



Southern Africa

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Reconciliation in Southern Africa

Constance Brathwaite, a representative of the Lutheran World Federation, World Service Angola, spent two days in Chicago in June. In an informal conversation she spoke of the need for reconciliation in Angola which has suffered from civil war for twenty years following a fourteen year war for independence.

The healing process in Angola will take a long time. Two generations have been lost—they have not known peace. If the situation is not taken into hand quickly, a third generation will grow up knowing only war.

We hope the peace will hold, but Angola is not out of the woods yet. It needs lots of international support for the peace to stick. If the focus shifts away from Angola, there is likelihood that things will not continue as they ought. The churches have a very important role to play in keeping the peace. They have links with the community.

Landmines are a big problem in Angola. The people are coming to learn how to deal with them. Most people living in the countryside know where the mines are and how to avoid them. Those who fled to the cities during the war and are now returning home are the ones who are often blown to bits. The landmines greatly affect women and children. They are the ones who go to the fields to work. And of course you can't tell a child where to play. The healing process in Angola will take a long time.



Father Michael Lapsley is an Anglican priest who has been living in southern Africa for over twenty years. He spoke about his journey of reconciliation in Chicago this spring. In April 1990 the apartheid regime sent a letter bomb to his home in Zimbabwe; the blast took both of his hands and an eye. Today Father Lapsley is a chaplain at the Trauma Center for Victims of Violence and Torture in South Africa. His complete speech, "From Freedom Fighter to Healer", is available from SAN office; excerpts follow.

Common to many of our clients at the Trauma Center is the search for the healing of memories. Together with all of South Africa's people, we are seeking to come to terms with the past. How do we free ourselves from what we have done and what has been done to us as well as what we have failed to do? Our ability to create a just and humane society today and tomorrow is profoundly related to our response to the apartheid years.

My commitment to the struggle for liberation is played out in a commitment to the process of healing the land and healing the people.

The Commission for Truth and Reconciliation is a mechanism of coming to terms with the past—an opportunity for the nation to bear witness to some of the pain, agony, cost, and sacrifice which brought democracy to South Africa. For the first time in our history, a Commission set up by the state will listen with respect and reverence to the stories of the victims and these will officially be acknowledged by the nation.

Forgiveness, healing, and reconciliation will not happen in an instant. Some say that the process will be worked out over the next hundred years. But we can

(continued on page 8)

YOUR KINGDOM COME...

**A FACE of Color: betrayed, attacked,
discriminated against, crying,
hated, fearful.**

**TO what do we attribute this injustice?
A history of apartheid and racism.**

**Another FACE, another color:
attacking, betraying, discriminating,
hated, feared.**

**A RACE who believes they are superior;
legislating for apartheid.**

TO whom can we look for help?

RACE is not an issue in the kingdom of God.

by Sarah Wieland

Sarah Wieland, a 1995 high school senior from Aberdeen, South Dakota won the FACE to FACE/RACE to RACE contest sponsored by the Southern Africa Network with her poem "Your Kingdom Come". (see page 8)

COMPANION SYNOD REPORTS

Caribbean Synod-Eastern Diocese ELCSA

Pastor Martha McCracken, chairperson of the Companion Synod Committee of the Caribbean Synod, hosted Pastor Caroline Mhlango during her ten day visit in the Caribbean. It is clear from the excerpts from Pastor Martha's report that the two synods experienced companionship.

The fifth week of Lent 1995 was a milestone in the relationship between the Eastern Diocese of the Evangelical Lutheran Church in Southern Africa (ELCSA) which consists of Botswana, South Africa, Lesotho, and Swaziland, and the Caribbean Synod of ELCA which consists of the islands of Puerto Rico, St. Croix, St. Thomas, and St. John. Since 1990, letters and information have been exchanged through the mail, but it wasn't until Pastor Caroline Mhlango was able to visit the Caribbean Synod that the relationship was firmly established.

