Editorial

Welcome, New Readers

For over 70 years, the people of the southern African territory of Namibia have endured the agony of oppression and racial injustice under South African colonial rule. Today, under the terms of an international agreement, Namibia finally stands at the threshold of freedom.

For American Christians, who have long worked with Namibian Christians to end the suffering of South African occupation, this is a time of new joys and new challenges. And it has nurtured a new avenue for partnership among American Christians as, together, they support their Namibian brothers and sisters in the final steps to freedom.

One result of that partnership is this issue of Dateline: Namibia. For many years a resource of the Lutheran Church in America, the newsletter will now be published ecumenically by The Africa Fund in cooperation with The Episcopal Church, the Evangelical Lutheran Church in America, the National Council of Churches, and other denominations and ecumenical groups.

For new readers, this first issue focuses on the history and background of Namibia and its people, and on the role of the territory’s Christian churches in the struggle for independence.

The Africa Fund hopes that Dateline: Namibia will support ongoing denominational education and advocacy efforts for justice in southern Africa, and serve as a catalyst for new forms of Christian witness. For though it may seem that the struggle is almost at an end, there has never been a more critical time for Americans to stand with the Namibian people than today.

ON DAY OF PEACE, MORE TERROR IN NAMIBIA

For the people of Namibia, April 1 was to have been the day of deliverance. After 75 years of suffering and pain under South Africa’s apartheid colonial rule, the blue-helmeted peacekeeping forces of the United Nations had arrived to monitor the last steps toward freedom and independence.

Under UN supervision, the long war between guerrilla soldiers of the South West Africa People’s Organization (SWAPO), Namibia’s independence movement, and South Africa’s occupation army was to end. South African soldiers were to go home and free elections in November were to pave the way for a democratic Namibian government. For Namibians, the vast majority of whom are Black and Christian, April 1 was a joyous day, a day to thank God for the long-awaited blessing of peace and freedom.

But there was to be no peace. In the early hours of April 1, heavy fighting broke out between South African and SWAPO forces near the border between Namibia and its northern neighbor, Angola. South Africa blamed SWAPO for the violence, saying that hundreds of SWAPO “terrorists” had invaded Namibia from Angola in violation of the UN independence plan. South Africa insisted that its soldiers be allowed to repel the “invaders,” and the UN, with only a handful of its peacekeeping troops in place — and none in the sensitive border area — agreed to South Africa’s demand.

Joy turned to terror as the South African army, now fighting under the UN flag, killed SWAPO fighters and civilians alike in what one South African commander described as a “turkey shoot.” By the time the fighting slackened, over 300 lives had been lost and the freedom plan for Namibia was in shambles.

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Background

UNFLINCHING WITNESS: THE CHRISTIAN CHURCHES OF NAMIBIA

Introduction

The Christian churches of Namibia have played a profound, even pivotal, role in the freedom struggle of the Namibian people. It is a role they never asked for. But mounting South African-sponsored violence demanded of Namibian Christians a serious reexamination of the gospel, resulting in their conviction that a life of terror and oppression is not the will of a just and merciful God. For Namibians, therefore, living out the gospel has meant standing in opposition to the evil and injustice of South African apartheid and colonial rule.

The first public expression of this theological stance came in 1971, in the form of a historic open letter from Namibian church leaders to Prime Minister B.J. Vorster of South Africa, after the International Court of Justice at the Hague ruled that the continued presence of South Africa in Namibia was illegal. The letter listed the injustices and inequities of the prevailing system, and urged the South African government to take immediate steps toward assuring South-West Africa its rightful status as a "self-sufficient and independent state."

Since then, the churches of Namibia have consistently exposed and condemned violations of human rights in Namibia — and reaped the wrath of their South African oppressors.

Over the past fifteen years, hundreds of pastors and priests, lay leaders and congregants, have been arrested, beaten, tortured or even killed by the South African army and police. Worship services have been attacked or disrupted, church buildings damaged or desecrated, and foreign missionaries expelled in an effort to silence the voice of the church.

