NKOSI SIKELEL ‘iAFRIKA

By Tammy Williams,
Mamorobele Mokgoatsane,
and Selena Headley

South Africa’s struggle for liberation has always captured the world’s attention and, given the country’s complex history, has been analyzed by South African nationals and others holding various viewpoints. One such perspective was offered by Michael Cassidy, CEO of African Enterprise, on October 23, 1996, when he addressed the campus during the Wednesday All Seminary Chapel and in the discussion group that followed. In this article, we three Fuller students: Mamorobele Mokgoatsane, a South African who was born and raised in Soweto; Selena Headley, an African-Canadian who visited South Africa from February to July 1992; and Tammy Williams, an African-American who visited from February to July 1996, would like to share a different viewpoint. We hope that another position can enrich, amplify, and even further current discussions on South Africa. We offer our reflections by interacting with some of the points that Mr. Cassidy outlined in both the sermon and the discussion group. They are: prayer, hope, justice and the poor, and crime.

Prayer
Prayer was both a fundamental weapon and a source of strength for the church during the struggle against apartheid. While the Scriptures record a number of decisive prayers offered by leadership (e.g. Nehemiah) at historically pivotal times which resulted in miraculous results, the Bible also gives examples of God’s honoring the ongoing cries of suffering and oppression of the masses (Ex. 2:23, 24; 3:7). In South Africa many prayers for justice and freedom were offered from detention and torture cells, mass rallies, banned funerals and rural churches during hours-long services. Indeed, the election was an answer to prayer—centuries of prayers—offered in Xhosa, Zulu, Sotho and other indigenous languages by millions of the oppressed.

Mamorobele recalls learning the hymn Nkosi Sikelel ‘iAfrika (see end of article for translation) as a child. Written by a young teacher in 1896 as a prayer, it functioned as the ‘national anthem’ of the struggle. Mass meetings opened and closed with the prayer which included the words “Come Holy Spirit.” Yet Mamorobele remembers that the hymn was banned not only in public meetings but in churches. Ironically, he notes, “even though it was a prayer, it was banned from the place of prayer.” Nonetheless prayer, in all its forms, including this invocation, continued.

Struggle
Mamorobele’s reflections underscore the fact that while intercession was a decisive factor in the 1994 democratic victory, political activism in all its forms (prayer, strikes, mass rallies, marches, armed struggle and sanctions [imposed by other countries]) was an indisputable element in the miracle of change. To bypass the liberation struggle is, in effect, to spiritualize contemporary history at best; at worst the omission minimizes and denigrates the sacrifices of millions of blacks who actively resisted demonic apartheid. Many South Africans never had the luxury of choosing between either prayer or struggle—the social context and their understanding of Scripture demanded that the Luthulis, Tutus, Chikanes, Albertina Sisulu, Boesaks, and countless others do both.

Hope, Justice, and the Poor
We join our brother, Mr. Cassidy, in noting that it is the task of the church to “keep hope alive.” While Christian hope is not created by transient events, it is in fact manifested and activated in time and place, history, and politics. The freeing of Mandela was an historical event that gave an entire nation—and even the world—the courage to hope again. The publication of the Kairos Document, the document formulated by grassroots participants and church leaders...
What critics are saying about 
The Color Of Fear

"It was very powerful and captivating. Irregardless of your walk of life and where you are, as a Christian and a future minister, it's something to feed off..."
Fidel Fuentes
M.Div. about-to-be-graduate

"I had a feeling of hope — to see these men talking about an issue that's really dynamic — that's hopeful. Whenever people from different groups come together to talk, it's neat to see the Holy Spirit come and help them all learn and speak the same language."
Gino Vaccaro
ASC President-emeritus

"I found it very thought-provoking — it had a very strong impact on me. I'm really going to encourage my staff to see it."
Bert Jacklich
SOP administrator

One Day
Only—
January 16!
Two locations to serve you:

Travis Auditorium
10:00 a.m. (as the All Seminary Chapel Service)

Payton 101
12:15 p.m., 2:15 p.m., 4:15 p.m.,
6:15 p.m., and 8:15 p.m.