In addition to meeting Bishop Gregory Villalón and members of the 28 Lutheran congregations in Puerto Rico, Pastor Caroline visited each of the Virgin Islands. In St. Croix she viewed the various sites of Lutheran Social Services Virgin Islands. In St. Thomas, she was made to feel at home when she was greeted by the congregations wearing African attire and was entertained by children singing the Hymn of Africa. In St. John she finally had a chance to put her feet in the clear blue waters of the Caribbean Sea.

Everywhere she went Pastor Caroline brought greetings from Bishop Richard Schiele and our brothers and sisters in Christ in the Eastern Diocese. She shared with us the dreams and vision of the new South Africa and the role the church plays in looking forward in forgiveness instead of looking back with hate and revenge.

Throughout the tour we were made mindful of the many similarities our churches have, more than the differences. In respect to worship, the people in both areas love to sing and are beginning to incorporate more indigenous music, influenced by the various cultures.



Pastor Caroline presents a batik from the Eastern Diocese ELCSA to Bishop Gregory.

Both of our churches use more than one language in the Synod/Diocese. There are a variety of histories of evangelism—the Germans and the Swedes in southern Africa and the Danish and North Americans (influenced by the Germans) in the Caribbean. Also, the islands in the Caribbean, as in Africa, are influenced by different cultures. The US Virgin Islands were occupied by the Danes who brought slaves from Africa to labor on sugar cane plantations. Slaves were brought to Puerto Rico by the Spaniards, and there remains cultural influence from the now-extinct Taino Indians.

Both of our churches are having financial difficulties, therefore stewardship and evangelism are major emphases. There is also the growth of "fundamentalist" churches in our areas that are drawing members away. Lay preachers are used in both places, but the extent of training varies. This is an area in which we can share training techniques.

I am confident that this is the wonderful beginning of many exciting events and sharing to come. Already planned is a visit by Bishop Gregory Villalón to the Eastern Diocese in October, as well as a Companion Synod Sunday on the first Sunday of Advent during which we will sing the same hymns, read the same lessons, have some similar prayer concerns, and use a few phrases in the languages of our Companion Synod. Pen pal programs are being set up among the youth and the Caribbean Synod looks forward to a visit from Bishop Richard Schiele and his wife Pastor Leonore Schiele sometime in 1996.

Companion Synods of the ELCA and Churches in Southern Africa

Montana Synod—Cape Orange Diocese ELCSA
Southwestern Minnesota Synod—South Eastern Diocese ELCSA
Metropolitan Chicago Synod—Central Diocese ELCSA
East-Central Synod of Wisconsin—Western Diocese ELCSA
Northeastern Ohio Synod—Northern Diocese ELCSA
Caribbean Synod—Eastern Diocese ELCSA
Northeastern Iowa Synod—Namibia ELCRN
Southwest Washington Synod—Namibia ELCIN
Metropolitan Washington, DC Synod—Namibia ELCIN,ELCRN
New Jersey Synod—Namibia ELCRN
Upstate New York Synod—Zimbabwe ELCZ

Northeastern Iowa Synod-Evangelical Lutheran Church in the Republic of Namibia

Bishop and Mrs. Steven Ullestad will travel to Namibia from July 27–August 7, 1995 to visit their companion synod. Pray that the visit will communicate support for our sisters and brothers in Namibia and for safe travel for the Ullestads.

ADVOCACY

Landmine Legislation Introduced

A new poll shows that 57.5 percent of Americans believe that the United States should "support an international ban on the production, export, and use of anti-personnel landmines." On June 16, 1995, Senator Patrick Leahy and 39 Senate co-sponsors introduced The 1995 Landmine Use Moratorium Act. It calls on President Clinton to support international negotiations leading to the eventual elimination of anti-personnel landmines, provides for a one-year moratorium on the use of US landmines except in certain marked areas along international borders, and encourages other countries to adopt moratoria. Representative Lane Evans will introduce similar legislation in the House of Representatives.

Action you can take:

- 1) Contact your Senators, encouraging them to support The 1995 Landmine Use Moratorium Act.
- 2) Contact your Representatives and encourage them to join Representative Evans in sponsoring landmine legislation in the House of Representatives.