The following paragraphs provide a brief look at the Council of Churches in Namibia, and several of Namibia's major churches and their leaders, their mission, and their faithful, effective and committed ministry to the Namibian people.

Profiles of other Namibian church bodies will be featured in subsequent issues of Dateline: Namibia

The Council of Churches in Namibia

The Council of Churches in Namibia, formed in 1978, consists of the following denominations: African Methodist Episcopal Church; Anglican Church (Diocese of Namibia — Church of the Province of Southern Africa); Evangelical Lutheran Church of South-West Africa/Namibia — Rhenish Mission; Evangelical Lutheran Church of South-West Africa/Namibia; German Evangelical Lutheran Church in South-West Africa; Methodist Church of Southern Africa; Roman Catholic Church in Namibia; United Congregational Church of Southern Africa. The council's membership represents approximately 70 percent of Namibia's 1,500,000 population. Its current president is the Rev. Hendrik Frederik (Lutheran), who recently succeeded the Anglican Bishop James Kauluma. The Rev. Dr. Abasai Shejavali, also Lutheran, serves as general secretary.

CCN has consistently called for a ceasefire and the implementation of the international blueprint for free elections and independence, United Nations Security Council Resolution 435, as the will of the Namibian people. The council's statements have been powerful instruments in alerting Christians worldwide to Namibia's plight. Currently, the council is deeply involved in the many steps leading to fair elections, repatriation of exiles, and, finally, to independence and freedom for Namibia. The largest of the council's member bodies are the African Methodist Episcopal, Anglican, Lutheran, and Roman Catholic churches.

Anglican Church, Diocese of Namibia

The Anglican Church of Namibia has an integrated membership approaching 100,000, including about 1,000 whites. Twenty parishes, 14 of them in the north, are served by 320 priests, catechists and evangelists. The diocese also runs two schools, is ready to open another, and is developing a farm community and theological college.

The bishop is the Rt. Rev. James Kauluma.

The diocese's work is centered in Odibo, where a church school, seminary, and hospital are located. These are now closed because of a bomb explosion in 1981, explained by the government as "the work of unknown arsonists," although it is generally believed that these bombings and the destruction of the ELOC printing press were closely linked. Only the church in the compound continues to function, and only on Sundays. Today the medical clinic has been renovated and is ready to reopen.

The Anglican church has suffered grievously under the administration of the South African government, and has seen five of its leaders deported in the period from 1968 to 1978, including the influential activist British bishop, Colin Winter.

The Evangelical Lutheran Church in South-West Africa/Namibia (ELCIN)

ELCIN, formerly the Evangelical Lutheran Ovambokavango Church (ELOC), has a membership of 360,653 people in 60 parishes, more than 110 pastors, and 220 evangelists and deacons. The bishop is the Rt. Rev. Klapas Dumeni, who in 1979 succeeded the first Namibian bishop, the late Leonard Auala.

ELCIN's wide network of institutions includes ELOC Press, which publishes Bibles, hymnals, educational materials, and a newspaper, Omu kwetu; Paulinum Theological Seminary, a joint ELCIN/ELC institution; Engela Parish Institute; Kavango Bible School, Oshigambo High School, as well as 60 elementary schools; and the Lutheran Medical Mission, a network of 12 hospitals and 21 clinics, including a training center for nurses and midwives.

ELCIN runs the Ongwediva Youth and Conference Center, specializing in music education, and has carried out mission work in Angola and Senegal since 1963 and 1976, respectively.

John Liebenberg, the Namibian photographer who took many of these pictures, narrowly survived an assassination attempt on May 7.
QUESTIONS AND ANSWERS ABOUT NAMIBIA

What is Namibia?

Along the southwest coast of Africa lies Namibia — a land the size of California, Oregon and Washington state combined. Because much of this huge country is desert, the population is small — less than two million.

