

Namibia Newsletter

March, 1987



PROPAGANDA CAMPAIGN HEATS UP

Churches in the Denver area recently received an attractive magazine: a special edition of the "Family Protection Scoreboard" entitled, "**South Africa: Nation On Trial.**" The slick cover resembles national news magazines, the beautiful pictures look like a travel bureau brochure. But its 56 pages are filled with vicious propaganda on behalf of the South African government.

The editor/publisher is also the founder/president of a Coalition to Restore a More Benevolent Order (RAMBOC). He writes: "Those behind-the-scene manipulators who drive the bandwagon against the moral evil of apartheid and the South African reformist government are neither Christian nor moral but rather amoral, non-Christian, anti-Christian, and pro-Marxist-Leninist in their world view."

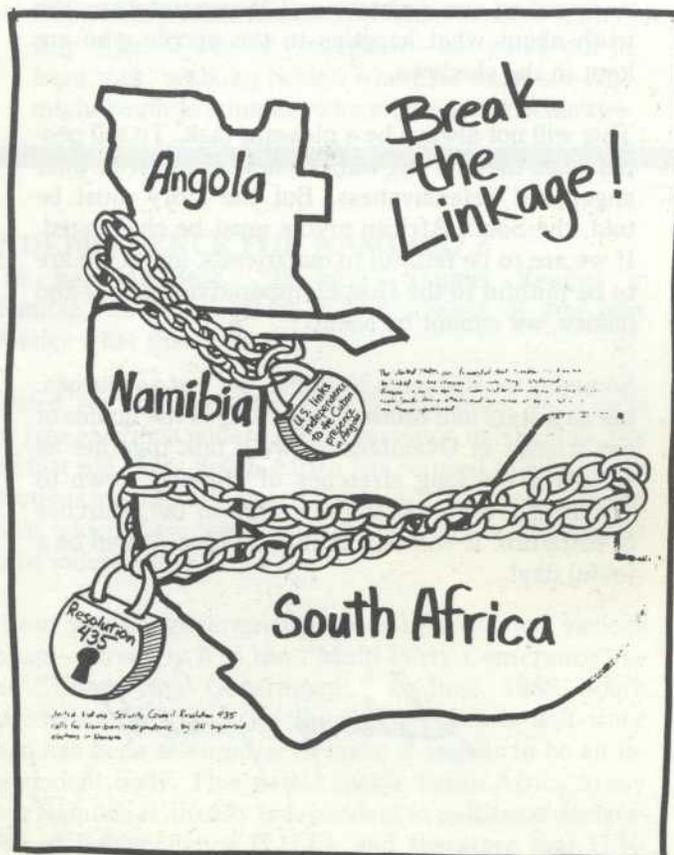
The "information" in this magazine consists of page after page of vicious distortion and lies. One wonders who has financed this publication; the only advertisement seemed to be for SATOUR, the official South African Tourist Bureau. How widely was it distributed? If your church received a copy, we'd like to hear from you.

The magazine offers to loan a series of ten videos on South Africa. Videos are emerging as a major battlefield in this dis-information campaign. A man in Denver, Donald McAlvany, has produced a video in which he talks about the "communist assault on South Africa," and is sharply critical of our State Department's "sell-out" of South Africa. He intends to distribute this video to "all U.S. Senators and Congressmen, all State Governors, 2000 State legislators, the heads of the Fortune 500 corporations, 250 media executives, and to 500 colleges and universities. . . ."

McAlvany also edits "The McAlvany Intelligence Advisor," a monthly (available for \$95 per year) analysis of global trends which "impact the gold and precious metals markets." Again, we read a mixture of distortions and outright lies. For example, in the July, 1986, issue, McAlvany writes about the dismantling of apartheid: "influx control has been abolished, the pass laws are gone, South African citizenship rights have been granted to Blacks, equal pay for equal work has become a reality, the government has accepted power sharing with Blacks. . . ." Even President Botha does not pretend those claims are true!

It is hard to know how best to counter these well-financed efforts—obviously millions of dollars are being spent on South Africa's behalf. We cannot begin to compete financially. But we can alert our neighbors and our Congresspeople about these efforts to deceive the American people. And we can continue to tell the truth about the situation in Namibia and South Africa.

Artist Steve Meyer's poster illustrates how the people of Namibia are being held hostage to extraneous political agendas: the removal of Cubans from Angola and the end of apartheid in South Africa. We need to separate the issues and insist on Namibian independence now!



MOTHER OF SWAPO'S PRESIDENT HARASSED BY KOEVOET POLICE IN NAMIBIA

Information from church members in western Ovamboland has revealed that Mrs. Helir Kondombolo Nujoma, mother of SWAPO President Sam Nujoma, has been threatened repeatedly in recent weeks by South African forces in occupied Namibia.

Mrs. Nujoma, a Lutheran who is in her eighties, has been questioned at her kraal in the village of Etunda, (near Okahao, northern Namibia) by constables from Koevoet, the counterinsurgency police, and members of Battalion 101 of the South African territorial force.

During the days before Christmas, Koevoet members surrounded Mrs. Nujoma's home, "swearing at her and asking about her son." "The Koevoet pushed and pulled at her badly, although she is old and not in good health."

