Act Now to Save Aid for Africa

As reported in our last issue, the Southern Africa Committee of the South Central Synod of Wisconsin submitted a resolution to their synod assembly on the Development Fund for Africa. Rev. Gail Brodersen-Heins of Watertown, Wisconsin presented that resolution at the churchwide assembly where it also passed.

The final paragraph of the resolution reads: “Resolved: that members of the Evangelical Lutheran Church in America be encouraged to contact their United States Senators and urge restoration of the $802 million for the Development Fund for Africa and continuation of that development aid amount for 1996.”

Eva Jensen wrote the following article with information from the Lutheran Office on Governmental Affairs, The Africa Fund, and Bread for the World to assist you in living out the resolution. Write boldly to your senators!

We have celebrated independence in Namibia, freedom in South Africa, and the formation of democratic governments in both countries. In Mozambique we continue to hope for peace and democracy as reconstruction and reconciliation efforts are in process. In Angola the need for peace, bread, and reconstruction is great. The people of Botswana and Zimbabwe continue their development efforts and seek to respond to the needs of all.

But as former Polish leader General Jaruzelski said, “Bread without democracy is bitter, but democracy without bread is fragile.” Peace is threatened when people suffer in conditions of poverty and underdevelopment.

“Bread without democracy is bitter, but democracy without bread is fragile.”

Development aid works. The Development Fund for Africa (DFA), administered by the United States Agency for International Development (USAID), has demonstrated success in contributing to Africa’s many gains in economic growth, democratization, health care, and education. DFA has successfully supported grassroots development initiatives in food production, trading, herding, and income generations which have improved the socio-economic status of people at the local level. But the US Senate and House of Representatives have been working on legislation that would slash aid to Africa, the world’s poorest continent.

The House has passed legislation that will reduce the DFA budget by 35% from $802 million to $528 million. The House has created a new “Child Survival” program which will provide an additional $131 million for women and children in Africa. However, the new program is limited to humanitarian assistance (disaster relief) and not development purposes. The new program fund is far too small to compensate for the deep cuts in the DFA and other Africa aid programs.

Helping African countries build a strong economic foundation for their new, often fragile democracies makes good political and financial sense. Disaster relief is always much more expensive than development aid and it does little to attack the root causes of poverty, hunger, and political instability. US dollars spent wisely can prevent the tragedy of starving children and broken societies before it happens.

Aid advocates agree that there is a need to improve existing aid policies and programs. Unfortunately, these cuts undermine the most constructive components of US (continued on page 2)
foreign aid and make real reform more difficult. They contribute to a spiraling humanitarian crisis, setbacks in the democratization process, and the loss of opportunities for trading partners. The essential goal of foreign aid should be to reduce global poverty through sustainable development, to foster peace, and to provide humanitarian relief in the face of natural and man-made disaster.

Aid for sustainable development reflects the best of American ethics and values. When we assist in the development process, we help reduce the negative effects of poverty, environmental degradation and conflict on the entire globe. Additionally, the US has a moral obligation to assist those countries whose development needs are closely tied to the negative Cold War history of US involvement in their internal affairs.

The Senate is expected to take up the Africa aid budget in September and October when Senators McConnell and Helms plan to push for even steeper cuts in US development aid for Africa. These drastic reductions in the aid budget are not distributed fairly or equally. Senator Mitch McConnell proposes to eliminate the budget line for DFA funding while protecting aid to Europe and the New Independent States ($1.3 billion) and to Israel and Egypt ($5.2 billion). In addition, they want to abolish USAID and transfer the remaining programs into the State Department, a move that will inevitably politicize foreign aid rather than ground it in grassroots development initiatives.

Currently, child health programs of USAID save lives of an estimated 800,000 children yearly in Africa. About 4 million children each year are vaccinated against preventable diseases and another 100,000 children do not die of diarrhea because of US-supported oral rehydration therapy.

**PROTECT US FUNDING FOR HUNGER PREVENTION AND SELF-HELP DEVELOPMENT**

Contact Your senators right away! Ask them to oppose any cuts to programs that support sustainable development and reduce poverty, especially aid to Africa. Ask them to support restoration of last year’s $802 million appropriation for the Development Fund for Africa. Point out that Representative Gingerich’s foreign aid cuts unfairly target Africa. If US foreign assistance is to be cut, the poorest countries should not be hardest hit. In addition, the United States already provides less foreign aid compared to its size than any developed nation.