Namibia is blessed with vast riches. Along its shores is the largest diamond mine in the world. Inland are great deposits of valuable minerals, such as uranium and copper. Many tons of fish are taken each year from Namibia’s coastal waters, and Namibian farmers raise cattle and Karakul sheep, prized for their soft and beautiful wool.

Yet, despite the bounty of the land, Namibia’s people are among the poorest in the world. The story of Namibia is one that should be understood by American Christians, for it is a story about faith and suffering, and a people’s struggle to be free.

Who Lives There?

Almost all Namibians are Black. Before the arrival of the Europeans in the nineteenth century, many Namibians made their living from the land. In the fertile north, where most people still live, the main occupation was farming. Farther south, where water is scarce, people raised cattle for meat and milk, or lived as fishers and hunters.

Namibians developed their own rich and distinctive lifestyle and culture — music, art, dance, strong moral and spiritual values and beliefs — along with forms of government suited to their lives and needs. At the heart of Namibian life was the family. Many people lived in homesteads called kraals, which sometimes grew to include dozens of people, because in Namibia even distant cousins, aunts and uncles were always welcome.

Most of the country’s 70,000 whites originally came from South Africa and are part of that country’s ruling Afrikaner group. There is also a small German-speaking community left over from German colonial times.

Are There Christians in Namibia?

Christian missionaries were among the first white people to live permanently in Namibia, bringing with them not only their religious beliefs, but also schools, health care and modern technology. Many Namibians embraced the arrival of the missionaries and their teachings, as well as the opportunities for education and employment they provided. Today, about 70 percent of all Namibians are Christians. Of these, approximately 600,000 are Lutheran, 100,000 are Anglican, and 170,000 are Roman Catholic.

But in Namibia, as in our own country, the arrival of the Europeans spelled tragedy for the original inhabitants. For the European newcomers came not only to live and work, but also to rule. For more than 100 years, Namibians have been ruled by foreign invaders, first from Germany and later from white-ruled South Africa.

It began in the 1880s, when German soldiers arrived to make Namibia part of the German empire. Under Germany’s colonial rule, the Namibians were driven off their ancestral lands and forced into virtual slavery. Though they fought valiantly to defend their land and liberty, the Namibians could not match the deadly firearms of the colonizers. In 1906, the Germans nearly exterminated the entire Herero people of central Namibia in a bloody campaign to crush resistance to colonial rule.

In 1915, South African soldiers invaded Namibia and threw out the German colonizers. Several years later, the United States and other Western nations agreed to let South Africa rule Namibia as a “sacred trust of civilization.” Under this legal mandate, South Africa promised to promote “to the utmost the material well-being and the social progress of the inhabitants of the territory.”

But it was to be a promise broken; a trust betrayed. Instead of progress, Namibians and the Western countries soon discovered that they had merely exchanged one oppressor for another.

What Exactly is Apartheid?

With South African rule came South Africa’s system of legalized racial discrimination, called apartheid. In the Afrikaans language, apartheid (pronounced “apart-hate”) means separateness or apart-ness. Under apartheid laws, Blacks and whites must live in strictly separate and unequal societies.
Special Background Feature

In Namibia, for example, the new rulers declared that whites alone would own the fertile land and minerals of Namibia. Thousands of Black Namibians were driven from their homes in the newly declared “white” areas by the army and police, and forced to live far from jobs, schools, churches and stores in Blacks-only ghettos and rural reserves.

Under South Africa’s race laws, everything in Namibian life is segregated — housing, health care, jobs, even church services. These laws forced thousands of Namibian husbands and fathers to abandon their families in the countryside and travel far away to work in white areas — living in overcrowded, men-only barracks that became breeding grounds for alcoholism, violence and despair. Wages for Blacks continue to be a pittance of those paid to whites, with the resulting poverty and malnutrition.

