

# Pilgrimage of Pain and Hope: Montgomery...Soweto...Providence

**Interfaith Service**  
against apartheid and racism

**Rev. Allan Boesak**  
and  
**Jim Wallis**  
preaching



**Sunday, June 4, 1989**  
**7:00 p.m.**  
**Cathedral of Saints Peter and Paul**  
**Providence, Rhode Island**

**Sponsored by Rhode Island Divest, in cooperation with the religious community of  
Rhode Island, community organizations, and labor.**



## **PILGRIMAGE OF PAIN AND HOPE: MONTGOMERY...SOWETO...PROVIDENCE**

The theme of this service, "Pilgrimage of Pain and Hope: Montgomery. . .Soweto. . . Providence," was chosen to reflect the connections between the American civil rights movement, as symbolized by the Montgomery bus boycott; the South African anti-apartheid struggle, as symbolized by the 1976 Soweto uprising; and the continuing need in the U.S.--including here in Providence--to address the violence of personal and institutionalized racism.

The links between Montgomery and Soweto are clear: both involve(d) struggles against racial segregation based on the notion of racial superiority, both affirm(ed) a belief in human equality and the inherent right of every individual to one person, one vote.

Dr. Martin Luther King, Jr., saw the connections between the civil rights movement and South Africa: "The struggle for freedom forms one long front crossing oceans and mountains." King was an early advocate of international economic sanctions against South Africa: "Our protest is so muted and peripheral, it merely mildly disturbs the sensibilities of the segregationists, while our trade and investments substantially stimulate their economy to greater heights. Have we the power to be more than peevish with South Africa, but yet refrain from acts of war? To list the extensive economic relations of the great powers with South Africa is to suggest a potent non-violent path."

And many of those in the church-based resistance to apartheid in South Africa, those advocating international sanctions as the last remaining nonviolent option available, draw strength from the philosophy and discipline espoused by Dr. King.

The connections between Soweto and Providence, though perhaps less apparent, are nevertheless there. Racial violence continues to rear its ugly head in Rhode Island and throughout America. And the effects of nearly 400 years of racism in our country are seen in the ghettoized poverty and despair that afflict people of color in our inner cities. Nearly one-third of our nation's Black population lives below the poverty level, as compared to 11% of Whites: irrefutable evidence that, despite the enormous contributions African-Americans have made to the prosperity of this country, we have a lower class based on race.

There are other connections as well. South Africa is more than a geographical location; it is a story of lands stolen, of people exploited, of rights denied, of a society torn asunder by racism. In many ways, South Africa's history parallels our own.

South Africa, in a real sense, is a state of the soul. In looking at South Africa, we can see reflected our own souls: the pain, the fear, the guilt that we in this nation have inherited from a history for which we have yet fully to repent: the near-genocide of the Native Americans, the African slave trade, the internment of Japanese-Americans, our indifference during the Holocaust, and other sins of racism.

South Africa, in that respect, offers the possibility for redemption. History is on the side of those struggling for freedom, and majority rule in South Africa is inevitable. The only questions to be decided are whether that freedom will be won violently or nonviolently and whether the struggle will be won with or without our participation. If we fail to act, we repeat what Bruno Bettelheim described as America's contribution to the Holocaust: the sin of omission. If, on the other hand, we do act, we begin to atone for the sins of the past and honor all those who have suffered and died under the yoke of oppression--proclaiming through our actions that they did not suffer and die in vain.

South Africa, if we delve into our own souls and act appropriately, can be a watershed in race relations in this country. Indeed, South Africa can be a watershed in human history.

# **Interfaith Service against Apartheid and Racism**

**PRELUDE**

**Hood Memorial Gospel Choir  
Rev. Rufus Jackson, Director**

**CALL TO WORSHIP (all standing):**

**Rev. Dietra C. Bell  
Ministers Alliance**

**Leader:** Let us begin our celebration together  
by worshipping God  
our Mother and Father,  
the ground of our being.  
the Source of our life,  
the Spirit who sets us free.

**All:** In memory of all peoples  
who have been united  
in the struggle for justice and freedom  
before we were born  
And in union with all living today  
who strengthen us  
to continue this common struggle  
of pain and hope,  
We join to praise the Giver of  
Hope in our midst.

**Leader:** To worship is to open our beings  
to the power of God's truth and love;  
To worship is to heighten our awareness  
of our unity with all humanity,  
with all who share the life of the Creator;  
To worship is to offer our lives  
in the struggle to bring to reality  
the unity of justice and freedom  
for all our sisters and brothers.

**All:** Let us celebrate with joy  
in the hope that our awareness  
and openness and self-offering  
will bear the fruit of increased union  
with the Giver of Life and with each other.