Again, on December 30, members of Battalion 101 invaded Mrs. Nujoma's kraal. The report says that the soldiers "took hand grenades and told Mrs. Nujoma that they would kill her, and pointed their guns and shouted that they would shoot her."

The report said that the people "believe the aim of these enemies is to make this old lady psychologically sick and to kill her because of this pressure."

Bishop Kleopas Dumeni, leader of the Lutheran church in northern Namibia, has stated that the church will take special care of Mrs. Nujoma in the future.

—Namibia Communications Centre

It had been a particularly difficult presentation. The audience had been outraged at what I had told them about the lives of children under apartheid. They did not believe that the South African government imprisons children, or that a couple of boys in Namibia had been killed simply because they drank from wells reserved for the white man's cattle, or that in the so-called "homelands" of South Africa and Namibia nearly half of the children die of starvation before the age of five.

None of us likes to hear these things, but this group was particularly incensed. Not at the abuse of children, but at my reporting of it. Many in this audience had been to South Africa as tourists; many had husbands who do business there. They insisted that I was wrong, that blacks were happy there, that it was only communists—like Bishop Tutu—who instill hatred against whites. One woman had been to Namibia (she called it "Sudwest," the old German name) and she had "never been treated so well in her life."

I talked to them about the two faces of South Africa: the public one which is shown to tourists, an image of affluence and beautiful scenery. But I also told about another face, one that South Africa prefers to keep in the shadows. I've never been to South Africa. I don't know the tourist scene—some day I would like to see Table Mountain, or the stark Namib desert, or the animals in the Etosha game park.

I have seen Namibia only through the eyes of my friends. I know apartheid only as I have experienced it through their lives. But how fortunate we have been to learn about southern Africa in this way, for then the suffering becomes real. The struggle for freedom in Namibia is not an abstract cause—it is a personal matter.

We have discovered that the faces that South Africa keeps in the shadows have names, and families. These are real persons, with dreams and sorrows, people torn between hope and despair, who out of their circumstances of suffering and struggle have much to teach us about faith and courage.

We are called to join them in their struggle. Ours is a supporting role; we do not share their danger, nor are we asked to direct their struggle. But we are called to help tell their story, to teach our friends and neighbors about the two faces of South Africa, to reveal to our Senators and Representatives the truth about what happens to the people who are kept in the shadows.

This will not always be a pleasant task. To tell people what they do not want to hear is to invite their anger and defensiveness. But the story must be told, the South African myths must be challenged. If we are to be faithful to our friends, and if we are to be faithful to the Gospel imperatives of love and justice, we cannot be silent.

Someday we will go to Namibia, not just as tourists, but as sisters and brothers. We'll sit in the homes of our friends in Ovamboland, we'll talk together as we drive the long stretches of highway down to Windhoek, we'll worship together in the churches of Katatura. It will be a family reunion. It will be a joyful day!

Solweig Kjerfve

We have just heard of the death, on January 2nd, of Mokganedi Tlhabanello. At age 38, Tlhabanello was both a hero of the past Namibian struggle and one of the bright hopes for the future.

As a teenager, he was a leader in the early development of SWAPO, and later served as Minister of Information and Publicity for that organization. Sent to the United States on a Lutheran World Federation scholarship, Tlhabanello earned a degree in pharmacy, and then continued under the auspices of the United Nations to study community health.

Since his return to Namibia in 1985, he had been instrumental in the establishment of local clinics. In June, 1986, Tlhabanello began work as Associate General Secretary of the Council of Churches in Namibia.

We was married and the father of four children, ages 2 to 10 years.

In August, as the main speaker at a Namibia Day rally which drew 8000 people in Windhoek, Tlhabanello spoke about Namibia's heritage of colonial violence, and called for a rededication to the struggle for independence.

His strong leadership will be missed, his wisdom and eloquence will be hard to match. He will be remembered for his gentleness and his strength. One of his friends has likened Tlhabanello's leadership style to that of a shepherd—not going out in front, but “walking behind where he could see who might begin to stumble, who might need encourage-



Many of you remember Tlhabanello from his participation in Namibia education events. Here, on the left, he chats with Kapi Mujoro at the Namibia Conference in Seattle, in 1984.

ment, who might need to be carried for a bit of the way. He was there for whoever needed strength. He could talk easily with a small child, or with an elder, for he treated all with respect.”

We are grateful for the life of Mokganedi Tlhabanello. His death must call forth greater efforts from us all.

INDEPENDENCE FOR NAMIBIA? ?

The headline read: “Pretoria's Puppet Regime in Namibia Moves Closer to U.D.I.” Some of you may wonder what that means . . .

United Nations Security Council Resolution #435 calls for free elections under U.N. supervision in Namibia. For the last ten years South Africa has refused to allow such elections and has attempted to set up a “puppet” government which they could control, but which would appear to be independent.

These puppet governments have been named various things—currently it is the “Multi-Party Conference” or the “Transitional Government.” In June, 1985, South Africa set up this Transitional Government and since then has been attempting to make it appear to be an independent body. This would enable South Africa to say that Namibia is already independent (a unilateral declaration of independence U.D.I.), and therefore that U.N. supervised elections are not necessary.

Don't be misled by this ploy.

Initially, in spite of the impressive public relations campaign by the South African government, the United States, Great Britain and West Germany all condemned the establishment of this “interim” government. Our State Department said that this “government” had “no standing” and that Resolution 435 was still the means to independence.