Less than 1 percent of the federal budget is spent on foreign aid. The current AID budget for humanitarian and development programs is $6.5 billion--or one half of one percent of the federal budget. Over the past decade, according to USAID, foreign assistance has been cut by one third. The wealthy countries of this world have a moral obligation to distribute resources to poor countries which are working to respond to the needs of their people.

**WRITE YOUR SENATORS TODAY TO ADVOCATE FOR SUSTAINABLE DEVELOPMENT AND POVERTY REDUCTION**

Senator ...
U.S. Senate
Washington, DC 20510

This issue’s insert “Income Distribution in South Africa” not only gives some grim statistics, but includes a Bible Study focusing on the same issue. Thanks to PACSA for combining economics and Bible Study and sharing their resource with us.
COMPANION SYNOD REPORTS

Carribean Synod-Eastern Diocese ELCSA

Pastor Caroline Mhlongo of ELCSA's Eastern Diocese presented a four page report to ELCSA's Church Council following her March-April speaking tour with SAN and the visit to her companion synod. She closed her report with a list of observations. It's interesting to see ourselves through others' eyes.

1. In the USA women are included in all church structures from the grassroots level to the top.
2. SAN is a good instrument for networking ELCA with other church organizations nationally and internationally.
3. The ELCA is very much engaged in social ministries among children, the mentally and physically challenged, and the elderly.
4. There is a close cooperation and support among women, men and youth in ELCA churches.
5. There is a natural hospitality in families, churches, and offices.
6. Americans are good in preserving their history; historical information is easily available in their churches and offices.

Northeastern Ohio Synod-Northern Diocese ELCSA

The Northeastern Ohio Synod (NEOS) hosted Bishop Clifford M. Molefe and his wife; Princess Molefe from their companion synod for seven weeks this summer. In addition to visiting all seven conferences of the synod, the Bishop and Mrs. Molefe attended the NEOS Assembly and the Kent State Global Mission Event (GME).

At the GME, Bishop Molefe and Ryllis Guist of the NEOS companionship subcommittee presented a Global University Session where they distributed the "Companion Covenant" (reproduced below) which was approved by both South African and US Companions.

The NEOS Global Mission Committee encourages pastors and congregations wishing to enter such a companion congregation relationship to begin with an informational poster. The poster includes a letter of greeting and introduction on church letterhead as well as six or eight photographs showing congregational life. By gluing the letter and photos on a 17 x 11 inch paper that can be folded in half to mail, the companion synod congregation will have a handy display.

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 ELGIN
- Metropolitan Washington, DC Synod–Namibia ELCIN,ELCRN
- New Jersey Synod–Namibia ELCRN
- Upstate New York Synod–Zimbabwe ELCZ

Companion Covenant

Trinity Lutheran Church - Canton
Evangelical Lutheran Church in America

Kubune Parish - Gyan!
Mphome Circuit
Evangelical Lutheran Church in Southern Africa
Northern Diocese

Mission
We are partners in this Companion Covenant to give one another opportunities to share our commitment to Christ in the community of faith and to give expression to our oneness in Christ.

Purpose
Our relationship as companions exists:
- to be part of the dreams, life, and mission goals of one another;
- to learn of and become involved with one another's challenges, problems, and possibilities;
- to become aware of our own abilities and resources, as well as our own needs, in order to share in one another's mission in Christ;
- to encourage one another to participate in each other's ministries through prayer, communication, and exchange of resources and persons; and
- to provide strength to one another for life and mission within the body of Christ.

Pathways to Partnership
1. We will encourage regular corporate and individual prayer support and share our prayer concerns.
2. We will share information about our ongoing activities and current events through written correspondence, publications, photographs, and/or tapes.
3. We will encourage participation with Synodical/Diocesan exchange of Pastors, Lay Persons and Others with talents in specific areas of need.
4. We will observe the annual Companion Sunday agreed upon by the Northeastern Ohio Synod and the Northern Diocese.

This Covenant is signed in agreement by:

[Signatures]

in the Year of our Lord Nineteen Hundred Ninety-Five.
**ADVOCACY**

**LANDMINE VICTORY!**

The international campaign to ban landmines took a giant step forward on August 4, when the Leahy Amendment to the Defense Authorization won on the Senate floor by a 67-27 margin. This vote places a one year moratorium on the use and deployment of landmines after a three year period for the US Army to test and deploy alternative tactics and weapons.

