelation Ntoula

Council of Churches which represents about 19 churches, who in turn represent approximately 15 1/2 million Christians.

In a hard-hitting statement following Mrs Motlana's detention the SACC warned the Government: "In God's name, think what you are doing, and do not silence the very people to whom you should be talking."

Referring to Black Africa's reaction, the statement continues: "The effect of this move on opinion in Black Africa is better imagined than described."

Meanwhile, as voices throughout South Africa clamour for the need for the calling of a National Convention at which the Constitution could be reviewed, the Prime Minister, Mr Vorster has made it abundantly clear that such a meeting was simply out of the

NEW HOPE FOR 'INDEPENDENT' STUDENTS

STUDENTS FROM BLACK "independent" churches are likely to be accepted on a much wider scale at theological institutions of established churches in the future.

This is one outcome of the annual meeting of the Association of South African Theological Institutions (ASATI) which ended in Grahamstown this week.

This important development which could bring "independent" and "established" churches closer together—reflects the fact that this was one of the most significant ASATI conferences.

This body was formed in the early 1960s to promote co-operation between theological training institutions in South Africa.

Today ASATI has 24 member institutions (including several university theology departments, although no White Afrikaans institutions belong) and is playing an important role in local theological education.



WHY ANGRY YOUTHS SET FIRE TO CHURCHES AND SCHOOLS

See pages 7 and 16

FRONT PAGE COMMENT

Applaud Vorster's readiness to see churchmen, but . . .

We welcome the Prime Minister's reported assurance to a delegation of the Reformed Ecumenical Synod recently that his door was always wide open to the churches.

The delegation, which consisted of some of world's prominent churchmen of the Reformed family, met Mr Vorster following a resolution taken by the RES meeting in Cape Town last August. The resolution itself had been prompted by the current unrest in South Africa.

According to RES sources, the Prime Minister told the delegation that he had, and would continue to give the churches a hearing on what ever subject they might like to discuss with him. The PM's assurance could not be more welcome, particularly at this time and stage in South Africa when the prophetic voice of the Church is needed. After all, we are a Christian country.

We share with men of peace such as Dr Kaunda of Zambia, that the State cannot live apart from the Church and that the Church is the custodian of moral supremacy in the State while the Government is the custodian of justice.

Addressing the Third Assembly of the All Africa Conference of Churches in Luaka in 1974, President Kaunda commented: "A good Government cannot do without morality just as the Church must depend on the strength of justice in the State in order to make moral supremacy a practical reality."

In South Africa, the subject of Church involvement in social issues has for a long time been a debatable one. On the one extreme, there have been those who are totally opposed to the Church's participation in social issues while on the other, there are those who cannot draw any line between the churches' role and that of the Government.

We believe, however, that although the Church cannot fulfil the role of the State, and vice versa, the two institutions are so inseparable that one cannot touch one and not the other. We firmly believe in the wholeness of man and therefore cannot condone any attempt to compartmentalise a human being.

CHRISTIAN MINISTRY IN TIME OF CRISIS

DO THE CHURCHES as institutions promise more and deliver less than any other organisation—not excluding the South African Government? While the question is polemical and offensive, the mood behind it is too pervasive to be ignored. For there is a widening credibility gap between what churches preach and teach and what they practice, as institutions and through the lives of their members.

This charge was acknowledged by most members of the Diakonia seminar on Christian Ministry in a time of Crisis, held in Durban recently. Members differed in how this gap could be narrowed or even closed.

For those who despair of the churches' readiness to grapple with 'the real South African problems', the response of some 120 churchmen and women to the seminar invitation was encouraging and a reproof to the pessimists. ("It will never work", prophesied a leading Free Church minister, and sure enough very few of his colleagues were there. . . .) But as a demonstration of church leaders' ability actually to engage in hardnosed secular analysis of the national and regional situation, in demanding theological reflection and in practical planning for action, the seminar experience was less encouraging.

On the positive side the event did show that there are people in Durban who can put together and carry out an effective ecumenical programme of conscientization; also that despite the disenchantment Blacks feel about multiracial churches, they are still prepared to come and share with Whites. Consequently it vindicated the vision and persistence (obstinacy?) of Archbishop Denis Hurley, who badgered and persuaded six other denominations in Durban to co-sponsor with the Roman Catholic Church an experimental project for Christian social action in the Greater Durban area.

In the seminar talks and group discussions on the concept of a Church not only concerned for but also committed to the struggle for social justice was hotly debated. But in the debate there was a visible polarisation between Black and White.

Blacks were virtually unanimous in asserting that liberation from White oppression is a goal to which Christians must give wholehearted and active support. Whites were less united. A few were in solidarity with the Blacks, and Fr. Albert Nolan provided a vigorously controversial exposition of 'liberation theology' as a Christian basis to the social struggle. But most Whites would give only qualified support to the goal of and struggle for liberation, being careful to insist that the struggle be conducted 'peaceably' and in what amounted to a reformist or gradualist way.

When it came to action Blacks were vociferous in demanding that churches stop conforming to the apartheid model in the way they gather for worship, use their monies and reflect white dominance in their governing bodies. Whites, knowing that they have little or no jurisdiction over their fellow Whites in the institutional church, floundered about trying to devise actions which might effectively dint white consciousness and conscience.

Some still showed a (naive?) faith in exhortation: others pleaded for a less verbal, more 'dramatic' or symbolic approach, in the tradition of the eighth and seventh century Hebrew prophets. A few urged Christians to study the worsening economic situation of the Government and country, in order to be able to respond more intelligently and strategically both to the international campaign for economic sanctions and to the longer-term questions relating to economic justice in a 'new' South Africa.

While the seminar yielded a long list of tasks to be tackled by Diakonia in conjunction with the churches, its more important and probably more fruitful contribution to church life in Durban lay in providing an experience of values and insights shared across racial and denominational boundaries, a time of mindstretching and morale-building, and an opportunity to form new alliance of commitment and trust.

THE VOICE PUTS CHURCH BODIES ARE AGAINST TRANSKEI INDEPENDENCE

"HISTORY WILL PROVE that the decision by the Transkei government to opt for independence was incorrect." This prophetic view on the eve of the Transkei independence comes from the Rev Sam Buti, scribe general of the NG Kerk in Afrika which is the African wing of the NG Kerk family.

Dr Buti who is one of the most outspoken critics of apartheid, also holds the position of vice-president of the Reformed Ecumenical Synod, an international ecumenical body which met in South Africa in August. His comments on the future of independent Transkei are in line with other voices from the churches.

Similar views have come out of churches such as Methodist, and church bodies like the SA Council of Churches, Christian Institute and the World Council of Churches. All



By Revelation
Ntola

these bodies have spoken against the concept of the Transkei "independence".

Million

At the present time the Government is spending a million rand publicising the Transkei independence due on October 26.

Critics of the apartheid policy have been quick in pointing out that if the Transkei independence was a "natural" sequence of events, why does it become necessary for the Government to spend so much on publicity?

Showpiece

The Transkei, a showpiece of the separate development ideology, became the first to toe the line of the policy, and has also become the first to choose independence, which other homelands,

with the exception of Bophuthatswana, have rejected.

It is therefore not surprising that the Government is spending so much money to see to the success of the independence (including celebrations). After independence, the Transkei will serve yet as another showpiece, especially for international consumption as to the credibility of the Government in its desire to grant Black South Africans autonomy, but only in their homelands.

Attention should be focussed on what independent Transkei would mean. To those Transkeians living in South Africa, it will mean a vast mass of them being administratively transported to a country which can neither provide housing or

employment for them.

It will mean them being removed from highly industrialised centres through whose labour, together with that of Whites, they built.

Depriving

Transkeian independence has the effect of depriving all Xhosa-speaking South Africans of citizenship of a country with a per capital income of R984 to another with one of R104.

Once the overall apartheid design of independence for all the homelands is achieved 70 per cent of the South African labour force will be migrant and with the migrant labour force outnumbering the population of the country.

In particular, in the case of the Transkei, this means its maintenance as a labour pool to supply South African industry with cheap labour and ideologically as a justification for the continued deprivation of economic, social and political rights to Black people with Transkeian origins who are permanently

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Deprived of citizenship

HOMELANDS UNDER SPOTLIGHT

(from page two)

resident in 'White' South Africa.

The homelands policy was developed as an alternative. It resulted, in the Transkei, in the creation of an African power elite incorporating both the tribal authority structure and the Transkeian middle class.

The exploitation of the Transkeian labour force continues as before, only now it is mediated through a Black 'ruling' class.

Within a very short time the social structure of the Transkei has been radically

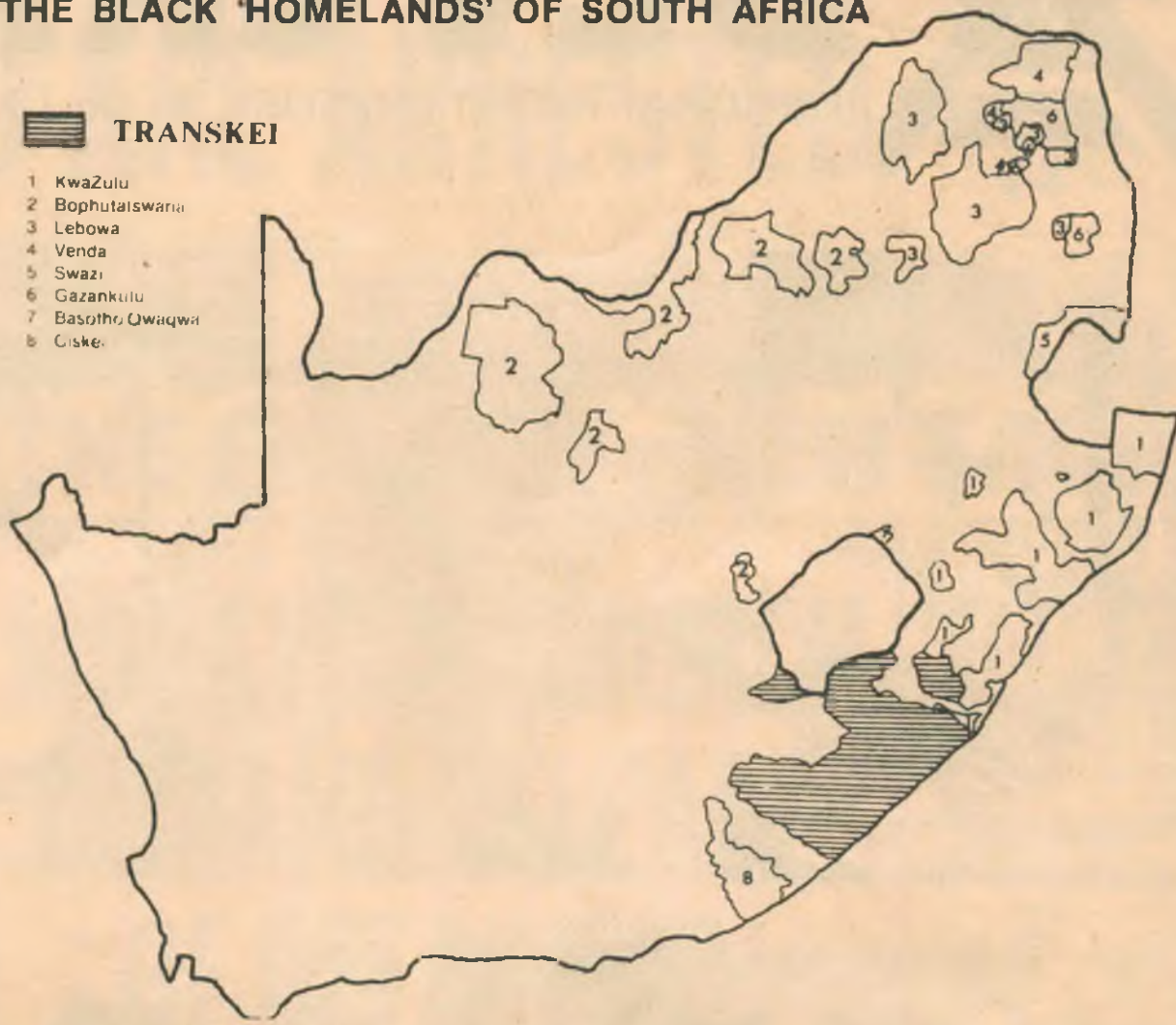
transformed. The result is that all the Transkei can look forward to in the future is increasing class conflict and confrontation, Black against Black.