Now, however, the U.S. seems to be wavering. Even as I write this, two of the cabinet members of this puppet government (Dirk Mudge and Fanuel Kozonguizi) are in Washington—and will be meeting with Chester Crocker of our State Department!

We need to monitor the actions of our government so that our country does not give recognition to South Africa's puppet government in Namibia.

"The child's sob in the silence curses deeper than the strong man in his wrath."

Elizabeth Barrett Browning
Quoted by Black Sash in article
documenting the torture of
Children in South Africa

DETENTIONS IN NORTH NAMIBIA

Church sources in Namibia report a new wave of detentions by the South African authorities, including the arrest of a number of women, in the north of the country during January 1987.

Several members of staff at a secondary school at Onghiila near Tsandi were detained by security forces on 15th January. These include two teachers, Mrs. Eva Shaningi and Mr. Martin Abakus, the school matron, Mrs. Julia Nuulimba Jason, and the school cook, Mr. Thomas Shetwaadha. A third teacher, Mr. Frans Nangombe, was arrested at the same time but later released. The headmistress, Mrs. Iita, has reported that the removal of the staff is causing considerable difficulties and it is proving impossible to run the school properly.

On the same day two men were also arrested in Onghiila, Mr. Abner Lukas Iyambo, a businessman, and Mr. Absalom David Nuugulu.

Further detentions were made on the 15th and 16th January in the area of Ombalantu and Nakayale, a few kilometres to the north of Tsandi. Those detained include two more teachers, Mr. Abraham Shivute and Mrs. Taimi Endjala, and two women, Mrs. Elizabeth Amukwaya and Mrs. Mirjam Filippus.

Church sources also say that a Mr. Ruben Vilho Endjala was arrested by the special police unit, Koevoet, while he was attempting to cross the border from Namibia to Angola.

Lawyers in Namibia report that on 28th January Mr. Joseph Katofa, who was previously held for 16 months in detention without being brought to trial, had again been arrested together with his father, Mr. Knongonwa Katofa. It is understood that the Katofas are being held under the proclamation known as AG9 while the other detainees are being held under section 6 of the Terrorism Act.

There is a military base at Tsandi and the area is heavily patrolled by armoured vehicles and soldiers. The Lutheran pastor of Tsandi parish, Rev. Junius Kaapanda, has been held in detention many times in the past.

The names of those people believed to be held in detention at this time are:

Martin Abakus, Asst. Teacher, Onghiila, detained January 1; Mrs. Elizabeth Amukwaya, 60, Okapanda, Nakayale, detained January 15; Ms. Miriam Amungua, Ombalantu, detained January 28; Ruben Edmund, 34, Omhakoya, Anamulenge, detained November 28; Ms. Taimi Endjala, Teacher, Okashiya, Etilyasa, detained January 16; Ruben Vilho Endjala; Ms. Mirjam Filippus, 57, Okapanda, Nakayale, detained January 15; Josef Katofa, Ombalantu, detained January 28; Knongonwa Katofa, Ombalantu, detained January 28; Abner Lukas (Iyambo), Businessman, Onghiila, detained January 15; Thomas Basha Mwandji (?Shimwandji); Mrs. Julia Nuulimba Jason, School Matron, Onghiila, detained January 15; Absalom David Nuugulu, Onghiila, detained January 15; Ms. Eva Shaningi, Teacher, Onghiila, detained January 15; Tomas Shetwaadha, School Cook, Onghiila, detained January 15; Abraham D. Shivute, 26, Teacher, Embwa, Oluteyi, detained January 16; Isak Shome.

"In most countries, children are protected and nurtured, for they are the future. In South Africa, children are attacked, intimidated, brutalized."

Memorandum on the suffering
of children in South Africa,
published in 1986 by the
Black Sash.

RESOURCES FOR CHRISTIANS WHO CARE ABOUT JUSTICE

The Lutheran Human Relations Associations of America (LHRAA) has a variety of resources available for individuals and congregations interested in justice concerns. They include:

VANGUARD: The only pan-Lutheran publication that focuses on justice concerns in our church and in society. In addition to information about justice issues here in the U.S., it contains news, commentary and resources on the situation in Southern African and Central America. Published six times a year, VANGUARD is available to members who contribute at least \$15.00 annually to the ministry of LHRAA.

PRINT AND MEDIA: LHRAA offers a variety of film, video, music, and print resources. Designed to help in efforts to educate, advocate and celebrate, these resources can help you in working for local and global justice.

For membership information and a complete resource list contact: LHRAA, 2703 N. Sherman Blvd., Milwaukee, WI, 53210, (414) 871-7300.

AN OPEN APPEAL TO THE UNITED STATES GOVERNMENT FROM THE CHURCHES IN NAMIBIA

We want to express our appreciation to you for having accepted our appointment for this meeting as it was made through our partners of the churches in the United States.

By way of introduction, we are a delegation representing the Lutheran, Catholic and Anglican Churches of Namibia and the world. Our visit is a response to a consultation of our three communions meeting in Hanover, Germany, November 23-25, 1986, supported by his Holiness Pope John Paul II, the Rt. Rev. Zoltan Kaldy, President of the Lutheran World Federation and His Grace, Robert Runcie, Archbishop of Canterbury.

