

Editorials & Comments

Making Christmas Real!

Nearly 2,000 years into the past, God sent His greatest gift to mankind. As a forerunner to this, the Greatest Event in human history, God commissioned an angel to tell the troubled and sinful world, "For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11).

"Suddenly," THE LIVING BIBLE tells us, "the angel was joined by a vast host of others - the armies of heaven-praising God: 'glory to God in the highest heaven,' they sang, 'and peace on earth for all pleasing him,'" (Luke 2:13, 14). We must, however, note that there has been no "peace on earth" because neither the ancient masses living when Christ was born nor modern man has fully accepted the real meaning and significance of Christ's birth, and thus embraced a real Christmas. The ancient masses, to paraphrase one Biblical scholar, did not desire to be saved from sin, their iniquities or vices, nor did they intend to love their enemies or receive a Savior. They wanted to be saved from political oppression and economic inconvenience and they wanted a strong king who would crush their Roman enemies. The fact is in spite of the prophecies proclaiming the coming of Christ, ancient man was so preoccupied with his sins and vices that he rejected the Savior from the very beginning. Luke (2:6,7) says "and she gave birth to her first child, a son...and laid him in a manger, because there was no room for them in the village inn." In effect, these riotous living people turned away from Jesus.

Modern man appears to be no different, no better or any more committed to making Christmas real than was his ancestors from Biblical times because many of us also have rejected the Christ. Writer Sydney Harris has eloquently expressed this view in an often reprinted article where he asks the question, "If there should be, on Christmas night, a second coming, would there not be soon a second crucifixion? And this time, not by the Romans...but by those who proudly call themselves Christians?" Harris asks further, would we not "attack" the Christ, "castigate Him...denounce Him...despise and reject Him" because preaching and actions might be "threatening to our ways of life?"

Way Of Life

The way of life we are referring to is reflected in the absence of true brotherhood and human rights among men. The Christ himself cautioned man about this when he said, "If anyone says 'I love God' and hates his brother, he is a liar" (1 John 4:20) and "Inasmuch as

you did it to the least of these, my brethren, you did it unto Me," (Matthew 25:40).

Jesus' words have so much more meaning at Christmas time when we are so eloquently talking about brotherhood and "peace on earth" when in fact on the holy ground where Jesus taught and preached there is hatred among men, death, killing, hunger and violent crime in the streets.

Therefore, while the Christmas season is one that unites families, friends and neighbors for warm, affectionate brief periods of togetherness, forgiveness and thankfulness, we wonder is it all real or just a meaningless ritual. We wonder about the realness of Christmas because we allow hunger to exist, we have a heated passion for war, we put politics ahead of principle, we lie and cheat and we abuse our fellow man at every opportunity.

Acts Of Violence

Evidence of our failing is seen in the many acts of violence and crime in the streets of America, in our inability to say "I love you," and in our hell-bent passion for glorifying all that is evil, immoral and wrong. The Holy Bible warned us of such wayward living by saying, "...and the earth was filled with violence" (Genesis 6:11). Worst yet, we act as if this Bible verse is a self-fulfilling prophecy that we must live by. Not only does the news media clearly inform us of crime and violent behavior, movies and television glamorize and glorify rape, murder, robbery and the like on the assumption that it is entertainment and, more significantly, because too many people appear to have an appetite for violence, crime and the exploitation of their fellow man.

Therefore, in this Christmas season as merchants exploit the fuller meaning of Christ's birth, and we eagerly respond, let us pause at some point in the hustle and bustle of it all to ask, what can I do in my own way to help make Christmas real again? A kind word or thought to or about someone you think you dislike, expressions of encouragement to a child, some act - no matter how small - to reduce someone's hunger, acts of love and brotherhood, and prayer for thanksgiving and forgiveness, these are the symbols of a real Christmas.

Thus, as we experience the joy and good tidings of another Christmas, let us begin anew to embrace the courage of true brotherhood, peace on earth and good will toward men and in so doing contribute to making Christmas real again.



They Would Rather Have Jobs, Mr. President!

Tony Brown's Journal
Nationally Syndicated Commercial
Television Series

Desegregated Ignorance A "Waste"

"She must be white," my friend said about The Washington Post writer, Leslie Berger.

"I wouldn't bet on it," I replied.

At one time, you could distinguish a white racist idea as belonging to a white racist. No longer.

Although the equality of races was never achieved, the desegregation of ignorance has certainly become a reality.

A black columnist-front-organization-sponsored teacher, tucked away safely from the economic horrors of black reality at an Ivy League university, rants incessantly in his "disinformation" columns about the fight to save black colleges as a return to separate, but equal.