Africa Development Aid in Jeopardy

Aid to Africa is under assault again! The 1996 Foreign Operations, Export Financing and Related Programs Appropriations Bill includes an overall reduction of \$1.5 billion from Fiscal Year 1995 levels. Fully 90 percent, \$1.4 billion, of the Committee's recommended reductions come from development programs. This includes the total African Development Fund budget.

Currently, US foreign aid represents only one percent of the entire Federal Budget. Non-military development aid is only about one third of that. Countries in southern Africa will bear a disproportionate share of the burden in these cuts while Israel is expected to receive increases in current levels of aid.

The African Development Fund (ADF), funded in 1995 at \$17 million, makes small grants to grassroots African development efforts in 20 African countries and to African researchers working on grassroots development studies. The Development Fund for Africa (DFA), budgeted at \$802 million for 1995, is the main mechanism for direct US development assistance to the region.

If the proposed cuts are enacted, an estimated 4 million children each year will not be vaccinated against preventable diseases. USAID child health programs save the lives of 800,000 children each year in Africa. Established and emerging democratic initiatives will be undermined.

Action you can take:

Write or phone your Members of Congress as soon as possible. Urge them to:

- 1) Maintain the current funding levels for the African Development Fund and the Development Fund for Africa.
- 2) Protect African development programs from dis-

proportionate cutbacks.

- 3) Maintain multilateral funding through the United Nations organizations.

Write: Senator...

US Senate

Washington, DC 20510

Representative...

US House of Rep.

Washington, DC 20515

Phone: Capitol Switchboard at (202) 224-3121

for the numbers for your Members of Congress.

So. Central Wisconsin ELCA Responds to Aid Cuts

In response to the proposed cut in US development aid to Africa, the Southern Africa Committee of the South Central Synod of Wisconsin submitted the following resolution at the synod assembly in June. Committee Co-chair Ruth Jorenby reported that the resolution passed and plans are being made to take it to the church-wide Assembly as well as a women's convention in July. SAN is always pleased to supply information to those preparing resolutions.

WHEREAS, The old economic order of Apartheid, colonialism and slavery helped devastate Africa, leaving it the poorest of all continents; and

WHEREAS, the US Congress created the Development Fund for Africa to protect necessary development aid to Africa where one eighth of the world's people live; and

WHEREAS, the US Congress is currently proposing to reduce support for the Development Fund from \$846 million in 1995 to \$528 million in 1996 out of a total of \$13.6 billion for the entire Foreign Aid Bill; and

WHEREAS, African countries critically need foreign aid to build schools and roads, purify drinking water, pay for immunization medicine and fight childhood diseases, etc.; therefore be it

RESOLVED, that the members of the South-Central Synod of Wisconsin be urged to contact their Congresspersons and urge them to maintain the current level of support for the Development Fund for Africa.



Ruth Jorenby with Namibian Pastor Aino Kapewangolo

ANGOLA



With oil and many other resources, Angola could be one of Africa's most prosperous countries. Even now it provides abundant opportunities for international trade and investment. But it also presents one of the worst humanitarian crises on the continent. Turning from crisis to reconstruction depends on peace.

In past centuries, Angola was among the areas most devastated by the slave trade. In recent decades, it has been afflicted with wars which—like the slave wars—have pitted African against African. In both eras, much of the violence was driven by powerful external forces. As Angolans try to put their country together again, international factors will also have much to do with their chances of success.

The latest war began after the losing party rejected the results of elections in 1992. A new peace treaty was signed in November 1994, and the United Nations has approved a new peace mission of up to 7,000 troops. But peace is still not guaranteed. Even if it is secured, the legacy of conflict poses a host of challenges.

CURRENT POLICY ISSUES

The most fundamental issue is implementation of the peace treaty. The United States, stressing the need for both the Angolan government and the rebel group Unita to demonstrate their commitment to peace, has insisted on numerous restrictions on the timetable for sending international forces. African critics stress that the previous peace process, in 1991-1992, failed largely because the international community did not commit enough forces and turned a blind eye to Unita's resort to war after losing the election. They fear that Unita leader Jonas Savimbi will again take advantage of international ambivalence to delay the process or even turn to war again. For more information: Africa Policy Information Center.

