



Southern Africa

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Help Us Fight This Battle

"The war we are now fighting is against mines. We call to the international community to help us fight this battle." These are the words of Zakeu Kamalamba Ian who had just returned from a day in the minefields near Luena, a provincial capital in eastern Angola. Still wearing the blue flack jacket and helmet designed to provide some protection if a mine should accidentally be activated, he held up the one landmine that his crew of thirty de-miners had located during the day's work.

While this is as close as I got to a landmine during my August visit to Angola, proof of their presence surrounded me, as it does the ten million residents of that country. Bright red caution signs dot the area around Luena, warning posters are evident in many public buildings, and people missing a leg are not an uncommon sight on the streets of Luanda or the communities around Luena.

Fifteen kilometers outside of Luena, a new village is emerging. Mud bricks dry in the sun, thatch for roofing has been gathered, and poles for a clinic and school are stacked up. The residents who have been living as "displaced people" in the city for four years are anxious to return to the soil. They cannot return to their home village and fields which have been littered with landmines. So they are building their homes in a new place and clearing land to plant cassava and corn. But before this enormous job could be tackled, they had to build a bridge over the river: that too had been destroyed by a mine.

The Lutheran World Federation (LWF) staff members, Moises Gourgel and Adao Mateus, who hosted me in



Angolan educational pamphlet: "Caution: Mines"
"If mines don't kill, they maim."

Luena, spoke of first learning about landmines as schoolboys some twenty years ago. Since then landmine awareness has become a critical part of Angolan children's education. Posters in schools caution students about landmine dangers, pencils and notebooks are distributed with landmines warnings, and children learn songs about the threat of landmines. A child who is aware of the danger is less likely to step on or play with a landmine.

With an estimated ten million landmines in the country (nobody knows the exact number), I expected the LWF staff to despair of ever ridding their country of the landmines. And yet, they anticipate that their grandchildren will not need the posters, pencils, and notebooks to learn about landmines. For the past year they have observed de-miners working in their area, and although the work is very slow and the area to cover is vast, they hope that with continued help from the international community they will see the end of landmines in twenty years.

We can do our part to make sure Moses and Adao's grandchildren do not need to learn about landmines. As we teach our children in church and school about landmines and invite them to join us in supporting an international ban against landmines, we are working towards a world that will be safer for all of us—and all of our grandchildren. The bulletin insert included in this newsletter provides information and inspiration for the work ahead of us.

(Joan Gerig, Editor)

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FIRST PERSON ACCOUNT

A Landmine in the Garden: The Story of Janita Domingas

Jonathan Frerichs, Lutheran World Relief, returned from Angola in June with this story.

Rebels fighting against the Angolan government captured Janita Domingas' village in 1992. "The soldiers chased us and we hid in the bush," she says. "We spent the night outside in the rain. In the morning we walked to the town of Luena and found refuge in a school." But then Luena itself came under siege. For weeks there was "no food, no airplanes," she says, referring to the relief flights that bring in everything from United Nation's corn to Lutheran World Relief (LWR) quilts.

Janita became so hungry that she decided to walk back to her village to get food from the garden for her family. She could not have known that rebel soldiers had already mined the area, scattering lethal anti-personnel landmines in the fields, roads, and gardens.

Janita stepped on a landmine in her own field. "The explosion shattered my leg," she says. Nine months pregnant at the time, she spent an entire day lying where she fell until a passer-by took her back to Luena, where she gave birth to a still-born child.

"My husband loved me when I was whole," she says, as she tells how she was abandoned after the landmine explosion. "If we women are handicapped, no man wants us. We cannot carry things as women are

expected to do in our culture," she explains, with a hint of ridicule in her voice. Her eyes glisten with tears.

Crutches are hard to find and also expensive. Artificial limbs or physical therapy barely exist. Who helps such Angolans? "Only Lutheran World Federation (LWF)," according to women like Janita. The LWF with considerable LWR support has been in Luena since 1988—the only aid agency to stay through the last eight years of war, siege, and stalemate.



Photo: E. Bouvet/ICRC

Absolutely Amazing!

Sarah Wieland won SAN's FACE TO FACE/RACE to RACE contest in 1995 and took the prize, a study tour to South Africa with the Center for Global Education, in February, 1996. SAN is pleased that the travel experience was so profitable for Sarah.



My trip to South Africa at the end of February was absolutely amazing! There are really no other words for it. I was thankful for the preparation I received from the study and the pre-trip readings. With all that information inside, I boarded the plane. Nothing could have fully prepared me for the sights, feelings, and thoughts I was about to experience. It is one thing to read about an act of violence, but it is completely another altogether to be in the affected community and see the scars.