Its relevance to Blacks outside the 'homelands' is however minimal — in fact by attempting to strengthen the links between these Blacks and the 'homelands' it is merely increased the antagonism. The crisis posed by Black nationalism has not been averted by apartheid, although a new dimension has been added to the situation.

THE BLACK 'HOMELANDS' OF SOUTH AFRICA

TRANSKEI

- 1 KwaZulu
- 2 Bophutatswana
- 3 Lebowa
- 4 Venda
- 5 Swazi
- 6 Gazankulu
- 7 Basotho Qwaqwa
- 8 Ciskei



FACTS AND FIGURES

Voice Reporter

THE SOUTH AFRICAN government likes to point out that the Transkei is not economically worse off than many poverty stricken independent countries.

Such arguments are spurious and unjustified.

The granting of independence to the Transkei amounts to excising from the Republic an economically backward region while at the same time declaring as foreigners a politically, socially and economically underprivileged section of its population without their consent.

Such a step removes the obligation to grant these people the political, social and economic rights so long denied them. It spirits away a hopelessly underdeveloped region of the Republic by declaring it independent.

It is obvious therefore that the existence of countries with lower per capita income than the Transkei is utterly irrelevant.

The important point to realise about the independent Transkei is not that its citizens might be better off than those in certain other independent states but that they will be losing their rights to a share in the wealth of South Africa in exchange for citizenship of a country that rates among the poorest in the world.

There can be no doubt whatsoever that the Transkei is at present not an economically viable entity. A brief look at some salient statistics will make this fact abundantly clear.

Of the Transkei's (1970) de jure Black population (2 978 240), some 43,5% or 1 297 300 live and work temporarily or permanently in the 'White' areas of South Africa. Furthermore, 65% of males between the ages of 15 and 64 are temporarily or continuously absent from the Transkei, which is simply not capable of providing jobs for them.

The de jure population refers to the official population that is associated with the Transkei — it comprises those actually living in the Transkei (de facto population) plus those people of Xhosa origin who live and work in the White areas on a temporary or permanent basis.

The latter are officially classified as temporary or permanent migrants which is

misleading since the "permanent migrants" are in fact permanent urban residents who may never have migrated in their lives and who may have no ties whatsoever with the Transkei or any other homeland.

The income of these migrant workers (Rm 283,5) in 1973 comprised 69,6% of the total gross national income of the Transkei. This means that the Transkei is able to generate domestically only 30,4% of its gross national income.

For 1974/5 the total revenue of the Transkei government was R78 555 000. Of this amount R16 568 000 or 21,1% comprised the statutory grant from the South African Treasury and R44 227 000 or 56,3% was the additional grant from the South African Treasury. Thus more than 77% of the total revenue was provided by the South African government to compensate for the inability of the Transkei to finance its own expenditure.

Since the Gross National Income, (GNI), includes the earnings of migrant workers and permanent urban residents, it is Gross Domestic Product, (GDP), that depicts more accurately the output and wealth of the Transkei itself.

However, GDP as a proportion of GNI has steadily declined from 44% in 1960 to a 26% in 1973. This emphasises the increasing dependence on migrant earnings.

For 1973 the per capita income of the de facto Transkei (Black) population was R55 or R4,58 per month. The total monthly income of a family of 7 would therefore be R32,06 but the household subsistence level for a Black family of 7 in Umtata was R97,15 in October 1975.

The cost of living in the rural areas will of course be slightly less though no statistics for 1973 could be found.

However, an indication of the level of poverty is given by the fact that the poverty datum line for an average rural household of 7 in the Transkei was estimated to be R53,73 per month in 1967 (6 years earlier). Thus the average rural household earned approximately 60% of the poverty level income BEFORE allowing for 6 years inflation.

WITHIN THE NEXT few days — in fact the deed may have already been done by the time this paper reaches you — a significant portion of our country will have broken away from South Africa.

This act will take (has taken) place without the vast majority of S A citizens having been consulted.

The purpose of this article is to examine a similar act in history, the attitude towards it of one of the world's greatest statesmen, and its bloody consequences.

I am referring to the secession of the Southern States of America because they were against the abolition of slavery.

When Abraham Lincoln assumed the office of the President of the United States, seven southern states had already seceded. The Civil War was only a month away.

In his First Inaugural address, President Lincoln reiterated his constitutional doctrine that the contract between the states was binding and irrevocable.

Here are some of the things he said on this question during his address:

"... I hold that, in contemplation of universal law and of the constitution, the Union of these states is perpetual. Perpetuity is implied in the fundamental law of all national governments.

"If the United States is not a government proper, but as association of States

AS LINCOLN SAID, BOTH READ THE SAME BIBLE

By Mike Norton

in the nature of contract merely, can it as a contract be peaceably un-made by less than all the parties who made it?

"One party to a contract may violate it — break it, so to speak; but does it not require all to lawfully rescind it?"

The bearing of this assertion on the current South African scene is significant. Can the vast majority of South African citizens not be considered a party to the overall South African situation because they have forcibly been denied the basic rights of citizens by the minority?

Lincoln also said: "... the rule of a minority, as a permanent arrangement, is wholly inadmissible; so that, rejecting the majority principle, anarchy or despotism in some form is all that is left..."

"One section of our country believes slavery is right, and ought to be extended, while the other believes it is wrong, and ought not to be extended. This is the only substantial dispute."

Is the slavery issue of Lincoln's times not akin to the system of apartheid, which legalises the domination of one group

over another, in present day South Africa?

Is this not the only substantial dispute here, too? Lincoln also said: "... no State upon its own mere motion can lawfully get out of the Union; that resolves and ordinances to that effect are legally void."

"Physically speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them."

When Lincoln was elected president for the second time the bloody civil war was almost four years old.

In his second inaugural he reflected on the awesome suffering and loss of life that had been afflicted on the nation.

What he said has a soberingly prophetic ring as we see history apparently on the brink of repeating itself right here in our own land.

Then the sin for which a nation was being punished was slavery, today the equally evil apartheid, seems headed for the same fate.

Referring to the two groups of one nation locked in mortal combat Lincoln said:

"Both read the same Bible and pray to the same God, and each invokes His aid against the other."

"It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces..."

"The prayer's of both could not be answered."

"The Almighty has His own purposes. 'Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh.'"

"If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that he gives both the North and the South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which believers in a living God always ascribe to Him?"

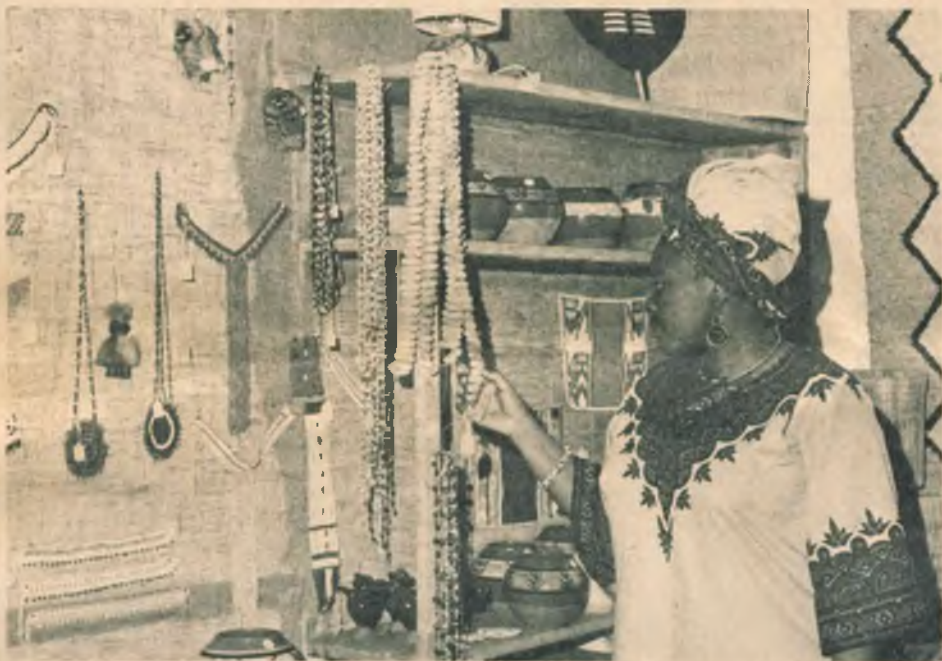
"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away."

"Yet, if God wills that it continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3 000 years ago, so still it must be said: 'The judgments of the Lord are true and righteous altogether.'"



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155 Esselen Street, Sunnyside, Pretoria.

There are so many complicated laws in our country, and many of us do not have the privilege of understanding them properly, let alone knowing what to do when we are arrested or charged with an offence.

Here is some advice on what to do if you wish to be defended by a lawyer when you have been arrested and charged with an offence:

- First plead not guilty when brought to court and then ask the Magistrate to postpone the case to enable you to get a lawyer.

- If your case is postponed and you are not allowed out of prison on bail then your family should quickly get

HOW TO GET A LAWYER IF YOU ARE ARRESTED

you the lawyer. The lawyer will then visit you in prison to discuss your case.

- If you are refused a postponement and you are convicted you may have to

pay a fine or be sent to prison. In either of these cases you must immediately contact Lawyer for the possibility of an appeal or a review in the Supreme court. If you are sentenced to

lashes then you can make an appeal even if you have already received the strokes. This will help you in removing the record against your name.

To some people getting a

lawyer may be difficult because of various reasons like finance and what have you. If this is the case then you may apply for legal aid from the Legal Aid Board which will ask how much

you earn and if the Board finds that you earn too little to afford a lawyer, then they will send you to a lawyer and you will not have to pay him. Your own lawyer can also apply for aid from the Board on your behalf.

The Legal Aid Board in Johannesburg is at Liberal Building, 56 Marshall Street (Near Westgate Station) Phone 836-0421. In Pretoria it is at Van Erkom Building, 217 Pretorius Street, Phone 22756.

If there is no Legal Aid Office in your area ask at the Magistrate's Court or the Bantu Affairs Commissioners Office for the Legal Aid Officer.