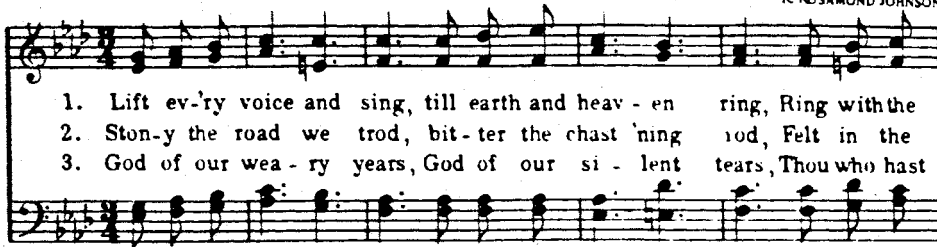
**HYMN (all standing):**

**Lift Every Voice and Sing**  
African-American national hymn  
(words and music on next page)

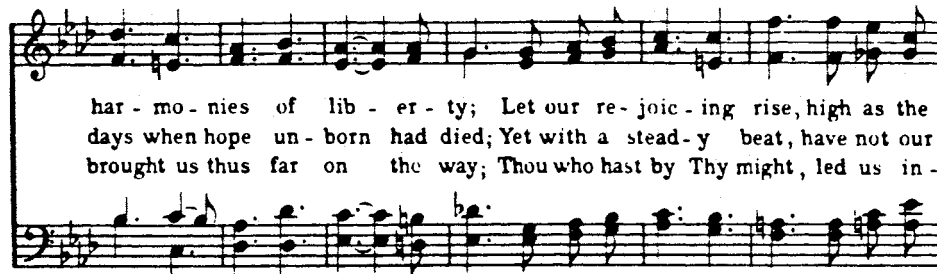
# Lift Every Voice And Sing

JAMES WELDON JOHNSON

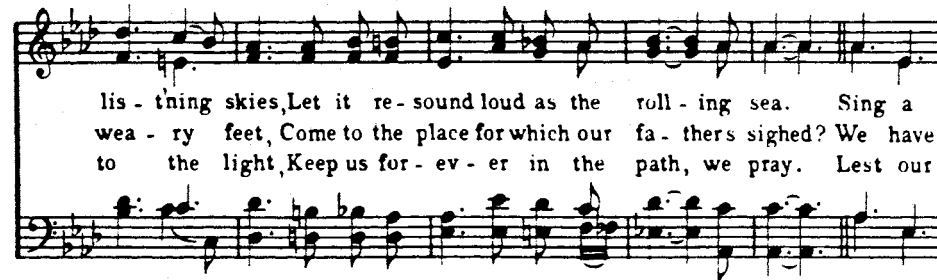
R. ROSAMOND JOHNSON



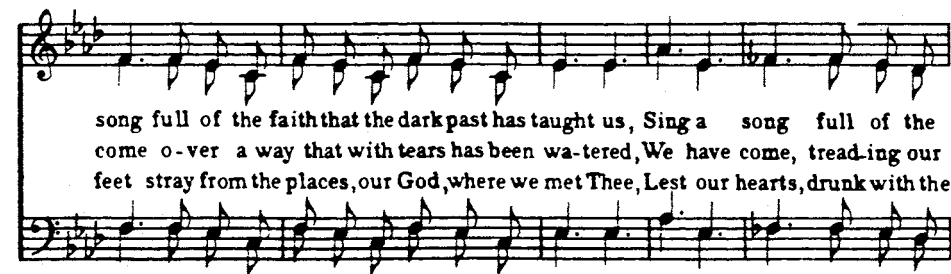
1. Lift ev'-ry voice and sing, till earth and heav - en ring, Ring with the  
 2. Ston-y the road we trod, bit-ter the chast'ning rod, Felt in the  
 3. God of our wea - ry years, God of our si - lent tears, Thou who hast



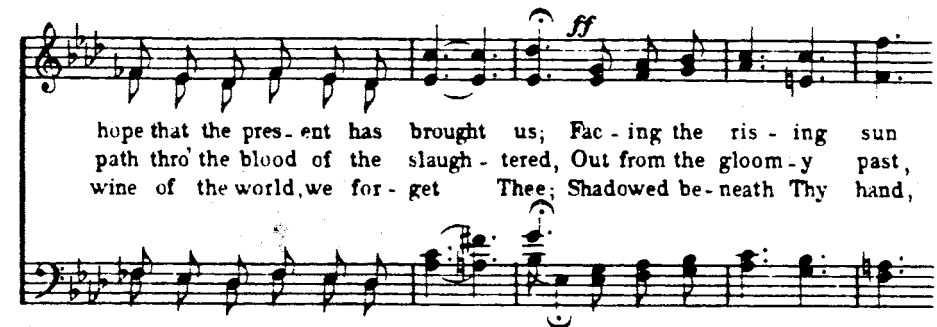
har - mo - nies of lib - er - ty; Let our re - joic - ing rise, high as the  
 days when hope un - born had died; Yet with a stead - y beat, have not our  
 brought us thus far on the way; Thou who hast by Thy might, led us in -