A black writer for a weekly newspaper in South Carolina laughed himself silly at the movement to save black colleges. "Save them? Save them from what?" he wanted to know. The threat of losing them, he added, was more of a figment of Tony Brown's imagination than reality.

Of course, there is the now infamous statement made by a leading Negro integrationist Kenneth Clark: "Black colleges perpetuate inferior academic standards for black students and award Jim Crow degrees that do not meet the standards of the average traditionally white colleges."

What all of the aforementioned have in common is a lack of knowledge of the facts, and, perhaps, some prejudice towards

the issue. Successfully, in their minds they have confused survival with oppression.

They were joined recently by another colleague in misinformation: Leslie Berger. Under the guise of a "TV Preview," this Washington Post writer delivered a political diatribe on separate, but equal.

The object of the attack was a very fine film, produced by Dewart, Inc. for WDM-TV, the local Washington, D.C., CBS affiliate. Called "A Mind Is..." Carol Randolph skillfully escorted the ideas of excellence and pride on Atlanta's Black college campuses.

One of the media's most committed and consistent black journalists, Randolph, was at her best, interviewing educators and students on black college campuses. As any normal person, who knows what outstanding scholarship is taking place there, would expect, the students appreciated their colleges.

One Morehouse (Martin Luther King's alma mater) student turned down the opportunity to go to a number of white schools. He saw that "the opportunity was at Morehouse so I grabbed it." He pointed with pride to the "spiritual thing at Morehouse" - meaning at home with his people and tradition.

But Leslie Berger saw these as abnormal behavior traits, calling the entire program "a short-sighted glance at the status of higher education for blacks." We know what

Berger really wanted: A shuffling, confused black student, wishing to be with the white people where his chances of never finishing college would be seven out of ten.

The Washington Post writer is clearly disturbed that none of the students feel inferior because they are with other blacks or accepting of the white racist notion that being with other blacks in a black institution is segregation: "...no one raises the question of a return to segregation."

No one did because black colleges are not segregated colleges. Blacks attend by choice and whites constitute about 30 percent of their faculties. White people could stop black colleges from being black by simply enrolling.

Black colleges remain black only because whites do not - and will not - attend them because they don't want to be with black people.

But Berger wants to blame the black students for wanting an education (seven out of 10 will graduate from black colleges, including the athletes) and selecting the best institutions in this country to do so. The 110 black colleges graduate more blacks each year than 3,200 white colleges.

"Tony Brown's Journal," the national television series, will move to public television (PBS) on February 6, 1982. Watch this newspaper for details and check with your local public television station.



Tony Brown

By Rev. John Perkins

Walk Your Talk

Rev. Perkins

Challenge To Black Church

In this decade of the 80's, I sense a greater need than ever to fulfill the church's responsibility to provide leadership, education and spiritual guidance for self-determination within the black community.

The large-scale cutbacks made by the new conservative administrative leave the black community with no other alternative but to begin the process of liberating our own people from the social and economic oppression that binds them. This is where the church comes in.

I'm challenged by this new, golden opportunity but the sensible question is whether or not the black church has the leadership, the incentive and the technical knowledge to be the sole institution in which leadership can emerge that is relevant to wholistic Christmas Community development. The type of leadership we need is leadership that will address the sin and immorality that is corrupting the black community and our society as a whole.

In West Jackson, the black community where I live, many people are in a state of rebellion. That is apparent in the robberies, murder and rapes. It is apparent in both the number of illegitimate births and high school dropouts. They are not just people in rebellion against the laws of man, but they are people in rebellion against the laws of God.

So my plea is for the church to restructure itself in a way that it can effectively and vigorously address these problems. The church must become more of a teaching institution. We must re-establish Sunday School. We must re-establish the pertinent message that goes forth on Sunday morning. That message must be the key to what we want to see happen in the black community. It is a message that must reflect the goals and the objectives of the people.

The church must not release itself from the responsibility to provide both the leadership and the vision to solve the problems that exist in its community. The vision must be one of mobilizing people to help solve their own problems. We must enact this vision through the pastor, who becomes sensitive to the community's needs, and through the Sunday School Superintendent, who is responsible for educating our young people in the church.

This, however, does not relinquish the family from its key role of educating young people. I realize that today, many black and white families are led by women. This situation, in part, presents the church with the need to educate the young people in our congregation about the institution of marriage. We must teach our young men and women the role of each parent in family growth and development, based upon Biblical principles. The values that are instilled in our children now will determine their positive or negative contribution to society. Those values must focus on the family and the community.