Specific concerns particularly needing international response include landmine clearance necessary for recovering a minimum of security in the countryside and press freedom, essential for encouraging public debate on the country's other problems.

Landmines: Angola has one of the worst mine problems in the world, with between 8 and 20 million mines, many on roads or agricultural land. Among groups involved in landmine clearance is Norwegian People's Aid, which focuses on building local capacity for dealing with mines. It is cooperating with the Holland Committee on Southern Africa in raising international awareness. For more information: Holland Committee on Southern Africa, O.Z. Achterburgwal 173, 1012 DJ Amsterdam, the Netherlands. Tel: 31-20-6270801. Fax: 31-20-6270441.

Free press: The precarious status of new press freedom in Angola was emphasized by the assassination in January 1995 of independent journalist Ricardo de Mello. There are new critical voices, both in the government-owned media and small independent media ventures. But some forces within the government, concerned with covering up corruption or military secrets, have been involved in harassment of the media. No one has yet been arrested for the de Mello killing.

In Unita-held areas, journalists are even more restricted. For more information: Media Institute of Southern Africa (MISA), Private Bag 13386, Windhoek, Namibia.
Tel: 264-61-232975.
Fax: 264-61-248016.
Email: dlush@misa.alt.na.

CAPSULE HISTORY

(Pre-1960s): As early as 1,000 years ago, Angola was inhabited by peoples speaking Bantu languages, engaged in agriculture with iron tools and trade over long distances. Before the Portuguese arrived on the coast in the 16th century, African states included the Kongo kingdom and Mbundu kingdoms inland from Luanda. Ovimbundu kingdoms arose later on the central plateau.

Among leaders prominent in early Angolan history were King Afonso I of the Kongo and Queen Nzinga of the Mbundu kingdom of Matamba. In the 16th century King Afonso adopted Christianity, but his



efforts at a constructive relationship with Portugal were frustrated by the slave trade. In the 17th century Queen Nzinga resisted Portuguese influence for decades.

The Portuguese soon established control over the port cities of Luanda and Benguela, but they did not conquer most of the country until the late 19th century. The dominant feature of European-Angolan relations was the slave trade, mostly to Brazil.

Colonial Portuguese rule in the 20th century was characterized by rigid dictatorship and exploitation of African labor. Despite theories of cultural assimilation, racial hierarchy prevailed. After World War II many new Portuguese settlers arrived, making up 5% of the population by the early 1970s.

In the 1950s and 1960s the economy grew rapidly, with coffee, diamonds and then oil. But Portugal denied the possibility of independence, claiming that Angola was an integral part of the Portuguese nation. Angolan nationalists were not allowed to organize openly.

CAPSULE HISTORY

(Since 1960): In their war for independence, which began in 1961, Angolans were divided. The National Front for the Liberation of Angola (FNLA) was based among Kikongo-speaking people in the north. Jonas Savimbi's National Union for the Total Independence of Angola (Unita) claimed leadership of Umbundu-speaking Angolans. The Popular Movement for the Liberation of Angola (MPLA) had a national appeal, but

its strongest base was among Kimbundu-speaking people in the Luanda area.

Portuguese control began to crumble in 1974, and rivalry led to war the next year. U.S., Zairian and South African military intervention in favor of the FNLA and Unita was countered by Cuban forces and Soviet supplies aiding the MPLA. After Angola's independence in November 1975, the victorious MPLA soon gained international recognition, except from the U.S. and South Africa. In 1976, the U.S. Congress barred further U.S. military involvement in Angola. The South African troops then also withdrew.

Over 90% of the Portuguese settlers fled. Since they had monopolized almost all skilled jobs, the economy was devastated. State companies took over from the Portuguese, but lacked management skills. Only the oil sector, where the government worked with foreign companies, prospered.

From 1976 through 1991, Angola suffered guerrilla warfare plus direct South African attacks. In retaliation for Angolan support for the freedom of South African-occupied Namibia, South Africa backed Unita on a massive scale until Namibia's independence in 1990. Conflict over Unita-occupied

southeastern Angola led to large-scale battles involving South African and Cuban troops as well as Angolan government and Unita forces, ending in a military setback for South Africa in 1987-88.