"I thank the Southern Africa Network of the ELCA for such an opportunity—it truly changed my life."

Throughout the two-week travel/study seminar, I was able to see the many faces of South Africa. What struck me the most is the complexity of the problem. Each face has a different story, a different cause. It was such an amazing time to experience South Africa: I could see change happening in our midst. We saw situations that would have not occurred just two short years ago. The group that I traveled with through the Center for Global Education was exceptional; I made wonderful friends and was able to learn more from the experience with such diverse participants. I learned so incredibly much in the two weeks that I was there. I am a changed woman. After returning to college, I declared my majors: International Studies and Communications. I am very excited about this change and am looking forward to upcoming classes. I feel like I have a broader perspective on which to base my thoughts, and a more open mind.

This was an amazing experience, like I said before. I thank the Southern Africa Network of the ELCA for such an opportunity—it truly changed my life.

COMPANION SYNOD REPORTS

Southwestern Minnesota Synod-South Eastern Diocese ELCSA

The Rev. Johannes Mbatha and his wife Phumzile spent May 27 - June 14 in the Southwestern Minnesota Synod representing the South Eastern Diocese (SED) of the Evangelical Lutheran Church of South Africa (ELCSA). As Development Officer for his diocese, Rev. Mbatha focused his attention on bringing greetings from his synod and learning of Minnesota's experiences in the development of church and societal structures and dynamics.

Of special interest to the Mbathas were cooperatives. With SED-run farms as home for many church members, the post-apartheid era is opening the option of black ownership of land. Rural electrification, water that is safe and adequate, sanitary sewage, health delivery, education, and job options - all represent challenges to South Africa. Rev.

Companion Synods of the ELCA and Churches in Southern Africa

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



Artwork by Judith Mubindagomo

Mbatha emphasized his church's commitment to supporting local initiative for growth, rather than imposing "magic pills of the industrialized world".

Other special interest times included visits to a fish farm, an Hispanic Lutheran parish, and a migrant services program. Following a visit to an agricultural research program at a university experimental station, the possibility of a Minnesota County Extension Agent volunteering for a service stint in South Africa evoked high hopes and excitement in Rev. Mbatha.

A bonus for Rev. Mbatha was an unexpected meeting with Bishop Gomez of the Lutheran Church in El Salvador. The intercontinental encounter was a humbling revelation of the breadth of similarities and differences coursing the stream of faith over distance and history.

The Mbathas concluded their visit exhausted and overwhelmed, grateful for the hospitality and hectic efforts of Minnesotans to fill their cup of understanding, but eager to return to the familiarities and family of South Africa. The family of faith on both sides of the ocean experienced a new dimension in the Mbathas' visit to Minnesota. Plans for continued exchange visitations are being developed.

Another Mbatha from SED, Theodore, arrived in July as recipient of an International Student Scholarship at Gustavus Adolphus College of St. Peter, MN.

(Marvin Rothfusz, Glencoe, MN)

ADVOCACY

Landmine Advocacy

Synod Assemblies Pass Resolutions

SAN members took resolutions to their synod assemblies during spring/summer 1996 calling for Lutheran congregations and members to pray for victims of landmines, work for an international ban on production, sale, and use of landmines, and support for the efforts of those who clear mine fields.

ELCA Synods that passed resolutions include:

Southwestern Washington
 Northwestern Washington
 Southern California (West)
 Sierra Pacific
 Rocky Mountain
 Eastern North Dakota
 Minnesota Area
 St Paul Area
 Central States Area
 Southwestern Texas
 East-Central Wisconsin
 South Central Wisconsin
 LaCrosse Area
 Greater Milwaukee
 Northwestern Wisconsin
 Northern Great Lakes
 Northern Illinois
 Metro Chicago
 Southeastern Iowa
 Indiana-Kentucky
 Upper Susquehanna
 Lower Susquehanna
 Allegheny
 Metro Washington DC

Copies of the resolutions are available from the synod office. Use them as a basis for your local/congregational advocacy work. Now that the resolutions have been passed we can focus on action:

