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REPORT ON THE CONSULTATION ON "CHURCH AND LIBERATION"
BULAWAYO, ZIMBABWE, November 10-13, 1987

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EDITOR ' S COMMENT

The Church and Liberation programme for Southern Africa was launched at a consultation which was held in Bulawayo, Zimbabwe, on November 10-13, 1987. Even as late as the 1980's some churches and Christians in the whole world still need to be encouraged to reflect more and more about the implications of the mandate which was given to all Christians in St Luke's Gospel, Chapter 4, verses 16-19. Liberation is central to the churches' mandate to bring about full freedom to all God's people. Jesus Christ spelt out in no uncertain terms that his mandate was to "preach good news to the poor", "to proclaim release for the prisoners and recovery of sight for the blind", "to let the broken victims go free" and "to proclaim the year of the Lord's favour". Hopefully the churches today will accept their responsibility to participate and support the liberation struggle.

In South Africa, apartheid is used as a tool for social, economic and political exploitation of the majority of the people. In the Southern Africa region, human development is hampered by the conflict provoked by apartheid, war and destabilisation caused by the South African regime on neighbouring countries. The participants at the Bulawayo consultation noted with great concern that the South African racist regime causes this havoc and genocide in the region with the support and understanding of the Western world.

The struggle for liberation is an integral part of the development process. This linkage between liberation and development ought to be understood by the churches, particularly in Southern Africa, in the same way as Mwalimu Julius Nyerere put it : "Development brings freedom, provided it is development of the people. But people cannot be developed, they can only develop themselves... For the truth is that development means the development of people. Roads, buildings, the increases of crop output, and other things of this nature, are not development : they are only tools of development. A new road extends a person's freedom only if he or she travels upon it... Finally if development is to increase people's freedom, it must be development for the people. It must serve them, and their interests".

The Final Statement of the Consultation on the Church and Liberation is being shared with the Development Education Forum readers in order to focus attention on the programme of action which was proposed. It is our hope that the Churches and the Liberation movement will use this report to lobby members of the various constituencies to act. Liberation has to be practiced so that it can become visible in our actions.

sibusiso M. Bengu

LLCSA News, Juno 1985

OPENING BY BISHOP J. SHIRI : AMOS 1:1FF

1. Amos as a Eerson :

(a) He was born of unknown parents in the land of Judah,

(b) He was a poor man who had only a few sycomore trees and a small flock of a special breed of sheep,

(c) But he was independent.

2. Though he lived in Judah he was knowledgeable about what was happening in the Northern Kingdom.

3. It is believed that three things combined to turn the shepherd into a prophet.

3.1. His knowledge of the deplorable state of affairs in the Northern Kingdom. The victories of Jeroboam II as shown in 2nd Kings 14 had brought wealth and power to the ruling classes in Israel.

The people had become corrupt because of riches. It is common knowledge that the rich become rich because of unfair means sometimes. They tend to exploit the poor.

Corruption and oppression of the poor became common in Israel.

2:7, 6:4-6, 8:4-6. We are told that the rich trampled on the heads of the poor and denied justice to the poor.

The poor were bought with silver and they were sold for a pair of sandals.

These things were a challenge to the shepherd of Tekoa. He could not stand it.

The poor could not get justice in Israel, therefore someone was to speak for them.

3.2. Secondly Amos had heard of the campaigns against Western Nations waged by the great Kings of Assyria.

God would use this mighty instrument for punishing Israel. 5:27, Israel would be sent into exile as a punishment for her sins.

3.3. Thirdly Amos was a man of God. His relationship with

God was good therefore he had to speak against oppressors for the good of God's people.

Amos had to declare the will of God, 3:7-8. When God tells us what to do we cannot keep quiet.

Amos spoke with authority because of his relationship with the one who had authority over every thing on earth and even in heaven.

Amos is not only concerned about the Jews but about the surrounding Nations or neighbours of Israel.

He believed that all who did not treat others fairly would be punished by God. Israel would be punished for her sins also.

For our purpose it is important to note that our relationship with God is the first and most important thing.

If we have to speak with authority for God's people we have to have the right relationship with God.

We have to be independent like Amos. Today we have problems because as church leaders we are not as free as Amos.

The people of God we lead need our help. As preachers of the Gospel we have authority to approach the powers that be with the message.

But it is well known in South Africa that it has become useless to approach those in power about the plight of the unfortunate brothers and sisters. We want to remain quiet and comfortable in our offices.

I think we have to ask God to forgive us for being cowards when his flock is devoured by the wolves.

Then we will have to ask him to give us courage to face the rulers of the day with this message.

But this is a dangerous stand. Amos is believed to have been attacked and the wound he received in the attack killed him afterwards.

But because he was always in the protection of God death was nothing to him.

Who is willing to suffer to that extent ?

But God may also protect his people. We know many who

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stood for what they believed to be right who escaped death.

We pray that God alone be our guide in this matter for without him we would wish to save our skins and live as long as possible.

May God bless us as we speak about the plight of our people.

The book of Amos ends with a message of hope and a happy future.

Surely South Africa and Namibia will see these happy times shortly.

BIBLE STUDY : PROPHET MICAH, CHAPTER 2

BY REV. N. SHAVA, ELCZ

Yesterday in the Bishop's opening devotion he spoke about the Prophet Amos and his message, he was concerned about the Northern Kingdom because he was aware of what was happening in the surrounding nations. The Bishop also reminded us that Amos was a simple but independent man. He stood firm to speak against injustices of his days.

Here is another prophet who has the same characteristic as Amos. Also an eighth century prophet coming from a rural background like Amos. Coming from a little village about 25 km south west of Jerusalem. Influenced by Mosaic tradition and by Royal Theology.

He spoke for the poor farmers - very much concerned about the exploitation of the poor by the landlords. The point to emphasise is that he was aware of what was happening, he was coming from the situation. He was affected. He had experience of the situation. Thus he represented the people, spoke for the people as a messenger of God, he said "God requires justice, love, kindness, and to walk humbly before him".

The other point to raise is that Micah knows the source of corruption. He sees the cities as source of evil. He then preached judgment to the people because of corruption in the cities.

He also noticed that the cancerous corruption had spread from the Northern Kingdom to Judah. His harsh terms on judgment attacks both the North and the Southern Kingdom. The religious and civil leaders had become so ignorant of the knowledge of Yahweh's way. The people had no direction. Let us come down to our situation ladies and gentlemen, where injustice prevails, where we claim to have been called by God from our own people to preach about their salvation. We have been called from a situation of crisis because we know what is happening there. We have no doubt about it. We know that the South African rule is unjust. We know that the South African government is unjust. We are convinced that the laws of that country are against the will of God. We need not be told about the evil system of apartheid. We know that those who pronounce evil laws do so from cities and they have sent some people to carry out the evil laws. They kill and they are killed trying to protect the evil system of apartheid.

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Stan Suerakowskn/ c 1960

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We know that the South African Regime is becoming weaker and weaker because of the truth. No man or woman on earth can stand against the truth and survive. Who can kill the truth ? Who could kill Jesus ? Killing the truth actually makes the truth rise with power and into power.

The South African regime has already been judged on earth and in heaven. Those who 5 mpathise with South Africa are only putting themselves to shame. Injustice has never been and will never be great.

Injustice is cursed from its roots to its fruits.

What is our stand ladies and gentlemen, for justice or injustice, or for both, how can that be. For peace or for violence. For love or for killing or for both.

I would like to inform you that we have been raised from a situation we know for a purpose like the 8th century prophets. There is no other purpose I can think of in South Africa, except to speak boldly for those who are ill-treated.

I want to believe that our conscience will rest after carrying out our task. Our task is to speak the truth. What is wrong should be wrong. What is right should be right, says JESUS.

INTRODUCTION

In this text Jesus displays his honesty vividly concerning Christian discipleship. Here he sets the Christian demand at its most demanding and its most uncompromising. He tells the disciples exactly what they should expect, if they accept the commission to be His messengers.

Discipleship is no bed of roses - it is costly ! He offers them four very hard things to perceive. First, they must expect opposition or warfare. Secondly, they must make a choice - whom to serve or give allegiance. Thirdly, a cross is involved. Fourthly, he offers them adventure to seek real life through sacrifice.

1. In Christian discipleship there is hostile opposition from the world (Vv 34-36). The confessing of Jesus Christ in the world has brought the sword of persecution. In Luke's version the meaning of the word sword is interesting : "Do you suppose I came to establish peace on earth ? No, indeed, I have come to bring division" (Luke 12:51). The bitterest thing about this warfare is that a man's enemies are those of his own household (Vv 35-36). It can happen that a man loves his wife and his family so much that he may refuse some great adventure, some avenue of service, some call to sacrifice, either because he does not wish to leave them, or because to accept it would involve them in danger or risk of some sort. This makes a very hard and painful choice necessary - the choice between relatives and truth. In case of dissension in a family, policy and expediency suggest compromises, and this is the form of settlement usually adopted at times. Too often this means yielding on the part of the Christians amounting to a denial of Jesus. It implies that earthly ties, the love of parents, the affections between brothers and sisters are stronger and have a firmer hold upon the heart than the express commands and loyalty to Christ. So the fact remains that it is possible for a man's loved ones to become in effect his enemies, if the thought of them keeps him from doing what he knows God wishes and wants him to do.

2. In Christian discipleship there has to be a choice. Here a deep sense of loyalty is required. To whom do I owe my primary allegiance ? To God or man ? Church or State ? God's people or my nation or ethnic group ? In

V. 37 the words "No man is worthy of me who cares more for father or daughter" are very clear that a comparison and a choice are implied. The Lukan version as usual has a different and this time a stronger expression : If any one comes to me and does not hate his father and mother, wife and children, brothers and sisters, even his own life, he cannot be a disciple of mine". Does this mean Christ is against the natural affection ? By no means. Rather he honours it, but requires that loyalty to him should come first, with no rivals. Every man and woman must make a choice between natural affections and the claims of Christ.

The reason for the demand is not hard to seek. If Christ is first in truth, if he is the disclosure of God and the true life of man, he should come first in our life. In the new dispensation - tricameral parliament or the agenda of reform for example in our South African situation his principle of love and justice should operate. If our nature so needs him - for guidance, for pardon, for challenge - that we cannot live the creative life without him, he should come first. If we are to live side by side as brothers and sisters in true love and enjoy life in its fullness, Christ should come first. Behind the demand is precisely that claim that he is first, and that he is the true life of individuals and society.

In the course of the Church's liberation struggle in South Africa a question of dual or divided loyalty poses a problem among our people. To whom do I owe my primary allegiance ? To God or man ? Who is who ? In his booklet "Church and State in S.A." Brian Johanson distinguishes four types of Church reaction to this question of loyalty.

.1. A silent or neutral attitude.