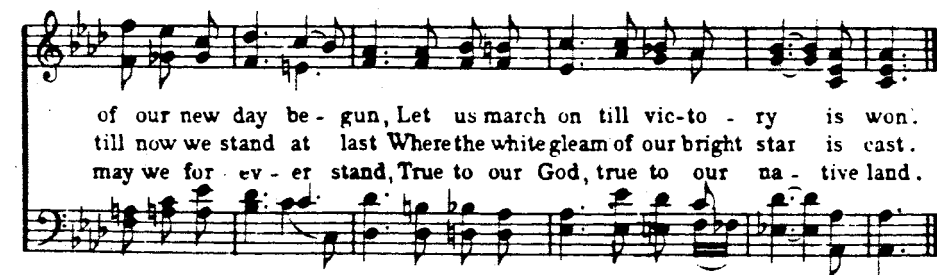
lis - t'ning skies, Let it re - sound loud as the roll - ing sea. Sing a  
 wea - ry feet, Come to the place for which our fa - thers sighed? We have  
 to the light, Keep us for - ev - er in the path, we pray. Lest our



song full of the faith that the dark past has taught us, Sing a song full of the  
 come o - ver a way that with tears has been wa - tered, We have come, tread - ing our  
 feet stray from the places, our God, where we met Thee, Lest our hearts, drunk with the



hope that the pres - ent has brought us; Fac - ing the ris - ing sun  
 path thro' the blood of the slaugh - tered, Out from the gloom - y past,  
 wine of the world, we for - get Thee; Shadowed be - neath Thy hand,



of our new day be - gun, Let us march on till vic - to - ry is won.  
 till now we stand at last Where the white gleam of our bright star is cast.  
 may we for - ev - er stand, True to our God, true to our na - tive land.



**WELCOME**

**The Most Rev. Louis E. Gelineau  
Bishop of Providence**

**READING**

**Michael Harper  
Poet Laureate of Rhode Island**

**Stutterer**

*Protea Station, Soweto*

No matter where he looks  
he jumps to his own breath,  
semiconscious in Xhosa  
semilliterate in Afrikaans  
news, his remembrance  
of English editorials  
he is forced to read.

His bamboo baton  
rolls across the interrogation  
table as disclaimer  
after sessions at midnight.

Three kinds of explosives  
line the flowchart nailed  
on the bulletin board,  
one photo of a pair  
of miner's boots  
itemizes devices  
in heel and sole.

You can't call the consulate  
secretary, or order lunch,  
the briefcase search  
is routine, its broken slats  
exposed as film  
in towers of light  
over 16 June Soweto  
in quest of development.

Fingers separate in linkage  
of starter and fix;  
a high-contrast print  
like a summer's  
day in wintry Jo'burg  
rises to the top of a teacup  
and the Major checks permits  
for the Europeans as our escort  
says "all Americans are non-  
Europeans in Soweto."

**The Militance of a Photograph in the Passbook of  
a Bantu under Detention**

*Peace is the active presence of Justice.*

The wrinkles on the brown face  
of the carrying case  
conform to the buttocks,  
on which the streaks of water  
from a five-gallon can  
dribble on the tailfront  
of the borrowed shirt  
he would wear if he could  
drain the pus from his swaddling  
bandages, striations of skin  
tunneling into the photograph.

This is no simple mug shot  
of a runaway boy in a training  
film, Soweto's pummeled wire,  
though the turrets of light  
glisten in smoke, the soft  
coal hooding his platform  
entrance, dull and quiet.

His father's miner's shoes  
stand in puddles of polish,  
the black soot baked  
into images of brittle torso,  
an inferno of bullets laid  
out in a letter bomb,  
the frontispiece of one sergeant-  
major blackening his mustache.

On the drive to Evaton  
a blank pass away from Sharpeville  
where the freehold morgans  
were bought by a black bishop  
from Ontario, Canada, on a trek  
northward from the Cape in 1908,  
I speak to myself as the woman  
riding in the backseat talks  
of this day, her husband's

death, twenty-three years ago,  
run over by an Afrikaner in the wrong  
passing lane; the passbook on the shoulder  
of the road leading to Evaton  
is not the one I have in my hand,  
and the photograph is not of my great-  
grandfather, who set sail for Philadelphia  
in the war year of 1916.  
He did not want a reception, his letters  
embarking on a platform at Queenstown  
where his eloquence struck two Zulu warriors  
pledged to die in the homelands  
because they could not spin their own gold.