Pray

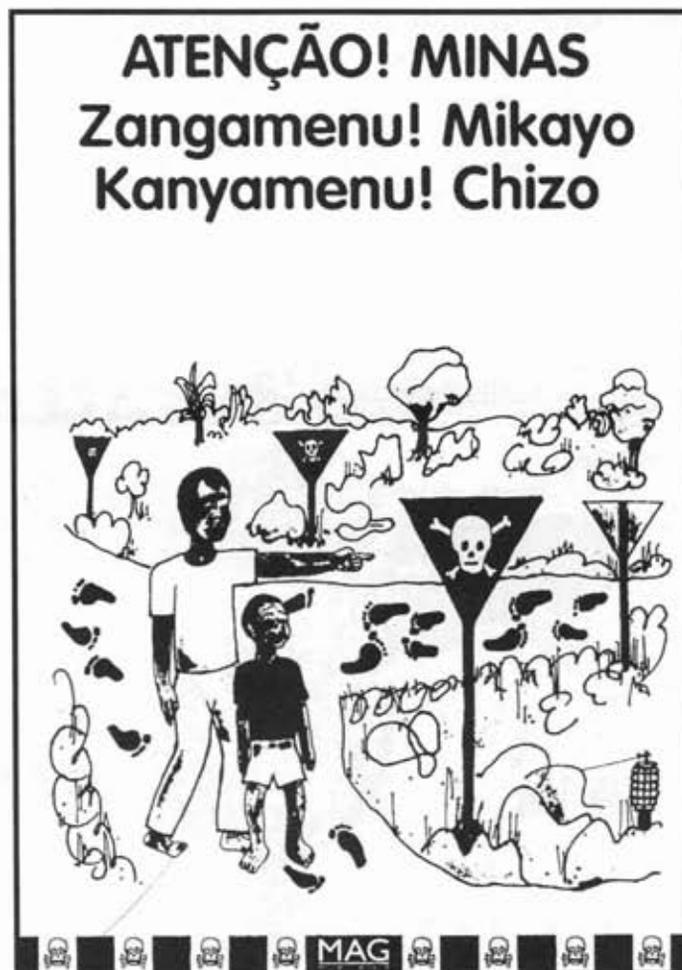
- For communities who are rebuilding homes in new areas, because their home village is mined.
- For children who are orphaned, and women who are abandoned, as a result of landmines.
- For those who are hungry because their fields are littered with landmines.

Work

- Write letters to elected officials about landmines
- Gather signatures on Lutheran World Relief Petitions

Support

- Lutheran World Relief as they steadfastly stand with the people of Angola.



Angolan poster: "Attention ! Mines!"

"Freedom to Walk"

SAN's education/action packet, continues to be used in churches and schools. (order form on page 7) Several organizations are putting their artists to work in painting mats for the simulation exercise—we're pleased to see our work reproduced and also improved. An electrician in Minnesota arranged hidden buzzers under the mat which sets off "landmines" during the simulation. The mat can also be used to dramatize the story of Janita Domingas (page 2).

Election Resource

"Christian Faith and US Political Life Today" is an ELCA discussion resource particularly appropriate as we prepare for elections.

Single copies are available from Division for Church in Society (800/638-3522). Multiple copies can be ordered from the ELCA Distribution Center (800/328-4648).

JUSTICE FOR THE POOR

The great South African debate has now shifted decisively from race to money. Now we argue and worry about poverty and the RDP, privatisation and unemployment, wages and economic growth, about investments, the high bank rate and all the new economic plans. But where do the churches stand on these issues?

One very important response has been the setting up of an ecumenical agency called ESSET to assist the churches in this new ministry of promoting justice for the poor.

ALBERT NOLAN interviewed the newly appointed director of ESSET, Rev Dr Molefe Tsele, about these developments.

Dr Tsele you have recently been appointed director of ESSET. What is ESSET and where does it come from ?

ESSET stands for Ecumenical Service For Socio-Economic Transformation. It is a project initiated by the SACC (South African Council of Churches) and it plans to assist churches and Christian organisations as they challenge economic injustice of all kinds in South Africa today.

ESSET grew out of conferences and workshops about the lifting of sanctions, ethical codes for investors, the RDP and other issues concerning justice for the poor. It will have a national office, a small staff, a number of patrons, a board of directors and a management committee. Essentially ESSET is a service organisation.

This insert is an excerpt from *Challenge*, an independent Christian magazine published six times annually by:

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Challenge
celebrated its 5th
Anniversary in
July, 1996.



But what is the service that ESSET will be offering to the churches ?

We hope to provide the churches with information, knowledge and education about poverty and economics. Our researchers will interpret statistics, events and the economic policies of the government and others. Much of what is happening in the area of economics will need to be decoded for use by the churches. For example, what is the meaning of privatisation, globalisation, the fall of the Rand and the rise and fall of interest rates ?