Agreements in 1988 on Namibian independence and withdrawal of Cuban troops from Angola ended major South African military involvement. But the U.S. increased military aid to Unita, leading to a military stalemate with government forces. In May 1991, after two years of talks, the Angolan government and Unita signed a treaty providing for a cease-fire, troop demobilization and multi-party elections.

In the September 1992 elections, judged free and fair by UN observers, the MPLA won 54% and Unita 34% in the legislative race. President José Eduardo dos Santos, of the MPLA, fell just short of 50% in the presidential contest, while Unita leader Savimbi had 40%.

After Savimbi refused to accept the results, Angola returned to war. Unita, aided by supplies from Zaire and South Africa (then still under the apartheid regime), launched offensives around the country. The government responded, expelling Unita from Luanda while armed civilians took reprisals against Unita



This widely-reproduced sculpture by an anonymous Angolan artist is entitled "The Thinker"

Farewell at the Hour of Parting

My Mother

(all the black mothers
whose children left them)
you taught me to wait and to hope
as you waited in the hard times
But in me
life killed this mysterious hope
I no longer wait
I am one who is awaited
It is I, my Mother
we are hope
your children
on the road to a faith that feeds life
Today
we are the naked children in the bush
sanzalas
the unschooled urchins playing with rag
balls
in the sandlots at mid-day
we ourselves are
the contract workers burning out our lives
in the
coffee plantations
the ignorant blacks
who must respect the white man

and fear the rich man
we are your children
of the black ghettos
with no electric lights
drunks falling down
abandoned to the rhythm of the
death drum
your children
with hunger
with thirst
ashamed of calling you Mother
afraid to cross the street
afraid of men
That's who we are.
Tomorrow
we will sing songs of freedom
when we celebrate
the date this slavery ends
We are going in search of light
your children Mother
(all the black mothers
whose children left them)
are going in search of life.

—Agostinho Neto

*Agostinho Neto, first president of independent Angola, was also one of his country's most distinguished poets.
This poem was first published in 1957.*

supporters. In 1993-94, Unita controlled much of the countryside and some inland cities. Bitter fighting raged in most areas. In mid-1993 an estimated 1,000 people were dying each day from war and war-related causes.

Critics charged that inaction by the U.S. and the United Nations, which failed to protest Unita's failure to disarm before the election or to react quickly when the war resumed, was in part responsible for the catastrophe. In May 1993, the U.S. recognized the elected Angolan government.

In September 1993 the UN imposed an arms and fuel embargo on Unita. New peace talks began in Lusaka, Zambia, in November 1993. A year later came a new peace treaty, including troop demobilization in exchange for a share of ministries and provincial governorships for Unita.

In 1994, the government army advanced, while Unita's access to outside arms declined after South Africa's new government under Nelson Mandela took office in May. Huambo, Unita's headquarters city, fell just before the November cease-fire.

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SOUTHERN AFRICA NEWS BRIEFS



100% Price Increase in Malawi

An increase in the price of maize (corn) in Malawi from K67 per 90 kg bag to K161.10 aims to stimulate production and create private sector participation in maize marketing. However, the price increase threatens the existence of many people including those who raise the maize, a staple food product in Malawi. High prices tempt people to sell their food crops for cash, with no guarantee that they will be able to afford alternative food products. The Evangelical Lutheran Development Program is urging people not to sell the maize but to store it, as it will last until early 1996.

(Daily Times and Jim and Marianne Parker, Malawi)

Namibian Pension Funds Invested In Namibia

The Namibian government has increased the required proportion of pension and investment funds that must be held in Namibia to 35 percent. At independence, virtually 100 percent of all pension and insurance funds were invested in South Africa. The Namibian asset requirement has already given a significant boost to the Namibian Stock Exchange.

(SouthScan)

AIDS Epidemic in Zimbabwe

Medical authorities believe Zimbabwe is the most economically advanced country in the world where HIV and AIDS are striking at epidemic levels. AIDS is the leading killer of children under 5 in the country. If current projections hold, one-third of all youngsters in Zimbabwe will be orphaned by 2010.