These threaded heads weigh down the ears  
in design of the warrior, Shaka,  
indifferent to the ruthless offerings  
over the dead bodies of his wives,  
childless in his campaigns with the British,  
who sit on the ships of the Indian Ocean  
each kraal shuddering near the borders;

her lips turn in profile  
to the dust rising over a road  
where his house once stood;  
one could think of the women  
carrying firewood as an etching

in remembrance to the silence,  
commencing at Sharpeville,  
but this is Evaton, where he would come  
from across the galleyship of spears  
turning in his robes to a bookmark;  
it is a good book, the picture of words  
in the gloss of a photograph,  
the burned image of the man who wears  
this image on the tongue of a child,  
who might hold my hand  
as we walk in late afternoon  
into the predestined sun.

The press of wrinkles on the blanketed  
voice of the man who took the train  
from Johannesburg  
is flattened in Cape Town,  
and the history of this book  
is on a trestle where Gandhi  
worshipped in Natal,  
and the Zulu lullaby  
I cannot sing in Bantu  
is this song in the body  
of a passbook  
and the book passes  
into a shirt  
and the back that wears it.

## **PRAYER OF PETITION AND AFFIRMATION**

**Rabbi Leslie Gutterman  
Temple Beth-El**

**Leader:** We are a people called in faith  
to live in a time of Truth  
summoned by God to obedience and covenant.

**People:** We are a people called to confession,  
repentant of our complicity with the powers of  
evil,  
prayerfully seeking forgiveness and spiritual  
renewal.

**Leader:** We are a people called to action,  
resisting indignities, injustices and oppression  
wherever they plague the fragile human family.

**People:** We are a people called to end apartheid and racism,  
to stand beside our sisters and brothers whose  
struggle for freedom is bloody and long  
and not yet over.

**Leader:** We are a people called to the promise  
of a new dawn of justice, peace, and love,  
to a new South Africa and a new United States,

nonracial, democratic, and free.  
**People:** We make this covenant in faith, prayer,  
hope and solidarity with our sisters and  
brothers in South Africa and  
our sisters and brothers here at home.  
**Leader:** We now call upon representatives of  
our many communities gathered here today  
to affirm our covenant to stand for truth.

## **LITANY OF AFFIRMATION OF UNITY IN THE STRUGGLE**

**Buddhist** Ellen Sidor, for Venerable Somdeth Maha Ghosananda

I light this candle on behalf of the Cambodian Buddhist tradition. I will pray for peace in South Africa, beginning with myself. A peaceful heart makes a peaceful person. A peaceful person makes a peaceful family. A peaceful family makes a peaceful community. A peaceful community makes a peaceful nation. A peaceful nation makes a peaceful world.

**Response:** Let the desire for peace be within each of us.

**Jewish** Scott Wolf

I light this candle on behalf of the Jewish community, whose religious tradition and historical experience condemns racism as an ultimate evil. We recognize apartheid as a system which affronts the most profound values of humanity and democracy and violates the teachings of Judaism. May the day come soon when all who dwell on earth will become one in spirit and one in friendship, forever united in the service of the Lord.

**Response:** May this be God's will.

**Christian** Rev. Kate Penfield

I light this candle on behalf of the followers of the Lord Jesus Christ, whose life, death and resurrection reveal a God who loves this world and intends for it to be whole. Christ is our peace, who has made us all one and has broken down the dividing wall of hostility. Red and yellow, black and white, we are one people, joined and knit together as a dwelling place for God.

**Response:** We commit ourselves to work for that day when God's love shall prevail and people from all races and nations shall know ourselves to be sisters and brothers.

**Hindu**

**Swami Sarvagatananda**

I light this candle on behalf of the Hindu tradition. Let us be united. Let us speak in harmony. Let our minds apprehend alike. Common be our prayers. Common be our aspirations. Alike be our feelings. United be our hearts. United be our thoughts. Perfect be our unity. Peace, Peace, Peace. (Rig Veda)

**Response:** Peace, Peace, Peace.

**Islamic**

**Rev. Dr. Richard Brown, for Imam Sheikh Abu Abdullah**

I light this candle on behalf of the Islamic faith. Our faith condemns oppression and says we should defend those who are oppressed. I pray to Allah that all the work the brothers and sisters of all faiths are doing in this country and elsewhere will be successful in destroying forever all apartheid systems, whether they be in South Africa, the U.S., or the Arab world.