FRELIMO AND THE CHURCH - NEW FACTS

"It would be untrue to say the Church faces no problems in Mozambique, but the Church's problems have not been created by Frelimo," the Suffragan Bishop of Lebombo in Mozambique told reporters in Zomba, Malawi, recently.

STATE ACTION UNITES BLACK JOURNALISTS

THE BANNING of the Union of Black Journalists Bulletin and the subsequent detention under the Internal Security Act have forcefully exposed the Black journalist to the public here and abroad.

The Black journalist would probably be unknown was it not for the establishment of the UBJ in 1973. Prior to the formation of this union there was a journalists organisation going under the name of the South African Journalist Association. It still exists but in name only.

During the days of SAJA Black journalists were seen as a bunch of clowns and nobody ever mentioned journalism in glowing terms. A parent would rather see his son dead than join that profession. Partly it was true as journalists lacked direction and were divided.

We never saw ourselves as people having a common destiny. We saw ourselves as individuals working for different newspapers. We were also divorced from the community.

Like all organisations UBJ had its teething problems but they were nevertheless overcome. Although it took us three years we have finally managed to turn UBJ into a national organisations with regions at the Eastern and Western Cape, Free State Natal and the Southern Transvaal.

The pre-amble of the constitution reads: "Whereas we the Black journalists of South Africa, having examined and assessed our role in our Society and having unconditionally declared our lack of faith in the genuineness and capabilities of White-controlled multi-racial unions to better our conditions and believing that

The most important of the aims and objectives is the one which reads; "to promote contact, practical co-operation, mutual understanding and unity among all Black journalists in South Africa." UBJ has succeeded in this.

The Bishop said that the problems faced by the Church in Mozambique were created by the Portuguese regime. "They arrested every African priest, burned churches and school buildings, and where walls were still standing they returned and bombed the places to make sure no stone lay upon another," he said.

Bishop Paul Lithumbi, who is in charge of the Northern part of Mozambique bordering Malawi, stated that in his area alone 37 church buildings were burned and bombed down, two priests were killed, others were arrested, and those who escaped arrest fled the country.

"I myself was in jail for ten years, and my house was bombed," he added.

"Whole villages were destroyed during the war, and when the war ended and people returned to the villages there was no food, no shelter for them and above all, no church buildings.

He explained that the expulsion of some missionaries from the country was not because Frelimo was against religion or missionaries as such.

But during the struggle for independence some missionaries openly supported the Portuguese regime.

"That is why mission stations where the priests-in-charge were Europeans were not destroyed by the Portuguese," commented Bishop Oitumbi.

Speaking about the poverty of the people after the war, the Bishop said it will take over ten years to rebuild what was destroyed.

"There have been no cultivation in this area for ten years, so after the war when the people returned everybody was starving — many are still starving," he said.

The Bishop revealed that since his house was burned by the Portuguese he had not been able to build another one.

"We have no church buildings, no bishop's house, no schools — nothing!" he explained further.

"And those who had applied this scorched earth policy and their collaborators have left, leaving us with this huge task of rebuilding both the Church and the nation."

Asked how he managed to preach to his church-less flock the Bishop replied that he was doing it all by faith.

"I have no secretary, no car, no bicycle — no transport of any kind and must walk over the hills and across rivers keeping my flock's morale high.

MORAVIAN CHURCH DEMAND RELEASE OF DETAINEES

VOICE REPORTER

THE MORAVIAN CHURCH has issued a statement calling for the release of all detainees, including that of one of its ministers (the Rev. Chris Wessels), and appealing for an end to violence in the townships. Following is the full text of the statement:

The recent disturbances in our country were noted with concern at the synod of the Moravian Church Maitland from September 25 to October 1, 1976.

It condemned the violence used by both the public and anti-riot units of the police. The synod expressed its sympathy with all those affected by loss of life and injuries.

The synod noted that:

1. The normal peaceful living pattern of the people has been seriously threatened and disturbed;
2. Respect for law and order has been destroyed because of the high-handed behaviour of certain police-units and because hundreds of tender-aged youths have landed in prison;
3. Race relations have been seriously impaired as a result of the disturbances;
4. The loss of life, especially that of children

and youths, has left deep wounds in the lives of parents, relatives, fellow-students, teachers and colleagues.

The synod interprets some of the causes as:

1. The discriminatory legislation and practices within the South African community.
2. The ineffective representation of the majority of the population at local, provincial and central government level.
3. The government's refusal to grant full and non-discriminatory citizenship to South Africans who are born here and known as Asians, Africans and Coloureds;
4. The denial of the human dignity of the three population groups — in practice, in legislation and in the application of the law;
5. The law and practices which retard or prevents the full realisation of the God-given talents and potential of individuals and groups.

These conditions, as reflected during the recent disturbances, hinders the church in its task of bringing about reconciliation and in building a community that lives before God in brotherly love and equality of status.

The synod condemns the disturbances and earnestly

appeals to all its members, other citizens as well as those in authority, to refrain from further violence.

It also urgently calls on the Government and the enfranchised to work towards speeding up the processes of change that will bring about the establishment of a just society in a peaceful but effective manner.

The Moravian Church feels that it has been directly affected by the detention of the Reverend CBR Wessels because "if one member suffers, we all suffer."

The synod has no alternative but to reject as unjust legislation that section of the Internal Security Act (Section 10 (1)) which makes for detention without trial and Under which Rev Wessels is being held in prison without being charged or convicted.

This action is preventing this minister from tending his flock and from performing the task of reconciliation in the community to which God has called him.

This law is a contradiction of the conception of human dignity and human rights. It clashes head-on with the bible's conception of justice. We express our solidarity with Rev. Wessels and other detainees who have to suffer in the spirit of brotherhood and in their struggle for justice.

We make an urgent appeal to the Government to release Rev Wessels and all others who are being detained in terms of the Internal Security Act — immediately because their continued detention is increasing the tension in the community.

This statement is issued in the knowledge that we all have a common responsibility for each other and the responsibility has been given to us to give witness against injustice in obedience to our Christian conscience.

NEW DEAN TO MAKE HIS MARK

We can all rest assured that the new Johannesburg Anglican dean-elect The Reverend Siemeon Nkoane will fill the vacuum in many dispirited hearts in these days of unease, writes Tebello Radebe.

This was obviously evident in Father Nkoane's frank interview with the VOICE, before he went hurriedly off to Botswana recently.

On the issue of the Church having become irrelevant in as far as the Black Youth is concerned. Father Nkoane admitted that very often the way Christ is put to young people is meaningless.

It should be preached in such a way that men and not only the Youth, should be able to face life directly and search for solutions within the frame-work of Christianity.

Answering the question whether in his opinion, he feels in Christian terms the Black Youth were justified to act violently he said: "I do not subscribe to a belief in God which makes people servile and not to live up to the full stature of their possible greatness.

The reason for this is that God has created man to reach his fulfilment by developing his capabilities to their fullest. There are other Christian virtues such as courage, endurance and self-sacrifice."

His suggestion to the Church in its endeavours for a reconciliation with today's Youth is that All Church leaders, parents and other people who are committed to this cause of justice must show a genuine interest in the young people they should cease to adopt the paternalistic attitude which says "we know all what life is about" because we are living in a changing world in which the Youth finds it difficult to make sense about the adults viewpoint.

"The Youth should be allowed to play their important role within the life and worship of the church," he said.

NAMES

REFUGEE reports in Libreville, Gabon, in the Equatorial Guinea say that a decree by the Head of State, Life-President Francisco Macias Nguema prohibits parents from giving Christian names to their children.



The Rev. A. W. Habelgen, the president of the Moravian Church.

EDITORIAL

THE UNO — A WORLD FORUM

"Three of the world's big powers have vetoed a move aimed at applying total sanctions against South Africa. "UNO Security Council approves General Assembly's resolution on Namibia... etc" These and other newspaper headlines relating to the United Nations Organisation (UNO) have been common in recent times.

But just what is UNO all about? The Voice gives you a brief outline on the structure and work of this organisation.

The United Nations Organisation is a kind of world parliament, and it is situated in New York And, just like our own parliament affects our lives, so does the parliament of UNO.

We all know that a country must have a government.

It couldn't work as a country otherwise.

And the duty of the government is to make its country run smoothly.

It must attend to matters of education, health, agriculture, justice, employment — all things that effect the lives of the people.

If the country is to prosper, its people must be healthy and happy. They must have work and opportunity.

There must be a spirit of friendship among the people.

UNO exists to help all the people of the world. It came into being in October 1945, just after the last World War. Its main purposes are:

- to maintain peace on earth;
 - to develop friendly relations among nations;
 - to promote the welfare of all human beings;
 - to provide the means by which nations can work together to do these things.
- UNO states that it is working to provide "four freedoms" all over the world. These are: freedom of speech; freedom from want; freedom to worship; freedom from fear.

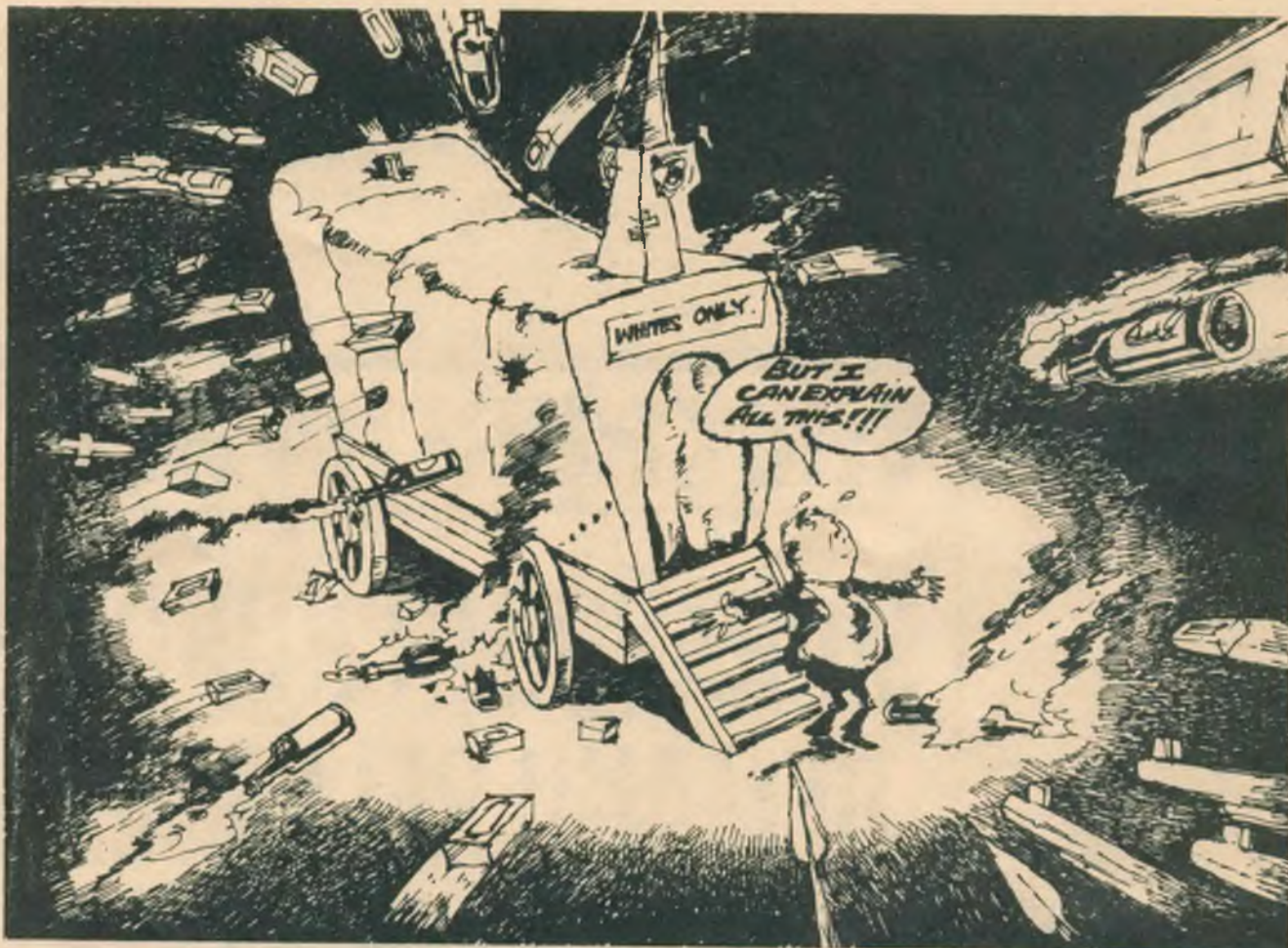
If there are quarrels between any of the member countries, they can be discussed at UNO and some solution arrived at. In this way, it is believed, a third world war (and even a fourth one) has been avoided. This is UNO's work of keeping the peace.