Some denominations have adopted this attitude and have two reasons for this : The first is that they regard the task of the Church as spiritual. Jesus said that his Kingdom was not "of this world", and that to take a passive role in relation to state affairs, leaving politics to the politicians, keeping an obedient and submissive relationship to the powers that be, and, if necessary, teaching that Christians should rather be prepared to suffer silently than protest. The second reason for this neutral attitude is that these groups often contain people of diverse political affiliation within their ranks and they would argue that to adopt a specific position on contentious issues amongst their members would hinder them in their spiritual ministry. There are major problems here. First there appears to be a serious

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neglect of the full scope of the Biblical doctrine of reconciliation and salvation, arising from an inadequate appreciation of the doctrines of creation and incarnation. The other group of problems relates to the political and social standing of the persons adopting this position. Is it conceivably right to preach this kind of attitude to people who are unprivileged, disenfranchised, driven away from the cities, restricted in job opportunities, obstructed in their educational ambitions, living in poverty and often in semi-starvation ?

A Positive position

These Churches which adopt this attitude would argue that the best policy is that of cooperation with the state and private consultations on disturbing issues. These Churches tend to take such an interpretation of Romans 13 to almost identify the authority of the State with that of God Himself, and therefore, as demanding almost blind subservience.

An opposed attitude

These are those Churches which are multi-racial in character, and are pushing steadily in a direction exactly the opposite of government policy on race matters. These Churches are committed to protest against everything which forcibly separates person from person, Christian from Christian, and this involves a radical opposition to the whole concept of separation.

Responses of individuals

This fourth type of reaction is that which has been expressed by people of all denominations. It is true that these people are not a church in an organised denominational sense, but they have invariably acted within a fellowship of Christians. Moreover they have also enjoyed the support of large numbers of Christians within the Church. The distinct groups are a real proof that it is difficult to make a choice of a Master. Loyalty is a difficult thing. But the Word of God is very clear on matter. "We must obey God rather than men" (Acts 5:29). Loyalty to God and His will and loyalty to the Christian Community (Church or Congregation) called to the new life in Christ is the thing. Because of the new life through the Spirit of God, Christians find it possible that in the clash of loyalties between God and man, they can say - there is one loyalty to the one Master. What is your choice ? Is it Christ ? Or man-made institutions ?

3.

In Christian discipleship a cross is involved. This is the climax of Christian discipleship and martyrdom. As a disciple of Christ one has to lay aside personal ambitions, dreams which one cherishes, and to realise that shining things of which one caught a glimpse of are not for one. One will certainly have to sacrifice one's will, for no Christian can ever again do what he or she likes, he or she must do what Christ likes. In Christianity there is always some cross, for Christianity is the religion of the cross. This kind of challenging talk the disciples understood very well because as Jews they had seen condemned people carrying their cross to some nearby "golgotha". Someone (W.M. Clow) has drawn a distinction between burden, thorn and cross. He says that a burden is the inevitable load which life lays on every person; that a thorn is the sharp affliction which most people must bear in some form, as Paul bore his "thorn in the flesh" (II Cor. 12:7); and that the cross is voluntary self-denial for Christ's sake. These distinctions are very important because it is right to differentiate between the burdens we as Christians are conscripted to carry and the cross for which we volunteer. A person "takes up" his/her cross for Christ's sake, and cannot worthily avoid it. The cross is a self-denial which "comfortable people" choose to evade. Yes, this is not an easy business. It is a matter of life and death. In Matthew's Gospel V. 38 of this chapter the words "take up his cross and walk in my foot steps" are worth comparing with those of Luke's Gospel chapter 9:23 which say "day after day he must take up his cross, and come with me". Carrying the Christian Cross is a daily business, there is no holiday in Christianity. The Church in the liberation struggle has to carry its cross daily and follow its Master. This means the Church has to vindicate those people who are victims of oppression - the detained, especially the children, the banned, the deported, those whose passports have been withdrawn, the uprooted, and the unemployed. The Church should become the voice of the voiceless. We are grateful to the efforts of the S.A.C.C. and its member churches with the programmes of Justice and Reconciliation and Human Rights and Justice and Society where a possibility exists that the families of detainees are supported and their daily needs taken care of, and legal representation done on behalf of the detained. In certain cases the detainees are allowed to carry on with their studies while in detention, and this

educational programme is also catered for by the same body.

This is what one has to understand by "carrying the cross" as a Church of Christ. The Church in its liberation struggle comes across the problem of violence and non-violence which she has to address. This question has not been discussed thoroughly so that we can speak of a legitimate theological position regarding violence and non-violence. The Church obviously advocates non-violence which many people regard as pacifism or the attitude of "don't rock the boat, or let sleeping dogs lie". So to tell the truth the words Reconciliation and non-violence are the two most unfortunate and disliked words nowadays in our South African situation especially by the youth. They seem to offer some form of escapism, non-Violence and commitment in the struggle for justice on the side of the oppressed.

In his booklet - Jesus Third Way - Dr. Walter Wink when discussing the issue of non-violence says : "The issue is not, what must I do in order to secure my salvation ? but rather, what does God require of me in response to the need of others ? It is not, How can I be virtuous ? but how can I participate in the struggle of the oppressed for a more just world ? Otherwise our non-violence is premised on self-justifying attempts to establish our own purity in the eyes of God, others, and ourselves, and that is nothing less than a satanic temptation to die with clean hands and a dirty heart". This is the cost of Christian discipleship.

v.39. Finding life by losing life. What is the result of cross carrying ? It leads to life. It is like a seed sown : it brings its joyous harvest (John 12:24) What an amazing paradox ! With this paradox Jesus was saying by death comes life. The grain of wheat is ineffective and unfruitful so long as it is preserved in safety and security. But once it is thrown into the ground and buried there it bears fruit. It was by the death of the martyrs that the Christian Church grew. Remember the famous saying : "The blood of the martyrs was the seed of the Church". Because the martyrs have died, the Church became the living Church. It is always because people have been prepared to die that the great things have lived. It is sometimes only when one buries one's personal aims and ambitions that one begins to be of real use to God. By the death of personal desires and personal ambitions, one becomes a servant of God. Jesus, in effect, was saying by spending life we retain life. Are we prepared to sacrifice our lives for Christ's sake ? The church in the liberation struggle

should be prepared to face risky situations in which it finds its people, because Jesus here confronts his followers with a serious decision which implies the likelihood of their martyrdom.

The way to fulfil God's purpose for us, the way to true happiness is to spend life, for it is only in this way that we shall find life, here and hereafter.

CALALA NQWA, NO 78, Nov. 87

BIBLE STUDY : LUKE 4:16-19

BY REV. C.H. MOLEFE, ELCSA

INTRODUCTION

Chapter 4 of Luke's Gospel marks the beginning of Jesus Ministry. After His temptation by the devil and His selfsearching and His communion with God, He now settles once and for all the principles to which his life would be committed. After this temptation prelude Jesus Christ returned in the power of the Spirit into Galilee to commence his public ministry. One can say these verses contain the first Gospel Message of Christ after his temptation. These verses are the core of the whole Gospel Message for the salvation of humankind.

VV.17-18. The GosEel that sets life free

These verses which Jesus quoted come from Isaiah 61:1-2, a passage from the Old Testament which glows with the message of God's pity and compassion. Here Jesus describes in clear terms the kind of ministry he should fulfil.

To announce good news to the poor,
To proclaim release for prisoners and recovery of
sight for the blind,
To let the broken victims go free,
To proclaim the year of the Lord's favour.

The power God sent to earth in Jesus was the power of his love. The only weapon Jesus ever used to win his way was love. So he lived and so he taught, and in the end he imparted that same spirit to this disciples. He made them know that as their lives reached out to touch and help the lives of others, their own personalities would be touched by the greatness of God.

When those who have the name of Christians and ought to be followers of their Lord fail to show that they are in any real sense bringing good news to the poor and setting at liberty those who are oppressed, the deepest reason may be that the springs of their emotions have been stifled by too much dust of indifference. They have their technical interests, but as they move in the presence of the voiceless they do not feel it and they do not greatly care because of their selfishness and lack of love.

Nobody can strive passionately for justice who has not first himself or herself felt sympathy. No one can devote oneself with his or her whole-souled power to the

bringing in of a social order of more equal opportunity unless he or she has first had that compassion for the poor which Jesus expressed in this text. None of us can take our everyday business of profession and lift it up out of the arid dust of mean detail into something greatly inspired and inspiring unless the fire of human emotion is burning in our hearts, i.e. unless all that we do is warmed and made to glow by a sense of its reference to the things that really count for the sweetness and strength of life, and to do this we need to follow the teachings of Christ.

The captive who is free : - To proclaim release for prisoners. The captivity referred to here is evidently moral and spiritual. Thoughts are not moving now on the plane of opening the doors of physical jails, but rather of setting people free from the invisible and terrible imprisonment into which they could have fallen.

There are various forms of captivity. There is a captivity into which people are slowly and gradually drawn and the existence of which they will try to deny. It is the captivity which comes through seduction of flesh, (fleshy desire) because of which a person may yield more and more to his appetites and passions until at length he/she is a slave to dissipation and degradation. From that kind of captivity the challenging purity of Jesus called people to emerge, and the fire of His inspiration could cut through the chains that held them. There is another captivity into which people go willingly. It is seen most clearly in discouraged and disorganised times. Individuals feel a sense of inadequacy and frustration; they grow hopeless as to working out any successful destiny of their own. You find a situation where people deliberately seek to yield up their individualities with all the burden of their unsure choices to some masterful spirit who claims the right to rule. (Blind obedience). This means you surrender your own independence and become an unquestioning devotees to someone more powerful than you.

That kind of captivity, like the first kind, degrades the dignity of the human soul. Yet the strange thing is that the supreme fulfillment of a life is not apart from captivity, but through it - if only the meaning of captivity is greatly understood.

Once one's soul is taken possession of by the purifying and inspiring purpose of God himself, then for the first time that soul finds for itself an immense and joyous freedom. It is lifted up above the plane of mean entanglements, like a bird launched from the earth into the sky. That was what Jesus came to make people understand. Only when they give themselves over and

surrender their services to God and His divine will shall all the glorious possibilities within them be released. Making the Blind to see. When Jesus said that one result of the spirit of the Lord in Him was recovering of sight to the blind, we may believe that the first and direct reference was to physical healing. There are numerous accounts in the Gospels of blind people who came to Jesus begging for His help whom Jesus made to see. The healing power of Jesus is something that we can never fully define or explain. Some learned orthodox Jew has this to say about the healing power of Jesus : "This force which Jesus had, comprises of some secret, some mystical element, still not properly studied by the ordinary psychologists and physicians and scientists, who are conversant only with the laws of nature so far determined by science".

We may be equally sure that physical healing was not the only and probably not the chief result of the spirit which Jesus had in mind. Repeatedly the GOSpels make it evident that he did not wish people to be drawn to him primarily because of what they can get out of him by way of material benefits. Jesus wanted most of all to reach their minds and souls and to set these free. The people whom Jesus regarded as most blind were not those whose physical eyes were sightless.

In John 9:40-41, Jesus had a confrontation with the Pharisees about this question of blindness. The suggestion was that the Pharisees were suffering and for this they took great offense. Are we also blind ? they asked. Jesus said to them : "If you were blind you would have no guilt; but now that you say, 'we see' your guilt remains.

Their fault was a moral and spiritual dullness which did not recognise the reality of God.