We bring to you today our concern for Namibian independence from the illegal colonial power of South Africa. Our three communions represent 75% of the population of Namibia.

We begin by acknowledging the U.S. government for past efforts to bring peace, justice and independence to our country. Especially, we remember your participation in the creation of U.N. Security Council Resolution 435 passed in 1978, calling for the withdrawal of South Africa's illegal occupation of our country and to provide for free U.N. supervised elections for an independent Namibia.

But we have been very much disappointed that what was created by the democratic countries and accepted by many political parties and churches in Namibia—and even by South Africa—has not been implemented.

After years of delay, we are convinced that South Africa will not of its own determination remove itself from our country.

We are also convinced that the United States policy towards Namibia since 1981 has been a disaster for our people.

Today, we come before you to tell you that we reject in the strongest terms your policies of "constructive engagement" and the issue of "Cuban linkage."

Therefore, we seek the following from your government:

- A change in your position linking the removal of Cuban troops in Angola before supporting independence of Namibia. The Cuban troops do not constitute a threat to the Namibian people and are not related to the Namibia issue.
- Abandonment of U.S. support for the South African backed UNITA rebels. UNITA is present in Northern Namibia and inseparable from the South African Defense Force.

- An immediate meeting of the western contact group for the purpose of implementing UNSCR 435.

Everyday our people suffer and die at the hands of the apartheid regime of South Africa. Any delay is intolerable.

Further, we ask your government:

- To reject any contact with officials of the illegally imposed "interim government" which was neither organized or supported by the vast majority of the Namibian people.
- To join with the sixty-six nations calling for South Africa to abide by the regulations of the International Atomic Energy Agency or be expelled from that organization. We relate this issue to South Africa's vast exploitation of Namibian resources.
- To implement UNSCR 283 (1970) and 301 (1971) calling for a trade embargo against South Africa's illegal occupation of Namibia.

The present "interim government" is maintained by brutal force. Not only are the Namibian people denied adequate education, medical care, employment and housing, but people are also arrested, tortured, murdered, maimed and raped. Our land is being destroyed.

It is in this context that we urgently seek a reversal of your policies. We ask the U.S. government to adopt a policy in which your country is no longer complicit in the suffering of the Namibian people.

Again, we thank you for receiving us. We ask that you communicate your response to us in care of the chairman of our delegation.

Sincerely,
The Delegation of Churches from Namibia

The Rt. Rev. Bonifatius Hanushiku, ICP, Bishop, Roman Catholic Diocese of Windhoek

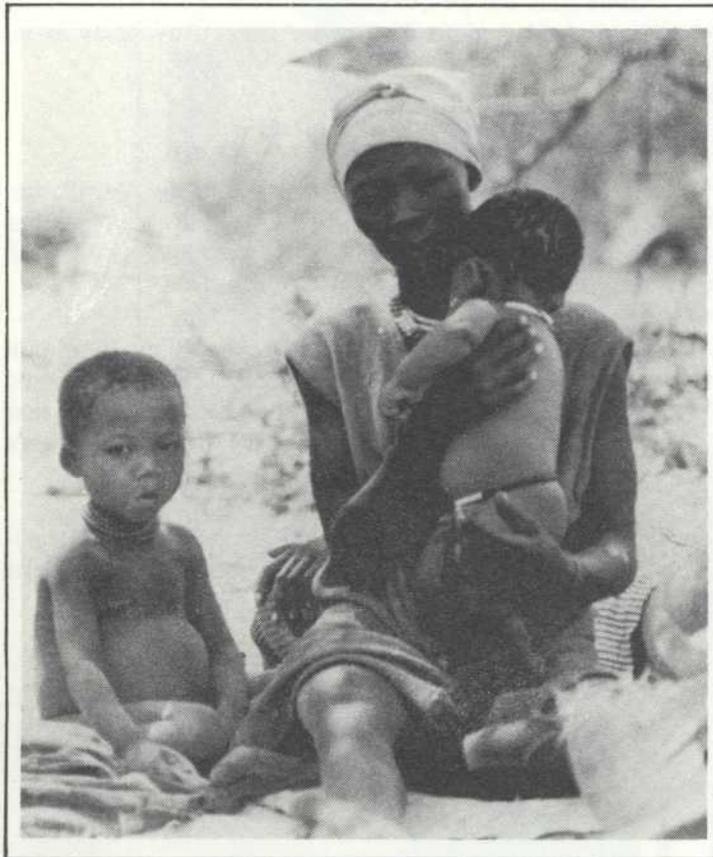
The Rt. Rev. Kleopas Dumeni, Bishop, Evangelical Lutheran Church in Namibia (ELOC)