ESSET will also be involved in advocacy for the poor and the marginalised, lobbying for their representation on tender boards and so forth. Business by itself is not going to be driven by the concerns of the poor and the need for economic justice. Our ecumenical project will help to keep the churches informed about the needs of the poor.

Why do you think this kind of service is so important at this time ?

We have entered a new phase in the struggle against injustice. The churches played a very

important role in the struggle for political justice. But political democracy will fall short and will be undermined unless we now enter into the new struggle for the democratisation of the economy. What we now have to strive for is a just and equitable distribution of wealth in our country.

Once again the churches are being called upon to make statements about what is right and what is wrong in this area of economics. And once again the churches will want to make well-informed decisions and pronouncements. We in the churches have serious limitations when it comes to economics because we have not been schooled in this area.

In the past we experienced similar problems with regard to politics. But in the end the churches became very well informed about the politics of apartheid and repression.

A better understanding of how the economy works and what it is doing to people will empower the churches to play a role - their own special moral and religious role - in the struggle for economic justice.

But, Molefe, why do we need a separate ecumenical agency to do this for the churches ?

We believe that each church and each institution including seminaries should have a desk or department for economic justice. This is what we did before with regard to social justice and the struggle against

apartheid. In the end it will be the churches themselves and Christian organisations which have to speak out against the injustices that are being done to the poor.

But if we are going to be effective in this new, or relatively new, ministry we will certainly need to work together and to share information, resources and research. It will not be possible for each church to do its own research.

In South Africa we have a long tradition of ecumenical cooperation on matters like this. ESSET is simply continuing this tradition in our new circumstances and with our new needs.

One of the most important services which ESSET will be able to provide is networking. Those who are working on this important matter of economic justice need to be kept in touch with one another and with other bodies.

Will ESSET be involved in hard economic research ?

Yes, but we also need to interpret the research that has already been done and make it available to the churches. Then we must identify areas of research which others have excluded because it is not in their interests to do it. Generally we will have to commission professional researchers to do this research work for us.

An important part of our work will be to monitor the research



William Mofalo

that others are doing. Does their research help to promote justice for the poor ?

We will also have to monitor all the latest documents on economic growth from government, business and labour. Do they serve the interests of the poor ?

A considerable amount of economic expertise will be required to monitor and interpret what others are saying. We have already employed an economist, Joyce Lestrade-Jefferis, and we will be making use of the expertise of others too.

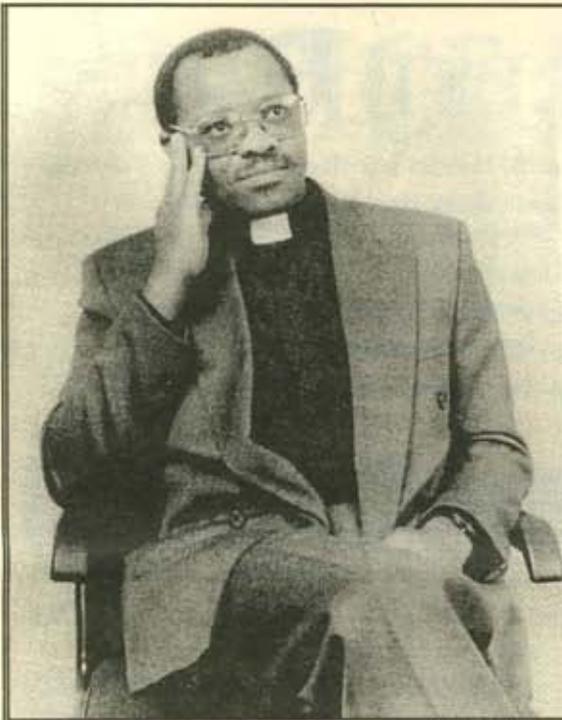
Will you be consulting the poor themselves?

Yes, but we recognise that this is easier said than done. The poor are not organised. They do not have official representatives and spokespersons. Those who work with the poor cannot really represent them. One of the worst forms of disempowerment for the poor is that they become marginalised and invisible, and the discussions about poverty are conducted in their absence.

We will do what we can - listening to trade unions, civics and those who work with the poor especially the churches. What matters is that we never lose the perspective of justice for the poor.

What about faith and theology ? Will your analysis be based upon the Bible ?

We will be looking at the Bible for models of economic justice. The Bible has a lot to



William Matlala

Rev Dr Molefe Tsele

Born in Benoni in December 1956, Molefe Tsele matriculated at a school on the East Rand in the year of the great uprising, 1976.