What About Education and Health Care?

To ensure that Black Namibians remained dependent on whites, a special inferior kind of education was devised. It is an education designed to teach only obedience and servitude to the white masters, and to keep Blacks untrained and ill-equipped to perform any but the most menial jobs. Under this system, nearly eight times as much money is spent on each white student than is spent on Blacks. The shortage of classrooms, books and teachers in Black schools has resulted in approximately only one out of five Black Namibian children attending school at all. The same segregation and racial imbalance exists in health care, where government spending on each white patient averages eight times that spent on Blacks. The combination of Black poverty and poor health care means that Black infants are seven times more likely to die than white infants, while their parents are 50 times more likely to contract tuberculosis than whites.

Over the years, church schools and hospitals, supported by European and North American Christians, have provided health care and education to tens of thousands of Black Namibians.

These vital facilities are a crucial part of Christian ministry in the territory.

SWAPO? What’s That?

In 1959, a group of Namibians decided that the time had come to seek an end to the suffering of their people under South African rule. They soon became known as the South West Africa Peoples’ Organization (SWAPO), a group that sought to bring Namibians together to work peacefully for freedom.

South Africa responded to these pleas for liberty with repression: arresting political leaders; disrupting peaceful marches and meetings; giving the police vast powers to harass and intimidate even nonviolent advocates of independence.

For all of these reasons, the United Nations revoked South Africa’s right to rule Namibia in 1966. Five years later, the World Court ordered South Africa to leave the territory. South Africa refused. It was South Africa’s failure to heed the United Nations that finally drove SWAPO to take up arms to win independence for the people of Namibia — just as America’s thirteen American colonies did in 1776. For over two decades, young Namibians joined SWAPO’s army to end South Africa’s illegal occupation of their country.

During that tragic time, thousands of Namibian civilians were killed, tortured, or arrested by South African soldiers for aiding SWAPO. Many people were simply seized by South Africa and taken to secret prisons without ever being charged with a crime or coming to trial — taken away from their homes and families never to be seen again.

Because SWAPO’s army received weapons from the Soviet Union, South Africa charged that SWAPO is communist. But Namibian church leaders have pointed out that SWAPO turned to the East for aid only after the Western democracies refused to help. They also note that many SWAPO soldiers are devout Christians — the children of their congregations — and that worship services are a regular feature of life in SWAPO refugee camps and military bases.

Is There Hope for Peace?

In 1978 the United Nations adopted a plan for peace, free elections and independence in Namibia that is contained in Security Council Resolution 435. The plan calls for a ceasefire between South African and SWAPO forces, the withdrawal of South Africa’s army, and the return of Namibian refugees in time for democratic elections and freedom under UN supervision. According to the plan, however, South Africa will actually conduct the elections, and remain in control of the government and police forces even after the UN peacekeeping soldiers and monitors arrive.

Although it was accepted by all sides, South Africa refused to put the plan into effect for 10 years. It was only in December 1988, that South Africa allowed the plan to begin. This diplomatic breakthrough came after Namibia’s northern neighbor, Angola, agreed to send home 50,000 Cuban soldiers who were helping to protect Angola from repeated South African invasions.

UN peacekeepers arrived in Namibia on April 1 to set the plan into motion, with elections scheduled for Novem-
ber, and independence to follow in 1990. But there is great concern in Namibia that a decision to make large cuts in the peacekeeping force has left the United Nations too weak to prevent violence and voter fraud.

Have Namibian Christians Spoken Out?

In the face of injustice and suffering, it has fallen to Namibia's Christian churches to bear witness to the horrors of South African rule, and to act as a national voice for reconciliation, justice and independence. Working together as the Council of Churches in Namibia, the country's main Christian churches — Lutheran, Anglican, Roman Catholic, and African Methodist Episcopal — have worked and prayed for an end to the war and South African withdrawal, for an end to racially discriminatory laws and practices, and for fair and free elections. Today, in the spring of 1989, the Namibian people are closer to their goal than ever before.