Zimbabwe's Health Minister Timothy Stamps reports extensive public education campaigns and widespread condom distribution. He says the incidence of new infections may have peaked. In its early stage in Zimbabwe, the epidemic tended to strike hardest at the relatively well off—those with the means to travel, to attract girlfriends, to afford more wives, or to pay for sex.

Sub-Saharan Africa, home to less than 2 percent of the world's population, already has 60 percent of the world's HIV-infected adults, according to the World Health Organization.

(The Washington Post)

Private Destabilization Force

Executive Outcomes, a private company of South African mercenaries, is marketing itself to African countries with civil wars or other security problems. They have worked in Angola for the past two years and recently signed a deal with the Government of Sierra Leone. South African officials describe Executive Outcomes as a dangerous outfit and concede that it could contribute to destabilization in the region. Current South African laws leave the Government nearly powerless to crack down on such groups.

(Human Rights Commission Monthly Report / New York Times)

RDP in South Africa

The Reconstruction and Development Program (RDP), the South African government's blueprint to address the needs of the people, enjoys widespread support from business and local communities. However, the government has been slow in implementing projects that directly benefit people on the grassroots level.

Some of the new government policies which have benefitted the disenfranchised, have led to congested public services. For example, free health care to children under six years of age and pregnant women has led to overcrowded hospitals and extremely dissatisfied medical staff. Latest figures show that there are approximately 1.5 doctors for every 10,000 patients.

(SA Political Update)

Angolans Return Home

The United Nations High Commissioner for Refugees (UNHCR) and the Angolan government have agreed to promote the voluntary repatriation of some 300,000 Angolan refugees. Since the November signing of a peace agreement ending nearly two decades of civil war, over 5,000 refugees have spontaneously returned to Angola. Zaire hosts about 200,000 Angolan refugees, Zambia 96,000, Congo 12,000 and Namibia 1,000. The UNHCR will begin assistance and reintegration programs in Angola including distribution of food, seeds, and agricultural tools, repair of roads and bridges and provisions of water, health, and school facilities.

(UN Press Release)

KwaZulu-Natal Struggle Continues

The power struggle between Mandela's ANC and Buthelezi's IFP for control of the KwaZulu-Natal region on the east coast of South Africa has intensified in recent weeks. This year, over 400 people have died in political violence in KwaZulu-Natal.

South Africa's interim Constitution mandates a centralized national government, however, the IFP wants more regionalized power for KwaZulu-Natal. The IFP is boycotting the constituent assembly responsible for drawing up a new constitution until the ANC fulfills its promise of international mediation as agreed on just prior to last year's elections.

The battle between the two sides goes back 20 years. Despite the fact that their followers in the province are both from Zulu tribes, the ANC and IFP come from different cultures. IFP gains much of its support from the warlike traditions of the Zulus. The ANC sees itself as a modern political movement. The link between IFP's warlords and elements within the South African security forces is becoming increasingly clear as top policemen and IFP officials have been arrested for their roles in hit squad activities and massacres that have taken place in the province.

(Christian Science Monitor)



SOUTHERN AFRICA CHURCH NEWS



Zimbabwe Churches Play Role in Elections

For the first time in the history of Zimbabwe, churches and human rights organizations came together to monitor elections under the umbrella of the Electoral Supervisory Commission. Voters who were previously intimidated, harassed, and subjected to violence during elections enjoyed the peaceful atmosphere this year. Voters could be seen chatting and laughing as they waited to cast their votes, a thing which was not common during previous elections.

(EDICESA News)

Aid to Angola

An official of the Lutheran World Federation (LWF) welcomed the outcome of a recent meeting on finance aid relief to Angola. Western donor countries pledged about US\$170 million in an appeal launched by the UN for the reconstruction of Angola as well as support for the fledgling peace process. The UN appeal seeks resources for humanitarian assistance, demobilization and de-mining.

Tore Samuelsson, a staff member in the LWF Department for World Service said the meeting was "extremely positive," confirming an upbeat mood in the aid community over the future of Angola.