**Response:** God bless us all.

**Friends**

**Rosalind Wiggins**

I light this candle on behalf of the Religious Society of Friends. Friends are called to help reaffirm God's realm on earth. We are called to strengthen our sense of kinship with all humankind as we work together to build social orders free of oppression and violence. Let us cherish each member of our human family as we encourage every effort to overcome all forms of prejudice.

**Response:** Walk cheerfully over all the earth greeting that of God in everyone.

**Native American**

**Little Crow**

I light this candle on behalf of the Native American people--to help burn out racism and apartheid wherever it exists. Native Americans have never divided life into categories but think of the world as a



harmonious whole--with people, animals, plants, and spirits having equal portion in it. We believe the earth is bountiful and belongs to everyone. The welfare of humanity can only be realized when peace, unity, and brotherhood and sisterhood become a part of all people everywhere. There is no room for racism or apartheid.

**Response: There is no room for racism or apartheid.**

**Unitarian-Universalist**

**Rev. Mitchell Howard**

I light this candle on behalf of the Unitarian-Universalist tradition, in solidarity with all who strive to end the hegemony of apartheid in South Africa and of racism around the world. The covenantal principles of our faith affirm the inherent worth and dignity of every person; justice, equity and compassion in human relations; the use of the democratic process; and the goal of world community with peace, liberty and justice for all.

**Response: We join our hearts and hands in the bonds of compassion with the victims of apartheid.**

**Community organizations**

**B. Jae Clanton**

I light this candle on behalf of community organizations in Rhode Island which advocate for social and economic justice and work to better the lives of the people they serve. We look forward to the day when organizations like ours in South Africa--those that speak out for justice and respond to the needs of people who are suffering--are no longer banned.

**Response: We are called to seek justice, feed the hungry, clothe the naked, provide housing for the homeless, and visit those in prison.**

**African-American community**

**Rev. Daphne Wiggins**

I light this candle for a free South Africa on behalf of all African-Americans living here in New England. We know first-hand the pain and humiliation of institutionalized racism, yet our message is one of hope. We say tonight to our South African brothers and sisters that we stand with you as you seek to destroy the evil system of apartheid. We offer our fervent prayers in the midst of your great trials, that you might

endure and not grow weary. For our part, we declare that we will not rest until your freedom is won.

**Response: Let us not rest until freedom is won--indeed, until both the oppressor and the oppressed are freed from the bondage of apartheid and racism.**

**Southeast Asian community**

**HaKin Lienghot**

I light this candle on behalf of those who are the new Americans, having come from Southeast Asia. We are Rhode Islanders from the war-torn nations of Vietnam, Laos, Cambodia, and Thailand. We appreciate freedom, democracy and self-determination, and so declare our oneness with black South Africans. We hope that their suffering eases and will soon be over.

**Response: We celebrate the richness that those of different racial and ethnic backgrounds bring us, making our lives fuller and our community more complete.**

**Hispanic community**

**Lucy Santos**

I light this candle on behalf of the Hispanic community, who, even though we have come from many different countries, have learned to love each other as brothers and sisters. We are striving to show that our capabilities are like those of all other members of the American community, so that we no longer feel segregated from them and that we might feel in them God's love, which goes deeper than skin, color, or accent.

**Response: May God teach us to love each other as brothers and sisters.**

**Political community**

**George Lima**

I light this candle on behalf of the RI Black Caucus of State Legislators. We strongly believe that persons of all races have a right to an equal vote in the political government that controls their destiny. Black South Africans should have this right as well.

**Response: We affirm the inherent right of one person, one vote.**

## Unions

George Nee

I light this candle for the workers in South Africa and their trade unions, who struggle daily for control over their own destiny: for food, for justice, for dignity, and for peace. I light this candle for them and also for workers and their unions in our land in their fight against racism, sexism and greed, which destroy the rights of all who must work for a living.

**Response: Injury to one is injury to all.**

**MUSIC: Song of the Partisans** members of Temple Emanu-El choir  
by Hirsh Glik

Hirsh Glik, poet and Partisan, was confined to the concentration camp Vayse Vake during the German occupation. In 1943, all the Jews in Vayse Vake were brought to the Vilna ghetto and Glik joined the Partisans. Inspired by the Warsaw ghetto uprising, he wrote this song. It was immediately chosen as the official hymn of the Jewish underground Partisan brigades. When the ghetto was liquidated, Glik was caught by the Gestapo and sent to a concentration camp in Estonia. During the Red Army's offensive in the Baltic area, Glik escaped from the camp to nearby woods, where he died fighting the Germans.

O do not say "This path I tread shall be my  
last." Al-though the light of day by clouds is o - ver -  
cast, the dawn we've wait - ed for so long will yet ap -  
pear and our foot - steps still will thun - der, "We are  
here!" foot - steps still will thun - der, "We are here!"