The vote should give impetus to efforts to ban landmines at the Vienna Conference on the Conventional Weapons Convention this fall. Sweden plans to introduce a proposal to ban use of all landmines. Clinton administration efforts to create an exemption for so-called “self-destruct” landmines will be hampered by the strong Senate vote.

Over 200 letters and cards were sent to senators during July’s Global Mission Events. Thanks to each one of you who wrote! Now we encourage you to write to your representative asking them to support the amendment when the conference committee meets on the Defense Authorization this fall. Write:

United States House of Representatives  
Washington, DC  20515

**Southern African Landmines Action**

- On the 30th anniversary of the first recorded landmine incident in the country, the University Eduardo Mondlane in Maputo in conjunction with Human Rights Watch, held a one-day conference on landmines. The conference recommended that the government of Mozambique should ban production, stockpiling, trade, and use of landmines.

- On June 20, 1995, the South African Ministry of Defense announced that it is “investigating the implications” of converting its export moratorium to a total ban. In July, the South Africa Landmines Campaign was launched in support of the International Campaign to Ban Landmines.

*(Landmines Update)*

**Torture Victims Bills Need Support**

The Comprehensive Torture Victims Relief Act (S.1058) was introduced in July by Senators Wellstone and Spector. Senator Wellstone would like to offer S.1058 as an amendment to legislation being considered on the floor of the Senate, but he needs additional Senators as co-sponsors. Senators need to hear from constituents in their state if they are to co-sponsor the bill. While the legislation is not specific to Africa, its passage would facilitate greater US government responsiveness to asylum seekers or refugees from a number of African crisis situations.

Please contact you Senators and Representative asking them to co-sponsor S. 1058 or H.R. 1416.

United States Senate/US House of Representatives  
Washington, DC  20515

**SEMPRE ANDAR NO CAMINHO SEGURO**

"Always Walk on the Safe Path"

Sample of a wall sized poster used in Angolan schools and clinics to warn children of landmines. Lutheran World Service assists in supplying the posters.

**Angolan Landmine Kit Available from SAN**

Introduce the landmine issue to your Sunday School or youth group by using SAN’s “Angolan Minefield Kit”. The kit contains a simulation game, a poster used in Angolan schools to warn children of landmines, and information on how you can help eliminate landmines.

The simulation game is played on a 12 foot by 12 foot floor mat depicting an Angolan countryside with villages, paths, river, and fields. Participants are sent out from villages to complete tasks such as herding goats, washing clothes at the river, hoeing the corn, or travelling to market. While they are busily completing their assignments a landmine “explodes” (via sound effects) shattering the leg of one participant. The simulation was effectively used to explain the perils of landmines during Global Fests at this summer’s Global Mission Vents. The kit is available on loan free to SAN members. Call or write the SAN office to reserve it.
South Africa is still one of the most unequal societies in the world. Income distribution indicates this inequality. It shows the drastic needs of the poor majority of the country, and is a fundamental challenge to the richer minority. How do Christians in particular respond to this challenge?

This factsheet considers the results of the various methods economists use to measure income inequality and poverty. It then assesses the implications of these results for addressing poverty in a Biblical and practical way.

**Measures of Income Inequality**

**The Gini Coefficient**

The Gini coefficient is the most widely used measure of income inequality. It can be calculated from a graph called the Lorenz curve. This shows the relation between the percentage of people in the total population and the percentage of the total income of the population that they receive. If everybody received the same income then the Lorenz curve would be the diagonal line through the centre of the picture - the line of perfect equality. The Gini coefficient is obtained by dividing the area between the diagonal and the curved lines into the whole triangular area under the diagonal line. The higher the Gini coefficient the greater the inequality.

The Gini coefficient for South Africa in 1991 was between 0.67 and 0.68. This is almost unchanged from 1975 when it was 0.68. So the overall distribution of income in South Africa has hardly changed from 1975 to 1991. This can be seen in the crossover of the Lorenz curves for 1975 and 1991. This figure is the highest of all countries for which suitable data is available. This enormously high degree of inequality in South Africa stands out even more when compared with countries at a similar level of development. South Africa's Gini coefficient is much higher than most of these countries. This shows that South Africa has the worst distribution of income for any country with relevant data available.