But More than that, it is working to provide better health for you and me — and better education of ourselves and our children — and justice for all mankind.

UNO has sent teams to different parts of the world — to India, Thailand, Africa, South America, Indonesia, and many other places — to build dams for electrical power, prevent floods provide water for stock and for crops, educate illiterate people, build airstrips, stamp out diseases.

So it is not only a talking parliament — it's a working one.

In Pakistan, a UNO team worked with the Government to carry out a big irrigation scheme from the Ganges and Kobadak Rivers. What was the result? Farmers' crops increased by 20 to 30 per cent. (that's a lot!) and 85 per cent of the farmers could reap two crops a year instead of one.



PROVERBS 16:7 "When a man's ways please the Lord, He makes even his enemies to be at peace with him."

Liquor's curse . . .

Commented an M.P.: "Blacks asked for bread and we gave them brandy." And a black view: "They want us only to be equal in liquor."

The burning and looting of bottle stores during the Black uprisings has placed the whole question of liquor consumption by Blacks under the spotlight. The ban on liquor sale to Africans was lifted some years ago but the motive behind this move is still viewed with suspicion.

"Have we asked for it? No. The Government decides what's best for us because we have no say in the making of the laws that affect us. But is liquor the only thing which they have found best for us?"

Mr. R. Molefase told me, "From my own experience, looking at it from the moral point of view, liquor brings nothing good, only trouble and misery. I don't care who drinks the stuff, be it Black, Yellow or White. Liquor destroys."

In the whole world, there are no worse drivers than those under the influence of liquor. Thousands of them are convicted in courts because they cause accidents and deaths on the road.

Not only has liquor been a menace in traffic. Since the liquor bill has been extended to Africans, the numbers of crimes will surely increase.

And please let's get this straight. The point here is not that Africans are abusing the use of liquor. But let's remember what Mr. Molefase, who talks from experience, says, "I don't care who drinks the stuff, Black, Yellow or White. Liquor destroys."

"Are Africans drunkards by nature?" I asked Mrs. C. Kuzwayo, a social worker. "No. If for example you take African history as far as liquor is concerned, you will find that Southern African's national drink was the health-giving amarewu."

She continued, "Amarewu contains less than one per cent alcohol. It is not intoxicating and was food for men, women and children."

"But two or three centuries ago another drink was adopted from the northern tribes called utywala, containing four per cent more of alcohol. It was only for older people. Young boys, women and girls were not allowed to drink it.

I also learned that some African Kings, notably King Khama and King Moshoeshe, prohibited the drinking of European liquor in their countries. In 1894 King Khama sent a letter of protest against liquor to Sir Sidney Sheppard, then Administrator of Bechuanaland.

"Your Honour will permit me to point out that to allow unscrupulous men," the King said, "to flood my country with their intoxicating drinks . . . just when they have come to see how great a salvation my drink laws have proved to be, is against my principles."

King Khama added: "I dread the White man's drink more than the assegais . . . which kill men's



By Revelation
Ntola

bodies . . . In a similar vein King Moshoeshe made a law against European liquor in November, 1854. "It is hereby made known to all," the great King proclaimed, "that the introduction and sale of . . . spirituous liquor within Basutoland is henceforth prohibited. . ."

These African leaders of the old knew that the shortest way to national destruction was the "right" to drink European liquor which is far stronger than traditional African beer.

I found S. Majola just finishing his meal when I went to discuss the liquor He waved his hand in the air, emphasizing his point. "If any nation wants to conquer an enemy, they give it liquor so that the people may get drunk."

He added, "We were trying hard to fight drunkenness among our people when European liquor was still difficult to get. How much more difficult to fight it when it is at their disposal?" Another law which goes with this bill is that people arrested for drunkenness will be fined heavily. But where will the money come from when many people have wasted their money on drink?

Europeans have always been able to get liquor. Has this stopped drunkenness? No. In 1950 11,737 Europeans were convicted of drunkenness. In 1954 13,673 were convicted! (5% of the whole European population). Asians, who could also get liquor, showed an increase in drunkenness — from 1 346 in 1950 to 2 421 in 1954 (6% of the Asian population.) Among the Coloureds drunkenness increased from 29 181 to 39 202 (3,5% of the Coloured population!) These people could get liquor easily.

This increase in drunkenness shows how absurd it is to say that the new liquor bill will lessen drunkenness. In order to combat the liquor trade, municipalities established many beerhalls in the townships. But they only increased the desire for liquor.

Court records prove that liquor is the mother of tears and misery. Many terrible things have been done under the influence of liquor. European liquor will not help us instead it will destroy us.

IT'S COMPLETELY crazy. Most lesser mortals in this country know that there is a crisis right now. Only the Government and White Opposition parties still indulge in that national sport of all national sports — politics.

On the one hand the Government — and more specifically the Minister of Sport — appears to be becoming incredibly excited about something quite normal, mixed (sic) sport.

A rugby match takes place in Port Elizabeth.

Whites and Blacks — PEOPLE — take part in the game. At the end of the match, some of the players are chaired off the field by spectators.

Those being chaired happen to be Whites being carried by Blacks.

The reason is easy enough to find. People had enjoyed the game AND WERE APPRECIATING THE TOGETHERNESS OF SPORTSMEN.

So all looks good. Until we hear about the Big Boot of the game of rugby — South Africa's antediluvian race laws.

The Johannesburg Rand Daily Mail reports that the allegations of entering a Port Elizabeth African township without permits were being investigated against eight White rugby players.

These players could find themselves prosecuted for "illegally" entering a Black area.

Reconciliation? Sporting comradeship? It's just not cricket, sir.

But of course, cricket (normal), is another tale for another time.

So much for the Government and its laws. But you mentioned Opposition (White, Parliamentary)?

Ah yes, they're playing games too.

Says Graaff to Eglin: "You join me — not too closely please — and scratch my back, and I'll scratch yours."

Says Eglin to Graaff: "Come closer, and we can both join in the scratch together."

Says Gardener to Eglin/Graaff: "Careful, boys — we can all scratch one another's backs, but just take it easy."

Says Graaff's right-wing to him: "Hands off those dirty Progs!"

Says Eglin's left-wing to him: "Hands off those verkrampte UPS!"

So the game carries on. It's all quite cosy. Luckily for Graaff/Eglin/Gardener, its "Whites only" so far. No problems therefore with Koornhof's new sports policy, or permits, or . . .

Meanwhile, back in South Africa, things are as grim as usual. There are still millions of people without a say in the central legislature.

There are still the countless dehumanising laws which talk of "non-Whites."

There are still those Opposition (White) newspapers which perpetuate the apartheid system with their "Township Extras."

And while the Opposition parties play their games, many of the leaders of the Blacks are imprisoned without trial.

If games must be played, then at the very least the White Opposition parties — and specifically the one party that has at least tried to talk sense into this Government, the Progs — should realise that the time for these games to be "Whites only" has long since passed.



Segregation is killing Black education

By Mike Norton

DISSATISFACTION WITH Bantu, Coloured and Indian education — in fact with Black compartmentalized education in general — is widely regarded as being one of the major immediate causes behind the protests in Black areas.

Obviously in this country segregated education cannot be termed "separate but equal" mainly because of the huge gap in expenditure on White and Black education.

However, even if this gap and all other disparities were removed, there is a wide belief that a "separate but equal" situation would still not be achieved.

The student demonstrators realised this — perhaps instinctively — for throughout their cry has not been for equal education but for the scrapping of segregated education altogether.

The cause of the students in their fight for an unfettered universal system of education is perhaps best articulated by a judgement delivered in the United States Supreme Court on the question of segregation in education.

This particular judgement is regarded as one of the 25 most important "living" documents of American history. It is in the company of the Declaration of Independence, The Bill of Rights, the Constitution and the Emancipation of Slaves Proclamation.

The court case tested the validity of State laws that

provided for racial segregation in the schools.

In the case minors "of Negro race", through their legal representatives, sought the aid of the courts in obtaining admission to the schools in their community on a non-segregated basis. In each case they were denied admission to schools attended by White children under laws requiring or allowing segregation according to race.

This segregation was alleged to deprive the plaintiffs of the equal protection of the laws under the Fourteenth Amendment of the American Constitution.

The plaintiffs contended that segregated schools are not "equal" and cannot be made "equal", and that hence they were deprived of the equal protection of the laws.

In the first instance the court found that the Negro and White schools involved had been or were being equalized with respect to buildings, curricula, qualifications and salaries of teachers, and other "tangible" factors.

It found that instead it must look to the effect of segregation itself on education.

It ruled that today education was perhaps the most important function of state and local government. It was required in the performance of most of one's basic public responsibilities which make it vital to democratic society as such. It was a principal instrument in awakening the child to cultural values.

It was doubtful that any child might reasonably be expected to succeed in life if he was denied the opportunity of an education. Such an education, where the state had undertaken to provide it, was a right which must be made available to all on equal terms.

The court then posed the question: Did the segregation of children in school solely on the basis of race, even though the physical facilities and other "tangible" factors may be equal, deprive the children of the Black group of equal educational opportunities? In answering the court ruled that it did.

It then quoted a previous court ruling which in requiring that a Negro admitted to a White graduate school be treated like all other students as saying: "his ability to study, to engage in discussions and

exchange views with other students, and, in general, to learn his profession, depends on this."

The court then ruled that such considerations applied with added force to children in grade and high schools. To separate them from others of similar age and qualifications solely because of their race generated a feeling of inferiority as to their status in the community that might affect their hearts and minds in a way unlikely ever to be undone.