But its courageous witness has made the Christian church a target for repression. Church leaders have been arrested, deported, tortured. Traditional church life in the form of worship services and the performance of routine pastoral duties has been subject to continual harassment.

The outspoken Lutheran printing press in the north was twice "mysteriously" blown up, and the Anglican seminary, church school and hospital in Odibo were bombed in 1981. Church workers and their families, including the highest leadership, have been routinely detained, terrorized, tortured and even killed by the South African police.

And the Worldwide Church?

In response to the appeals of the Namibian churches for prayers, action and advocacy in support of peace and freedom in Namibia, almost every nation and denomination in the world has condemned South Africa's continuing hold on Namibia, and its gross violation of human rights. Many religious groups and humanitarian organizations in the United States, Canada and Europe provide financial and material aid to the thousands of Namibians driven into exile by the fighting and South Africa's harsh colonial rule.

Why Should We Care?

Why should American Christians be especially concerned about injustices in southern Africa? What about other important issues — Central America, for example, or racism, poverty, and hunger right here at home?

As Christians we are called to seek an end to suffering and injustice for all of God's people. But American Christians can find several clear reasons for a particular concern about Namibia.

One reason is that South Africa's legalized racism makes this a special kind of oppression to Americans who have themselves endured the agonies of racism, and are struggling for equality of opportunity and justice for all — irrespective of color or creed.

Another reason for Christian involvement with Namibia is that the injustices inflicted on Namibian and South African Blacks are done in the name of Jesus Christ. South Africa's white rulers profess to be devout Christians, and insist that the system of apartheid is based on Scripture. South Africa's Dutch Reformed Church, the main denomination of the ruling whites, has insisted that separation of the races is the will of God, and refuses to recognize that the resulting poverty, oppression, and denial of Black people's human rights is a travesty of all that Christians believe to be the will of God.

Christians around the world reject the system of apartheid as contrary to the gospel. The Lutheran World Federation, for example, declared in 1977 that opposition to apartheid was a matter of status confessionis for all Lutherans; in 1984 it suspended the white South African and Namibian Lutheran churches from membership for their continuing adherence to separation of the races. The same strong measures were taken against the South African and Namibian Dutch Reformed churches by the World Alliance of Reformed Churches in 1982, after that body had also declared apartheid a heresy.

Many other denominations have made similar powerful condemnations of apartheid and taken important steps to support its victims and opponents.

But Won't the Communists Take Over?

It is important to recognize that for over 100 years, the Namibian people have struggled and sacrificed for their freedom. They have not endured the
The agony of war and repression on behalf of any other country — Eastern or Western. The largest political group in Namibia, the South West Africa Peoples' Organization, is not a political party with a fixed ideology, but a liberation movement open to Namibians of all political and religious persuasions who oppose South Africa's colonial rule.

SWAPO counts among its members Lütherans, Catholics, Anglicans and Methodists, Black people and white people, men and women, the very young and the very old.

Support for Namibians in their struggle has come from every part of the globe, and taken every form. Many churches have provided humanitarian assistance — food, clothing, schoolbooks and medicines — to SWAPO refugees in neighboring countries who have fled their homes to escape the terror of South African rule. Both Eastern and Western governments and non-governmental groups have provided scholarships, technical training and educational opportunities to SWAPO students preparing to meet the challenges of freedom.

Namibia's Christian churches, like our own, support no political parties or secular ideologies. But they defend SWAPO against accusations of communism because SWAPO has made only one demand — that Namibians be allowed to determine their own destiny through free, fair and internationally supervised elections.

What Can We Do?

Christians the world over are mobilizing to support free elections, reconciliation and independence in Namibia. Many American Christians, especially, because of their deep historical and spiritual ties with their Namibian partners, will be deeply involved.