The great gift of Jesus was that he did open people's eyes not only to the wonder and majesty but to the nearness of God. He helped them to see some of the light of God's presence in the ordinary place and in ordinary people. This is the task of the Christian Church in the liberation struggle to open people's eyes to see and understand life in its totality - to point the way of the truth and justice for all especially the poor, the oppressed, the broken-hearted and the detained wherever they may be found. There is an interesting story in the Gospel of Mark 8:22-26 about the healing of a blind man. After Jesus had touched him first, he asked him, "Do you see anything ?" He looked up and said, "I see men; but they look like trees, walking". Spiritually speaking, a great many people have no more sight than that. It is

possible for us to go among men and women and perceive their faces and watch their figures move this way and that, but all the while see them only as trees walking. We do not see their souls. We do not stop to contemplate what they are within. We treat them as instruments of our convenience and part of the outward mechanism of our living. Too seldom do we stop to consider with sympathy and imagination what the anxieties and aspirations of our people really are. This may be true even in our nearest associations. It is entirely possible for a man to sink into such a spirit of self-absorption that all his wife really means to him is a convenient automation whose business it is to see that he gets his breakfast when he wants it, to keep the children quiet when he wants to read, to have the house clean and pleasant when he comes home in the evening, and to be sure that he is not bothered by difficulties with servants or with too many bills. It is possible for a woman to regard her husband as an economic machine whose functions is to give her money she needs for her conveniences and her luxuries, to be her escort when she wants amusement, and not to have any inconvenient larger interests which interfere with what she wants to do. Yes, it is possible for us all to treat people in our daily business and in our high-ranked offices not as individuals made in the image of God but as mere instruments to further our own selfish aims. but ultimately when the healing touch of Jesus comes, we are bound to exclaim like the blind man in Mark's Gospel, "We see everything clearly". We wake to the fact that there is a whole world which to our emotional dullness and selfishness had been invisible. These men and women whom we have treated so impassively that perhaps we have made them impassive too are human souls filled with needs and aspirations, with hunger after justice, with temptations and moral triumphs, with all the talents, and it may be with powers greater than they are aware of waiting some touch of confidence in order to be released. This is the task of the church in the liberation struggle to touch people of all categories with the Gospel so that they can realise their usefulness and participation in the whole creation of God and in this way make life worth living. Some questions for our reflections

From your own experience and life situations can you identify the classes or categories of the people described in this text - e.g. the Poor, the Prisoners or oppressed, the broken-hearted, and the blind ?

In your own opinion what are the factors or root causes which contributed to their unfortunate position or situation ?

3. How can the Church address these root causes and offer some solutions or programme of action to alleviate this suffering ?

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THE ROOT CAUSES OF CONFLICT IN SOUTHERN AFRICA

(A paper presented at a Church and Liberation Consultation held in Bulawayo, November 10-13, 1987, by Sibusiso M.

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Bengu, LWF Secretary for Research and Social Action)

Firstly let me bring you greetings from the General Secretary and my other colleagues at the Lutheran World Federation Headquarters in Geneva. As I have always taken your greetings to various churches that I visit, today I have a pleasant opportunity to bring you, as leaders of my church, return greetings from all over the world. I have always spoken of ELCSA as an oppressed Black church and I have often clearly indicated that it was not our intention to be a Black church. Why can't a church be just a church. I have, of course, laid the blame on our white Lutheran brothers and sisters who refused to join one new church, ELCSA. Maybe they would even feel insulted by my calling them our brothers and sisters.

Allow me to make a few remarks about the "concept of root causes". Even though some of us are already familiar with the expression "root causes of social and economic injustice", to many people it has little meaning until its background is explained. To the Lutheran World Federation, this expression is a mandate which came from the Sixth Lutheran World Federation Assembly which was held in Dar es Salaam in 1977. This Assembly adopted a statement titled "Socio-Political Functions and Responsibilities of Lutheran Churches" in which it

"welcomed the fact that the Lutheran World Federation is engaged in studies of the root causes of social and economic injustice in all their dimensions;

Affirmed the need for radical changes in the world's economic system as one essential step toward attaining peace;

Recommended that studies of root causes be carried out in consultation with the member churches, other ecumenical agencies and the specialised agencies of the United Nations".

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Behind the expression "root causes of injustice" is the determination to stimulate an analytical approach to underdevelopment. In the letter the ELCSA General Secretary wrote to me in March this year he said : "The Church Council resolved to invite you to address and inform the Church on such issues with special reference to the root causes of problems surrounding this issue". I appreciated this invitation to have us look at the root causes of the various problems we have in South Africa, because my work takes me to churches in the North and the South, the East and the West to analyse the national and international situation of hunger, oppression, injustice and underdevelopment. The question they usually ask me is "What are you doing about the injustice in South Africa ?"

At the US Lutheran Staff Consultation on the root causes of social and economic injustice, which was held in December 1981, a considerable amount of time was spent in establishing a working definition of the root causes. Towards the end of the consultation, we came up with something like this "Root causes are any human predisposition, systemic patterns which impede a just sharing of the world's resources and the realisation of human community. Such practices and patterns may be deliberate or unwitting, de jure or de facto". Please compare this US definition with the following definition which came from the Tanzania consultation on the root causes of socio-economic and political injustice "The root causes of socio-economic and political injustice are any kind of human actions and policies, systemic practices or patterns, deliberate or otherwise, which impede a just sharing of the world's resources and the realisation of human potential, dignity, security and community. Such practices, patterns and actions may be manifest at national and international levels."

The first definition, that offered by the U.S. staff consultation, reflects a commonly held understanding of original sin. But does this definition foster an individualistic approach to a problem which, in fact, exists among people and groups - that is, a systemic problem ? Does this definition simply reflect the prevailing values of Western culture - "rugged individualism", "the self-made man", "I made it on my own" ?

The second definition, reported from the Tanzania consultation, emphasises the actions of people in relationship. It reflects a systemic understanding

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of socio-economic injustice. But does it understate the responsibility of individuals in favour of the communal-minded values which prevail in much of the Third World ? Is it consistent with a traditional tenet of Lutheran theology - that people are by nature sinful and cannot, on their own, save themselves or their world ?

Is it possible for Lutheran Christians to define the problem of socio-economic injustice in a way which is both consistent with their theology and which leads to concrete, effective action ? Is it even necessary to achieve theological consensus on the roots of injustice before the church can boldly confront systems which hold millions of people in poverty ?

Is the church a mirror ? Does it simply reflect the cultural and political values of the environment in which it finds itself ? Can the church be a model ? Does it have any unique calling - a calling which transcends its immediate context ? A calling which offers hope and vision to an unjust world ? (1)

The root causes of social, economic and political injustice either as an approach or a series of studies and action warrant the serious attention of member churches. (Use a carrot to illustrate the difference between the root cause which is sin, the root causes which are systemic and structural and then the symptoms of various problems).

At this point I have to come back to my subject of "The Root Causes of Conflict in Southern Africa".

Racism in general and apartheid in particular are the most negative contributions which Europe brought to Africa. There is no doubt that racism and apartheid are some of the roots of conflict in Southern Africa. Apartheid as you know is an Afrikaans word meaning "separate" (literally "apartness"). In our definitions of the root causes of socio-economic injustice we spoke of "community and dignity". Apartheid breaks up these human and Christian communities and values.

It all started with the arrival of Jan van Riebeeck in 1652. This was followed by the French Huguenots in 1688. At the beginning of the nineteenth century, 5,000 British settlers arrived in the Cape, of whom many migrated to Natal, and consolidated white control.

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The strongest impact on the African people caused by the arrival of the white settlers has been that of feeling dispossessed or robbed of their land. From the 17th century up to today these feelings have been so well expressed in the saying : "After giving us the bible and whilst we were looking up to God in prayer, the settlers took away our land". Sometimes even to this day the best way of justifying the military struggle against apartheid is to say ' "Just as they came with the bible in one hand and the sword in the other, we also face them now with the bible in one hand and the sword in another". I should not bore you by relating the history of the wars that were fought to resist the process of dispossession. At one time these wars were called the Kaffir wars but the latest history books call them the frontier wars. What was contested all the time was the border being shifted, say, from the Kei River to the Great Fish River, etc.

Even though the question of land was perceived as being the main bone of contention as early as the 17th century it is interesting to note that the word apartheid was mentioned for the first time in the South African parliament on 25th January, 1944 when Dr. Malan described the nature of the envisaged republic, by saying, inter alia, it was "to ensure the safety of the white race and of Christian civilisation by the honest maintenance of the principles of apartheid and guardianship".(2)

This concept found strong support from some Christian churches in South Africa, especially the Dutch Reformed Church, which asserted : "As a Church, we have always worked purposefully for the separation of the races. In this regard apartheid can rightly be called a Church policy".

The only form of race tyranny the world has known since the days of Nazism is apartheid. Progressive forces the world over have condemned apartheid, describing it as "inhuman", "repugnant", "abhorrent", "fundamentally immoral", "a catalyst of violence", and "a crime against humanity",

"Although apartheid is benevolently defined as a policy of 'racial segregation' or 'politically separate development', it would be more accurate to define it as a policy of racial supremacy. 'Separate development' was the policy at first toward the Jews in Nazi Germany. It eventually led to total persecution and systematic genocide of the Jews under Nazism. It is apparent that blacks in South Africa are dealt with as though they are subhuman.

They are economically exploited and systematically denied their human rights by the prevailing government." (4)

Several people make a mistake of believing that an oppressor can convert himself or herself into a liberator. These people buy the Pieter Botha propaganda that the South African government is on its own moving away from racial policies and that apartheid is dead or dying. Before the curtain was drawn on the news on South Africa, the world saw how the blood-thirsty South African police and soldiers were gunning down people - the unarmed children for that matter. These days what we witness is a ritual slaughter of the African people. This is obviously in pursuit of the vicious policy of genocide of the black people by the racist regime of P.W. Botha. The resort to shooting at the slightest pretext reveals a palpably low regard for black life and black beings. Genocide is an international crime. But it seems to be condoned when it is committed against the black people.

When the Nazis perpetrated genocidal exterminations of the Jewish people in Germany the whole world joined hands to put an end to the iniquitous nazism. But the reason why the world is not horrified into action by the latter-day nazism of the ruling Afrikaner Clique in South Africa is that the victims are Africans. It is a historic fact that the Nationalist Party was founded by Nazis who supported Hitler and were interned during the last World War. John Vorster and Hendrik Verwoerd were some of the war internees. P.W. Botha and Le Grange and others are proving themselves to be nothing better than Vorster and Verwoerd.

When we speak of apartheid as a form of Nazism it must be remembered that Christianity came to Africa with some Nazi influence. If none of the missionaries could be identified as being a Nazi, many of them were influenced by Nazi attitudes and thinking. Many German missionaries to South Africa also supported apartheid. Proof has now been established that some German missionaries or children of the German missionaries became the architects of apartheid. The Bantu education system was conceptualised by Dr. Eiselen, a Lutheran of German extraction and a son of a Lutheran pastor. As black Christians we have to appreciate the fact that some of the founders of the evil system of apartheid are members of our confessional groups !

What does it mean then for us to share the same faith with our oppressors ? Is it the same faith ? Is there a common identity between white and black Christians within the apartheid system ? We may even ask a wider

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question : Is there a common rejection of the sin of racism and apartheid among those who have blood ties with white oppressors ?