The effect of this separation on their educational opportunities had been well stated by a finding in a Kansas case by a court which nevertheless felt

compelled to rule against the Black plaintiffs:

"Segregation of White and Black children in schools has a detrimental effect upon the Black children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Black group.

"A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of the law, therefore, has a tendency to retard the educational and mental development of Black children and to deprive them of some of the benefits they would receive in a racially integrated

school system."

The court then concluded that in the field of education the doctrine of "separate but equal" had no place. Separate educational facilities were inherently unequal.

The parallel between the issues brought before this Supreme Court of the United States and those obtaining in South African education today are unescapable

The court's findings give added insight as to the motives of the Black S.A. children who turned in fury on their school buildings, institutions which to them had become monuments to their interior status.

Millions face famine

THE THIRD world is in danger of facing annual food deficits ranging from 85 million tons in normal years to over 100 millions in "had" years, if the annual increase in food production does not rise to at least 3.5 per cent a year during the next 12 years.

This view was expressed

by Mr. R.J. Olembo, Deputy Director for the division of Ecosystems and Natural Resources of the United Nations Environment Programme (UNEP).

Speaking before the World Food Conference of 1976 at Iowa State University, USA, Mr. Olembo presented a major food policy statement on

behalf of UNEP to the Conference which was organised by the University's World Food Institute.

He stated that with more than 4 000 million people in the world to be fed and an annual population growth rate of 2.2 per cent, food remained one of the urgent problems of our time.



• OOPS! is that a nudist? what in heavens name is happening? No its nothing obscene. David Kekana and the other three jail inmates are in action in a scene in "Survival".



Its a sad moment of torture, sorrow, struggle and mental strain ... its Survival. Seth Sibanda (left) and David Kekana are seen in a scene from the jail play, "Survival".

THERE IS NO MOMENT OF GLADNESS AS 'SURVIVAL' SHATTERS THE MIND



• THE FOUR inmates in the super-charged jail play, "Survival", also known as "The Four Behind Bars Quartet", in a close harmony song. From left to right: Dan Maredi, Seth Sibanda, Themba Ntinga, and David Kekana.

WORKSHOP '71, the lucrative producers of that unusually sophisticated one-man play, "Uhlanga" (The reed), have a follow-up contribution to our theatrical scene — Survival.

The company, ably supervised by Robert "Mshengu" MacLaren, rode the crest of the waves with the success of "Uhlanga", for which the sole actor James Mthoba, was nominated best actor of the year by a critics poll. In the past months critical attention has been on Survival. What was the theme?

After raking up theatrical records in the Cape, and a successful one-week run in Soweto, this high-powered production went on to pack crowds at The Box theatre, Wits. A play that sensitively, but dynamically mirrors jail situation, Survival has an inevitable alternative title of "A bird's eye view of jail life".

A wise writer once wrote the words: "To a boiling pot the flies come out," but this production was one boiling dish that attracted tremendous response. Both Black and White were fascinated by the gripping acting ability of the four inmates — four very talented Black actors.

With Sibanda on that continent of talent were: Dan Maredi, Themba Ntinga and David Kekana. Survival is about inmates in grim prisons, and life behind bars as seen by the captives themselves is all audiences had to learn about.

To sensitive minds, especially in these traumatic times, this play could not have come at a better time.

It is simply a spit at the outside world for turning a blind eye to the internal struggles and tortures of jailed indwellers.

The four inmates, who belong to a band called the "Four Behind Bars Quartet" with absolute fire, anger and highkicking action, spiced with choral music from those close harmonies, portray the theme with gripping strength.

For about two hours, in a kind of frenzied model acting, the artists, supposed to be unreachable, unseen prisoners, establish a common bond between

themselves and their audience.

Extraordinarily unlike the actual jail situation, they can move from behind the bars, and they can communicate with you in an involving sort of way.

The jail in the theme sense of the play, does not only refer to the jail of the convicted prisoner, but our own daily life jails we construct around ourselves. It is a reflection of the human beings inhibitions and fears of the unknown in life.

A greater portion of this stage piece is communicated through the music by the

"Four Behind Bars Quartet" largely composed and arranged by Maredi, who wrote and produced "Mboni". The music is not a shout-out-loud affair designed to dress up an empty play, and to fill-up some glaring loopholes like in most productions.

The close harmonies fruitfully serve their purpose as they spearhead, relishingly, the theme lines. Frankly there is no moment of gladness. Survival simply shatters the mind and ravages the senses.

GLADWIN KHUMALO

The song carries spirits away

BY TEBELLO RADEBE

DO YOU AT TIMES complain about the monotony or old-fashionedness of our church hymns? If so... then listen to Mike Nkole and his Apostles on their best selling album "Somelandela" SWA (14009) and you will be thrilled.

The songs are sung to the background of the usual twangs and twangs of guitars like an mqashiyosong. Just before you start writing them off as unholy you are then swept off into those frenzies which many people cannot resist in any moving church service as the vocalists swing into their

repertoires.

The popular "Uyingwele somandla" and "Terone ya lehodimo" which cannot be missed at Youth clubs and movements and which is fast gaining momentum in most independent churches, are rendered with more vigour and a swift sweet tempo.

On side two, the foursome have "Somlandela U Jesu" the old apostolic ditty rejuvenated and brought to the contemporary appeal. Not to mention "Amahlathi aphelile which sounds more beckoning than ever.

Many purists may not agree to the marriage of

Mqashiyos and hymnals but this may be reserved for the sake of variety. However I feel only one flaw is to be found on the record.

This is the injustice which has been done on "Ndikbokhele o Jehova" (Guide me O thou great Jehova") which is originally a magnificent classical masterpiece. The song sadly loses it savour in this version.

The aptly placed "Amen Alleluya" seals of the package touchingly as the album folds up. Actually the song carries your spirits far away off as you are forced to join the chorus.



In his new "THEMBI" play which has been attracting crowds whenever it appeared, Sam Mahangwane deals with the much debated subjects of sex education and family planning.

Viewpoints...on a national convention

IT'S ONE WAY TO SAVE SOUTH AFRICA - OR IS IT?

THREE SANE VOICES



• Mrs Virginia Gcabashe



• Miss Ray Olivier



• Mr W. B. Ngakane

WITH SOUTH AFRICA in the throes of what many describe as its worst national crisis the call for a national convention has been echoing from many quarters. Presumably, as the problem is apartheid, the eradication of this 'evil' should be the major task of such a convention. However, the Prime Minister, Mr Vorster, thinks otherwise. On this page The Voice publishes the views on this subject of three prominent members of the community.

RAY OLIVIER (26-year-of-age)

She is a member of the Youth Fellowship Movement of South Africa and of the Drama Society (Black). She is a member of the Congregational Church of Southern Africa);

I FULLY AGREE with the idea of the calling of a National Convention as soon as possible. It is important however, to urge the conveners of such a Convention seek as much youth participation as possible, if past mistakes of regarding this section of the population as "non-existent" are to be eliminated.

Recent occurrences in South Africa, are indicative of the present attitude of the youth they have become impatient with the old practice of always being regarded as unresourceful and useless in the shaping of their land.

One of the first things which I would like the Convention to discuss, would be the position of the Black youth in South Africa. We would like to see the Black youth enjoy the same facilities as their White counterpart. In other words, we would like to see separate amenities for the two racial groups disappear immediately.

We want to be able to enter any recreational hall without suffering the indignity of being Black. After all, we did not ask to be Black if being Black is a sin.

One of my biggest angers is prompted by the law that forbids me from staying where I can afford to stay. I have been looking in vain for a flat in the Black residential area where I live. At the same time there are literally hundreds of vacant flats in White areas, which by virtue of my colour, I may not occupy.

I could see the convening of a Convention being a forerunner to a better South Africa with equal rights for everybody. We long for a better treatment in our land of birth, and we want to share in its shaping.

Cry

MR WB NGAKANE (75) IS PRESIDENT of the Institute of Black Studies and former deputy leader of the out-lawed African National Congress. He was a banned person between 1963 and 1973. He writes!

We have been overtaken by the march of history as the events of the last few months have so painfully demonstrated, and are now hard put to it to search for anew way of living sufficiently comprehensive to accommodate the national aspirations of the various racial groups in the country.

Above the manifold voices that claim to have found a way out of the morass in which we have been landed by the White mans refusal to heed the black mans cry for a place in the scheme of things, the one persistent

wail is the call for a national convention, an assembly called expressly for the purpose of forging a new constitution that will guarantee the rights of the individual members of our multi-racial society.

In other words a constitution that recognises the worth of every man or woman irrespective of race, colour or creed.

This seems, on the face of it, the most logical thing to do and he would be assinine indeed who would oppose such a suggestion. But within the South African context we cannot avoid looking into the composition of such a convention and asking the basic question as to who the conveners are; for we are faced with the inescapable fact of the Nationalist policy of Apartheid whose architects defend it with a fanaticism that books no deviation.

If they — the government, — were to call such a convention and were, as a demonstration of their good faith, to concede that this current policy led to a cul de sac and had therefore to be abandoned, there would be no quarrel with the idea and everybody would welcome it.

But, having regard to the utter powerlessness of the people who are calling for a convention, one cannot but feel that it would be a futile exercise whose only merit, in the eyes of the liberals who are espousing it, would be to lull the blacks into a false sense of complacency.

The approach to such a conference would be so divergent as to make consensus impossible even assuming that the Nationalist Government would be willing to jettison its policy.

While the blacks would be satisfied with nothing short of equality it is common knowledge that the Whites would be talking of such peripheral changes as urban homelands or removal of the irritants of Apartheid.

The Prime Minister has already stated in unmistakable terms that so far as his Government is concerned there can be no change from present policy and if the Blacks have any aspirations they can be realised in the Homelands.

There are those who are attracted by the idea of a National Convention and rationalise their attraction by holding out the prospect of educating those Whites who would be attending it.

This is the height of naivete. There is not a single White man in the country who does not know the grievances or aspirations of the black man and to think they will suddenly reconcile themselves to a situation in which they have to move off the black man's back and share with him the wealth of the country on a basis of equality is to be ignorant of the depth of the habits of

(To page 16)

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WOMEN'S VOICE

THIS WOMAN MAKES TOUGH MEN QUAKE



LISTEN TO OUR CHILDREN

By
Qedusizi
Buthelezi

BLACK SISTERS, this is your column. Feel free to write and share your experiences with us. This is the time when we need one another most. We all know what the recent events have been to us.

We all know what the current events mean to us. As I am writing right now, our children are roaming the streets.

We are partly responsible as mothers and parents. We have failed our children. We should bury our heads in shame. Yet we should not despair. There is still hope that we might still regain the confidence of our children which we have lost.

Once more let me say: this your forum feel free to suggest how we can improve this column or maintain a high standard of writing.

Now is the time to listen to our children. For long children "have been seen but not heard". Long gone is that era.

Whether we like it or not our children are one up on us. As children we were taught to obey if not revere adults. Our present generation is prepared to obey but not to be subservient to doubts. You see our children view things in their own perspective. Let us admit it — our Youth is more enlightened than we are.

I sometimes wonder and reflect what I knew at the age of nineteen. I remember us as a group of boys and girls in form five who knew nothing else but their books. Yes, we had school problems like mathematics, physical science that used to grill us and my class mates. We were kind of bookish. call it that if you may.