LWF World Service, which has been working in Angola since 1985, is currently involved in humanitarian aid and demobilization efforts. Working mainly in the eastern provinces, the agency provides relief aid to displaced persons and carries out some rehabilitation work. One million people fled their homes during the fighting, including 300,000 refugees who fled to neighboring countries. LWF World Service is involved in discussions with the United Nations High Commissioner for Refugees on helping to repatriate Angolan refugees from Zambia and Zaire.

(Lutheran World Information)

Botswana Churches Address the Plight of Street Children

The Botswana Christian Council (BCC) organized a five day workshop to look into the plight of street children in Botswana. The workshop promoted information sharing, explored ways to utilize facilities already in place, and established a network of institutions working with children in difficult circumstances.

The children who participated in the workshop accused the media of publishing articles and pictures about them for the purpose of selling their newspapers. They also criticized the police, who were also in attendance at the workshop, saying that they should play a role in rehabilitating the youth. Other participants joined in to stress that the police should move away from the traditional role of arresting children, towards protecting the rights of children. Participants finally asked the BCC to facilitate another workshop for the police and the children to iron out their differences.

(EDICESA News)

New Constitutions Prompts Christian Protest

Cape Town's city center was brought to a standstill on May 30 when 10,000 Christians marched on Parliament to protest moves to have South Africa declared a secular state in the nation's new democratic constitution. Most protesters were members of pentecostal and fundamentalist churches.

The current South African government believes the new constitution should not give a special role to one religion in a democratic state. Cyril Ramaphosa, an ANC politician and chairperson of the Constitutional Assembly drafting the new constitution, told protesters outside the Parliament building, "To say South Africa is going to be declared a secular state does not mean God or Jesus is going to be banned. Like many of you, I also have a Bible in my home and many people in this Parliament have the words of the Bible written in their hearts."

A spokesperson for Desmond Tutu, the Anglican Archbishop of Cape Town, said that the Anglican Church favors a secular state but respects the religious freedom of the demonstrators to express their views.

Under the strongly Calvinist apartheid government, Christians enjoyed a privileged position, influencing legislation and having Christian feast days declared national public holidays. Muslims and Hindus had to take unpaid leave for their holy days.

(ENI Bulletin)

South African Church Leaders Welcome Truth Commission

Church leaders in South Africa have welcomed a decision by the South African Assembly on May 17, 1995 to set up a Truth Commission to investigate gross violations of human rights and political crimes perpetrated during the apartheid era. In consultation with the Cabinet, President Mandela will appoint between 11 and 17 members to the Commission which will investigate human rights violations by the former apartheid state and the liberation movements and make reparation to victims. The commission is also empowered to grant amnesty to those who voluntarily confess to political crimes and human rights violations committed between 1960 and 1993.

During the parliamentary debate on the Commission, ANC member Smailiso Mkhathshwa, a Roman Catholic priest, said, "We can talk glibly about the healing of wounds, but it takes great effort to realize it. The world is watching today's deliberations with great interest because South Africa has become a model of reconciliation."

The presiding bishop of the Methodist Church of South Africa, Stanley Mogoba, suggested that the Cabinet should appoint representatives of religious bodies to the commission as "it is the job of religious groups to deal with people's souls."

(ENI Bulletin)

CALENDAR OF ACTION AND REFLECTION



Call to Worship

Woman: I will light a light in the name of God who lit the world and breathed the breath of life into me.

Man: I will light a light in the name of the son who saved the world and stretched out his hand to me.

Youth: I will light a light in the name of the spirit who encompasses the world and blesses my soul with yearning.

Together: We will light three lights for the Trinity of Love.

Congregation: God above us,
 God beside us,
 God beneath us;
 The beginning,
 The end,
 The everlasting one.

(from the 1992 All Africa Conference of Churches General Assembly)

On the Way: From Kairos to Jubilee

We who walk this journey of discernment
 In this time and place
 recognize that as Christians in the United States
 as a people, as peoples
 as nations, as a nation
 as communities of faith
 as families and individuals
 we are called
 by the Spirit
 to conversion
 to life renewed.

This excerpt is from *On the Way: From Kairos to Jubilee*, a document modeled after previous "Kairos" documents. The statement calls on Christians in the US to look critically at the signs of crisis among us, and take this God-given opportunity to seek radical change and renewal.