Apartheid has not changed, instead it has become more vicious. Originally apartheid was devised in the name of Christianity, western civilisation and economic efficiency. As an evil apartheid subtly took cover under these western values assuring the West of being an honest ally in the struggle against communism. Nowadays, P.W. Botha is able to declare arrogantly and self-righteously : "I am going to keep law and order in South Africa and nobody in the world is going to stop me". What he actually means is that he is going to murder Africans - whose only sin is that of demanding that they be treated like human beings in their country of birth _ and, indeed, nobody is going to stop him.

It must be understood, however, that Botha and his clique will never destroy the determined spirit of the African people to liberate themselves from oppression and persecution. No government is stronger than the combined wrath of its people.

In order to deceive the world the proponents of apartheid deliberately confused the concept of race with that of culture. They, therefore, claimed that apartheid was based on culture and not on race. Let us look closely at these two concepts. A race is a group of people connected by common descent. The variables of the concept of race are fixed by history and cannot be changed. On the other hand, culture is the generic term for the values people uphold at a given time. Culture can be defined as a totality of values, institutions and forms of behaviour transmitted within society through a process of socialisation. We can learn and unlearn culture. Some of the black people who are discriminated against have learnt European culture in such a way that if the discrimination were based on culture they would pass as Europeans. However, apartheid is not based on culture, it is based on race.

At one time the South African propaganda slogan was "Separate but equal!" The race groups are being kept separate in order to maintain inequality. Separate development would have no purpose if the races were to be separated in order for them to be equal. The separation of races is the old imperial policy of divide and rule.

The Rev. Seth Mokotini, the first black president of
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the Methodist Church in South Africa, is quoted to have said : "Never forget, our problems are really the same as in the rest of the world, the conflict of rich and poor. Because our poor are mostly black and our rich are mostly white it seems to be a problem of race, but the heart of the problem is the question of wealth and poverty." (5) Indeed the central factor of oppression today is economic and race is used as a tool of capitalist oppression and manipulation.

What then is racism ? At this point I want to share with you a definition of racism which was given by Rev. Cedric Mayson who, owing to his commitment both to Christ and the struggle for liberation in South Africa, skipped the country to live in London after having been tried for High Treason. He says: "Racism is a white way of thought. Blacks suffer it but seldom instigate it. Racism is prevalent and racism is wrong but it is also a symptom not a disease. Racism is more than skin deep - the heart of exploitation is greed, exploitation and oppression, if we are to root them out and destroy them. Racism in itself is evil but getting rid of racism is not enough. Racists believe that others are inherently inferior to themselves and use this as a justification for manipulating them."

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The whole world condemns apartheid as inhuman, cruel, unjust, immoral, etc. - but what are the people like who govern this country and direct armies of soldiers and police officials to strangle the life of millions? They are the rich elite. See how they wear white shirts, white ties and suits as they go to church on Sundays.

It is crucial for this meeting to understand the strong link that is there between racism and economic exploitation. If the practice of racism in South Africa or in the United States were an objective that could be separated from capitalist exploitation the world would long have found a solution for it. When P.W. Botha and Reagan speak in favour of reform, what they mean is that they are prepared to change their structures on race if there is a profit in it. Changes that are proposed are those racial appearances of apartheid which are good for business. How do you reform an evil ?

A convincing practical example of the behaviour of the South African government which proves that racism is used as a tool of economic exploitation is the one cited by Cedric Mayson : "This is the clue to understanding the apparent ambiguity by which the South African authorities will permit some people to

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criticise them and not others. Andrew Young or the Rev. Leon Sullivan are allowed to visit South Africa even though they are black Americans who are strongly critical of apartheid, because they are promoting a version of black capitalism which is acceptable to the South African government which knows it can control and administer it. Chief Gatsha Buthelezi of KwaZulu and Chief Mangope of Bophutatswana are given much licence in their criticisms of apartheid because they accept the capitalist structure and are seeking a place in it; but boys are sent to jail for five or ten years for possessing Teshirts or literature which suggests a link with the ANC because the ANC advocates economic and political change." (7)

Another interesting observation is the swift action which was taken by the South African government to ban the Christian Institute shortly after it had commenced a research programme into "Christianity, Capitalism and Socialism in South Africa". Most of the church institutions continue to limit their vision to racial attitudes and refuse to accept that they are themselves part of the oppressive structures. Many of the Lutheran churches from which I come have not openly condemned capitalist exploitation. They condemn racial discrimination, apartheid and not capitalist exploitation which is the root cause of injustice in South Africa, the United States and the world over. Many churches and related organisations are at this stage.

As we focus on the linkage that is there between racism and economic exploitation, South Africa is the microcosm of an unjust world. For nine years now I have spent all my time in the service of the Lutheran World Federation member churches and their related agencies, doing research and stimulating studies on the national and global root causes of social and economic injustice. At various levels the question of race is strongly tied on to poverty and affluence. Our world, as you know, is broken into North and South. The rich North is inhabited by the white people who are considered developed and the materially poor countries of the South which are inhabited by black people are euphemistically considered developing. The whole 'economic system which is based on the North/South division of the world perpetuates economic exploitation which is based on racism. Who are the developed and who are the underdeveloped. ? What causes underdevelopment ?

In order to maintain their consumption of food and quarry goods, the Scandinavian countries, for instance, are dependent on the use of 5 million

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hectares (more or less 11 million acres) of agricultural land in those countries where people are starving. The economy of the Western countries is still based on the poor countries' production of raw materials at starvation wages, whilst they demand more for finished goods they deliver in return.

The general concern over the inequitable sharing of God's resources is illustrated by the fact that 30% of the world's population live within the industrialised countries of Europe and this includes USSR, North America, Japan and Australia. These industrialised countries consume 7/8 of the riches and products of the earth. Two thirds of the world's population live in the underdeveloped Asia, Africa and Latin America and they hardly consume 1/8 of the riches of the earth.

In our studies we found that the poorest people in Brazil or in the United States are blacks. We also found that even in a country like Tanzania there is a link in the current food production policies with the agro-business and western interests. The foreign control of the economy goes beyond the control of international markets and trade, to the control of actual production in the Third World. How is the control exercised? Various mechanisms are used. These include the use of aid - loans and grants that are very often tied and geared towards particular forms of production. (8)

The link between the racist apartheid policies of South Africa and the capitalist economies of the West has become even more apparent as we seek ways of dismantling apartheid. The countries of the West, the USA, West Germany and Britain have become the strongest opponents to the imposition of economic sanctions as a peaceful way of forcing the Afrikaners to abandon apartheid. For years the representatives of foreign business in South Africa have argued that they were in South Africa for purely business purposes - to develop the country and not to support apartheid. We now have evidence that foreign investments and loans have been used to support prevailing patterns of power and privilege in South Africa.

Over and above the usual business gains resulting from cheap labour which is secured by government policy, foreign companies pay a special defence tax which supports the South African army. You will recall that this is the same army which terrorises freedom seekers in South Africa and Namibia. It is the same army that raids frontline states like Angola, Mozambique, Zimbabwe, Zambia, Lesotho and Botswana under the pre-

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text of defending South Africa.

The people of South Africa believe that they will liberate themselves but they also feel that disinvestment and the application of economic sanctions would help to weaken and to isolate the South African government. In a Sunday Times opinion poll last year, and in another poll which was reported in the Weekly Mail last month, black South Africans overwhelmingly supported international sanctions against South Africa. Against the tense atmosphere of unrest in which close to a thousand people had been killed, 77% oppressed blacks voted for economic boycott and sanctions against South Africa.

The provision of separate facilities for the different ethnic groups with budgets for nine homeland governments instead of having just one government and one budget, the segregated school and university facilities, the training and maintenance of a large army and the military raids of the frontline states, all make apartheid an expensive policy which cannot be run with a weak economy. The financial crisis is evidence of the political impact economic sanctions have. The drastic fall in the value of the rand is an indicator that economic pressure would be successful in South Africa. Even before mandatory comprehensive economic sanctions are imposed the threat of sanctions alone had begun to show some results.

Foreign business cannot be neutral in a situation in which so many people are being killed everyday. Foreign companies have to be either on the side of the racist government of South Africa or on the side of those who struggle for freedom. To be on the side of the oppressed, foreign business would need to defy all the racial discrimination laws. They would have to defy influx control laws and provide jobs and accommodation to workers not on the basis of race. Above all, foreign companies would need to object to the payment of defence tax which is used for killing people who struggle against the denial of citizenship and political rights in a country of their birth.

In seeking to hide their own vested interests, some of the individuals, institutions, including churches, and governments, argue that it is the black people who will lose most if foreign companies were to disinvest in South Africa. There is, of course, no logic in this argument since it is that segment of society that gains most through investments and cheap labour that would lose most in the event of a pull out by foreign companies. No scientific studies have been conducted to support this false argument. For all we know the

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business sector - foreign or South African - has not shown any serious interest to address the problem of structural unemployment in black communities.

Our having linked racism / apartheid to economic exploitation must not be misconstrued as suggesting that racism is not an abominable evil in itself. Allow me to share with you the process that the Lutheran World Federation had to go through in order to confess in words and action that apartheid is sin. At the VII LWF Assembly in Budapest on the subject of : Racism in the LWF and in the member churches it was agreed that: "Because of the extreme violence of apartheid, which we as a working group have condemned as a heresy and for which the Assembly has suspended the "white" member churches in Namibia and South Africa, all other member churches must be called on to cease all support of apartheid. To support institutions that support or condone apartheid is to participate in the sin of apartheid itself.

The Seventh Assembly resolved .

- to urge all LWF member churches to take visible and concrete steps, including boycott of goods and withdrawal of investments, to end all economic and cultural support of apartheid, even as they continue to urge their own governments, business organisations, and trade unions to observe strict enforcement of military and oil embargoes and boycotts concerning culture, sports, the transfer of nuclear technology, and the importation of nuclear materials in order to isolate and cut off South Africa until such time as apartheid is totally dismantled.

- to ask each LWF member churches to take action to remove all vestiges of institutional racism from their structures, reporting to the LWF Executive Committee on these efforts by January 1988 in order that these reports can be shared with the other member churches for their edification and prayerful support. (9)

In reacting to the practice of apartheid and racism the Lutheran community, like their Reformed brothers and sisters, decided to discipline the white Lutheran churches within their confessional fellowship until such time that these churches denounce the sin of apartheid. The motivation for that resolution was taken in Harare in December 1983. This meeting provides an opportunity for us to reflect more on what else can be done about racist Christians. What have churches done to get rid of institutional racism from their structures ?

It is significant that this meeting is taking place in Zimbabwe in order to allow us a full grasp of how much

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of a sacrifice and how much it costs for the Frontline States to resist apartheid. As the struggle for liberation has intensified inside South Africa and Namibia, South Africa's relations with the rest of the region have taken on a more aggressive character. The scope of the South African government's ambition to shape the region's economic, social and political relations has also expanded.

One of the main interests of the nine countries in SADCC is to grow less dependent on South Africa. At the same time it is imperative that they work closely together. The South African Defence Forces are increasingly attacking several of them - Angola, Botswana, Zimbabwe, Mozambique, Lesotho and Zambia - and they are actively supporting rebellion movements and terrorist groups in some of them. The price of the "destabilisation policy" of the South African government over the years 1980-1984 is estimated at more than 10 billion dollars, which is much more than the total amount of development aid and grants. The human price of destabilisation cannot be measured. The victims of apartheid are not only living inside South Africa but outside too. Today, NGOs and some Scandinavian countries should play an important role in strengthening the SADCC countries.