Representatives from the United Nations and church groups throughout the world have been evaluating and assessing with Namibian leaders what a successful transition to independence will require. What needs will there be? What must the world community do?

Perhaps the greatest task facing the transition leadership is preparation for welcoming home and resettling approximately 75,000 Namibians who have lived in exile. This will call for a huge number of services such as housing, transportation, food and water, job training and search, pastoral and psychological counseling, health care, and a vast array of other needs associated with the resettlement of literally one of every 20 Namibians.

For all persons concerned about the success of this process, it is a time to be clear about the resources that will be required. Namibian churches will require massive financial assistance. Now is the time to develop fund-raising strategies to help meet those needs.

Now, also, is the time to be vigilant, because South Africa has broken past promises to free Namibia. Alert your elected officials about the need for Western support of free and fair elections in Namibia. Write letters of support to Namibian church leaders, reminding them that we continue to pray for and support them. Keep abreast of events in southern Africa. To this day, most Americans do not even know there is a Namibia. You can help change this by your concern. Through work and prayer, and in partnership with Namibia's church leaders, we can help to assure that our Namibian sisters and brothers will at last reach the goal of their long journey toward freedom.

Resources

Contact your regional and national church offices for resources on Namibia. You may also wish to contact the following southern Africa resource groups:

The Africa Fund
198 Broadway
New York, NY 10038
(212) 962-1210

Episcopal Churchpeople for a Free Southern Africa
339 Lafayette St.
New York, NY 10012
(212) 477-0066

National Namibia Concerns
915 E. 9th Avenue
Denver, CO 80218
(303) 830-2774

The Washington Office on Africa
110 Maryland Avenue
Washington, DC 20002
(202) 546-7961
Inside Namibia

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How Did This Tragedy Happen?

A report by the United Nations, and statements by the United States government, supported South Africa’s charges that heavily armed SWAPO soldiers crossed the border in large numbers after a UN ceasefire went into effect — a clear breach of the independence plan. In the United States, press and television reports focused blame for the crisis almost entirely on the SWAPO leader, Sam Nujoma.

But Namibia’s Christian church leaders tell a different story. Investigators for the ecumenical Council of Churches in Namibia, whose members represent over 900,000 Christians, found that the first shots were fired by South African forces at a group of SWAPO soldiers who were seeking to surrender themselves to United Nations Transition Assistance Group (UNTAG) soldiers in accordance with the UN peace plan, Security Council Resolution 435.

Captured SWAPO fighters told UN investigators that their orders were to locate UNTAG monitors and place themselves under UN control. They were not to shoot at South African army and police forces unless attacked. These orders applied to all SWAPO soldiers in Namibia, both those who crossed the border from Angola and those already in Namibia before the ceasefire took effect.

Eyewitnesses to the fighting confirmed SWAPO’s peaceful intentions, reporting that SWAPO soldiers were searching for UNTAG members when they were ambushed by South African forces.

Human Rights Abuses

Church leaders point out that if United Nations personnel had been in the area as planned, they would have discovered SWAPO’s nonviolent purpose and prevented or minimized the violence that took so many young lives.

Church leaders also question the United Nations’ decision to endorse the use of South African troops against SWAPO forces. They point out that some of the South African forces used in the fighting are notorious for human rights abuses and attacks on civilians.

Since April 1, Lutheran, Anglican and Catholic church parishes, and human rights activists in the war zone have been flooded with charges of human rights abuses and intimidation of civilians by the South African army and police.

The most serious allegations focus on evidence that South African soldiers executed SWAPO prisoners of war. The charges were first made by a respected Namibian human rights attorney, David Smuts, who reported that a suspiciously low number of SWAPO fighters, including the wounded, had been captured in the fighting. Several days later a conservative British newspaper published photos of slain SWAPO members shot in the head at close range. The photos were later broadcast by the U.S. television program, South Africa Now, creating an uproar in South Africa and forcing the authorities to announce an investigation of the atrocity charges.