1.

Zog nit keynmol  
Az du geyst dem letztn veg,  
Ven himlen bla-yene  
Farshteln bloye teg,  
Veyl kumen vet noch  
Undzer oisgebenkte sho,  
S'vet a poyk ton  
Undzer trot: Mir zeynen do!

1. O do not say "This path I tread shall be my last."  
Although the light of day by clouds is overcast,  
the dawn we've waited for so long will yet appear  
and our footsteps still will thunder, "We are here!"
2. From land of palm tree, and from land of ice and  
snow  
Through trial and terror, on our secret way we go.  
And every drop of blood we lose will join a stream  
Infusing courage to keep fighting for a dream.
3. Our folk shall soon behold the early morning light,  
The evil yesterdays will vanish with the night.  
But if the sun should rise too late for us to see  
Our song will yet be sung by people who are free.
4. The song was writ in blood and lead, it never dies.  
The song a bird of freedom carols as it flies,  
"Arise and sing with me," triumphantly it calls  
Amid an Avalanche of crumbling ghetto walls.
5. So do not say "This path I tread shall be my last."  
Although the light of day by clouds is overcast,  
the dawn we've waited for so long will yet appear  
and our footsteps still will thunder, "We are here!"

**SCRIPTURE (all standing)**

**Rev. Preston Mangana  
First Tabernacle**

**INSTRUMENTAL MUSIC: Prayer for Africa      Suzuki Violin Ensemble  
Betty Kougasian and Bob Currier  
directing**

**SCRIPTURE (all standing)      Anna Neuland, C.S.C  
Community Affairs Vicariate, Diocese of Providence**

**INTRODUCTION OF SPEAKER**

**Joseph Newsome  
Co-chair, RI Divest**



**MUSIC: Kumbaya**

**Congdon Street Baptist Youth Choir  
Bonnie Stevenson and Sarah Beasley, Directors**

**SERMON**

**Jim Wallis  
Sojourners Community**

**INTRODUCTION OF SPEAKER**

**Rev. Roy L. Fralin  
District Superintendent  
United Methodist Church**

**MUSIC: Genesis**

**Hood Memorial Gospel Choir  
Rev. Rufus Jackson, Director**

**SERMON**

**Rev. Allan Boesak  
Moderator, Dutch Reformed Mission Church, South Africa**

**TIME OF RECOMMITMENT**

**Rev. Michael Curry  
Sojourners Community**

**MUSIC: I Will Stand Fast**

**Fred Small**

The echoes of childhood whisper violence  
Cold wind beating out of the past  
Rage in your throat, muffled silence  
Hold on, I will stand fast.

In the darkness your guardians had left you  
Cold wind beating out of the past  
None to hear your cries, none to defend you  
Hold on, I will stand fast.

**CHORUS:**

I will stand fast, I will stand fast  
You are safe in the daylight at last  
Nightmare and fear, they have no power here  
I will stand fast.

I will listen to the terrors that tried you  
Cold wind beating out of the past  
I will cradle the child that breathes inside you  
Hold on, I will stand fast.

Though you take the shape of a hundred ancient  
horrors  
Cold wind beating out of the past  
Though you strike at me and flee into your  
sorrow  
Hold on, I will stand fast.

**CHORUS**

Birds flash upon a branch in winter  
Cold wind beating out of the past  
Ice in the sun begins to splinter  
Hold on, I will stand fast.

You will walk with no fetters to bind you  
Cold wind beating out of the past  
All the love you have wanted will find you  
Hold on, I will stand fast.

**CHORUS**

**OFFERING**

**Carol Bragg, RI Divest  
Rev. Dr. Virgil Wood, Pond Street Baptist Church**

The offering will be divided between Rev. Boesak's work in South Africa, the national "Stand for Truth" religious campaign, and local work on South Africa and racism. Checks may be made payable to "RI Divest."

**OFFERTORY MUSIC**

**Multi-Ethnic Ensemble  
Rev. Wesley Williams, Director**

**ASIKHATALI**

Asikhatali noma si boshwa	It doesn't matter if you should jail us
Sizimisel' inkululeko	We are free and kept alive by hope
Unzima lomthwalo	Our struggle's hard
Ufuna madoda.	But vict'ry will
	Restore our lands
	To our hands.