Even though I do not wish to be seen as prescribing actions which ought to be taken against the South African government and those actions that ought to be taken in support of the liberation struggle I wish to make a few hints which might stimulate a discussion. The first step which would be significant would be an unequivocal commitment to the struggle for freedom which ought to begin as Christian confess that they either have benefitted from and/or have been indifferent to the struggle of the oppressed. The statement of confession will not only denounce apartheid but it will also declare apartheid to be unChristian. To be a Christian should mean to be against apartheid. Christ is and was a revolutionary. Christendom is reformist, but Christianity is revolutionary. In South Africa today the lines are drawn between the progressive forces (black and white) which seek to destroy apartheid and those forces of death (black and white) which are responsible for about 2.000 people who have been killed and about 20.000 who have been detained by the reformists. The security laws are stricter in the homelands than in the rest of South Africa. The collaboration that is there between the homeland governments and Pretoria is more than evident where most of the organisations struggling for freedom are banned even though they may

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still just be tolerated in mainland South Africa. The racist government of South Africa has to be weakend through the use of economic sanctions as I have indicated earlier. Isolating South African racists has to be done through open statements which denounce apartheid and the massacre of people. What has been puzzling to some of us as the victims of apartheid is that our oppressors are still treated comfortably by the international community. Some of them still travel all over the world doing business and portraying a positive image of South Africa. Sometimes as I reflect positively about the Status Confessionis of the Dar es Salaam Assembly and the suspension of the white Lutheran Churches which practise apartheid I become proud of ELCSA which decided some years ago that people who serve within the South African government structures and homeland institutions should resign from their positions of leadership within the Church. Has ELCSA implemented this decision ? Has ELCSA openly and unequivocally rejected the evil of apartheid and homeland ? Please accept my critical questions as a way of making sure that we shall not be ashamed to call ourselves Lutherans and members of ELCSA on Freedom Day. If this consultation is truly going to be a "Church and Liberation" one we ought to reflect on what contribution our Church is making to the liberation struggle in Southern Africa. As I read Luke, 4 (Speaking of Jesus)

He stood up to read the lesson and was handed the scroll of the prophet Isiah. He opened the scroll and found the passage which says, the spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor; to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favour"

Here is a strong mandate from the Scriptures providing for the Churches' support of the liberation struggle 1

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PACSA N6858ettel, NO 32, July 1987

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EVANGELICAL LUTHERAN CHURCH IN ZIMBABWE

BY BISHOP J. SHIRI & REV. N. SHAVA

My dear brothers and sisters in the Lord, we are pleased that this Consultation took place in Zimbabwe. You are all aware that Zimbabwe as a neighbour of South Africa is directly affected by the events in South Africa.

The basis of our support to the liberation movement and struggle is our belief in the church as means through which God proclaims liberty to the captives. We believe that the Church is for the purpose of liberation and salvation of the oppressed the under-privileged and outcasts; for those who are physically, psychologically, ideologically oppressed. It is to extend the saving arm of God that the Church stands firmly in support of liberation of the people of Southern Africa.

When we use the term Liberation some people think that the term refers to politics, therefore may ask, is the Church indulging in politics ? It is because God requires justice, peace and equal opportunities for all, that is why the Church advocates justice.

This Church is aware of the fact that the people in Southern Africa have been oppressed and paralysed by the unjust structures and systems and that they are longing for healing and liberation. We believe as a Church that we have a responsibility to empower and make whole the oppressed. We want to assure you brothers and sisters that we are with you in the struggle.

The Church sees no justification of collaborating with those in the region who preach the false doctrine of Apartheid.

From the Scriptures Jesus Himself tells us that He came to fulfill the Scriptures that talk of the responsibilities of the Messiah some of which are that of liberating the oppressed, Luke 4:16-18. Jesus says, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release or liberate the oppressed, and to proclaim the year of the Lord's favour".

As leaders of the Church we have a tendency of speaking of Spiritual Liberation from sin etc., but we should also recognise that this means more than that.

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Originally the Prophet Isaiah meant liberation from the Babylonian Captivity (Isaiah 61:1-2) in this passage.

If Jesus was concerned about both the spiritual and physical liberation, His Church cannot neglect the other part of the duties Christ suffered for.

What good news can we preach to the oppressed ?

It is our responsibility therefore to do something for the people of God who are under miserable conditions in South Africa and Namibia. For the people of South Africa and Namibia the good news is their freedom from the oppressive regime.

The Lutheran Church has expressed concern about the South African situation in many ways.

At one of the Annual Assemblies of the Vashandiri (ELCZ women's organisation) a young lady who was a refugee from South Africa addressed the gathering and informed them about the suffering of women and children in that country. The women were so moved by the speech that they felt challenged to be involved.

Remembering their own suffering and their own struggle for independence they felt that they should do something about the people in South Africa. After all they thought, it was a continuation of the same struggle.

Peter Walls and others who had lost the war in Zimbabwe had crossed into South Africa. Zimbabwe would never be free as long as South Africa and Namibia are not free.

The ELCZ Church Council decided that the Parishes should do all they are able to do to help the south Africans and Namibians who crossed into Zimbabwe.

It is common knowledge that the boundary between South Africa and Zimbabwe was made by imperialists.

The Zimbabweans and South Africans used to have their brothers and sisters on both sides of the river. Even today we still have relatives across Vhambe (Limpopo).

When we speak of the freedom of the blacks in South Africa, we speak of our own freedom.

As you all know the Zimbabwean Government is so concerned about your plight that they have allowed Churches to hold a number of meetings to enlighten one another about your suffering.

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The Churches as you know have time and again discussed the evils of Apartheid at different levels.

The World Council of Churches under its Programme to Combat Racism has held a number of meetings on the Apartheid question. One was held in Harare in 1985 and a follow up meeting was held in Lusaka.

At these meetings terrible stories were told by those who suffer under the Apartheid system.

The churches came to the conclusions that the freedom fighters were fighting for their legitimate rights and as there seemed to be no other way to resolve the South African problem, nobody should therefore blame the freedom fighters for taking arms to free their country. The Lutheran Church has in a small way tried to inform her followers in the rural areas about the suffering caused by the Apartheid system.

Meetings for awareness building on the suffering of the people in South Africa and Namibia are held in different parishes. The women's department has been informing the Christians on this matter for sometime now.

I am pleased to inform this meeting that at one of the workshops women were so moved by what they heard from the speakers and what they saw in the video that they decided to write to Botha appealing to him that he should treat 40 prisoners who were waiting execution as prisoners of war.

Whatever effects this might have, the women declared that as it was a matter of life and death they could not wait for approval from anybody. They were prepared to suffer if this would cause suffering.

This is a matter that affects the whole region therefore all the people including those in South Africa should do all in their power to be freed from this yoke.

Let us look at the countries and people that suffer from the South African destabilising policy.

Angola with a population of 8 million, Botswana with a population of 1.1 million, Lesotho with a population of 1.6 million, Malawi with a population of 7 million, Mozambique with a population of 14 million, Namibia with a population of 1.1 million, South Africa with a population of 33, 5 million, Swaziland with a population of 0.7 million, Tanzania with a population of 22,7 million, Zambia with a population of 7 million and Zimbabwe with a population of 9 million.

These countries with a population of 98 million people live under fear because the South African boers use different methods of destabilisation.

They support dissidents who fight their won governments e.g. UNITA in Angola, MNR in Mozambique and the Zimbabwean dissidents.

The other Frontline States are time and again harassed, threatened and occasionally get bombings. Their capitals are raided to create fear so that they may not support the struggle in South Africa.

When we say the struggle is a continuation of the Zimbabwean struggle in fact it is a continuation of the struggle against colonialism. For that reason all the countries which were once under colonialism are challenged.

This is why the big powers support the South African government. Ms Thatcher has taken a stand to support the Botha regime though the whole Commonwealth condemned it and agreed to impose sanctions against the Botha regime. Behind the iron woman are big British business men who benefit from the South African minerals. They are also interested in the welfare of their kith and kin.

The big brothers America and West Germany advise their cousin Botha to hang on until the last minute.

How long are we going to suffer under such imperialist politics ? God knows.

Smith was speaking of independence in Zimbabwe not in his life time not even in a thousand years. But what happened ?

Because of the wonderful policy of our Prime Minister, Smith is enjoying himself in his Shurugwi farm. He was liberated from the problems of his own making.

We believe that the black leaders in South Africa like our Prime Minister will not revenge therefore the Botha regime should talk with black leaders to solve the problem while there is still time.

History usually repeats itself and nobody can defy the course of history. The great empires, i.e. the Roman Empire, the British Empire, etc. are all the things of the past. Botha should learn from history. Goliath the giant lost to David the herd boy. Let Botha be advised.

What can we do as Churches to help in the struggle ? Peaceful means seem to have failed. The Commonwealth leaders sent eminent people to South Africa to persuade Botha but failed. The leaders of progressive countries have tried all peaceful means, e.g. sanctions, but South Africa's friends (the big powers) have not supported sanctions.

What peaceful means are left to our disposal to be used to solve the problem ? Can anybody blame the freedom fighters ?

Recently we attended a meeting where children related their torture, imprisonment and suffering of different kinds at the hands of the regime.

Brothers and sisters we have to find a way to influence the situation in South Africa to bring peace not only to South Africa but to the whole region. Can we appeal to our sister churches in the western world to persuade their governments to stop supporting the South African regime ? Can we also appeal to the sister churches to persuade their governments to apply sanctions against the Apartheid regime ? Surely if the sister churches are concerned about the plight of the people in South Africa and Namibia, they should be prepared to be involved in this struggle.

UNITY AS BASIS OF STRENGTH

The Evangelical Lutheran Church in Zimbabwe is strengthened in her activities related to development and liberation by her oneness with her arm service, the Lutheran World Service in Zimbabwe. The ELCZ does not exclude the Lutheran World Service not only because the Lutheran Church is a member of the LWF but because she monitors the activities of that branch in Zimbabwe. A Lutheran Development Service (LDS) office has been established that comprises of LWS and ELCZ whereby activities of LWS are included in the ELCZ Development programs.

We therefore cannot talk about Lutheran Church programmes that exclude the LWS activities, to do that would label LWS as non Lutheran Church organisation. At the same time the LWS has not direct dealings with the Government or Geneva office without the ELCZ's consent. This is only to make you understand why the ELCZ is moving faster in its support for liberation movements in Southern Africa.

ELCZ PRESENT ACTIVITIES

On the above foundation of faith and skill the

evangelical Lutheran Church in Zimbabwe has, up to now, contributed to the Liberation struggle by the following activities.

1. Conscientisation of the ELCZ members through the appointment of one full time worker to the office of "Church and Liberation". The women are taking the lead in this particular activity.
2. Conscientisation and mobilisation through ecumenical structures Zimbabwe Christian Council.
3. Financial assistance to liberation movements.
4. Assistance to refugees in the country that include training conscientisation and mobilisation as against destabilisation in the region.
5. Dissemination of information through the newsletter "Justice and Service".
6. Lutheran Plan (as a perspective) in support of the Frontline States policy to remove apartheid, born out of the desire to development.
7. Preparedness to promote the networking of Lutheran churches in Africa and abroad.