During that year like so many other students he had spent some time in prison. He came out, wrote exams and obtained a first class pass.

In 1977 he went off to Turfloop to do a degree in law. But after the death of Steve Biko and the banning of SASO, the university was closed. Tsele decided to go and study theology at the Lutheran Theological College in Mapumulo, Natal. He was ordained in 1982 and served as a minister in Krugersdorp and Soweto until 1989 when he went to do further studies in Chicago completing a Masters and a Doctorate in theology with a thesis about salvation and liberation.

Tsele's leadership qualities have been recognised since his days as a student. He was a founder executive committee member of AZASO (Azanian Student Organisation) which later became SANSOCO, secretary of SPCC (Soweto Parents Crisis Committee), and publicity secretary and treasurer of NECC (National Education Crisis Committee). Because of his leadership in the NECC's struggle against apartheid education, he was detained and held in solitary confinement for more than two years.

For the last year and a half Tsele has taught theology at the Theological College in Mapumulo. During 1995 he was also the national coordinator of the 10th anniversary celebrations of the Kairos Document. In April 1996 he was appointed executive director of ESSET.

say about economics, about the rich and the poor and about greed. On the whole the perspectives of the Bible and its morality have been absent from the great economic debate in South Africa. Christians tend to separate spirituality from economics.

ESSET would like to change this perception of economics, although the detailed theological study would have to be left to others to do.

What work have you done so far ?

We have been busy setting up offices in Khotso House. But even while we were doing that, work was in progress and, among other things, we formulated a statement for the churches on the increased bank rate (see page 5).

We have also been studying international trends, the effects of globalisation on our industries, the meaning of privatisation, the

hidden influence of ideology - and of course the government's new macro-economic framework.

And what are your thoughts on the government's new economic plan ?

We are encouraged by the fact that the government is finally giving priority to economic planning. That is so important for all the people of South Africa.

However, we are troubled by the realisation that the government's new economic plan, including the 6% growth and the 400 000 new jobs, is wholly dependent upon the goodwill and cooperation of potential investors. The plan can only work if the business sector, both national and international, de-

cide to actually invest their money in South Africa. They may not - for whatever reasons.

The government's plan is meant to attract investments to help our economy grow. But what if the potential investors decide to ask for more ? What if they decide to invest elsewhere ? Their major concern is profit, not people.

We would be helpless. We depend on them. That is our tragedy - or the tragedy of this plan. It will work "on condition" or "weather permitting".

Is it not possible to have a plan that also relies upon our own resources like public works and pension savings or other ways or generating income - at least as a backup to the investor-friendly plan ? □

THE BANKS' INTEREST RATES

In recent months we have seen a public outcry about the decision by the banks to raise their lending rates. As a result the banks then lowered the rates again. What we see here is a very significant new kind of protest.

What very few people know is that the SACC also issued a statement about the matter on behalf of its member churches. While the problem has been solved for the time being, we thought our readers might like to know what the churches actually said. The statement was prepared by ESSET.

SACC STATEMENT May 29th 1996

The recently announced increase in bank rates by leading South African commercial banks is a matter of serious concern that is received with both dismay and suspicion. This unprecedented and unilateral move to raise the interest rates is simply bad news for the majority of the population and is likely to have a devastating impact on those struggling at the margin of the economy.

We refuse to accept that this is how market forces dictate. We believe that basic norms of social responsibility, accountability and human considerations have been affronted by this move.

We regret that the increase comes at a time when a majority of people are still struggling to pay their existing bond rates, and at a time when the Masakhane campaign is still trying to win the confidence of the people and build a culture of payment. This move may only result in thousands of home owners defaulting and thus rolling back on the gains that have been made. It comes

as a bitter blow to first time home owners who are struggling to understand the system as much as struggling to make regular payments.

We are not convinced that the banks had no options. We deplore the banks' unreadiness to shoulder any loss, even if temporarily, or to try to spread the loss evenly. For them to simply respond to their profit margin decrease by hiking the interest rates is ethically unjustifiable and unacceptable.

We consider it a serious injustice that the banks have seen fit to take such a step unilaterally, without consultation with stakeholders and due notice to its clients. All of us, financial institutions as well as individuals, should share the responsibility, fortune and risks rather than have one sector conveniently passing the burden to others.

We appeal to the banks to consider their moral responsibility and seriously reassess their intended action and announce, as soon as possible, a withdrawal of their decision to in-

crease interest rates.

We pray that the banks will reconsider their action soon enough to make COSATU's proposed mass action of July 6th unnecessary.