**WE SHALL NOT GIVE UP THE FIGHT**

- |   |   |
|---|---|
| 1. We shall not give up the fight.<br>We have only started. (3x)<br>We shall not give up the fight.<br>We have only started. (3x) | 3. Never, ever put to flight,<br>We're bound to win. (3x)<br>Never, ever put to flight,<br>We're bound to win. (3x)               |
| 2. Together we'll have victory,<br>Hand holding hand. (3x)<br>Together we'll have victory,<br>Hand holding hand. (3x)             | 4. We shall not give up the fight,<br>We have only started. (3x)<br>We shall not give up the fight,<br>We have only started. (3x) |

**RECEIVING OF THE OFFERING**

**Rev. Dietra C. Bell**

**HYMN (all standing):**

**Nkosi Sikelel'i Afrika  
(Prayer for Africa)  
words and music on next page**

**combined choirs: Amandla,  
Barwa, Noonday Farm**

Nkosi Sikelel'i Afrika was composed in 1897 and first publicly sung in 1899. The piece was commonly sung in native day schools. When the African National Congress flourished, its leaders adopted this piece as a closing anthem for their meetings. The black races of the Union and the Protectorates have by tacit assent adopted this as their recognized national anthem, sung before royalty and on big public occasions.

# Prayer for Africa

English by Katherine F. Rohrbough  
Swahili from Ngethe Njroje  
Original Zulu by Enoch Sontonga

Enoch Sontonga  
Arr. by Walter F. Anderson

*With dignity*

*English* Bless, O Lord, our coun - try, Af - ri - ca, So that she may wak - en  
*Swahili* Bwa-na, i - ba - ri - ki Af - ri - ka, I - li - i - pa - te  
*Zulu* Nko-si, si - kel - el' i Af - ri - ka, Mal - u - pa - kam' u - pon -

from her sleep. Fill her horn with plen - ty, guide her feet.  
ku - am - ka. Ma - om - bi ye tu ya - si - ki - kel.  
do - lway - o; Yi - va im - i - tan - da - zo ye - tu.

Hear us, faith - ful sons.\* Spir - it, de - scend, (Spir - it, Spir - it.)  
U - tu - ba - ri - ki. U - je Ro - ho, (U - je, U - je.)  
U - si - si - kel - el - e, Yih - la Moy - a, (Yih - la Moy - a.)

Spir - it, de - scend, Spir - it, de - scend, Spir - it di - vine.  
U - je Ro - ho. U - je Ro - ho, U - tu - ja - ze.  
Yih - la Moy - a, Oy - ing cwel - e.

\*"ones" may be substituted for sons.

From *Sing It Again*. Copyright © 1958, World Around Songs. Used by permission.

**BENEDICTION**

**Rev. Allan Boesak and Jim Wallis**

**MUSIC: We Shall Overcome**

**Joyce Katzberg-Grady**

**POSTLUDE**

**Sr. Gail Himrod, O.P.**

\* \* \* \* \*

**We wish to acknowledge the efforts of the numerous people whose dedicated work made this Interfaith Service and the activities of this weekend possible. Our sincere thanks to all.**

**Special thanks to Rev. Allan Boesak, Jim Wallis, Rev. Michael Curry and the members of Sojourners Community and to the Diocese of Providence and Rev. Frank Giudice for the use of the Cathedral.**

**Sponsors of the Interfaith Service:** American Baptist Churches of RI, Amos House, Arnold Mills United Methodist Church, Bell Street Chapel, Brown University Chaplains' Office, Calvary Baptist Church, Community Affairs Vicariate of the Diocese of Providence, Community Business Network, Community Relations Council of the Jewish Federation of RI, Direct Action for Rights and Equality (DARE), East Greenwich United Methodist Church, East Providence Political Minority Caucus, Edgewood-Pawtuxet-Washington Park Interfaith Clergy Association, Episcopal Diocese of RI, Episcopal Peace Commission, Fund for Community Progress, Genesis-A Pilgrim People, Guatemala Committee of RI, Hood Memorial A.M.E. Zion Church, John Hope Settlement House, Jubilee Inner City Development, Ministers Alliance of RI and Vicinity, National Association of Social Workers-RI Chapter, National Conference of Christians and Jews, New England Health Care Employees Union-District 1199, North Star Express, Phillips Memorial Baptist Church, Pond Street Baptist Church, Providence American Newspaper, Providence Visitor, RI Black Caucus of State Legislators, RI Board of Rabbis, RI Conference of the United Church of Christ-Church in Society Committee, RI Democratic State Party C.O.M.P. Committee, RI Divest, RI Electoral Coalition, RI Mobilization for Survival, RI State Council of Churches, RI United Methodist Association, Roman Catholic Diocese of Providence, SANE/Freeze of RI, Service Employees International Union-Local 76, Rev. Walter C. Simmons, Sisters of Mercy Peace and Justice Office, Temple Habonim, Union Baptist Church, United Methodist Church-RISEM District, Urban League of RI, Wesley United Methodist Church, Women for a Non-Nuclear Future. Additional support received from Amnesty International-Group 49.