1. PRESENT ACTIVITIES : CONSCIENTISATION OF ELCZ MEMBERS
From the Vashandiri ELCZ one person, project officer, employed to coordinate efforts by the women of the Church to mobilise the people in the rural areas. This is done through providing information on the struggle in South Africa, and the actions by RSA of destabilisation of the Frontline States (economic pressures, sabotage, bombings of ANC offices and killing of refugees). The programme includes theological reflections by members of congregations on the role of the church and of each Christian in the struggle for liberation, i.e. re South Africa and the Frontline States.

2. CONSCIENTISATION AND MOBILISATION THROUGH ECUMENICAL STRUCTURES IS VISUALISED IN THE ELCZ
Support to the ZCC liberation Committee. Support to Church supported initiatives by groups within and between the churches, e.g. demonstration against apartheid in front of trade mission in particular reference to war against children. Anti-apartheid demonstration in support of detainees in South Africa. Solidarity meetings in support of victims of raids on Zimbabwe by the SADF. Financial support to anti-apartheid workshops etc. in the region.

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3. FINANCIAL AND OTHER ASSISTANCE TO LIBERATION MOVEMENTS

The ELCZ has given or provided the following assistance.

3.1. Grants to liberation movements on the occasion of Heroes Day, 16 December - Umkhonto weSizwe, and 26 August, Namibia Day - Peoples Liberation Army of Namibia.

3.2. Assistance in agricultural and development programmes carried out by the liberation movements of SWAPO, ANC and PAC. Chicken project, irrigation projects for economic self-reliance of the people in exile struggling for their liberation.

3.3. Provision of transport for liberation movements.

3.4. The ELCZ is engaged in Manpower development of comrades under the liberation movements, e.g. the Namibian study programme with SWAPO 38 cadres ex Angola on ELCZ/LWS programmes, cattle and livestock improvement schemes, well sinking and dam construction, crop production in communal areas, practical experience in project administration in position of responsibility.

3.5. Medical assistance to individuals of the liberation movements who became victims of SADF raids in the region. (In context : 82.000 children in Mozambique as a result of destabilisation in Mozambique due to malnutrition, et. over and above the pre-destabilisation (1980) death rate).

3.6. Scholarships to all recognised refugees, i.e. the Zimbabwean Government and the liberation movements. In this context financial assistance is given to children of members of the liberation movement who are otherwise not supported by international UN agencies or others. This is in solidarity with the families of those who sacrifice their careers through their full-time involvement in the struggle.

3.7. ELCZ/LWS assist the liberation movements with the printing of their Zimbabwean issued information material to the tune of Z\$ 10.000 per year.

4. COMMUNICATION

We issue a monthly magazine called "Justice and Service". This monthly relates the development issue to the issue of liberation in the region from racial oppression and

economic exploitation. There can be no meaningful development in the region without peace. No peace without justice.

5. TOWARDS SOLIDARITY AMONG LUTHERAN CHURCHES IN THE REGION

An overall plan by the Lutheran Churches in the region in support of the Frontline States.

Premises

- a) Governments in the region (FLS) divert more and more resources to military expenditure to counter destabilisation by South Africa.
- b) Therefore, there is an urgent need for churches of the region, and supported by the LWF, to increase development programmes according to the regional priorities established by the FLS/SADCC.
- c) To establish such a plan for the region by region, each Lutheran church in the region must engage its people and structures to conduct research, analyse, systematise and conceptualise to arrive at a programme of action.
- d) While the LWF should assist its member churches in the region in the execution and financing of the task, the initiative and framework must come from and be under the control of the Lutheran churches in the region.
- e) The ELCZ considers this an urgent task, which needs the joint planning and action of Lutheran churches in the region. Therefore,
- f) Networking among the Lutheran churches in the region is important, both for strengthening the LWF member churches in the region, and in order for Lutherans to make an even more meaningful contribution within the ecumenical context of national councils of churches.

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THE SEARCH FOR ALTERNATIVE DEVELOPMENT

BY BACKSON SIBANDA, LWF/ZIMBABWE

WHY SEARCH FOR ALTERNATIVE DEVELOPMENT ?

This topic clearly demonstrates that present development or development approaches are failing to respond to the problem of underdevelopment - hence the search for an alternative.

It also suggests that there is awareness about the failure of present approaches.

The search for alternative development has been going on for the last 30 years and yet no answer has been found.

HISTORY OF DEVELOPMENT AND THE SEARCH FOR ALTERNATIVE DEVELOPMENT.

In the 1960s development was considered as economic growth, which meant increasing the GNP. But in the late 1960s people began to question limiting development to economic growth.

Pope Paul VI challenged the UN, Governments and NGOs in 1968 to make human beings the main goal of development. This suggests that things were hitherto the main goal of development. The question to be asked 20 years later is whether or not development now makes the humans the centre of development.

In 1970 an ecumenical consultation in Switzerland sponsored by the WCC proposed that the development process should be aimed at three inter-related goals: Justice, Self-Reliance and Economic Growth. This suggests that there was a realisation that up until then, development had been unjust and created dependency. 17 years later we are still talking about Justice and Self-Reliance. We are not any closer than we were 17 years ago. Economic growth for most developing nations has not been forthcoming. Why is there no justice and self-reliance ?

In 1971 the Asian Ecumenical Consultation endorsed the Switzerland's three objectives and added a

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fourth one "People's Participation". What is
Geogole's Earticipation ? This term has now become a
household terminology in development circles. Are
peog_e_particigating in developegnt today- 16 years
after this _Bproach was adopted ?

In 1974 the ILO called on governments an the UN to
give priority to the fulfillment of "basic needs" of
the people in the Third World as the main objective
of the development process. What are basic needs ?

THE SEARCH FOR ALTERNATIVE DEVELOPMENT.

What is developegnt ? Until we have answered this
question adequately, we cannot even talk about
"alternative development".

Basic Needs

It had been assumed initially that if there was
economic growth this would result in the improvement
the standard of living of the people by a
processcalled "the trickle down" effect. What is
trickle down and how was it suQEosed to ogerate ?
For decades now the GNP has gone up in all countries
and yet the conditions of the poor have gone worse
and the absolute numbers of the poor have increased.
It appears that the only thing that does "trickle
down" is poverty. Most governments now accept that
the fight against poverty is the provision of
"basic needs" for the masses as a top priority.

How do basic needs contribute to development.

However, there still has not been any major
redirection of the scarce resources. Much of the
resources are still being used on military
hardware, prestige projects, production of goods
and services aimed at the middle and upper
classes. Youth unemployment increases by the day.
Is this not the case in Southern Africa ? Why are
indeEendent nations sgending so much money
military hardware and defense ? Can develoEement
take Elace in a region of general destabilisation,
conflict and war ?

Social justice

Most of the developing countries have a minority
privileged class and a majority underprivileged
class. In these countries generally exists unjust
soclo-economic structures. These structures
perpetuate a system where the rich grow richer and
the poor get poorer. There is need for social

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justice. What is Social Justice ? Practically social justice can be done by instituting land reform and the creation of social structures and institutions that return power to the majority so that the masses can decide and make plans in their favour. In Southern Africa is it possible to have peace without justice ? Is it possible to have justice under apartheid ?

Self-Reliance

3.3.1. Today, most Third World countries are more

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dependent on foreign aid, foreign governments, foreign banks and transnational corporations than ever before. Therefore the talk about self-reliance is just talk. What causes dependency ? Our governments are indebted to the banks and governments of the West. Our export commodity market is totally controlled by foreign companies. We are obliged to sell cheap and buy expensive. We are dependent on the technology they bring and on the price they give.

.3.2. Self-reliance at village level has been eroded by the introduction of the modern sector, market economy and the drive for accumulation has disintegrated our self-sufficiency within subsistent village economies. "How has this happened and who is doing it" ? The state has increasingly taken over responsibility of both social and economic lives of the people making them more dependent. We advocate for self-reliance, but is it possible with all these trappings of a modern state which is controlled by the West ? What does self-reliance mean in south Africa today, in the homelands, in the townships ? What does self-reliance mean in Zimbabwe today in a country caught up in the regional conflict ?

People's Participation - the Alternative Approach

It is now generally agreed that development efforts have failed because the people have not been involved in their own development. Lack of participation therefore has been identified as one of the major contributory factors to failure. Hence in the last 20 years there has been talk about people's participation. Surprisingly 20 years later we are still talking about participation and not practicing it.

When nations become independent the hope is that all the citizens will have a say on how the country is

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governed and on how the resources are used both at national and local level. Independence however, has often meant the transfer of power from the colonialist to a minority elite who are controlled by the international capitalists through their capital. Can Eeogle therefore fully participate in their own developoment when thex do not control the resources ? why are geogle not Earticipigating ? People must participate in the following areas

- problem identification
- problem posing
- problem solving
- decision making
- implementation
- initiate development from within. Participation empowers the people to manage the development process themselves, to be masters of their own destiny and architects of their own lives.

At what level is people participation possible in South Africa today ?

Modernisation Development Strategx

Many developing countries in the world are still committed to the modernisation development strategy as an alternative approach. Let us examine how it works.

The approach believes that development will be achieved through the transfer of capital and technology from the rich countries to the developing ones.

Rural development programmes are concerned with increasing productivity rather than the eradication of structural and economic inequalities in the country side. This is true of Zimbabwe's agricultural policy at the moment. It is also true of Sri Lankan modernisation of agriculture programme. It is also true of the Philippines - Masagana 99 programme. As long as the social institutions and structures remain the same, increased productivity will not solve our problems of poverty and underdevelopment. As long as the people remain without power to decide in their favour, poverty will continue.

Agricultural programmes are to increase productivity through the use of modern capital, technology and agricultural inputs.

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Increased productivity is needed to feed the increasing non-agricultural sector and cash crops are indispensable as a source of export earnings. Cash crops are produced in the midst of hunger and starvation.

This model has not resolved the problems of underproduction, massive poverty and increasing unemployment. Instead it has increased the dependence of developing nations on the developed ones.

The international economic crisis has shown the absurdity of export-oriented development policies which demand that the South must increase its indebtedness on the North.

Quality of life

As a very late development people now begin to talk about the quality of life as being a measure of whether or not development is taking place.

Development is about people and not about things, it is about being rather than having, it is about the quality of life and not quantity of goods. What are we creating ?

(i) A man-eat-man society or

(ii) A mean-eat-nothing society ?

The hegemony of capitalism and imperialist machinations have created either of these in the developing countries.

The Alternative Strategy

Development is a socio-economic and political process. There is therefore need to understand the political economy as well as appreciate the nature of the growth of power structures. Any alternative development approach must take this into serious consideration. It should identify the nature and causes of economic crisis today.

- Who controls the means of production and in whose interests ?

- What is the pattern of distribution of wealth and value ?

- Who controls land in South Africa and in Zimbabwe today ?

- How does this relate to the question of forced removals in South Africa for instance ?

- What classes stand in the way of full utilisation of resources ?

- Which social forces must unite to remove these obstacles.