Other reports have documented assaults on SWAPO supporters by the army and police. In an April 12 letter to South African authorities in Namibia, Catholic leaders charged South African forces with “continuing intimidation and harassment of the Namibian people.”

The Uncertain Future

According to Namibian church leaders, the tragic beginning of the UN independence plan underscores the dangers that lie ahead for Namibia and its people over the coming year. They have appealed to the United Nations Security Council to reverse its decision to cut the size of the UNTAG force, and rush more peacekeepers to the territory to restore peace. They have called on the UN to return South African forces to base in accordance with Resolution 435, and take strong action to prevent political violence and intimidation on all sides.

The churches have expressed dismay at statements of support for South Africa from Western governments and the United Nations. They ask Americans to remember that South Africa’s presence in Namibia was ruled illegal by the World Court nearly two decades ago, and that it is South African defiance of international law — not SWAPO’s — that lies at the root of the present crisis.

They have also stressed the importance of genuine impartiality for the ultimate success of free elections and independence in Namibia. Long years of war and oppression have left deep divisions among Namibians. Mistakes are certain to be made on all sides as the various parties seek political advantage in the coming elections. Church leaders fear that the one-sided focus on SWAPO has obscured serious violations by South Africa as well. They remind us that SWAPO fighters are themselves Namibians, fighting for the freedom of their country as Americans fought British rule 200 years ago.

Compassionate and Costly Love

Most of all, Namibian Christians have appealed to their brothers and sisters around the world for prayer and material support in this moment of kairos. In a desperate appeal to the world, the leaders of Namibia’s Christian churches called for “compassionate and costly love to be expended in forgiveness, prayer and reconciliation by all people throughout the nations of the world to save Namibia from the brink of destruction.”

The horror of war. Bodies of Namibians killed by South African forces being dumped into mass grave. Over 300 people have died since the UN peace plan began on April 1.
WHAT YOU CAN DO TO HELP

**Write Letters** to your elected representatives in Washington. Express your concern about Namibia and urge them to work for genuinely free and democratic elections. **Stay Informed.** Contact the organizations listed below for information about Namibia and urge local television stations and newspapers to provide adequate and accurate reporting of current events. **Collect Money** for Namibian refugees and church-supported health, education and social services. **Support** scholarship funds for Namibian students. Invite Namibians to speak at your church or school. **Educate Others.** Organize conferences and meetings about Namibia in your community. Show films and videotapes to help raise the consciousness of others. **Lift Up** the cause of Namibia in your prayers, privately and in your congregation.

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**Namibian Christians need to know you care.** Write:

Dr. Abisai Shejavali, General Secretary
Council of Churches in Namibia
P.O. Box 41, Windhoek, 9000
South West Africa/Namibia

Bishop James Kauluma
Anglican Church — Diocese of Namibia
P.O. Box 576, Windhoek 9000
Southwest Africa/Namibia

Bishop Kleopas Dumeni
Evangelical Lutheran Church in Namibia
Oniipa, Private Bag 2018
Ondangwa 9000
South West Africa/Namibia

**Political leaders need to know of your concern.** Write:

President George Bush
The White House
Washington, DC 20500

The Honorable
United States Senate
Washington, DC 20510

The Honorable
House of Representatives
Washington, DC 20515

His Excellency Javier Perez de Cuellar
Secretary General
The United Nations
New York, NY 10017

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**Audio-Visual Resources**

“Namibia: No Easy Road to Freedom.” 57-minute videotape on Namibia produced by independent film maker. Study guide included. (Rental Code No. AV-6830)


Order from ELCA Distribution Service, 426 S. Fifth St., Box 1209, Minneapolis, MN 55440; 800/328-4648. Be sure to include code numbers listed above.

“South Africa Now.” Weekly television program featuring news, background reports and cultural events from southern Africa. Check your local TV listings for availability or write The Africa Fund for information.