

supportive of several national organizations that are leading the anti-apartheid campaign in this country: the Lawyers' Committee for Civil Rights Under Law, Trans-Africa, the Washington Office on Africa and the National Black Leadership Roundtable, all based in Washington, D.C.

I intend to do all of the

above, but also go on step further, I am no longer going to whisper the name of the African National Congress (ANC), as if mention of direct support for that organization would bring retribution from the powers that be. From now on, everywhere I speak and preach I will be calling for direct

financial contributions to the ANC. The handwriting is on the wall. The torture of African children will be stopped only by the victory of the ANC and SWAPO (the liberation movement of Namibia) and by the victory of all the peoples of southern Africa over the forces of oppression.

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PROFILE OF A RAVING PEOPLE'S THEOLOGIAN

BORN 37 years ago in Soweto, Frank is the second in a family of seven. His father is a minister of the Apostolic Faith Mission. He matriculated at Orlando High School in 1971 with a first class pass after passing his junior certificate with distinction at Musi Secondary. At the time he was an active member of the Students Christian Movement.

In 1972 he went to Turfloop's University of the North for a degree in science. It was at this time that his religious life experienced a fundamental metamorphosis from a spiritual reductionism to a broader faith embracing social and political concerns. Impressed by student leaders like Abram Tiro and Aubrey Mokoena, his political formation matured and it was not long before he became a leader of SCM at Turfloop. During this period the foundations were shaken by Abram Tiro's shattering graduation address followed by the mass walkout of students from Turfloop. Student militancy had reached such heights that being a Christian was tantamount to being a collaborator or traitor.



As a leader of the Christian Movement during this time, Frank campaigned for a form of relevant faith that sought not to moralize but also to conscientize students and by 1974 SCM had gained its revered credibility. During this time he teamed up with Ishmael Mkhabela (present Azapo President), Lybon Mabaso (past Azapo President) and Cyril Ramaphosa (present General Secretary for NUM). As fate would have it his studies were once more interrupted following the Viva Frelimo Rally and the subsequent crackdown on student leadership.

Back at home Frank taught

privately at Morris Isaacson in 1975 before joining the ministry of the Apostolic Faith Mission in 1976. He served his probation at Kagiso during which time he worked at the University of Witwatersrand as laboratory assistant until his ordination in 1980. When pastor of Kagiso parish, he founded an Interdenominational Youth Christian Council (IYCC) which strives to bring together the youth of different denominations and engage them in programmes of social responsibility and action. The cause of the inseparable between the youth and the community to which they belong, Frank saw IYCC engaged in its social welfare mission and resulting in the Kustal Self-Help Scheme consisting of various community projects such as women's sewing and knitting clubs, blind care, care, housing, and educational bursary fund. Both IYCC and the Self-Help Scheme are still active to the present day. His ministry came to an abrupt halt in 1981 when his appointment as District Council superintendent was suspended.

edly "being involved in".
k's acquaintance with
urity police dates back
7 when he was detained
visiting a family whose
were detained. There-
he was picked up at
short intervals spending
or months in detention.
was the most severe, he
erned for 8 months and
sulted in the deteriora-
his health.

dy in 1981 prior to his
on, he had joined the
e for Contextual
y as Research Officer.
3 he was appointed
Secretary of the Insti-
position he held till
gifted science scholar,
as never been able to
e his B.Sc. degree
the fact that when he
floop in 1974 he was
nai year. His periodic
ns have been very
because every time it
e lost yet another year
. He has since started
in Theology.

mitted Christian of
the moral standards, he

is practical about his politics
and compelling about the exam-
ple he gives. A gifted public
speaker he often remarks in
passing that he "does not have
anything new to tell the people
but has a new way of telling
them what they already
know." Frank is a tireless
worker who amazingly
manages to honour his appoint-
ments for large meetings and
small gatherings and still
attend his Sunday worship at
his father's church at Naledi
every Sunday. He is always
so willing to minister to
people in crisis situations that
he often overstretches himself.
His only fault, the one which
he never ceases to worry
about, is that he spends little
time with his family.

There is a joke that Frank
is so busy that his wife has to
negotiate an appointment in
his diary to see him. He rather
responds by saying "maybe we
have reached a stage in the
fight against apartheid where
priorities must be readjusted.
Maybe the times dictate that
the fight for justice in our
society should not be subordi-
nated to such noble commit-

ments as an evening with your
wife or an uninterrupted year
of study at University." How-
ever, as a family man he is a
source of inspiration and a
model to countless young
couples. He married in 1980
and together with his wife
Kagiso, they have two child-
ren. Frank's political back-
ground and formation is the
Black Consciousness move-
ment of the 1970's. He was
involved in the founding of
AZAPO and also delivered a
paper at the inauguration of
AZAPO in 1979.

However, during the early
1980's his ideological base
shifted to the non-racial posi-
tion espoused by the Freedom
Charter, a document he holds
in high esteem, second only
to the Bible. Until recently he
was the vice-president of the
United Democratic Front an
alliance of organizations oppo-
sing apartheid and unpholding
the non-racial ideal.

Frank undoubtedly is a
model par excellence of the
new brand of Black Theolo-
gian of liberation. He is a
people's theologian.

e 24

e redistribution of
nd opening up of
to all. The constitu-
also be such as to
the habits of non-
king, the practice of
behaviour and the
of genuinely shared
consciousness.

stitution must give
tion to the funda-
an rights of all
are shall be equal
all individuals,
of race, colour, sex
In addition, it

requires the entrenching of
equal cultural, linguistic and
religious rights for all.

Under the conditions of
contemporary South Africa
87% of the land and 95% of
the instruments of production
of the country are in the hands
of the ruling class which is
solely drawn from the white
community. It follows, there-
fore, that constitutional
protection for group rights
would perpetuate the status
quo and would mean that the
mass of the people would
continue to be constitutionally

trapped in poverty and remain
as outsiders in the land of their
birth.

Finally, success of the
constitution will be, to a large
extent, determined by the
degree to which it promotes
conditions for the active
involvement of all sectors of
the population and at all levels
in government and in the
economic and cultural life.
Bearing these fundamental
objectives in mind, we declare
that the elimination of apart-
heid and the creation of a
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