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Dramatic changes in income distribution have, however, occurred within different population groups. Inequality within population groups is now by far the biggest contributor to overall inequality. The above table of Gini coefficients for each population group shows big increases in inequality among African and white households. The huge income gap which emerged in the 1960's between white and African is emerging within the African community. This is due on the one side of the spectrum to decreasing incomes of the poor as a result of rising unemployment and drought, and on the other side of the spectrum to rising incomes of professionals, skilled workers and entrepreneurs.
Racial income shares

Whites form 13% of the population yet earn over 60% of total income. Africans form 75% of the population and earn 27%. Between 1980 and 1991 the white share of the total income decreased and that of all other races increased. Thus there was a relative redistribution of wealth from whites to Africans, Coloureds and Asians. (see table below). But these changes have been very gradual and distribution is still very skewed towards whites. The ratio between white and African incomes decreased slightly from 12.9 to 12.3 in this period. So on average a white person was earning over 12 times more than a black person!

But these figures hide the reality of population changes. When incomes per individual are considered, then it is clear that both African and White incomes per capita decreased between 1980 and 1991. The amount of money increased, but the number of people it needed to be shared between increased even faster.

80% of all race groups except Asians have become poorer between 1975 and 1991, with the poorest 40% experiencing the worst drop in income. The average income of the bottom 40% of African households has fallen by over 40% in this time, showing a deterioration in the state of poverty they were already in in 1975.

The extent of poverty in South Africa

Poverty can be measured by a minimum subsistence level below which it should not be possible to survive in the long term. One such measure is the Minimum Living Level (MLL) which is what a family needs to maintain acceptable health standards and enough clothing. But this level is calculated in urban areas where the cost of living may be much higher, thus overestimating the extent of poverty in rural areas. 49% of South African households are living below this Minimum Living Level. 25% earn less than half this level! This shows the extent of poverty in South Africa. More than two-thirds of the African population is living below the Minimum Living Level.

Poverty levels vary widely between regions. They are much higher in rural areas. 74% of rural households compared to 28% of urban households live below the MLL. 53% of households in KwaZulu-Natal live below this poverty level, compared to 26% in Gauteng and 78% in the Northern Province.

So poverty and unequal income distribution together represent a major challenge to our country and church.
Unequal income distribution and poverty are clearly evident in the situations the Bible addresses. How does God respond and how does God call us to respond to these situations?

Read from a selection of the following passages. Summaries and background comments are included to help in your planning and reflection.

**Leviticus 25:23-24**

The concept of covenant emphasised the land as belonging to God. Those who occupy and use it are responsible to God for their stewardship. Those who had lost their land or freedom could reclaim it in the Jubilee year every 50 years. This recognised the need to deal with the accumulation of land and wealth in the hands of the few at the expense of the many. The covenant law was meant to protect the poor and weak, for God had a special concern for their protection (see also Deut 10:18).

**Isaiah 58:9-10**

Israel broke God’s covenant and faced God’s wrath. But God still called them back to the covenant. He told them that if they did away with the yoke of oppression and spent themselves on behalf of the hungry, then they would be blessed.

**2 Corinthians 8:8-15**

Jesus demonstrated God’s concern for the poor. Though he was rich, yet for our sake he became poor that we through his poverty might become rich. This is not becoming rich in the sense of being exalted above others, but in having enough to meet our needs. As Paul says (2 Corinthians 8:14), when we have plenty it is so that we can share with those in need to meet their need, so that in turn their plenty will supply what we need. Then there will be equality.

**Philippians 2:5-11**

Jesus did not think to snatch at equality with God, but he made himself nothing, assuming the nature of a slave. He could have come to earth as a rich and powerful ruler. But instead he chose to come as a poor person, in solidarity with the poor. As Mary rejoiced at his birth, “He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty” (Luke 1:52-53). Indeed the gospel that he preached was good news for the poor (Luke 4:18).

**Acts 2:44-45**

We see this at work in the early church. All the believers were together and had everything in common. Selling their possessions and goods they gave to anyone as they had need. So there were no needy persons among them (see also Acts 4:34).
A Practical Response

The Broad Economy

In the economy as a whole, both economic growth and redistribution of resources are needed to address poverty. Economic growth alone will not produce a strong enough impact to eliminate poverty. The state can play an effective role in addressing poverty through increasing state expenditure on state pensions or unemployment benefits. This will be more effective than the state reducing VAT. Reducing VAT will need an increase in state expenditure 4 times more than increasing state pensions or unemployment benefits to address poverty! The state can also help in closing the wealth gap by further cutting top government salaries. This will give a signal to the private sector to also cut management’s excessive salaries and fringe benefits.