The commitment for development is a commitment for liberation. For indeed there can be no development without liberation. Development in the region and in South Africa is not possible without the total liberation of the region.

How does the church organise for alternative development

what is the link between South Africa's liberation and development ?

What is the role of the church, the church workers and the church members in the liberation struggle ?

How does the church participate in the struggle ?

How are hunger and famine related to the capacity to produce Food ? How does the capacity to produce food relate to "Food Aid" ? Does food aid undermine food production in the region ?

How are our problems compounded by the fact that we refuse to accept that we are not in Charge and that our economies are foreign controlled ?

In order to come up with an alternative development approach it is necessary to conceptualise the root causes of

- underdevelopment
- poverty
- hunger and famine
- debt crisis
- unemployment

- access to land as it relates to food production, human settlements, displacement of people, etc.

PACSA Facts/Laat, No 23, Dec. 86

CHILDREN NEED PEACE & JUSTICE NOT WAR & DETENTION
(Drawings by PACSA children)

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TOGETHER IN OUR COMMON TASK

By ANZA A. Linux

1. I bring you warm greetings and best wishes from your sisters and brothers in the Lutheran World Federation. You and your country are constantly in the thoughts and prayers of your many friends in all parts of the world. Christians in many lands are aware of your struggle for peace with justice. They are also cognizant of your tremendous courage, and they hope with you for the day when the peace and justice which God intends for you will reign in your beloved country.

2. It is not necessary for me to tell you that we in the Lutheran World Federation are in solidarity with you in the just struggle for peace, human dignity and justice for all in your country. This assurance has been given to you on many occasions, and in particular at the LWF Assemblies in Dar-es-Salaam and Budapest. True, there are many things which the LWF would like to see happen but which do not happen. It would like to see a change in the hearts of human beings, but unfortunately that cannot be achieved by one person for another or by one church for another church. We know that many individuals and groups have tried to make the government in Pretoria aware of the evil of the system of apartheid, but its attitude does not seem to change. Many protests by well-wishers from many parts of the world have been addressed to the government regarding the system. Many Christians around the world have declared that apartheid is a heresy and a sin against humanity. The government is aware of all these declarations and protests by people of goodwill, but it does not want to listen to reason.

3. Undoubtedly there are many in government and certainly many individual whites in South Africa who realise that the policy is wrong. They are aware of the direction in which it is leading the whole country and they know what the consequences are likely to be. We all know that one day the system will come to an end. It has to, whether people like it or not. It has been practically unknown in human history for one people to remain exploited and oppressed by another indefinitely. History is full of stories of eventual triumphs of the victims of oppression over their oppressors, of human beings who throw off the shackles of servitude and degradation. Sometimes this victory has been won only after a prolonged and hard struggle and the shedding of much innocent blood. But the eventual outcome has been victory for those who work for justice.

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4. It is indeed up to the government in Pretoria to decide how and when to end the present oppression while there is still time. It is a tragedy, however, that so many innocent lives are being destroyed day after day. It is a tragedy that the patience of the majority of people in South Africa has been taxed for so long. It is a tragedy that no end of this conflict is yet in sight. It is indeed unfortunate that the government continues to pursue its own policies in spite of the wise counsel given by the majority of its own people, many churches, governments, and people of goodwill. It is a pity that it has not been able to discern the signs of times and usher in reforms which could make the final result less bitter. It is a shame that even though, as I sincerely believe, many members of government are aware that eventually the country will be free from the present oppression, very few are prepared to admit it publicly and to work with forces of reason and goodwill to make life in South Africa more truly humane.

5. We are all hoping for a better future. Here I refer to "hope" in the Biblical sense. Christians express their belief in the measureless power and love of God, God who is never idle but is active in every moment of time and in every part of the world. Our hope is in fact the fruit of our belief in the ceaseless creative activity of God even when living seems no more than a continual entanglement in conflicts with others and with oneself. Hope, like faith and love, is a dynamic power in life. Hope results in a life which proclaims even here and now that all will be well in spite of the dangerous trends of our society.

6. Christian hope is continually kept alive by remembering the promises of God. Hope is never to be abandoned but will shine out ever anew in spite of every conceivable discouragement. The supreme object of hope is of course God himself. Hope inspires endurance and self-control, stability and firmness. It is the vital element in perseverance. To be a Christian means to possess this hope; it is one of the marks of a Christian. It takes its place with faith and love as one of the three distinctive and Vital Christian virtues. The effect of hope is to energise the will and to put the means in true relation to the end. Its dynamic potential is evidenced by its effect on the whole of a person's life and behaviour.

7. Through this Christian hope we know assuredly that God's promises to his children will never be in vain. Christians in many parts of the world join you in that hope. The LWF as you know has long had the subject of apartheid in its agendas. The first time was at the

Assembly held in Evian, France in 1970 when the Federation was requested to hold discussions with member churches in the Republic and Namibia on the matter and report back to the next Assembly. This report was duly made at the Assembly held in Dar-es-Salaam, Tanzania in 1977. The Federation was then asked to study the question of whether apartheid constitutes a situation of "Status Confessionis". The study was carried on in consultation with member churches in the Republic of South Africa, and at its next Assembly in 1984 in Budapest, Hungary, the Federation resolved that apartheid was indeed a heresy, a sin against humanity, and an insult to God's love for all human beings. Since 1984, the Federation has carried out the following actions to follow up the resolutions of the Assembly:

8. In 1986 the LWF General Secretary made a pastoral visit to the Lutheran churches and the Christian Councils of South Africa and Namibia.

9. The LWF has repeatedly advocated peaceful change in Southern Africa, and has supported sanctions and other actions, as evidenced in the decisions of the LWF Executive Committee in Munich 1986, and the resolutions of the Namibia Consultation in 1986.

10. The LWF has continually given support and encouragement to those individuals in Southern Africa who are working for constructive change.

11. In November 1986 a Review Conference on Southern Africa:

Confessional Integrity was held in Hannover, FRG, at which all churches in South Africa and Namibia were represented, including the suspended churches and overseas partners. This conference made several constructive recommendations which were approved by all member churches in Southern Africa and overseas partners.

12. The Executive Committee meeting in Viborg 1987 emphasised its support of the Final Statement of the Review Conference. It asked the suspended churches to inform their congregations of the church leaders' statements rejecting apartheid, and to urge members to take necessary action to abolish apartheid in the actual daily life of church and society. It asked the 'white' churches to show solidarity with the members of the 'black' churches in their struggle for human rights. It

asked both 'black' and 'white' churches to continue the steps already begun towards unity. With reference to the Final Statement of the Review Conference on Southern Africa, it asked 'white' congregations to call black pastors to serve them, and to conduct all congregational activities on an inter-racial basis. It also asked that pastors of 'black' and 'white' churches meet regularly for Bible and theological study together, and that members of 'white' churches make visits to congregations of the black townships and locations.

13. The Executive Committee also asked the General Secretary to arrange a visit by two LWF delegations to the churches in Namibia and South Africa and to their overseas partner churches, both to express LWF pastoral care and concern and to be more fully and directly informed of actions by the churches to implement the goals established by the LWF.

14. Furthermore, the Executive Committee asked the partners of the suspended churches to evaluate carefully whether their support in any way "helps the subsidized 'white' churches to continue to resist the change called for but rather assist them to be reconciled with their black brothers and sisters", (Budapest 10.3), and asked to be informed of the results of the evaluation.

15. With reference to the request to the General Secretary to arrange for delegations to visit the churches in Namibia and South Africa, I have unfortunately to inform you that this has not proved possible so far.

16. All the necessary arrangements were made for two delegations to proceed to the Republic of South Africa and to Namibia, in order to pursue dialogue and to make a pastoral visit to the churches there. But at the last minute the South African government stated that visas would not be issued for such team visits. This was a great disappointment to the LWF and to all the members of the delegations, many of whom had cancelled or postponed other activities in order to take part in the visits, which were seen as of primary importance. I am sure that you will all join in their regret that it was made impossible for them to travel and to take part in dialogue.

17. The main reason for dialoguing one with another is to resolve misunderstandings, mistrust or conflicts, and to achieve reconciliation. Its ultimate objective is to pull down the barriers of misconceptions which tend to separate one individual or group of people from another.

Human communication at its best is intended to promote love and goodwill among different people. It is the basic foundation of all good human relationships and intended for peace-making and reconciliation. Therefore to block lines of communication is to cut the avenues of reconciliation and to create barriers against the sharing of peace and love. misunderstanding, distrust and conflicts which are not resolved because of lack of human dialogue do not blow away with the wind. Instead they are swept under the carpet where they breed and become malignant and spread to affect other human relationships in the community, at work and at home. It is for this reason that people of goodwill deplore any authoritarian system that becomes a barrier to human communication. Community building is always difficult to achieve where free communication is denied. Peacemaking calls for genuine and frank dialogue in which people can face the realities of their differences in order to establish ground rules for living in peace, trust and love.

18. I should now like to move on to touch on our relationship together. The Lutheran World Federation Assembly which met in Budapest in 1984 spent a lot of time discussing the subject "The Unity We Seek". Eventually it came up with a far-reaching and comprehensive statement. It states quite clearly that the true unity of the Church comes in and through the proclamation of the Gospel in word and sacrament, and that it is expressed in the confession of the one faith. There is a conciliar fellowship which allows for diversity within unity; indeed (and I quote) "diversities contribute to fullness and are no longer barriers to unity. The diversities are reconciled and transformed into a legitimate and indispensable multiformity with the one body of Christ. This communion ... is in need of constant renewal and is, at the same time, a foretaste of that communion which the Lord will at the end of time bring about in his kingdom." If this statement is taken seriously by the churches, the Lutheran commitment to ecumenism will be greatly enhanced.

19. In order to make a further commitment to the above statement the Assembly made a very important constitutional change which reads: "Member churches of the Lutheran World Federation understand themselves to be in pulpit and altar fellowship with each other."

20. Furthermore, in order to widen our fellowship with non-member Lutheran churches, councils and congregations, the Assembly agreed to recognise them as eligible to participate in the work of the Federation, provided they accept its doctrinal basis as laid down in the constitution. This expresses more clearly than ever before the concept of the Lutheran world communion. The

Re-Structuring Committee of the LWF Executive Committee is taking this concept and the realities it reflects as a basis for its work.

21. Clearly, the Lutheran World Federation as an organisation serves as an instrument of this communion which is basically between Lutheran churches which are members of the Federation. This communion is expressed in Article 7 of the Confessio Augustana which states that the condition for christian unity is that "the Gospel is taught purely and sacraments are administered rightly". It is experienced as well as manifested rather visibly in the acceptance and practice of pulpit and altar fellowship as well as in many other mutual activities such as consultation, study and common witness. It goes without saying that this communion needs further strengthening.

22. By the gift of the Holy Spirit we are already one body and one fellowship in Christ; it is not our own doing. We need to engage in a process of self-examination to correct past and present wrongs so that we may be faithful to the demands of the Gospel and proclaim the Gospel with integrity by our words and deeds.