If the banks still consider that the rate hike is necessary, we urge them to engage the relevant sectors of society and convince them that the increase is the only option available.

We are concerned about the possibilities of collusion between banks and, therefore, welcome the announcement that an investigation is to be conducted to ascertain whether any competition laws were violated.

We urge organs of civil society and churches to engage in constructive discussion with government, business and labour in the spirit of sincere mutuality and patriotism about the economic strategies for tackling the problem of poverty, unemployment and crime, which are tearing our communities apart.

It is our fervent prayer that all South Africans should dispense with political pandering and self-centred creation of wealth and redouble their efforts and commitment to addressing the endemic problems our country is presently facing with transparent selflessness and honesty.

SOUTHERN AFRICA NEWS BRIEFS



Churches Urge Regional Intervention

An ecumenical delegation, which visited Angola on a fact-finding mission in July, called on churches, non-governmental organizations, (NGO) and governments in the region to support the peace process in Angola with moral, material, and financial assistance.

The delegation, sent by the Fellowship of Council of Churches in Eastern and Southern Africa (FOCCESA), represented the National Councils of Churches of Botswana, Kenya, Lesotho, Malawi, Mozambique, Namibia, South Africa, Swaziland, Tanzania, Zambia, and Zimbabwe. "The future seems very gloomy unless there is some kind of intervention by the region," said Rev. Angetile Musomba, the General Secretary of the Christian Council of Tanzania, who headed the delegation.

In a country where half of the population of 10.5 million people are internally displaced, there is urgent need for food, shelter, health, and education facilities. In the streets of the capital Luanda alone, there are more than 5,000 internally displaced children.

"With galloping inflation of around 3,000 percent, this government is economically bankrupt and has surrendered its social responsibilities to the church and the international community," said a Baptist pastor in Luanda. He added, "The church in Angola is also poor. We are getting very little support from the outside. We need support, particularly from our brothers and sisters in the neighboring countries."

The FOCCESA delegation expressed concern at the lack of unity among the churches in Angola. "We are concerned that the church is currently divided along ethnic and political lines. There is need for the church to speak with one voice in its efforts towards conflict resolution," said the delegation report.

One of the critical challenges is what to do with the demobilized soldiers when the government army and UNITA army combine. This will leave tens of thousands of troops without jobs. Of major concern to peace-starved Angolans, is the continued mistrust between the two parties. Long after demobilization is supposed to have been completed, UNITA is reportedly abducting teenage boys and giving them small weapons before handing them over to the UN officials at the demobilization points. "We know that UNITA is not sending its army and big guns to the assembly points. We have seen trucks with only a few soldiers and small guns, but all the big guns are not there. Why are they hiding the anti-air machine guns and other big guns?" reported an internally displaced young woman.

Angola has not enjoyed peace since the 1960s when the people of Angola waged a war against the Portuguese colonialists. Independence celebrations in 1975 were shortlived when UNITA launched a guerrilla war against the MPLA government. Both parties sought support from outside as they battled each other during the last 20 years. With the Lusaka Peace Accord signed

between the government and UNITA in 1994, the war ended but the effects of the years of fighting have left Angola a state of disrepair.

(Ecumenical Documentation and Information Center, 7/96)

Landmines in Zimbabwe

Zimbabwe National Army Engineers estimate only ten percent of the landmined area has been cleared. National army engineers have attended to 12,643 mine related incidents that killed 46 people and thousands of wild and domestic animals. Clearing of landmines began in 1984 with equipment donated by the US, Britain, and Germany. The old equipment and lack of funds has hampered the de-mining project.

(Sunday Mail, 8/96)

Botswana Military Buildup

Namibia and adjacent states are watching nervously as Botswana beefs up its military capability. This buildup, which has been going on for six years, has brought the land-locked, modest sized country close to being a major regional power. Its 6,900 person army plans to grow by 42%. Botswana has 36 British scorpion tanks and was close to acquiring 50 used German leopard tanks and 200 troop carriers from the Netherlands. The sale was halted when the German government exercised conditions of sale to forbid the secondary deal after Sam Njoma, the President of Namibia, interceded with Chancellor Helmut Kohl during a state visit to Germany.

Botswana is also shopping for 13 F-5 fighter-bombers at a cost of \$60 million, which would put the small country's air force nearly on par with that of Zimbabwe. A huge jumbo-jet airfield has been constructed at Molepolole, some 60 miles from the international airport at Gaborone, Botswana's capital. The US-Botswana friendship has intensified in recent years and joint exercises between their armed forces are a feature. Botswana, smack in the middle of southern Africa, provides a likely site for oversight of all that region.