Oops! We goofed, big time!

In the last issue of the SEMI (fall quarter, week 10), two of the "Separated at Birth" pictures were inadvertently reversed. Here are the correct pairings as they should have appeared in that issue. The production editor profusely apologizes for any confusion and/or mishap caused by this error and is now living in exile in Siberia...

Bookstore employee Susan Templet...

—and actress Faye Dunaway?

Separated at birth?

Official Executive Assistant to the President Nancy McDonnell...

—and unofficial Executive Assistant to the President Hillary Rodham Clinton?
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Here are the newest opportunities:

**SCHOOL OF PSYCHOLOGY**

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Eligibility: Applicants must be accepted as Regular students in the Psy.D. or Clinical Ph.D. programs, must be U.S. citizens or permanent residents, must be African-American, Hispanic-American, or Native-American, and must be in financial need as determined by the Financial Aid Office.

More information and applications can be found in the Office of Financial Aid. You must also have a completed Financial Aid application on file.

Deadline for submission of complete applications is Friday, January 24.

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Eligibility: Completion of B.A. degree, residence in country of intended study, between the ages of 25 and 40, and commitment to a career focusing on evangelism or missions.

More information and applications can be found in the Office of Financial Aid.

Deadline for completed applications is Friday, January 24.

**COLLEGE WOMEN'S CLUB OF PASADENA**

Eligibility: Applicants must be female U.S. citizens with a G.P.A. of 3.0 or higher who intend to enroll full-time during the 97-98 school year.

Applicants will need to submit an application form (available in Financial Aid Office), transcripts, a one-page, typed essay, and three recommendations to the Office of Financial Aid by February 1, 1997.

**FULLERTHEOLOGICAL SEMINARY AUXILIARY SCHOLARSHIP**

More information and applications can be found in the Office of Financial Aid. A completed Financial Aid application is also required.

Deadline for turning completed applications in to the Office of Financial Aid is Friday, January 31.

**HAWAII CONFERENCE FOUNDATION FRIEND PEACE SCHOLARSHIP FOUNDATION**

Eligibility: Applicants are sought from Pacific Basin nations to study in America and its possessions, or from America and its possessions to study in the Pacific Basin nations. Those who apply must be willing to cross national and cultural lines and be Christians preparing for definite Christian work.

More information and applications are available in the Office of Financial Aid. Deadline for the completed applications is January 31.

**KOREAN AMERICAN SCHOLARSHIP FOUNDATION - WESTERN REGION**

Eligibility: Korean American students enrolled full time. Awards: $1000 and $2000 scholarships.

More information and applications are available in the Office of Financial Aid. Deadline for completed applications is February 8.

**ROTARY FOUNDATION SCHOLARSHIPS**

Purpose: For study overseas during the 1998-1999 school year. Some prior language study is required. More information and applications are available in the Office of Financial Aid. Deadline for completed applications is February 1.

Hey, we've changed our bulletin board. Come check it out!
Got suggestions? Let us know!

Financial Aid is located on the second floor of Stephan Hall and can be reached by calling (818)584-5421.
MONDAY MEETINGS

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

Denominational Groups
This time is set aside for you to worship, for support, to network, and to connect with denominational issues.

American Baptist
Psych. Bldg. 116

Assemblies of God
Psych. Bldg. 311

Episcopal/Anglican
Preaching Arts Chapel

Evangelical Covenant
CFD Learning Center
465 Ford Place

Presbyterian Church (U.S.A.)
Payton 303

Reformed Church in America/CRC
Psych. Bldg. 120

Roman Catholic
Library Chapel, 10:15 a.m.

Southern Baptist
Payton 302

United Methodist
Psych. Bldg. 130

Vineyard
Travis Auditorium (1st & 3rd weeks — opening worship only.)
Payton 301 (2nd & 4th weeks)

If your denomination is not meeting at this time and you are interested in starting a group and/or connecting with others of your denomination, please come by the Denominational Relations Office on the second floor of Carnell Hall (behind the Catalyst), or call (818)584-5387.