Wesley Mabuza, Director of the Institute for Contextual Theology in South Africa, told the Kairos/USA gathering in Chicago, "Your document is like a lion in a cage—open the cage and let it go to the rightwing churches. Let it move. Let it loose!"

The Kairos/USA document is available for \$3.00 each, \$2.50 each for an order of 10-25, and \$2.00 each for an order of 25 or more. To order, contact Pax Christi at (814) 453-4955.

November 15-29, 1995

Post-Apartheid South Africa: The New Role of the Church

This two week travel seminar to South Africa provides an in-depth overview of the country's key issues with a special focus on the new role of the church in post-apartheid South Africa. Participants will talk with church leaders and members about the changing character and position of the church. The seminar will include worship in South African churches as well as visits with church workers in urban townships and rural communities.

For more information contact The Center for Global Education, Augsburg College, 2211 Riverside Avenue, Minneapolis, MN 55454. (612) 330-1159. E-mail: gloaled@augsborg.edu.



STAY CONNECTED!

Yes, I want to become/remain part of the Southern Africa Network-ELCA and receive the newsletter, *Southern Africa*, regularly. Enclosed is my annual membership fee.

☐ Individual (\$25)

☐ Synodical Group (\$50)

☐ Organization/Congregation (\$100)

☐ Here is an additional contribution

☐ Send me more information on SAN

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NETWORK NOTES

In early June, the judges of the **Face to Face/Race to Race** contest announced the winner of the travel seminar to South Africa. Sarah Wieland of Bethlehem Lutheran Church in Aberdeen, South Dakota won the prize with her poem, "Your Kingdom



Come." (see page 2) Sarah plans to use her prize in the summer of 1996 following a year of study at the University of North Dakota. Thanks to all those who entered the contest. Copies of the **Face to Face/Race to Race** study on the affects of apartheid and racism are still available (free) from the SAN office.

This spring, all Lutheran College and Seminary libraries and chaplains were added to SAN's mailing list. We invite alumni to support your school as well as SAN by offering to cover the cost of sending the newsletter to your alma mater.

The Bethel Lutheran Church in Chicago is hosting the Windhoek Circuit Youth Choir from the Evangelical Lutheran Church in Namibia for two weeks during July. This is a follow up visit to Bethel's choir tour in Namibia and South Africa two years ago. Pastor David Nelson describes the choir's music as "gentle yet spirited, with magnificent African flavors and the influence of Bach. Unforgettable!" The choir is giving concerts in the metropolitan Chicago and Atlanta areas.

*Southern Africa is edited by Joan Gerig.
Layout by Carol Thompson.*

RESOURCES AVAILABLE

The Crossroads: The Future of Foreign Aid

This May 1995 paper from Bread for the World makes the case for maintaining foreign aid, reorienting it toward sustainable development, and for the reduction of hunger and poverty in environmentally sound ways. Single copies are available from the ELCA's Lutheran Office for Governmental Affairs, 112 C Street NW, Suite 125, Washington, DC 20001 or from Bread for the World Institute, 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910; (301) 608-2400.

The Status of Human Rights Organizations in Sub-Saharan Africa

Published by the International Human Rights Internship Program and the Swedish NGO Foundation for Human Rights, this 230 page book lists, describes, and provides contact information on organizations in 26 countries. There is a short background note on the situation in each country and a list of individuals interviewed by the researchers. Available for \$21 from IHRIP, Institute of International Ed., 1400 K St. NW, Suite 650, Washington, DC 20005. (202) 326-7736.

(Reconciliation...continued from page 1)

assist ourselves in the process if we have the will. Through the power of God at work in our lives, we can begin to make what has happened to us redemptive—to bring the good out of the evil, the life out of the death. We cannot be healed until we acknowledge our sickness. As we recognize our woundedness and brokenness and seek for healing, the South African nation begins to move from being the polecat of the world to becoming a light to the nations.

Why did I survive a bomb that was supposed to kill? Perhaps to be a small sign of South Africa's brokenness, but much more importantly to be a sign that love and faith and gentleness are stronger than hatred, evil and death.



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