23. The purpose of your meeting is to give yourselves an opportunity for self-reflection. This is indeed an essential matter in our Christian life. Self-examination is necessary for every one of us and for our churches if we are to attempt to live the life that God has intended for us. We from the headquarters of the Lutheran World Federation are happy indeed to be invited to participate in your discussions. It has already been mentioned that the Federation is there to serve its member churches, to be an instrument of the churches. In order to be effective in this role the Federation wants to keep close to its member churches. One structural element of the Federation that has been helpful in the past has been an establishment of a national committee. There have been discussions before with you about a LWF national committee in the Republic of South Africa. But it has been made clear to you that it is up to you to decide. The initiative is left to you. The LWF would be only too happy to work with a structure that you yourself decide to establish.

24. In conclusion I want to say once more how happy we as staff of your Federation are to participate at this meeting. It provides an opportunity to show our solidarity with you and to share more closely in some of your experiences. It is our hope and prayer that your deliberations will be blessed with the presence of our Lord Jesus Christ. God bless you all.

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QUESTIONS FOR GROUP DISCUSSIONS

What is the Lutheran Church (ELCSA) doing to coopeate with the liberation movement ?

There seems to be a dead end in promoting change through peaceful means in South Afarica. What can we as churches offer to achieve freedom and liberation ?

The South African government has embarked on a total strategy in South Africa and in the region. The churches in the region need to develop and implement a total counterstrategy. What is the churches' programme of action ?

How can ELCSA contribute positively to the liberation struggle in South Africa ?

PACSA Factbheet, No 75, Feb. 7986

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CHURCH AND LIBERATION CONSULTATION
BULAWAYO, ZIMBABWE, FROM NOVEMBER 10-13, 1987
FINAL DOCUMENT
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This consultation came about through various initiatives and needs ;especially to the problem of land, hunger and underdevelopment in Africa; the crisis situation in South Africa, and destabilisation in Southern Africa. Another motivating factor was the desire of ELCSA to meet ELCZ. Participants were members of the ELCSA Church council, representatives of the ELCZ, the LWF and the ANC.

The objectives were as follows

- to provide an opportunity for information, sharing and discussion on the root causes of the conflict and the refugee problem in Southern Africa;
- to discuss ways and means of developing a South-South cooperation and communication;
- to provide an opportunity to discuss and share with each other the programme of action on "Church and Liberation";
- to discuss and evaluate the search for alternative development;
- to gain perspectives on the topic : Together in our Common Task.

The following were the highlights of the presentations and discussions '

1. ROOT CAUSES

This consultation noted that in some instances the programmes and projects of the churches only address the symptoms of social, economic and political injustice without looking at the root causes of such situations. The "root causes of social, economic and political injustice either as an approach or a series of studies and action" warrant the serious attention of the LWF member churches, in particular ELCSA and ELCZ, in their development and mission work.

Specifically, the consultation recognised that the major root causes of conflict in Southern Africa are racism and apartheid which dispossess the people of their land and deny them political and economic rights, social justice, human dignity and community. However, it was felt that the churches need to broaden and deepen their action programmes. It was agreed that apartheid is the worst form of race tyranny the world has ever known since the days of nazism. As such the evil of apartheid cannot be reformed. The participants committed themselves to the dismantling of apartheid within the shortest possible time. The struggle for justice has its mandate clearly given in the Scriptures as recorded in Luke 4. Apartheid is used as a tool for social and economic exploitation of the majority of the people in South Africa. The Western Powers including their Christian constituencies benefit from that exploitation.

2. CHURCH AND LIBERATION

On the basis of the Biblical command, the consultation affirms that the church in its essence has a continuous task of liberating in the widest sense. The church through its theological praxis has to actively involve herself in empowering individuals and communities to become free. The church in its allegiance to God has to reflect the cultural and political values of the environment in which she finds herself. She has a calling both as a prophet and a disciple which transcends its immediate context which offers hope and vision to an unjust world.

In this context the consultation recognised those actions already undertaken by both ELCSA and ELCZ in their drive to fulfill that calling. Awareness-building, liberating education and action, are of paramount importance in this respect.

This consultation recognises the centrality of the Liberation Movement in the struggle for freedom and justice.

The lasting solution to the political and economic crisis facing the regime can only be resolved through the involvement of the liberation movement, the church and all democratic forces. The church must take sides with those struggling for their legitimate freedom.

3. ALTERNATIVE DEVELOPMENT

The search for alternative development is an indication

that present development approaches are inadequate in responding fully to the problems of underdevelopment, poverty and hunger. The development process should be aimed at the three interrelated goals : justice, self-reliance and people's participation. It is however evident that development in Southern Africa is hampered by the conflict, war and destabilisation caused by the South African regime on neighbouring states. South Africa does all this with the support and understanding of the Western World. The West has political and economic interests in South Africa and the region and would like to protect them by denying the people of South Africa freedom and independence. Resources in the region are redirected away from development to the war machinery in order to protect the political gains that independent Africa has won. The struggle for liberation is an integral part of the development process in Southern Africa. It is therefore recommended that the churches in the region must be part of the solution. The church should understand that a commitment for liberation is a commitment for development.

4. SOUTH-SOUTH DIALOGUE

The consultation noted that the need for South-South dialogue is self-evident as the following factors support it

- Historically there is an existing dialogue South-North with the mission background. The agricultural, military, paternalistic and capitalistic models describe these relationships which exist.

- The geographical and financial factors further highlight the importance of a South-South dialogue in order that serious consideration be given to alternative methods to enhance a close relationship and action between South and South.

- _ the consultation also realised that obstacles in this dialogue exist; the main obstacle being the socio-economic-political situation in South Africa which has a bearing on all operations to be engaged in.

5. TOGETHER IN OUR COMMON TASK

It is noted that the true unity of the church universal is realised in and through the proclamation of the Gospel in word and sacrament. It is expressed in the confession

of the one faith in the triune God. There is a conciliar fellowship which allows for diversity in unity. By the gift of the Holy Spirit we are, therefore one body and one fellowship in Christ. The member churches of the Lutheran World Federation realising the demands of the unity they seek with one another decided at the Assembly held in Budapest, Hungary, in 1984 that they "understood themselves to be in pulpit and altar fellowship with each other", as a step in the right direction. The Federation serves as an instrument of this communion of member churches. This concept and the realities it reflects are being taken into consideration by the Committee of the LWF Executive Committee and member churches on restructuring.

6. RECOMMENDATION TO THE LUTHERAN CHURCHES IN SOUTHERN AFRICA, IN PARTICULAR ELCSA AND ELCZ

We, the participants of the Consultation, recommend that:

1. The church take a clear stand in support of a prophetic ministry and those who suffer for it.
2. The church work tirelessly towards the dismantling of apartheid.
3. The church come forward openly in support of mandatory and comprehensive economic sanctions and share their stand with other member churches in the LWF .
4. The church identify with the oppressed and offer spiritual, moral and material support to the justified struggle for liberation.
5. The church take a clear stand and use the correct terms such as Freedom Fighters instead of terrorists, and prisoners of war instead of criminals. On the other hand, the church must recognise the fact that South Africa is a police state, practicing state terrorism against the opponents of apartheid, the majority of whom are black.
6. The church develop structures of consultation with the Liberation Movement.
7. The church offer sanctuary to those that are forced to leave the country because of the racist system, assisting those imprisoned with legal aid, their families with daily needs, and remembering all concerned openly in prayer.
8. The church make the actual situation known through

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awareness building programmes, press statements and other means of informing the public.

The church prepare itself to meet crisis situation.

The church voice objection to raids into neighbouring countries and any acts of injustice that violate human rights and human dignity.

The church be involved in the care for refugees catering for physical and spiritual needs.

Lutheran churches in Southern Africa establish structures/networks for closer cooperation, a common stand and a joint addressing of the problems of the region.

The churches have a clear message of justice, peace and reconciliation.

They pool their resources together in programmes of alternative development and awareness building.

The Lutheran World Federation be requested to facilitate such cooperation and resulting programmes as need be.

The Lutheran churches establish links with the Christian Councils in all Frontline States.

Each Lutheran Church in the Frontline States establish a Research and Planning Mechanism (Committee) to develop a programme of action as a counter strategy to the destabilisation actions by the South African government.

The Lutheran churches coordinate their programmes of action to counter destabilisation with the Christian Councils in all Frontline States.

As a follow up to this meeting, ELCZ and ELCSA consider the formation of a working committee to facilitate the consultation process.

Churches reaffirm the decision which was taken at the All Africa Lutheran Churches Conference in Madagascar which created the regional networking of Lutheran churches in Africa and recommend that Bishop J.C. Shiri, as the Southern Africa region convenor, be encouraged to set this networking process into motion as soon as possible.

ELCSA/ELCZ/LWF/ANC consultation thanks the

governments and the people of the Frontline States for their spiritual, moral and material support to the South Africans in exile and the Liberation Movement. We regret that the South African government has forced our people to embrace the armed struggle to defend themselves and win their freedom. "Where there is no peaceful evolution, violent revolution becomes inevitable."

The ELCSA/ELCZ/LWF/ANC consultation applauds the Frontline States for steadfastly refusing to recognise so-called homeland passports and independence. This consultation expresses its gratitude to the Government of Zimbabwe for helping as far as possible to facilitate the entry of delegates from ELCSA.

The consultation further condemns the South African regime for denying a passport to Bishop Serote and a proper passport to Dean C.M. Molefe. The consultation expresses its gratitude to the insightful Bible studies by the Very Rev. Dean C.M. Molefe, which effectively inspired the discussions and decisions. It is the consultation's hope and prayer that solutions will be found in the future to enable those crippled by handicapped travel documents participate in meetings.

N.B.

It must be noted that the Churches involved still have to respond to the recommendations of the consultation. Until such time, recommendations are not yet recognised as the official position of the Churches.

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CONSULTATION ON CHURCH AND LIBERATION

Bulawayo, Zimbabwe

To Rev. M.C. MoleFe

Dear Dean,

Subject : Bible studies

It is with deep regret that the consultation held in Zimbabwe, 9-13 Nov. 87, had to take note of the fact that you were unable to be in their midst.

Your presence was however felt through the Bible Studies which you have so graciously submitted. Although it was read by Bishop Nthuping, the meeting clearly received your biblical directive For the task we had to fulfill.

The consultation therefore expresses her deep and profound gratitude For the Bible Studies. She wishes you Godspeed in your ministry ahead of you.

Warm greetings

In H's Name

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Racism, blamed for conflict

Chronic11- Reporter

APARTHEH) is the root cause of conflict
and socio-economic injustices in Southern
Africa. the Lutheran World Federation sec-
rvlary for Research and Social Action, Dr
Sihnsiso Bongu said yesterday.

He was addreving delegates attending
a i'uur-day consultative meeting of the
Lulheran World Federation which began in
nulawayo yesterday. The consultation, which
is focusing on the situation in Southern
Africa. is being attended by delegates from
Zimbabwe, South Africa, Switzerland.
Swaziland and Botswana.

Dr Bengu said apartheid was (the most 1
vicious form of racism since the days of
Nazism. He urged the international com-
munity not to be deceived by the South
African governmemls attempts to refmm Rs
policies.

Dr Bengu criticised Western countries 1
which opposed the imposition of mandatory
economic sanctions against South Africa.

11Foreign investmvm and loans have been
used to supparl prevailing patterns of power
and privilege in South Africa." he said.

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