We knew we were black in the sense of colour maybe, but not the psychological and socio-economic connotations that go with the term today.

Today a twelve-year old, fifteen-year old, eighteen-year old knows exactly why he is doing things. They can account for every little endeavour that they make.

Now is the time for us to sit at conference table at our homes with our children and listen to them.

I know I have hang-ups. Our cultural upbringing has a lot to do with it. Respect is the cornerstone of our culture.

We parents must not use respect for intimidation let us listen to our children — their hopes, their dreams, their aspirations, their ideals, their fears as well as their frustrations.

A humble beginning like "how was your day today?" could open up closed vistas.

There are so many subjects that are taboo between us and our children. Think of the sex myths for instance, that our children grow up with. There are a hundred and one subjects that we either avoid or gloss over.

The future is bright only if we listen, listening will lead to sharing. Sharing will lead to mutual understanding.

WOMEN HIGH court judges are still a rarity in our world. Small wonder then that those women who do make it to the top of the legal profession are outstanding personalities who make their contribution in other spheres too.

Their gifts just cannot be ignored.

Annie Jiagge is no exception to the rule: not content with being high court judge in her native Ghana, she has also played an important part in the United Nations' discussion on women's rights and in addition to that has been a powerful figure in the YWCA and was recently the first African woman to be elected a president of the WCC.

Her election at the Nairobi Assembly surprised some of her ecumenical background is not well known.

But as a member of the Evangelical Presbyterian Church of Ghana she has long been active in the ecumenical movement.

She was the for example at the World Christian Youth Conferences in Oslo in 1948 and in Travancore, India, in 1952. She has also been present at various WCC assemblies, including the first at Amsterdam, and was a member of the Commission on Inter-Church Aid, Refugee and World Service from 1968 to 1971, and before that the Laily committee.

Annie Jiagge was born the sixth of eight children — the daughter of Robert and Henrietta Baeta — in Lome, Togo, where her father was working as a Presbyterian pastor; the family was well-established and well-educated.

Her mother was a teacher and active in the YWCA. Annie received her early education first in Lome and then at Keta Presbyterian School.

She decided to follow in her mother's footsteps and become a teacher.

Once qualified she returned to teach at her old school and was later appointed headmistress.

But after six years she set off in a new direction and went to Britain to study law.

Her aim was to become a barrister, graduating from the London School of Economics in 1949. She was admitted to the Bar of the then Gold Coast in 1950.

From there she worked her way up the profession, practising first as a lawyer, then being appointed a magistrate, then a judge and finally a high court judge. Her rise was a sure sign of her ability and tenacity as it is by no means easy for a woman to make her way in the legal profession.

By 1966 she was recognised as the sufficient stature to be given the tough job of chairing the commission appointed to investigate the assets of members of the Convention People's Party and MPs after the fall of Nkrumah.

Known to her friends as

"Annie" and to younger women as "Auntie Annie", Mr. Justice Jiagge has clocked up a considerable number of "firsts" — first woman lawyer in Ghana, first woman judge, first woman appeal court judge.

She has also been a pioneer in the YWCA helping to organize the national work in Ghana and supervising the building of a hostel in Accra.

Active also in the affairs of the World YWCA, she has served as a vice-president of its executive committee and has travelled widely on its behalf.

Long concerned with women's rights, she has spearheaded various efforts in Ghana and on the world scene to promote them. In Ghana she has arranged seminars on civic and political education for women together from every part of the country.

As a Ghanaian delegate to the UN Commission of the Status of Women and its chairman from 1976 to 1968, she helped draft much of the Declaration on the Elimination of Discrimination against Women adopted by the General Assembly in 1967.

Her work has brought her

many honours: the Gimbles' International Award for Humanitarian work, the Grand Medal of Ghana, a doctorate in Laws from the University of Ghana, the chairmanship of the Council on Women and Development of the government of Ghana and now the presidency of the WCC.

Participants at the Nairobi Assembly will have noticed her strong and commanding personality in the plenary presentation on women.

She makes her points forcefully about the issues which concern her. Her case is meticulously prepared and as a judge she is used to being listened to.

She never speaks in a hurry, but emphasizes every word, seeking to register her points strongly on the mind of the listener.

Always available to the causes she believes in, Annie Jiagge is respected in Ghana as a symbol of the emancipation of women. Many dynamic women admire her, and her abilities and achievements have brought the respect of men too.

Young male barristers temper their respect with fear. "She can be as sweet as

anything outside court but once you get inside she can make you quake."

She is known for taking a tough line in divorce or child maintenance cases, making quite sure that women are not left without support by irresponsible men. Women are not to be treated as chattels.

Away from court she is a very different person — a charming and generous hostess who loves flowers and spends much time cultivating and arranging them.

A great family person, Annie Jiagge organizes all kinds of parties for marriages, school promotions and to celebrate other festive occasions.

Her public activities have sometimes drawn criticism that she is too ambitious and has no respect for men. But those who know her well understand Annie Jiagge as a pioneer who tries to excel in all that she does. She feels she cannot afford to "let her side down".

This perhaps is a view which can only be appreciated by women who have been pioneered in their own field too. There is not an easy role, for society expects far more from them than from other women.

WOMEN MAY BE DEACONS SOON

SEVERAL TALKS and discussions have been held on women deaconate in Malawi's Anglican Church. When the matter was debated by both synods of the Church, the vote was seventy to one in favour of admitting women to deaconate while the other synod went even further and called for an immediate training programme as the first step towards realising this objective.

Now the subject is on the agenda for the Provincial Synod.

At first the problem looks simple to those in favour of admitting women to deaconate, but to the conservatives, the issue needs serious consideration. The conservative feel that right from the beginning the work of a deacon was only meant for men and not women.

During the debate, the Archbishop of Central Africa, the Most Rev. Donald Arden found it fit to define the word deacon. Writing in the June/July issue of the Anglican Newsletter (ECCLESIA), Rev. Arden stated that the Anglican Church has been called to revive the deaconate in the ancient sense:

"We would therefore see the deaconate conferred upon men and women who are deeply committed to

Christ within the Church, and who are performing a caring of serving ministry in the world in the name of the Church, or who are carrying out a pastoral ministry within the Church."

The Anglican Church has been reacting to several resolutions passed by various councils of churches including the Lambeth Bishops Meeting in 1968, the World Council of Churches V Assembly in Nairobi, Kenya, last year and the Anglican Consultative Council in Trinidad this year. These meetings have called on the Anglican Church to revive the office of deacon and to train and ordain women as well as men.

Most of these who are in favour of the motion cite 1 Timothy 3:11 and argue that it refers to women deacons, and not to deacons' wives. The opponents of the issue are said to be afraid of seeing women playing a more vital role in society.

But despite the debate which has been going on, both synods have agreed that the next step is to provide training for voluntary women leaders.

From next January the Association of Southern Africa Theological Institutions — A body which unites Presbyterian, Roman Catholic and Anglican training programmes — will

have to offer four correspondence courses. The first two are aimed at a certificate and a diploma in a theology while the final course will lead to the award of a Bachelor of Theology of the University of South Africa.

Another reason advanced by those in favour of women deaconate is that, "God created man in his own image: male and female he created them." They go on to say that all life is a partnership and therefore all ministry in the name of Christ should be a partnership.

Those against the whole idea argue that women cannot be apostolic because all the apostles were men. They go on to point out that the husband of a deaconess would find the housework suffering.

Some of these questions were discussed at the meeting of the Committee for Voluntary Women Deacons held at the Southern Malawi's Diocesan Headquarters in June this year.

While the question has been passed over to all members of the Anglican Church in Malawi, seven women working for various private firms in Malawi have already expressed their interest in the deaconate.

AFRICA ACTS feature



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AFRICA VOICE**AFRICAN RAIL LINK COST
64 CHINESE LIVES**

THE TANZANIA-ZAMBIA Railway of TAZARA, which connects Zambia and Tanzania, is now in full operation after the official handing over to the people of the two countries by the Chinese Vice-Premier Sun Chian in July this year. The ceremony was also attended by President Mobutu Sese Seko of Zaire and Seretse Khama of Botswana.

The railway is China's largest overseas aid and its construction was described by China's Vice-Premier as part of that country's

international responsibilities.

In less than one year since TAZARA began operations, it has already proved very profitable. During the trial period — October 1975 to March 1976 — the railway carried about 293 000 passengers, and 350 000 tonnes of goods. The net profit realised during the same period was TShs. 101 534 000 (about U.S.

**AFRICA ACTS
FEATURE**

\$12 692 000). These figures have shown a trend to rise month after month.

The railway route runs through big areas of uninhabited land, where wild animals were a meance, dry areas where water was a problem, marshy and mountainous areas, where

machine work was a hazard. Despite all these problems, the construction army, was determined to work.

One unjust Chinese was heard saying, "I am not afraid of losing bone and flesh. I am willing to give my life for Africa." And that is exactly what a number of his

comrades gave.

Over 160 workers, including 64 Chinese, died during the building of the railway. Some died from tropical disease, while others fell over cliffs and bridges as they worked.

President Nyerere in paying a tribute to those who lost their lives said, "We must never forget them. Their names should be inscribed in a roll of

honour and displayed for all to see."

TAZARA is of great benefit to Zambia, Tanzania and other central African countries. Zambia is a land-locked country, and has been experiencing trade problems, especially since she closed her border with Rhodesia. The new railway will open up southern Tanzania, which is a potentially rich agricultural and mining region.

Zaire has already started importing salt through the railway. Malawi and Botswana are expected to soon join in using the railway. Also, TAZARA will facilitate travel between one country to another in the region and this will help bring unity among these countries. Undoubtedly, TAZARA will contribute to the liberation struggle in southern Africa.

President Nyerere thinks there are more benefits. He has said, "From the Chinese we have learnt the real meaning of revolutionary commitment and international solidarity; and the meaning of hard, disciplined and dedicated work."

The enormous work done by these dedicated workers included building 320 bridges, 22 tunnels, and several culverts.

When I asked Ezekiel Ngonyani, a Tanzania police officer who for some years was attached to TAZARA, what impressed him most about the Chinese, he said, "In their camps they lived in harsh conditions. Most of them slept on benches which had no mattresses."

**DAR-ES-SALAAM**

—President Julius Nyerere of Tanzania welcomes Dr. Carl Mau, General Secretary of the Lutheran World Federation, to a meeting at the president's home here. Dr. Mau and other LWF officials were in Tanzania to greet the president and brief him on the plans for the 1977 LWF Assembly

scheduled for next June in Dar es Salaam. Presiding Bishop Sebastian Kolowa (far right), newly elected head of the Evangelical Lutheran Church in Tanzania, also took part in the meeting. To the right of Dr. Mau is Dr. Mikko Juva of Helsinki, LWF president.

Reading maketh a full man . . .

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"NEWSPAPERS HAVE even forgotten Jake. I wonder what has happened to him? I heard one of his former fans remark at the ringside. The same question has been asked by thousands and thousands of people. And now Jake tells you what's happened to him.

"I am still very much alive, except that the greatest thing has happened to me. Something greater than the Empire crown I had won after blasting Teddy Gardener," he says.

Jake gives us a glimpse of how he became the happiest man on earth, then the saddest, and regretted taking up boxing. Now on to the "miracle" that changed his life.