Mr. W. Hamutenya, layman of the Catholic Diocese of Windhoek

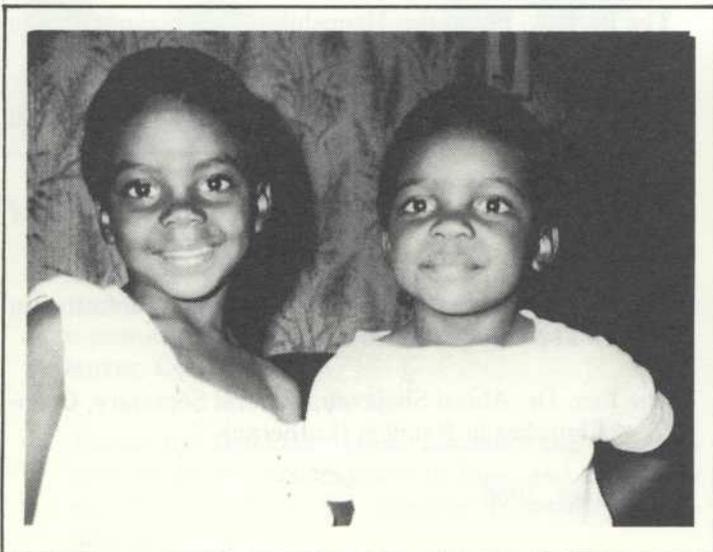
Ms. Salmi Shivute, Hospital Sister, Evangelical Lutheran Church in Namibia (ELOC)

The Rev. Dr. Abisai Shejavali, General Secretary, Council of Churches in Namibia (Lutheran)

December, 1986



Namene and Nangula Shejavali, ages 5 and three, are eager to meet their parents' American friends.



How shall I tell you of these people?

So like you and me —

parents who love their children;
 children who seek excitement
 and test the limits of their world;
 workers who seek fair jobs and pay,
 and long for Friday night;
 humanity seeking its place
 though hidden it is
 'neath smoke-pall of coal,
 frail flesh
 which cries real tears
 and then pretends
 it has control
 only to cry again.

Christians, most,
 who pray to God,
 who hear the same Good News
 and claim the same new birth.

So like you and me . . . yet more.
 The more comes in their less.

In darkened room
 thick with the pungent sweetness
 of six black bodies
 a mother stirs to light the stove
 that will warm the house
 only after she has gone
 at 5 a.m.
 to catch the train
 to work.

When she returns
 from factory machines,
 in dark again,
 she will worry
 until the last of hers
 is back within the room
 to eat the bread and tea
 that grants once more
 the sweet forgetfulness
 of sleep.

Shoeless children
 aimless in their wandering
 and wondering
 grasp any promise
 of change
 in days of meager sameness.
 And for their eagerness
 to somehow live
 are given
 curses and beatings,
 tear gas and sjamboks and graves.

Children become adults
 without growing up,
 do battle
 without seeking why,
 die
 without knowing life.

Workers
 swinging a pick
 and shoveling clay,
 get more satisfaction
 from the smile
 of the woman
 who passes on the street
 than in the week's pay
 drunk in one night
 to forget . . .
 the children
 hungry at home,
 the boss
 who will kick him tomorrow,
 the emptiness
 that gnaws at his manhood,
 the future
 as void as today.

The great ebony mass
 etched in the face
 of every single
 image of God
 will not abandon hope
 nor quit the struggle
 despite the haze
 of township/homeland
 desperation,
 for the tears and sweat of each,
 collected and channeled
 in gullies
 of discontent,
 grow to a torrent,
 a flood,
 to drown
 the ranks of Pharoah
 and cleanse
 the land.

Christians
 who daily bleed and die
 with Christ,
 who stagger
 beneath the cross
 and yet
 clap hands and dance
 to gathered choruses
 of praise—

The dream of freedom is reflected in the faces, old and young, as they listen to church leaders explain the Ai-Gams declaration.

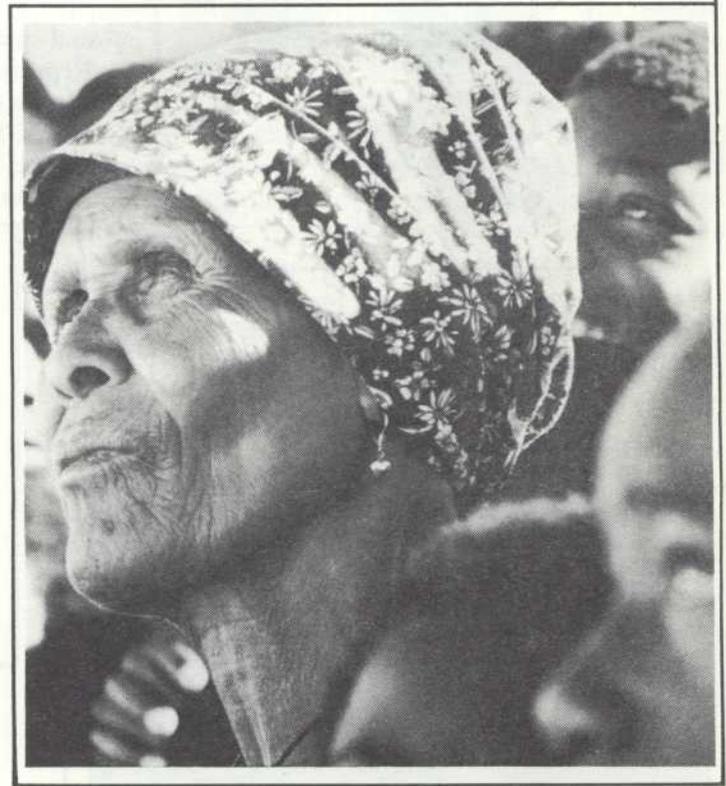


Photo Courtesy of
 Namibia Communications Centre

they mask their pain
 with songs
 that ask
 impossible questions
 and affirm
 the answer
 they do not see
 nor understand;

they groan
 in lively rhythm
 with the whole creation
 waiting
 and longing to believe
 that a cross
 is the way
 to life.