Other Groups

Action for Reconciliation & Renewal
Psych Bldg. 120, Thursdays 11 a.m.

African American Seminarian Association
Taylor Hall, Third Floor

Korean Students
Travis Auditorium

Messianic Jews
Glasser Hall, First Floor

First Year Student Responds!

In the Fall 10 issue, the SEMI published a survey for first-year students. We’d still like to get those back from more of you! Send them to the SEMI at box OSS. The following feedback was received from a student in the School of Theology:

What’s been the most fulfilling part of your first year here at Fuller?
To know I was where God wanted me and where God had brought me.

What have you found most challenging?
Managing everything — job, school, church life, family & friends, and still finding time to spend with God alone. I find that what I want to do with my studies is to immerse myself, but what I have time to do is just to get through.

Is there anything that has surprised you about Fuller?
The faculty. All of my professors (so far) have shown themselves to be people of deep and genuine faith and scholars whose knowledge has brought them to an understanding of God’s vastness, rather than seeing God narrowly.

Any other comments about your first year or experience here?
With regard to my fellow students, I have had an interesting “dual” experience. I have already made some wonderful friendships that I believe will be long-lasting. However, I have also encountered classmates who seem to have a faith that is rooted in fear and legalism. They appear to struggle to keep God in a small box and this seems so much at odds with the depth and openness of the understanding of God as I see it revealed in the faculty’s teaching.

FULLER FACULTY FOCUS:
Introducing:
Francis I. Andersen!

Courses you teach:
- Hebrew Prophets
- Job
- The Old Testament as Theological Literature
- Job and Human Suffering

What are you teaching right now?
Should we buy it?
(Asked in late spring)
The Bible — what else?

What are you listening to these days?
Classical jazz — what else?

What do you do in your spare time?
Hah! Hah!

Other:
Other what?

Frank Andersen is a professor in the School of Theology.
which exposed and denounced apartheid's false theology, was a watershed moment for the South African church, and it ignited the hope of the hopeless.

In fact, a concrete event in many cases is the catalyst which enables the transformation from despair to hope. We believe that the church's undertaking the cause of justice is one indispensable means of cultivating hope. Yet advocating justice as a general biblical principle is a form of ecclesial self-deception. The prophets of the Old Testament knew nothing of 'abstract justice.' Prophetic justice was concrete and tangible because it named, exposed, and responded to Israel's particular and specific injustices (bribery, extortion, exploitation of laborers, oppression of widows and foreigners) which were numerous.

So too in the case of South Africa—its injustices are many. One election—even that of Mandela—cannot begin to dismantle the legacy of apartheid, which was intricately and systematically implemented. Clearly there are socio-economic inequities which can readily be identified. Prophetic justice demands that they be named and exposed by all sectors of the church.

Crime
Inequities of this magnitude are the source of many of South Africa's current social dilemmas. While the problem of crime is well-publicized and analyzed, we note that South Africa's crime index was on the rise long before the Mandela administration took office. Indeed, while many factors account for the 40-50% unemployment rate, the systematic relegation of blacks to inferior education via the Bantu Education Act is the chief culprit. Apartheid itself was a crime against humanity which remained unprosecuted for over four decades. Riveting testimony from the Truth and Reconciliation Commission reveals only a fraction of the most heinous crimes committed against far too many Africans.

In light of its historic crime problem, South Africa has also had an accompanying emigration problem. Thousands of blacks fled the country, forced out because of harrassment and death threats; moreover, many of these émigrés were children who fled to neighboring countries to join the armed struggle. Many of the best, the brightest and the bravest of the homeland (many of whom are serving in the government) lived abroad in exile because living one's life in dignity as a black South African was the ultimate crime under the apartheid system. We note that the figures also reflect that crimes committed primarily against women (rape, domestic violence) and children (child abuse) are on the increase, a matter that should be of great concern to the church.

A Church of Justice
One question that was asked during the question and answer session with Michael Cassidy was, "What concrete things should the church(es) do to champion justice?" The South African church has a long history of concrete resistance of oppression and should continue to speak out on issues of injustice. One way to be in solidarity with our brothers and sisters in South Africa is to ask ourselves the same question: Given our society's and our church's history of racial injustice, what concrete things should we do in our local churches and communities to champion justice? We look forward to future dialogue. Nkosi Sikelel 'iAfrika. God bless Africa.