Job Creation and Development

Job creation is vital. But a steady growth of 2% a year of jobs in the formal sector will not even solve the current backlog of unemployment. So income inequality will still increase. We need to promote a culture of entrepreneurship which makes people more productive both as workers and job-seekers.

All sectors of the church community can play a role in job creation. For instance:

- The retired community can offer their time to pass on the practical skills they have gained.
- The church council and pastor can make their resources (eg rooms, halls, computers etc.) available to assist with training young people for work.
- Managers can teach basic management skills to youth or convince their company to train a group of youth.

- Unemployed youth can come together to talk with the church leadership and others about projects to train or create work.
- Workers can also pass on skills to youth.

We can consider our own stewardship and share our resources of time, money, education and our homes with those disadvantaged in our Church group or others known to us. eg: Consider the wages we pay to our employees - eg do we pay a fair wage to domestic workers we employ? (Contact PACSA for their factsheet “Domestic Workers and the Law” for more info.)

- Support the Hope Education Project at Tembaletu (947807 - ext 204) run by Youth for Christ. They need tutors in Matric subjects for a few hours a week for students redoing Matric, or help with extramural activities from 1-3 pm on Thursdays or Fridays.
- Help the children of Khayalethu for an hour or two a week. Contact this project assisting street children at 452970 for more information.
- We can start or support a literacy group in our church. Contact the Centre for Adult Education at 2605592 for details of existing groups or starting a group.

We can inquire into local issues where people are suffering because of inadequate resources. Work together with others to plan action. Listen to and consult those most effected to gain more understanding. Identify with the poor and respect their dignity.

- eg: Contact the Gateway Project of various churches in Pietermaritzburg at 943342 for ideas on practical projects we can get involved with.

We can twin with another church in a rural area and see how we can learn from and practically help each other.

Sources:
PACSA Factsheets 1: Income Distribution; 35: Economic Injustice.
Worker Sunday 1995 Create a Job pamphlet - available from PACSA.
Diagrams from Whiteford & McGrath.
Written and produced by Lou Levine.

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Telephone: (0331) 420052 Fax (0331) 420303
Namibian Editor Wins Award
Gwen Lister, editor of The Namibian, was awarded a Nieman Fellowship to Harvard University for 1995/6. She is the first Namibian to receive this prestigious award that brings twelve international journalists to the US each year. Lister plans to focus her studies on democracy and human rights. 
(The Namibian)

Land Claims Mounting
Almost 4,000 land claims have been lodged with the South African Commission on Restitution of Land Rights according to Commission head Joe Seramane. Claimants have until May 1997 to lodge claims. More than a third of the claims are from Kwa Zulu-Natal. Estimates indicate that about 3.5 million people were forcibly removed between 1960 and 1982.
(South Africa News Update)

Malawi Keeps Death Penalty
The Malawi National Assembly voted in March to retain the death penalty which the former president suspended when he won the country's first democratic elections.
(Human Rights Commission of South Africa)

Angolan Oil Production Up
Oil production in Angola has reached 660,000 barrels per day, and is expected to reach 700,000 barrels per day by the end of 1996. Angola is not limited in its production as it is not a member of OPEC. Angola's offshore oil production has been severely hampered by the war. However, war damaged operations in Soyo are being restarted and offshore production is increasing.
(Angola Peace Monitor)

No African Peacekeeping Force
The Organization of African Unity (OAU) summit ended in June with a decision not to form an African peacekeeping force to quell conflicts on the continent. Leaders said the UN should be responsible for international peace, not the OAU.
(The Christian Science Monitor)

Savimbi Offered Vice-Presidency
The leader of Angola's rebel force, UNITA, has been offered one of the two newly-created posts of Vice-President. The initiative comes from the Central Committee of the MPLA which suggested a change in the Constitution of Angola to allow for two Vice-Presidents to be appointed.
(Africa Advocacy)

Namibian President Wins Hunger Prize
Namibian President Sam Nujoma and Joyce Mungherera, executive director of the YWCA in Uganda, were named as the 1995 recipients of the Africa Prize for Leadership for the Sustainable End of Hunger. Former secretary-general of the UN, Javier Perez de Cuellar made the announcement noting that Nujoma “has placed the highest importance on agriculture and rural development, as well as the well-being of Namibian citizens....Within two years, Namibia increased maize production by 50% and millet production by 75%.”
(USIA Press Release)