Tom Soeldner 8.10.86

WHAT'S

Thanks to all who took action on behalf of Dean Tschenuwani Farisani during his nine weeks of detention in South Africa. We are thankful for his release on January 30th. Again, **credit for his release is given to the tremendous outpouring of international concern.** The U.S. Department of State reported that **21% of all mail received in January was on behalf of Dean Farisani!** I'm sure the South African Embassy received a similar flood of mail and telephone calls.

Special thanks to students at St. Olaf College who sent 600 letters, and made dozens of telephone calls. And special thanks to Representatives Steve Gunderson (WI), Tim Penny (MN), and Ron Wyden (OR) for introducing a Resolution in Congress on Farisani's behalf. Senator Paul Simon (IL) prepared a similar resolution for the Senate. If these are your Congress people, we urge you to thank them for their concern.



Mother and daughter waiting for treatment at Onandjokwe Hospital, which is operated by the Lutheran Church in the north of Namibia.

Photo courtesy of
Namibia Communications Centre

BULLETIN: Dean Tschenuwani Farisani is being flown to the United States for medical treatment at a clinic which specializes in therapy for victims of torture. He is suffering from memory loss, recurring nightmares, and other damage resulting from his recent detention. Although Farisani is not in exile, his family is expected to join him in a few weeks.

We need to keep the Farisani family in our prayers—as well as all who suffer in detention in South Africa.

Messages of support may be sent to Farisani through the National Namibia Concerns offices, 860 Emerson, Denver, Colorado 80218.

- St. John Lutheran Church in Sudbury, Massachusetts, traces its origins back to the Finnish Mission Society. So do the Lutheran congregations in the north of Namibia. Celebrating this common heritage, members of St. John, led by Barbara Weiblen and Pastor Larry Wolff, have embarked on a program to better educate themselves about Namibia and have begun a drive to provide material aid to the churches in Namibia. Namibian student, Clifton Sabati serves as an effective resource person as he shares his story with members of the congregation.



Since their expulsion from South Africa, Susan and Red Burchfield have spent long hours "telling the story." They are pictured here at Wartburg Seminary, narrating a slide show about their visit to Namibia in the summer of 1986. The Burchfields are now serving as co-pastors of American Lutheran Memorial Church in Denver, Colorado.

Emma and Zedekiah Mujoro announce the birth of a new daughter, !Nanses, born in June, and named for one of the heroes of the Namibian resistance to German occupation.

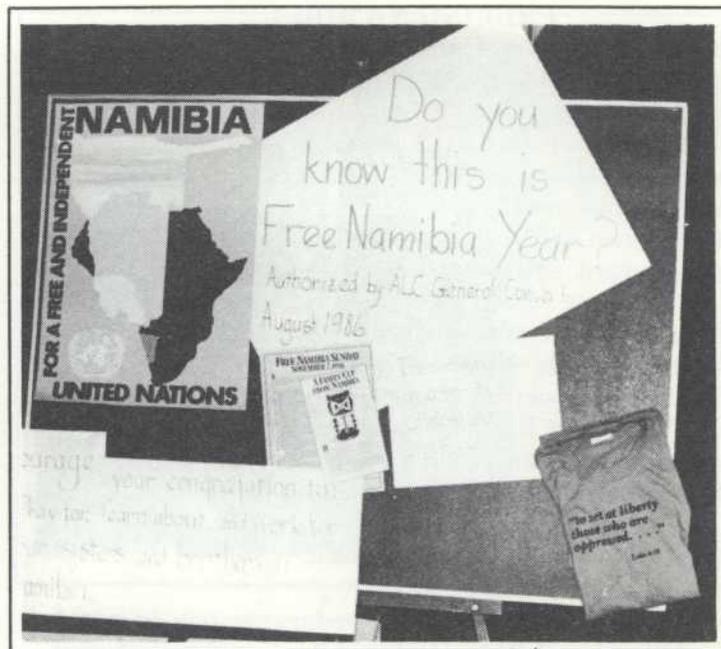


HAPPENING . . .



Wartburg College West student, Karri Lowe, was a life-saver in the NNC office this fall. Each Friday she appeared on our doorstep, willing to do whatever needed to be done. Here she assembles packets of background materials for the contact people in the Free Namibia Emphasis program.

Dr. Abisai Shejavali, a member of the delegation from the churches of Namibia, greets his godson, Haimbili, at the Washington airport in December, 1986.



With the assistance of Ilah Weiblen, students at Wartburg Seminary continue their strong advocacy efforts for Namibia. A poster by artist, Steve Meyer, was part of Wartburg's "kick-off" of the "Free Namibia Emphasis" in the ALC. Students regularly engage in letter-writing campaigns and informational seminars.

The Free Namibia Emphasis, authorized in August, 1986, by a resolution of the American Lutheran Church, has developed a network of 160 "Namibia Contact Persons" throughout the country. These contact people are to receive bi-monthly updates on Namibian issues, which they are to disseminate in their areas. A list of these contact people will appear in the next **Namibia Newsletter** so that you can contact someone in your area for resources or suggestions for speakers on this issue.