**"SOWETO DAYS"**

**Saturday**

**June 17th**

**Washington, D.C.**



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**11 a.m.—Sylvan Theatre Rally (near the Washington Monument)**

**1 p.m.—March to the White House**

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**SPEAKERS**

**Allan BOESAK □ Mpho TUTU**

**Walter FAUNTROY □ Jim WALLIS**

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**STAND FOR TRUTH: UNTIL SOUTH AFRICA IS FREE**

***Support Comprehensive Sanctions □ End U.S. Support of Apartheid***

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The march is part of **FROM PENTECOST TO SOWETO**, the first ecumenical campaign sponsored by the **South Africa Crisis Coordinating Committee** (Partial list includes representatives of the following): African Methodist Episcopal Church; African Methodist Episcopal Zion Church; American Baptist Churches; American Committee on Africa; American Federation of Government Employees; Bread for the World; Christian Church (Disciples of Christ); Christian Methodist Episcopal Church; Church Women United; Clergy and Laity Concerned; Episcopal Church; Evangelicals for Social Action; Evangelical Lutheran Church in America; Interfaith Center for Corporate Responsibility; Jesuit Social Ministries; National Office; National Baptist Convention (USA); National Baptist Convention of America; National Council of Churches; National House of the Lord Church; Office of International Justice and Peace; U.S. Catholic Conference; Pax Christi; Progressive National Baptist Convention; Presbyterian Church USA; SANE/FREEZE; Sojourners; Southern Christian Leadership Conference; TransAfrica; United Church of Christ; United Methodist Church; Washington Office on Africa; World Council of Churches; U.S. Office.

**NATIONAL CONTACT:** NCC Africa Office (212) 870-2645, Sojourners (202) 636-3637, or WCC, U.S. Office (212) 870-2533.



# SOWETO DAYS--June 16 and 17--Washington, D.C.

In South Africa, a land of increasingly blatant injustice, more than 10,000 children have been imprisoned without formal charge or trial since a State of Emergency was imposed in June, 1986. Peaceful organizations have been condemned as treasonous because they reject the cruel policies of apartheid. The South African churches are standing fast against the terror and violence wrought by an illegitimate government and, as a result, have been targeted as its next victims.

"Let there be no doubt about it. The churches are under fire!" proclaimed Rev. Frank Chikane, general secretary of the South African Council of Churches. "I call upon all people of good faith to stand with us in our struggle for peaceful change in South Africa."

"Soweto Days" in Washington, D.C., June 16 and 17 will be the culmination of an initial project, "From Pentecost to Soweto," part of a long-term national religious campaign aimed at ending U.S. support of apartheid in South Africa. This campaign is sponsored by the South Africa Crisis Coordinating Committee, which formed after the tragic August 1988 bombing of Khotso House, the headquarters of the South African Council of Churches.

On Friday, June 16, there will be a "Lobby Day" in support of S. 507, the comprehensive economic sanctions legislation. Sanctions are particularly crucial at this time, since several major bank loans to South Africa are scheduled for renewal this year. International sanctions could deny the apartheid regime as much as 25 percent of its operating capital.

A "Service of Remembrance" to commemorate the 1976 Soweto massacre will held Friday evening. Following the service, there will be an all-night candlelight vigil at the White House.

On Saturday, June 17, a "March for the Children of South Africa" will dramatize the response of the U.S. religious community to the desperate cry for help from the persecuted churches of South Africa. An 11 a.m. rally/service near the Washington Monument will feature musicians,

entertainers, and religious and labor leaders. The ceremony will end in a march to the White House, where marchers will one-by-one call out names of apartheid's victims. Finally, religious leaders from all over the country will present the collected names at the White House, decrying government complicity with and corporate support for the heresy of apartheid.

**Buses have been chartered for the Saturday events and will leave Providence at midnight, Friday, June 16, returning by 2:00 a.m., Sunday, June 18. Round-trip fare is \$35. To make reservations or for more information, call Rhode Island Divest at 351-5000 or 785-3930.**

Clip and return to: **Rhode Island Divest**  
c/o The Urban League of Rhode Island  
246 Prairie Avenue  
Providence, RI 02905

\_\_\_\_ I/we would like to make \_\_\_\_ reservation(s) for the bus for the June 17 March for the Children of South Africa. Enclosed is \$\_\_\_\_ (\$35 per person, payable to "RI Divest"). Please send necessary information.

\_\_\_\_ Enclosed is a check for \$\_\_\_\_ for scholarship assistance for the June 17 bus.

Name \_\_\_\_\_ Telephone (day) \_\_\_\_\_

Address \_\_\_\_\_ Telephone (evening) \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip code \_\_\_\_\_