US Front for Apartheid
A conservative think tank with ties to Senator Jesse Helms and other prominent Republicans was actually a front for South Africa’s white rulers during the last days of apartheid. The Washington-based International Freedom Foundation (IFF), founded in 1986, was part of a South African intelligence-gathering operation and was designed to be an instrument for “political warfare” against apartheid’s foes. Jesse Helms, now chairman of the Senate Foreign Relations Committee, served as chairman of the editorial advisory board for the foundation’s publications. The IFF was quietly disbanded after President De Klerk ordered “covert political” activities to be closed down.
(Baobab Notes)
Chikane Forgives Tormentor

Paul Erasmus, former security policeman admitted to his role in the 1989 death attempt on Frank Chikane, former general secretary of the South African Council of Churches. Chikane responded, "As you know, I am one of those few South Africans who are prepared to forgive those who were responsible for these hideous acts... but this must go with an indication of remorse on the part of the perpetrators."

Two days later Erasmus called Chikane to ask for forgiveness. In his confession, Erasmus revealed how he had participated in a scouting operation which preceded organo-phosphate poison being put on Chikane’s clothes. He also confessed to his role in a scouting operation preceding the bombing of Khotso House.
*(Weekly Mail)*

Youth Call for Church Unity

Young Lutherans from southern Africa gathering in Windhoek expressed their concern that several Lutheran churches in the region had not yet united. The 15 participants criticized the “apparent reluctance of our leaders to pursue unity between these different churches and the reluctance of head offices to communicate openly information about the unity talks to the local congregations.”

The youth also expressed concern about the exodus “of our youth to Pentecostal and African Independent Churches, resulting partly from our rigidity, which we have inherited from the different mission societies.” Youth from Botswana, Namibia, South Africa, and Zimbabwe participated in the gathering.
*(LWI Press Release)*

SACC Accepts New Members

The NGK-Dutch Reformed Church was given observer status to the South African Council of Churches (SACC) during its annual conference in July. The Roman Catholic Church was admitted as a full member to the SACC. The NGK severed its links with the SACC’s predecessor, the Christian Council of South Africa, in 1939 because of political differences. Taking the side of the white minority, the NGK provided a theological and biblical foundation for racial segregation. The NGK, which has 1.3 million members, will now consider applying for full membership of the SACC.

Archbishop Wilfrid Napier said that the Southern African Catholic Bishops’ Conference (SACBC) had decided to apply for membership in the SACC after the restructuring of the SACC and the renewal of its constitution which “removed the impression that the SACC was a superchurch.”
*(Ecumenical News International)*

Nujoma Lauds LWF Role

Namibia’s president, Sam Nujoma, praised the role of the Lutheran World Federation (LWF) in Namibia’s struggle for independence. Addressing the opening of the LWF Council meeting in Windhoek, Nujoma noted, “Churches have been innovators and forerunners in society, establishing institutions which have become integral parts of the Namibian society.”

Nujoma described as “significant” the LWF’s support for the relocation of the Paulinum Lutheran Theological Seminary to Namibia’s capital, Windhoek. The seminary had been located in a rural settlement due to apartheid policies which prevailed at the time. Nujoma expressed the hope that the new seminary will equip pastors particularly with a view to educated and reshape the lives of young Namibians.
*(LWI press release)*
Litany from the 1992 All Africa Conference
of Churches General Assembly

Leader
Africa
And all you people and places
From Cairo to Cape Town
From Dar es Salem to Dakar

Response
Bless the Lord
Bless the Lord
Bless the Lord
Bless the Lord

All: Praise and extol God forever and ever

Leader
All you big things
Mount Kilimanjaro and the River Nile
Niger, Congo, Zambezi, Volta
Sahara Desert and Kalahari Desert
Oceans and great lakes
Ye hippos and giraffes and elephants

Response
Praise the Lord
Praise the Lord
Praise the Lord
Praise the Lord
Praise the Lord
Praise the Lord

All: Praise and extol God forever and ever

Leader
All you tiny things
Busy black ants and hopping flea
Wiggling tadpoles and mosquito larvae
Falling locusts and water drops
Pollen dust and tsetse flies
Millet grains and dried seeds

Response
Praise the Lord
Praise the Lord
Praise the Lord
Praise the Lord
Praise the Lord
Praise the Lord

All: Praise and extol God forever and ever

One Nation–One Team

Harvey and Marie Nelson sent this reflection from Umphumulo, South Africa where they are working at the seminary. They also remind us that South Africa will be at the Olympics in 1996!