(Episcopal Church people for a Free Southern Africa, 7/96)

Church Burnings

In a letter to the Religious Action Network of the American Committee on Africa, South African President Nelson Mandela wrote of his "serious concern" about church burnings in the US, "...let me express my solidarity with the religious community in the United States of America in your effort to unite all humanity and in the campaign to rebuild what the forces of evil destroyed. At our hour of need, American churches were there to support us. We are with you as you work to enhance justice and reconciliation in your land."

(ACOA mailing, 8/96)

Commemorating modern-day
Holy Innocents and Martyrs

Day of Prayer for Landmines Victims

Every twenty minutes, someone, somewhere in the world is killed or maimed by an anti-personnel landmine.

The biblical cry of "Rachel weeping for her children, refusing to be consoled"

(Jeremiah 31:15) speaks to the anguish of parents and children living in countries strewn with landmines. Wars may end, but the more than 100 million landmines already planted in some 60 countries will remain active for years, killing and maiming civilians, disrupting agriculture, and inhibiting the return of displaced persons and refugees. Landmines pose a special danger to children playing outdoors and to women working in fields, fetching water, and gathering firewood.

More than two dozen ELCA Synods have passed landmines resolutions calling on Lutheran congregations and members to:

- pray for victims of landmines;
- work for an international ban on the production, sale and use of landmines; and
- support the efforts of those who clear mine fields.

Today, as we join with other Christians in a *Day of Prayer for Landmines Victims*, the Lutheran Peace Fellowship and the ELCA Southern Africa Network encourage ELCA members to join also in working for a U.S. and global landmines ban.



Photo: Fred

photos: copy this on both sides and run down the middle!

Facts About Landmines

Average number of people killed or injured worldwide each year	26,000
Average cost of a landmine	\$3 to \$30
Cost to clear a landmine	\$300 to \$1000
Average number of landmines produced each year	10 million
Number of countries with landmine incidents	60+
Nations most affected by landmines	Afghanistan, Angola, Cambodia, Eritrea, Ethiopia, Iraq, Kuwait, Mozambique, Somalia, Sudan, former Yugoslavia
Major producers and exporters of landmines over past 25 years	Belgium, Bulgaria, China, former Czechoslovakia, France, Hungary, Italy, former Soviet Union, United Kingdom, United States, former Yugoslavia

International Campaign to Ban Landmines

Scripture Texts:

Jeremiah 31:15-17;
Matthew 2:13-18

Prayer for Holy Innocents and Martyrs:

We remember, O God, the slaughter of the holy innocents of Bethlehem by order of King Herod. Receive, we pray, into the arms of your mercy all innocent victims, and by your great might, frustrate the designs of evil tyrants and establish your rule of justice, love, and peace; through Jesus Christ our Lord.

(Lutheran Book of Worship)

Prayer for Landmines Victims and for Peacemakers

O God, our refuge, we pray for lands that have been torn by war, and for people who long for a safe return home. Keep your children safe from the threat of landmines in their fields, roads, bridges, school yards, and playgrounds. Bring healing and hope to those who have been maimed by war. We pray especially for Angola, for Mozambique, for Cambodia, for Bosnia, for Afghanistan. (other countries may be named)

GOD OF PEACE, HEAR OUR PRAYER

Bless the work of all those who risk their lives working for peace: removing landmines, ministering to refugees and assisting their repatriation, working for economic development in war-torn countries, and working for nonviolent solutions to conflict. Help us all to be instruments of your peace.

GOD OF PEACE, HEAR OUR PRAYER

Prayer from Bishop Desmond Tutu

(The following prayer was offered by Archbishop Desmond Tutu of South Africa as part of the International Campaign to Ban Landmines. It may be prayed in unison.)

How can I walk in Your way without feet?

I was collecting sticks for the fire when I lost my arms.

I was taking the goats to water when I lost my feet.

I have a head but my head does not understand why there are landmines in the grazing land or why there is a tripwire across the dusty road to the market.

My heart is filled with a long ache... I did not protest when the soldiers planted fear into the earth that smothers the old people and the anxious mothers and fills the young men with hate.

Lord, we are all accomplices in the crime of war which is a lust for power at all costs. The cost is too much for humanity to bear.

Lord, give us back our humanity, our *ubuntu*.

Teach us to serve You without arms. AMEN.



What can we do?