* * *

Lutheran District and Synod Resource Centers are being re-supplied with resources on Namibia (videos, posters, and other printed material) so if you are planning a program, please contact them.

Our special thanks to Elizabeth and Ben Wolfe who once again have made a major contribution to NNC. Their gifts have made it possible for the NNC Board to meet together once each year—a gathering which is essential to the survival of NNC. We're grateful for their commitment to this effort.

FREEING NAMIBIA:

A Beginning In A Small Town Congregation

by Mark Pries

A rubber bullet passed hand-to-hand as "Red" and Susan Burchfield exposed Northeast Iowans to life in Namibia. Sandy agonized as she held the deadly missile. Never had she imagined something sounding so innocent could be so large, so hard, so deadly.

When a U.S. Senate candidate came to town, Sandy wanted to know what his position on Namibian independence would be. "The people of Butler County don't care about Namibia," was not the response Sandy wanted to hear, nor would it cleanse her mind of Namibian children facing "rubber bullets."

How could Sandy help free Namibia?

* * *

Arnold had heard Bishop L. David Brown urge people to make Namibian independence a primary matter of concern. Namibia seemed far from primary as Arnold baled hay, raised more than 1000 hogs each year, readied himself for the fall harvest. Arnold was also studying for SEARCH Bible Study each week. He was on a journey toward freedom with the Hebrews. Arnold began to think of freedom for Namibians as the promise of God.

How could Arnold help free Namibia?

* * *

Mark began seminary in 1971 with Abisai Shejavali. Six years later Mark became Abisai's pastor in Dubuque. By then Abisai had been joined by Selma, his wife, and his daughters, Taimi and Kandiwapa. Abisai and Selma shared their concern for their people in Namibia. Saying good-bye to the Shejavalis was difficult for Mark and the many others who had embraced them as family in America.

As the years passed in Dubuque, Mark continued to be pastor to Namibians: Engelhardt and Christiana !Noabeb and their children; Zedekiah and Emma Mujoro and their children. Before Zedekiah returned to Namibia, he gave Mark a shirt. The shirt became a mantle of responsibility.

How could Mark help free Namibians?

* * *

Sandy, Arnold and Mark came together at Bethel Lutheran in Parkersburg, Iowa. Together with the Social Concerns Committee and a mailing from the Iowa District Office they began to see a way to help free Namibia.

Sandy was committed to doing something quickly. She knew the Senate candidate was right — not only did people not care; they knew nothing about Namibia.

Arnold was committed to helping people join the journey to freedom with the Namibians. His commitment came to expression in his gift for composing music.

Mark's commitment was to love the people of his congregations. For him it meant connecting the Shejavalis, !Noabeb, and Mujoros to the people of Bethel.

November 2, All Saints Sunday, was named "Free Namibia Sunday" in the ALC. At Bethel, a film, **Cry for Freedom**, was ordered; an informative insert was prepared for the bulletin. The Namibia Concerns office at Wartburg Seminary sent T-shirts, bumper stickers, literature, and more for distribution. Arnold and Sandy began to prepare his song for presentation as an anthem. Mark started to think of how to shape his sermon.

The week before Sandy was shocked when Mark announced to the Adult Class that he would be showing a film on Namibia at their next meeting. Only about 20% of the adults would see the film. "Show it at worship!" she insisted. Mark wasn't sure.

"Free Namibia Sunday" happened at Bethel on November 2. The Choir provided traditional All Saints music. Arnold and Sandy sang "Pray for Them (a song for Namibia)." The ballad made clear the need for intercessory prayer for all God's children. Mark wore Zedekiah's shirt as worship opened. He stepped into the pulpit and began carefully, "You know I love you. Now I ask you to trust me as I tell you of others I love. This is Zedekiah's shirt. . ." Tears were near; he could not speak. The pause was long. He was glad Sandy had insisted that the film be ready to tell of Namibians bound by apartheid.

Following the film, Mark invited the congregation to come to the table; to be joined to the people of Namibia and all other brothers and sisters in every time and place; to receive Christ's flesh and blood afresh into their lives.

Worship closed with victorious singing of "Lead On O King Eternal." Many cried; many were seeing life and faith in a new way; all knew God's kingdom is coming.

* * *

Darcy, Missy and Stacy wore their new "Free Namibia" T-shirts to school on Monday. They were glad to tell what they had learned.

Arnold is now journeying toward freedom with the Hebrews **and** the Namibians. Sandy still sees Namibian children and is haunted by thoughts of "rubber bullets." Mark is glad that other bumpers now join his in calling for the end to apartheid.

Namibia is yet to be free but they are not alone in crying out for freedom. Even would-be Senate candidates in Butler County, Iowa, will need to care about Namibia. It is a good beginning.

ACTION ALERT

★ URGENT ★ URGENT ★ URGENT ★

The Rev. Junius Kaapanda, member of the church council of the Evangelical Lutheran Church in Namibia (ELOC), was detained on February 5th by the South African occupation forces. According to ELOC Bishop Kleopas Dumeni, Kaapanda has been imprisoned at the South African military base at Oshakati in northern Namibia. Kaapanda, 54, is senior pastor of the 7000 member congregation at Tshandi, in western Ovamboland. He has been detained numerous times in the past, most recently in October and November, 1985. Kaapanda has never been charged with a crime.