South Africa won the World Cup in Rugby. Now to Americans that does not mean much since we know very little about rugby, but here it has great significance. The Rugby World Cup is the third largest sporting event in the world.

Americans tend to be sports crazy. This we share with South Africans. South Africans love sports and it does not matter which race they are. However, the ugly reality of racism entered into the whole matter of sports under apartheid. Certain games such as soccer were played by all races; soccer is the main game among black Africans. Other games such as rugby were the domain of the Europeans. Economic sanctions against apartheid South Africa hurt financially, but sports sanctions hurt the spirit. Under apartheid, race kept athletes from competing in certain sports. This year was the first time the national rugby team played without race restrictions. The team played under the banner, “One Nation–One Team.” The team still reflected apartheid in that 14 of the 15 players were white; but people from all over the country came together to support the team.

“I never used to care about rugby, but now I do.” said more than one of our students. Thus in that small way one racial barrier has begun to fall. This rugby victory is a small sample of where this country is...South Africans are beginning to come together on sports fields, on beaches and in government offices. Unfortunately their coming together in church is a slow process. In some churches they are somewhat together (Anglican and Methodist), but in others (Lutheran) they have a long way to go.

May God bless you as you minister at home, at work, on the sports field, in school, and at play.

STAY CONNECTED!

Yes, I want to become/remain part of the Southern Africa Network - Evangelical Lutheran Church in America and receive the newsletter, Southern Africa, regularly. Enclosed is my annual membership fee.

___ Individual ($25) ___ Organization/Congregation ($100)
___ Synodical Group ($50) ___ Here is an additional contribution

I am particularly interested in the following issues/countries ____________________

Name ____________________ Day Phone ____________________
Organization ____________________ Eve. Phone ____________________
Address ____________________ ____________________
City, State ____________________ Zip ____________________

Please return to: Southern Africa Network-ELCA, 3560 W. Congress Parkway, Chicago, IL 60624 (312) 826-4481
Wartburg Seminary, Dubuque, Iowa recently presented honorary Doctor of Divinity degrees on Abisai Shejavali from Namibia and Franz Friedrich Graz from South Africa. Graz, Executive Director of the Lutheran Communion in Southern Africa, was present to receive the degree at Wartburg’s May Commencement. Wartburg President Fjeld presented the degree to Shejavali in Namibia on July 8. In bestowing the Shejavali’s degree, President Fjeld’s citation included: “in honoring you we seek to honor all of our sisters and brothers in Namibia! When you came to live and study with us, back in 1971 at Dubuque, Iowa, most of us did not know where Namibia was--to say nothing of knowing how to pronounce the name. But as you worshiped, studied, and worked with us you helped us to join with your people in their struggles for freedom....In many ways our churches in America need you much more than you need us. Nevertheless, we always need each other to encourage openness to the Spirit’s leading and keep reminding all of us that the future belongs not to those who attempt the seize it, but the future is in Christ our Lord!”

Julia Ilonga, a Namibian intern at the Lutheran Office for World Community at the UN, travelled with SAN staff-person Joan Gerig to Global Mission events in Iowa, Ohio, and Colorado during July. We were all charmed by Julia’s presentations, her stories of reconciliation, her ready laugh, and open invitation for all of us to visit her in Namibia.

In September Julia returned to Namibia where she is once again teaching accounting and preparing for the visits of her many American friends.

June Kjome gathered some South African stamps (both new and canceled) picturing Nelson Mandela when she was in South Africa. They are available to SAN members for a donation. Contact the SAN office for more information.

Dr. Molefe Tsele, recent graduate of the Lutheran School of Theology in Chicago, is coordinating the tenth anniversary celebration of the Kairos Document in South Africa, “Kairos 95: At the Threshold of Jubilee.” Tsele writes of a massive national process of reflection in regional workshops to prepare for a second Kairos Document. The September celebration coincided with a trip Dan Olson had scheduled for South Africa. We look forward to his report in the next newsletter.

The Namibia Support Fund has initiated a new fundraising appeal to support projects such as gardens, and a chicken farm. For more information contact: Namibia Support Fund, c/o A. Nelson Associates, 29 Berlin Road, Cromwell, CT 06416.

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

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Address Correction Requested