- Offer assistance for landmines victims through the ELCA World Hunger Appeal, which supports Lutheran World Federation/Lutheran World Relief work in Angola.
- Contact your elected officials and urge them to support a U.S. ban on production, transfer, stockpiling, or use of landmines as a step toward a global ban. Gather signatures for the *Lutheran World Relief* petition on landmines (call 800/597-5972).
- Become a member of *Lutheran Peace Fellowship*, 1710-11th Ave., Seattle, WA 98122 206/720-0313; and *Southern Africa Network*, 3560 W. Congress Pkwy., Chicago, IL 60624 312/826-4481. Members receive fact sheets, worship helps, newsletters, action ideas, stories of global and local peacemaking.

Produced and distributed by Lutheran Peace Fellowship and the ELCA's Southern Africa Network. Co-sponsored by the ELCA Division for Global Mission, ELCA Division for Church in Society, Women of the ELCA, ELCA Commission for Women, and Lutheran World Relief.

CALENDAR OF ACTION AND REFLECTION



Day of Prayer for Landmine Victims

Each week, landmines maim or kill five hundred people worldwide. Southern Africa Network and Lutheran Peace Fellowship are joining together to invite congregations to observe a "Day of Prayer for Landmines Victims" on November 10, the Sunday closest to Veterans Day. The Sundays following the December 28 commemoration of the Slaughter of Holy Innocents and Martyrs, December 29 or January 5, can be set aside to pray for modern-day innocents.

To observe the Day of Prayer:

- **Use the bulletin insert**, ready for copying, in this issue
- **Read aloud the story of Janita Domingas**, (page 2) as an additional text in worship, or use as a sermon illustration or skit.
- **Share information:** Use a landmines video or simulation in an adult forum, youth group, Sunday School, and women's group.
- **Action ideas:** work for US and international landmines ban, support work Lutheran World Federation is doing with victims of landmines in Angola through the ELCA World Hunger Appeal. Information on these and other action ideas available in SAN's information packet, "Freedom to Walk". (order form below)



TRAVEL OPPORTUNITIES

Experience post-apartheid South Africa on one of these three educational travel seminars!

"CHANGE & CHALLENGE IN THE NEW SOUTH AFRICA"

FEBRUARY 9-23, 1997

JUNE 19-JULY 3, 1997

Explore the many issues facing the new South Africa by visiting with a broad diversity of South African people, including: community organizers, members of various political parties, government representatives, church advocates, women's groups, people involved in post-election development work, educational training, health care, job creation, environmental concerns and land issues. Itineraries include time in Johannesburg/Soweto/Pretoria, KwaZulu/Natal, and Cape Town. Call for descriptive brochure and application.

**Center for Global Education, Augsburg College
1-800/299-8889**

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 would like to order **FREEDOM TO WALK: Advocacy/Action kit on Landmines in Africa** (\$22)

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

NETWORK NOTES

Thank you to all the SAN members who assisted at SAN activities this summer: the global fests, Women of the ELCA Triennial, and LHRA Institute. Your enthusiastic support helped to boost SAN's visibility at these events.

SAN member Carl Jakobsson, Long Beach CA, reported on his synod's landmine resolution and an upcoming move he is making to the Seattle area. "I'm hoping to join an ELCA congregation that has an active group in the issues of SAN. I would like to join their group working with southern Africa issues and help them out in any way that I can." SAN was only too pleased to pass on names and phone numbers to him, and we're sure the Seattle people are pleased to welcome another energetic SAN member. The Network works!

Beda Knutson of Fertile, MN is looking forward to her 95th birthday. That must make her SAN's oldest member. Her son, Jim, sits on SAN's steering committee, and her grandchildren (Barbara of Minneapolis; Phil and Lou Marie in Port Elizabeth, South Africa) are SAN members too. You have a wonderful family, Beda!



Gather your own news from South Africa. SAN member Tom Witt shared a list of sites on the worldwide web that can keep you posted. For a fuller description of over 40 sites contact the SAN office. In the meantime you might want to check out:

<http://wn.apc.org/snhome.html>

Southern Africa NGO Network. Key documents on topics such as human rights, freedom of speech, housing, open government, health, education, women's issues.

<http://www.southafrica.net>

South Africa embassy in Washington DC. Looks at government, business, tourism, arts and culture, and South African news—an impressive overview of South African society.

<http://www.sabc.co.za/>

South African Broadcasting Corporation. Offers the Interkom newsletter on current affairs.

<http://www.truth.org.za/>

South Africa's Truth Commission. Information on aims and membership of the Truth Commission and extensive news reports.

elcasan@aol.com

SAN now has an electronic mail address!

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