**Please contact: Chester Crocker
Asst. Secretary of State for
African Affairs
Department of State
Washington, D.C. 20520**

and request a State Department inquiry into detentions in Namibia. (The State Department reported an "unprecedented" amount of mail on behalf of Dean Farisani, which was crucial to his eventual release. We need to generate the same attention to the fate of Pastor Kaapanda and other Namibians.)

Send a copy of your letter to your Senators and Representatives—they need to know about the concern among their constituents for the situation in Namibia.

What can we do during this session of Congress to help with the Namibian struggle? ?

1. Representative Mervyn Dymally from California is introducing a "Sense of the Congress" Resolution, calling for immediate implementation of United States Security Council Resolution 435. Announcement of this Resolution will be made at a news conference in conjunction with Bishop Kleopas Dumeni's visit to Washington this month. While a "Sense of the Congress" resolution is non-binding, it is hoped that it will bring attention to the issue of Namibian independence.

WE URGE YOU TO CONTACT YOUR REPRESENTATIVES AND ASK THEM TO SIGN ON AS CO-SPONSORS OF THIS RESOLUTION. And ask them to be ready to help with Namibia legislation later in the session.

2. We must find a way to educate the American public about the danger (and immorality) of giving U.S. aid to UNITA in Angola.

This issue is directly related to Namibian independence. UNITA troops are present in the north of Namibia. For more than ten years they have fought alongside of—and sometimes in the uniforms of—the South African army in battles against SWAPO. For our country to give money, weapons and support to Jonas Savimbi and the troops of UNITA is to give aid to South Africa. By doing so, we lose credibility in the eyes of the rest of the world.

Why, then, did last year's Congress vote \$27 million in aid to UNITA? Because they were told that Savimbi is anti-communist, that we must support him to stop the spread of communism in southern Africa. Savimbi, himself, came to Washington and, with the help of a \$600,000/year contract with a high-powered public relations firm, was able to meet with President Reagan, Secretary of State Shultz, Africa Secretary Crocker, CIA officials, and ranking members of Congress.

He received extensive media coverage, both in print and on national television. Right wing groups, such as the Heritage Foundation, the Conservative Caucus, and the American Security Council fell over each other in providing public forums for Savimbi to present his cause.

The tour and accompanying public relations was so successful that UNITA was presented with both covert and overt aid, both "humanitarian," and military. Moreover, a climate was created in which persons who oppose aid to UNITA were branded as "soft on Communism."

As a result, no Senator has been willing to take the lead in sponsoring legislation to end all aid (covert and overt) to UNITA. They fear their constituents wouldn't understand the issue. . . . **I think the American people are smarter than that.**

They are able to distinguish between concern about the spread of communism and support for Savimbi's opportunistic politics. (At various times he has allied himself with Chinese communists, Portuguese colonialists, the CIA, and since 1975, with South Africa. Repeatedly he has shown himself to be willing to say and do whatever will win support from these varied sponsors.)

PLEASE CONTACT YOUR SENATORS TO REQUEST THAT THEY SPONSOR LEGISLATION PROHIBITING ALL AID TO UNITA. Let them know that you are not frightened by the false use of the "communism" issue. If you are Lutheran, let them know that your church (LCA, ALC, and AELC) through our Office of Governmental Affairs, has publicly rejected the idea of U.S. aid for UNITA. We must help our Congress people find the courage to end this direct support of the South African apartheid system.

SOUTH AFRICANS TAKE OVER CATHOLIC HOSPITAL IN NAMIBIA

South Africa's government in Namibia seized a Roman Catholic hospital last week in a maneuver condemned by the church as "an arbitrary exercise of executive power."

Within a period of one week, St. Antonius Hospital in the seacoast town of Swakopmund was deprived by government decree of qualified doctors and nurses, forcing the church to announce closure, at which point the government condemned the church and took over the institution. One priest has called the situation a "classic confrontation between church and state."

On 23 January the government announced that it was refusing to renew the work-permits of key medical staff at the hospital, all volunteers from the Netherlands. The doctors and nurses were ordered to leave Namibia by 31 January. The church pleaded with the "interim government" to rescind the order or, at least, give reasons for deporting the medical workers. When no response was forthcoming, and no replacement staff available, the church was forced on 26 January to announce the closing of the 75 year old hospital.

The "interim government" added insult to injury the next day when the Minister of National Health and Welfare, Moses Katjuongua, declared that the church's decision to close St. Antonius was "callous and irrespon-

sible in the extreme." The minister announced that the government would take over the hospital.

Vicar General Bernard Nordkamp called the minister's statements "contemptuous." They were, he said, "an attempt by Mr. Katjuongua to blame this church for a situation which arose solely as a result of the authorities' action."

The Council of Churches in Namibia, supporting its member body, stated that the expelling of workers and the hospital takeover was consistent with the government's "harassment and persecution of the church."

In any case, the takeover of the hospital by the government was legal under South African law, and the transfer of the 55 bed hospital took place on 28 January.

—Namibia Communications Centre

Responding to a question from the Black Sash on why there was not more complete information on detainees, especially children, a South African official replied, "Surely you must see our side. The security forces might take a child who does not have identity documents. Perhaps he does not even know his address or surname. It's a difficult administrative problem."



National Namibia Concerns

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