"The referee raised my hand as the winner and new Empire flyweight champion. I had beaten Teddy Grdner on a 12th round T.K.O. I felt the happiest man on earth and could smell the world crown. I told myself that I'll soon wear it and cling to it like glue so that nobody should take it away from me.

"As is always the case in boxing, the boys were after my newly won crown. The meant proving to the world that I didn't just have a push over with Gardener.

"I proved that I was a worthy champion by beating all my challengers. I also quietened the British press after I had knocked out one of their young heroes, Jimmy Pearce, in four rounds.

THE MIRACLE THAT 'SAVED' JAKE TULI

"One of the most unfortunate ones that tried his luck was a Frenchman, Honore Pretesi. Though that fight added to my chances of fighting for the world title, it made a lot of people afraid to fight me — including the world champ.

"I learned only three days later that Pretesi did not regain consciousness in the hospital and he died. My manager Mr. Wicks did his best not to break the news to

me right away. He even kept newspapers away from me. He must have guessed how badly I would receive the news."

"I became the opposite of being the happiest man on earth and said to myself, 'Why did I take up boxing?'"

"I thought a person who had committed sin was much better for at least only God would know about it.

"But with me the whole world knew and that caused me to detest the newspapers which had just given me so much praise. I felt as if the peoples of the world all had their eyes on me and were pointing accusing fingers.

"In bed alone, I lay like a frightened rat in a corner, waiting to be crushed. I felt as if I had committed the most brutal murder. All these thoughts raced in my mind.

"But there was always my manager and some friends and clergymen who consoled me. They told me that it was one of those unfortunate happenings."

"I promised not to take even a penny from my next bout purse, but would give it to the widow, I felt much relieved after giving her 315. I had kept my promise with God to give my purse to the widow.

Dances

"We would go to shows, or go to cinema shows in the West End. We also frequented night clubs, dances, ice rinks, pantomimes. And I would be invited out for dinners, etc.

"I had lots of good times. But I felt there was something missing in my life."

"Something missing?" I asked.

"And please know that I asked myself the same question several times but could not make out what it was."

"You know what? The devil is full of tricks sometimes. For I brushed aside the idea and thought myself to be crazy to think that I was missing something when I had all that I needed and plenty of money."

"I had got together with some of the world's best known stars backstage at shows. And I would have week-ends in Paris, which is one of the best attractions in the world, in between fights just for pleasure.

"Yet after all those things, when alone at home I felt I was missing something. But that something was a mystery to me."

Jake bought a radio and placed it beside his bed to try and find what he was missing.

One day he accidentally heard a man speak about

By a Special Correspondent

salvation over the radio from Luxembourg. He found himself glued to the radio. He realized then that salvation was what he was missing the mind.

"Yes, salvation is what I lack in my life to clear all my worries away". I muttered to myself."

Jake tells me that there was a call to accept Christ at the end of the sermon. But he crossed his legs and laughed, thinking how ridiculous it was for the man who was miles away to tell him to give himself to the Lord.

He twiddled the knobs and got himself a lively station with swing music that soon had his feet tapping. His friend and roommate Ronnie Miller came snapping his fingers in response to the music. All thoughts of being a Christian were chased away.

"I was heading for my dreams come true, to win the world Flyweight crown. Had the then world champion, Dado Marins not refused to fight me, I'm sure I would have won the title. What else on earth would be there for me to seek? Yet this thing that has happened after 32 years of my life is the greatest thing there is."

I then recalled how the short Orlando horn Zulu made world headlines after winning his Empire Flyweight title.

In many homes the only talk was about the little Jake. Songs were composed about him and children in the streets sang about Jake.

Perhaps the person who best summed Jake's greatness was the late Henry Nxumalo, great African journalist, who when shaking hands on Jake's arrival said, "I shook the hand that shook the world."

Crowded

I listened with curiosity as he continued his story, thinking that he would mention something about making a come back. But this was a different Jake altogether. He is no more the old Jake who when crowded by autograph hunters, cameramen, and reporters, always told them about his high hopes in boxing.

I was interviewing the new Jake, full of life. But before I take you into his new life, let's have a brief look at what he has done.

Many of you know his boxing story. From an amateur, he became the first Black in South Africa to win an Empire title. In fact some people are still heartbroken that he was sidestepped for a chance at the world title.

Do you remember in those old hot summer days when Orlando residents have no swimming pool and Father Huddleston started raising funds so that one could be built for them?

Jake contributed 200 towards the funds in an exhibition fight.

Not only the Orlando community makes use of the swimming pool, but many others. And today when tourists visit the townships they are shown this beautiful African swimming pool, as was the British Prime Minister, Mr. Macmillan.

Do you know that Jake fought communism that is threatening the world?

He didn't use arms, but his gloved fists by taking part in a bout that took place in Manila, Philippines, in order to raise funds to fight communism.

But this is the new Jake relating the thing that changed his life. He talked as someone who had discovered treasure or a lifetime cripple who miraculously gained normal oife.

"It started when I was many miles away from home, lying on a bed in a minister's house in Westminster, England," he says.

It began when Jake was enjoying the best time of his life. It's seldom that people think about God when they are heroes or in luxury.

"It was my first day in England and had just woken up, when there was a knock at the door. A White woman entered when I answered.

I was about to jump up to greet her when she said courteously, "Good morning, Sir. Will you have your breakfast here or downstairs?"

"Downstairs please madam," I said with confusion at being called "Sir."

"Thank you, Sir" she said majing a note of it and slowly closed the door behind her, leaving me puzzled.

"I looked at my skin to see if it had turned white overnight. I thought that there was something wrong somewhere.

"I found out later that I was wrong, because I was addressed as Sir wherever I went. English good manners made my complex gradually disappear as I adjusted myself to the conditions."

During that time Jake was enjoying a different life.

When we are in the townships we risk our lives to walk in the streets at night. We are not safe even in our homes from tsotsis.

But, says Jake, "In England I could walk from one side of the country to the other as late as 2 a.m. when I felt like it, without fear that a tsotsi would waylay me or that I would be bundled into a pick up van for a night pass." "Instead I would meet a police officer on his night beat.

"Good evening, Sir' or 'good morning sir', he would greet me.

"Good evening officer, 'I would greet back and sometimes add, 'a fresh morning, hey? and go my way home.

"I was an Empire champ by then and the whole world knew it. My friends were plentiful.

Jake was still King of the Empire flyweights and dual fly and bantamweight South African champ.

As in Europe, the boys back home were after his two crowns. So in 1953 he had to defend his bantam title against what he calls the hardes puncher he has ever met, Slumber David Gogotya.

"He was the man who finished me," says Jake, "but little did Mr. Wicks realise how punished and how softened I had been by Slumber, though I won by a K.O."

"My manager cabled me to get to England as soon as possible because he had lined me up to fight a French-Jewish man, Robert Cohen.

To page 15

TEBELLO'S TOUCHLINE TAUNTS

THE LONG AWAITED announcement by the Minister of sport about "changes" in the now controversial sports policy brought some high hopes of normalisation to many sports lovers.

Yet the same announcement has proved to be equally loaded with ambiguity and limitations. It has been very interesting to look at the scenery from the touchline and I invite you to review it together with me here.

Cricket: Natal and W.P. indicated that they were not prepared to involve itself in "multinationals" as the policy seems to imply. The Leading exponents in the implimentation of the "normal" policy claimed the confusion was caused by a slight error in the translation of the statement from the Minister's original Afrikaans . . .

Rugby: The recent action by the eight Cape White players who featured in the defiant KWARU-SEDRU match pinpoints the obvious limits of the policy. Is it not cheeky for Cheeky Watson to say that he did not defy the law but the policy?

Athletics: The question of awarding Springbok colours to all seems to be one of the main obstacles here.

Soccer: Mr. Norman Middleton's latest rejection of the policy can only be regarded as an echo of many of his previous statements even prior to the announcement. Which gives one the least hope of any progress towards normal soccer despite the "hopeful" moves of the motivating committee.

Tennis: I feel obliged to hail the newest moves about the invitations to the Blacks to play in the Southern Transvaal Senior Open . . . but. This excitement may be squashed like all the others before, because the main problem with the policy lies in the practical part of the announcements. The principles and theories become null and void just when the ball is supposed to start rolling.

The list of obstacles and petty frictions which are the root causes of misunderstandings, discontentedness and controversy on the sport fields is without doubt endless. One is compelled to conclude that only genuine mixed sport at all levels will end it all. BY TEBLLO RADEBE

'After the fight the Frenchman did not regain consciousness and died in hospital - they tried to keep the news from me'

'They hailed me as the Fighter of the Year and I decided to buy a home for R52 000'

From page 14

"I had beaten some of the best bantams in Europe and I thought, here was another chance to win world recognition. For Cohen was Number One contender for the world bantam title.

"In the fight with Cohen I pulled everything I had. One time I shook the Frenchman and saw him back-peddalling. But he was just as tough and became more cautious.

"Well, as I have mentioned before, there was nothing left in me, because I had used up everything on the hard-punching Slumber, and that meant a long lay-off before I could regain it. I lost the fight on points, though Cohen himself looked more of a loser than I was. No wonder he was puzzled when the referee raised his hand.

"But that's how boxing goes, so I had to take it like a sportsman. Cohen was the first man to defeat me. He won the world bantam weight championship two fights later.

Loss

"Despite the loss, the press hailed that fight as the fight of the year, and at the annual press dinner they presented me with a plaque for being the best fighter of the year. I was also complimented as the best flyweight since the great Jimmy Wilde."

Here Jake switches to his family affairs, which got so bad that he was nearly divorced.

"I had bought a house worth R52 000," he continued, and decided to send for my wife, Peggy. A friend and I went to meet her at Southampton.

"I am afraid my heart was still upset when we went to meet her, because of gossip I had received from Jo'burg. But somehow I felt it would surprise people if I met my wife in a nasty mood. So I pretended to act like a happy husband meeting his wife for the first time after a long absence.

"Peggy hugged me as if saying, 'Forget all the old quarrels, darling.' And the grown-up children that were small when I left, helped us to forget. Everything turned to an exciting re-union. We soon got everything straightened out and there were no more doubts about each other."

Jake's dreams were for a world. But God had something else in store for him.

Jak continues, "I never stopped listening to spiritual sermons. I can't remember how many postcards of compliments and question about salvation I had written to each speaker. But they never reached the post-

office, for they ended in the wastepaper basket. I don't know why I did this, but I know that it was all the devil's work.

"The message I used to enjoy on the radio was Billy Graham's and it hit me. However, I hesitated to give myself to the Lord because of a fellow who used to come and hold Bible studies that confused me."

Jake tells me that one day he could not stand it any longer, and decided to ask this gentleman what he thought about Graham's message over TV.

The man disapproved and didn't believe that Jesus saves. He went to the extent of tearing Graham to pieces.

Jake changed and became serious as he told me this, "I didn't like his criticisms, because not only were they untrue, but I don't criticise anybody myself and hate to do so. Only later did I discover why he didn't like Graham's message. He was a Jehovah's Witness."

Meanwhile Graham's message was working in Jake, as it has done in millions of people that have given themselves to the Lord.