The book of Genesis reveals that the earth belongs to God but man is to subdue it and have dominion over it. Man is to use God's resources for the good of all humanity. Based upon this, what we must also do is teach dominion. We must teach our children the skills to gain economic power and then the responsibility to utilize that power effectively.

From Capitol Hill

UNITA Considered Puppet For White Supremacist Control?

By Alfreda L. Madison
Special To The Post

Jonas Savimbi, the leader of the Angolan guerrilla force, UNITA which is supported by apartheid South Africa, can be considered a puppet for continued white supremacist control of Angola. His recent visit here was upon the invitation of the conservative Heritage Foundation. Even though the Administration denies being involved in Mr. Savimbi's visit, he was granted a visa by the State Department. He did meet with top State Department officials, including one with Secretary Haig, and two with Assistant Secretary of African Affairs, Chester Crocker and Under Secretary of State Mr. Stoessel. While the State Department is not releasing any information on these talks, other than to say that the United States considers UNITA as legitimate, and that all Cubans and others forces must leave Angola before a political solution can be reached. Mr. Savimbi informed the Department that he is committed to a political solution and that he wants to become the head of the Angolan



Alfreda L. Madison government. While the State Department says it will talk with all forces, members of the present established Angolan government have not been invited here and only Chester Crocker had a scant talk with them on one of his visits to Africa.

The Reagan Administration has made it clear that it supports governments and Cuba supports guerrillas, but its Savimbi actions counteracts that position. Although the Administration says it is not supporting UNITA, the Savimbi guerrilla movement is given encouragement, especially when President Reagan told the Wall Street Journal in May, 1980, that he would give

arms to Savimbi and UNITA.

At present the Clark Amendment prevents that but the Administration is pushing hard for its repeal. The Clark Amendment is a result of the CIA's support of Savimbi's UNITA during the Angolan civil war. It is highly significant that Savimbi's visit came at the time the House of Representatives was planning to take up repeal of the Clark Amendment. The guerrilla leader made several visits to Capitol Hill and met with several members of both Houses. Yet it is reported that he did not discuss repeal of the amendment with anyone.

The Congressional Black Caucus issued the following statement: "The Reagan Administration's meeting with Angola guerrilla leader Jonas Savimbi risks alienating the increasingly economically and strategically important nations of Africa. The Caucus finds it appalling that officials of the Administration met with Savimbi, while it has on numerous occasions refused to meet with officials of legitimate recognized governments, the refusal to

meet with Foreign Minister of Grenada, Whiteman during his visit being a prime example." The Caucus criticized the United States for failure to recognize the Angolan government when the nearly total international community, just about all of the African countries except South Africa and Zaire, the NATO countries and the U.N. consider the present Angolan government as the established government of that country. The Black Caucus condemns the Administration's continued rebuff of Angola, its overtures for better relations with South Africa and its failure to speak out against South Africa's invasion of Angola, and its meeting with Savimbi as an appalling appeasement policy with racism.

Several black organizations held a joint press conference to protest Savimbi's visit. The panelists said that U.S. support of UNITA serves to further ally this country with South Africa in its efforts to destabilize Angola, without ever being able to get control of it.

Reasons for retaining the

- Clark Amendment are:
1. Lifting the ban on CIA activity in Angola would identify the United States with apartheid South African government, badly damaging relations with all the independent African nations. The CIA collaborated with South Africa in its invasion of Angola in 1975.
 2. Repeal of the amendment would seriously undermine the United Nations and four western countries and the United States effort to resolve the Namibian question.
 3. UNITA is an insurgent group that has the military and financial backing of South Africa. It is not a viable party and is only active in two of Angola's sixteen provinces.
 4. Repeal of the amendment would not lead to withdrawal or reduction of Cuban troops, but would only increase them. Senior Angola officials have made it known that once the South African raids cease and the Namibian problem is resolved, Cuban presence will decline.
 5. U.S. intervention in Angola would isolate it from NATO allies and da-

mage the position of American companies operating there.

The Administration is using its communist hysteria for supporting Savimbi because he emphasizes that he is anti-communist. However, history has shown that white colonialism and neo-colonialism will not win in Africa. Its attempt will only delay black control and cause a lot of bloodshed but win, never.

In choosing Savimbi under the pretense of stopping communism, the Administration is in the position of making choices for the victims of the most inhumane form of government the world has ever known. It is telling them that apartheid is better than communism. What about the democratic principle which says those who are governed have the right to choose their form of government?

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