The message touched him so much one day that he felt like punching through the TV screen to ask Graham how he knew that he (Jake) was in existence. Jake wanted to ask him why he chose him out of millions of people sitting in their homes listening to his message.

Poor Jake didn't know that it was God speaking through Graham's messages. You would think that he was talking face to face with you.

Salvation

And Jake with his empire Flyweight crown to Graham was no different than any other lost soul.

"At night in bed I thought over Graham's message and was very much concerned about my country. I thought that if there was any place that needed salvation it was my country, south of the Limpopo. And how I wished Graham could put his foot there where there are still millions of lost souls!"

Meanwhile God was gradually showing Jake the mysterious thing that he was missing so much in life.

Jake was still overseas, living as a hero and in luxury when this thing that changed his life started.

He returned home in 1958 with his Empire Flyweight crown stripped off by Dai Dower. He tried a comeback and lost to the tough South African flyweight, Mthimkhulu.

One day last year, I went to interview Jake on another story at his home. I found a Coloured pastor had come to



JAKE TULI

invite him to a church service.

"You are just in time, or you would have found that I had gone to a church service," he told me.

Funny the way God works! When Jake was in England, he used the speakers on the radio to talk to him, and back home He sent His servants personally to talk to him, I thought.

Jake says, "I was invited by many people to go to their churches, including the Jehovah's Witnesses, in which I had already lost interest. I told their ladies to send a man to see me and promised them a fist on the nose if they continued coming themselves! That stopped their persistence."

"One day I went to a gathering in a classroom to hear somebody preach. I was convinced once more that what I needed was Christ.

"I remained behind after the service to ask him many questions about salvation, some of them similar to the ones I had written on post cards in England.

"The preacher explained everything to me and all my confusion cleared. That day I accepted the Lord as my personal Saviour — the Lord who came from heaven to pay the penalty for my sins and for the sins of the whole world. He died on the

cross, at Calvary, to cleanse me from all unrighteousness.

"One wonderful thing is that in God's eyes I am justified. Just as if I had not sinned before. Now I trust him with my life even though I have not got all the earthly comforts. I have peace with God which is greater than all the riches on earth."

Jake says, "Think about this. Who are the most worried people on earth? Which people mostly commit suicide? And which people mostly go for divorce?" The rich people. But, says Jake, "For what

His own soul

shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 3 v. 36).

Jake concludes with a letter to a totsi (thug):

"Dear Tsotsi, The best approach you can make to peace and happiness is to enjoy God's grace, riches at Christ's expense; not a knife. Hve you peace with God?"

"Form heaven you will receive understanding and the indwelling Holy Spirit to regenerate your whole being. Avoid immorality. Flee from her temptations.

"When she spread her delicacies on her table, when her wine sparkles in the cup, when she smiles at you, and asks you to drink and be happy, then is the hour of danger. If you allow her to deceive and betray you, the promises she gives of joy change to madness, and her enjoyment leads on to disease and death. 'Are you scared? You should be. Beware, tsotsi!'"

JAKE TULI

'That day I accepted the Lord as my personal saviour - the Lord who came to pay for my sins'

ALL MUST ATTEND

(From page 10)

thinking of the South African Whites.

Mrs Virginia Gcabashe, general secretary of the Federation of Black Women and Executive member of the SA Council of Churches:

A PRE-CONDITION for such a convention must be the attendance by people attracted from all walks of life, including political leaders presently in detention. The Convention would have to be a multiracial one. In other words, a radical departure from the apartheid practice would have to be assured.

Among the main outcomes of the Convention would have to be the repealing of all discriminatory laws ranging through education to employment. Present legislation such as job reservation which gives the White first preference in job situations would have to be scrapped. The ideal situation would be to leave the labour market to open competition which would ensure that the best man gets the job, irrespective of their colour or race.

On the educational scene, the present disparity which allows the African child only about R50 a year as against R500 for a White child over the same period, would have to be put right.

ALONGSIDE the destruction of quasi-government property such as administrative offices, liquor stores, beerhalls and recreational halls, church buildings (many of which were used as schools) also became targets during the unrest in South Africa.

The careful selection of the targets seem indicative of the fact that the attackers focussed on buildings which symbolised apartheid and all that it represented. The attacks, particularly in Soweto, of vehicles bearing signs of belonging to White enterprise, appeared to suggest that the question of economic Black oppression and labour exploitation, also played a role.

It has almost become an accepted fact with the exception of a few diehards—that the SA political situation played a vital role in the disturbances.

Targets

The immediate problem however, arises out of fact that church buildings also became targets of arson and other means of destruction. The question is: "Has the Church become identified with institutions such as administrative offices and beerhalls?"

Well, an ad libitum interview with Blacks, the youth in particular, left no doubt in my own mind, that the Church in South Africa was fast losing credibility. The inevitable conclusion which one comes to after the interviews is that most Blacks regard the Church in S.A. as an irrelevant institution if not an extension of the status

CHURCH MUST REACH OUT TO YOUTH

By Relevation Ntola

quo. Blacks I spoke to, are clearly despondent with the church to which, until recently, they had pinned their hopes for a peaceful solution to their problems. Most of them nonetheless, had been forced into the belief that the Church in its present state could only be an obstacle in the struggle for liberation.

"Not only have I turned my back on the Church, but also regard it as a collaborator in the oppressive system," a Form II student told me. "If the Church in S.A. had ever claimed Jesus Christ's lordship, that must have been a long time back."

Another youth whose father is a Methodist minister, summarised the situation like this: "Until a few months ago, I had been a regular church-goer. I knew at the time that Christ shared in my struggles for liberation."

"But now I know that He is a 'Whites only Saviour'."

She said she had reached the conclusion after hearing her dad, Sunday after Sunday, preach about the Christ who was only interested in man's soul. "I need a Christ that shares in my everyday life,"

she commented. The message that the Church had become irrelevant, came loud and clear in virtually all other interview. It is important however, to note that the present youth rejection of the Church, results from utter frustration.

As one youth puts it: "The

Church in S.A. is sleeping through a revolution."

An unfortunate trend which I perceived in my interviews with the youth, is that not only are the majority of them rejecting the church institutional, but the Christian faith as a whole.

It seems clear that the time

has come for the Church to do some heart-searching if it is to retain the confidence of the youth. "For the time has come for judgement to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the Gospel of God?" II Peter 4:17.

REASON FOR THE VOICE

OUR FIRST and foremost aim is to bring about greater Christian unity in our divided society, and also to create a forum for exchange of ideas beyond denominational divisions. We endeavour to fulfil Christ's desire "THAT THEY MAY BE ONE."

THE VOICE is the first ecumenical venture of its type ever to be undertaken in South Africa. It comes into being as a result of a concern by member churches of the SA Council of Churches that the Voice of the Church in South Africa ought to be heard, particularly in present day

South Africa. Scientific surveys recently conducted by the SACC showed that there was a serious need for a Christian news bulletin. The crying need is particularly felt in Black circles where the appeal of secular newspapers is of a limited nature and aimed at specific race groups rather than at South Africans as a people.

The survey further revealed that Black readers are yearning for a news bulletin which could traverse race and ethnic affiliations. More than anything else, readers would

like to hear the voice of the Church today.

It is for these reasons then that our articles are from a Christian perspective.

THE VOICE will initially be published on a monthly trial basis. Your comments on this first issue could well determine whether or not we should continue with the THE VOICE. We therefore request you to indicate to us how you feel about this issue of THE VOICE. Ours is to satisfy you! Please direct your comments to: Editor, THE VOICE, P.O. Box 31190, Braamfontein, 2017.

YOUTH SECTION

ORPHANS DETERMINED TO SUCCEED IN LIFE

TRAGEDY FACES YOUTH CLUBS

AFRICA ACTS FEATURE

TO BE BORN AN orphan is a very painful experience for one to endure. Think of the agony, loneliness, frustration and bitterness and you may be tempted to lose hope completely in life.

But to 25 orphans — 18 boys and 7 girls — housed at Kphene, a suburb of Accra, Ghana no amount of sorrow and separation can frustrate their efforts to make their marks in the sands of life.

A visit to the children's home shows sparkling determination and unsagging hope written on their faces. They are determined to learn hard to become Ghana's great scholars. One of the children told me "we know we have no earthly parents but we are happy that our heavenly father does everything for us through his agents."

But who is this God's agent through whom these children have now come to stay together as brothers and sisters? For the answer, Pastor James K. Benhein, 43 year old former bus conductor who is in charge of the orphans tells his own story: "The idea to open an orphanage dawned on me in 1971 when I visited Germany where I met Rev. Peter Assmus whom I stayed with for a while."

"One day I had a vision in which I saw some African children working in a ship

and when the ship was about to dock it left pieces of broken sticks scattered all over the port.

"The voice told me that I should gather those broken sticks for they are precious to the Lord. When I narrated the story to Rev. Assmus, we prayed over it together and in another vision, it was revealed to me that God wanted me to open an orphanage in Accra."

When Pastor Benhein returned to Ghana in 1972 he fulfilled his vision and with the aid of his wife he opened an orphanage with five children at Dansoman Estates in Accra.

The beginning, Pastor Benhein recalls, "was difficult because there was little funds to sustain the children. There were occasions when they fell ill but through prayers, God healed them for me" he said.

In March 1972, Pastor Benhein wrote to Rev. Assmus in Germany telling him about the establishment of the orphanage and asked him if he could come and see the children.

When Rev. Assmus received the letter he came to Ghana to see the children and was so pleased that when he went back home he shipped a VW bus to them.

Since then Rev. Assmus who is the head of the German mission called Odenwalderhieden has been supporting the orphanage.

Other assistance comes from the Christian Council of Ghana, National Catholic Secretariat and well wishers.

During December last year the children entertained the Head of

State and Chairman of the Supreme Military Council, General I.K. Acheampong with music and being impressed with their performance, he donated some money to the orphanage.

Spiritual

With a staff of four in charge of the orphanage, Pastor Benhein is deeply concerned about the spiritual welfare of the children.

Pastor Benhein organises prayer meetings twice a day where Bible lessons and singing are taught.

The children are taught etiquette and other household chores. They also accept invitations to sing and preach at church services and social functions.

According to Pastor Benhein 19 of the children are attending the New Era Preparatory School and six others are at the Christian Methodist Secondary School in Accra. The elder of them, a girl is in form 3 and Pastor Benhein is confident that everything would be done to educate them to university level provided they learn hard.

However Pastor Benhein is not prepared to augment the number of children until a new building has been acquired "because I want the children to be decently accommodated to enable them live happily."

And as a move towards this, a plot has been acquired at Frafraha near Accra where a new centre is to be built.

The centre when completed would offer vocational subjects like masonry, secretarial practice, farming and carpentry to the children. The purpose of this, says Pastor Benhein "is to prepare the children for a secure future and after they have obtained a good education, they can live independently."

Pastor Benhein is however not satisfied with the way some people treat the children. "It is a pity that some have no sympathy for them. When we receive gifts from overseas donors they expect us to pay full duty and when I explain that the goods are for the orphans I am told to go to hell."

"These children are our own and they should be helped to develop their talents," said Pastor Benhein.

Born at Kwabon, near Mepom in the Eastern Region of Ghana, Pastor James Benhein had his education at the Anglican Primary and Korle Ganno Royal Schools in Accra. He is married with five children.

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