Land
One flagrant injustice which is constantly raised by blacks in daily conversation regards the issue of land. Indeed, opposition political parties continue to openly criticize the ruling ANC because the former believe that land reform has not been given serious consideration by the government. Perhaps more than any other issue, land has profoundly altered the lives of the majority of South Africans. Mamorobele's family was forcibly removed from Alexandra (near Johannesburg) to the Meadowlands in Soweto (Southwest Townships) about 1959. The forced removals were to make way for white suburban expansion. Beyond the indignity of millions' being relocated to townships, the land issue relates directly to the breakdown of the traditional family. Lastly, the church must acknowledge that some colonial churches were major landholders and others remained silent during periods of land dispossession. In light of its own history, it is incumbent upon the church to grapple with this issue.
What's in a Name?
by Doug Friesen, ASC Vice President

The ASC proudly opened the first Fuller “Pool Hall” last October. Since that time we have added a foosball table and an air hockey table for student enjoyment. The ASC has plans to add several pieces of furniture and some pictures to make the room more comfortable. Already the pool hall has become a popular place for social interactions and friendly competition among students, faculty, and staff. Recently Jack Balswick was observed taunting fellow Marriage and Family professor Jim Furrow after a foosball game.

Plans are currently being made for a grand opening ceremony during the third week of the Winter Quarter (more details later). However, we have one problem. The room needs a name. We are asking you, the Fuller Community, to help us name the room. Several names have been suggested, including: The Fuller Family Room, the Student Rec Room, and the Camell Memorial Pool Hall, a name submitted by Ray Anderson in honor of a former professor who said Fuller needed a Pool Hall...in 1959! Be creative; we want to hear what you think. Stop by the ASC office with your ideas or leave a message at (818) 584-5452. Be sure to leave your name; there may be a prize involved.

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Dear Ed,

LETTERS TO THE EDITOR

Something happened on campus recently which I thought I should share for the encouragement and exhortation of the Fuller community.

A person I know, during the course of her daily ministry as an evangelist and trainer of evangelists in the Los Angeles area, was taken ill suddenly and had to leave her post. Friends brought her to Fuller to wait for another friend here to take her home.

She sat on one of our benches waiting more than an hour for that person to be located. In the meantime, weary, in pain, and focusing on her condition (which had necessitated emergency medical assistance just a short time before), she nevertheless believed the Lord was telling her to start a conversation with the woman seated next to her.

“Sally,” a woman in her late twenties, was replenishing her heavy makeup and seemed to be resting awhile in the course of her work as a prostitute, from what “Naomi” was able to gather. She was, at any rate, not at all connected to Fuller. Still, Naomi felt she should ask Sally, “Do you attend school here?”

“No...is this a school?” Sally asked, and Naomi began to tell her that it was where they study religion and pay a lot of money to do it, too, so they can learn more about how to share their message. Sally wanted to know what religion, or, more to the point, what is religion?

Naomi felt she should preface almost every sentence with, “Well, you know, they say (gesturing towards campus) God loves all of us even when we sin...that means not just murder and things like that but talking bad about people and thinking wrong things...anyway, they say God loved us so much He sent Jesus to die for us to pay for our sins and make us clean, and if we believe that’s true, He can take us to live with Him in his home in heaven some day...and you know, they say that’s what salvation is, to have a new life here and forever.”

I’m drastically condensing what Naomi said, and realize I’m not doing the conversation the justice it deserves, but the gist was that she went on speaking the gospel as if she’d heard it from some of those Fuller people and was just relating it second-hand.

“But would you believe something like that?” Naomi finally asked Sally. “It sure makes a lot of sense to me!” Sally answered.

Only then did Naomi disclose that she believed God had sent her to this location specifically for this conversation. Sally seemed especially touched by the story of the Samaritan woman and Jesus (which she’d never heard before); Naomi likened it to their own encounter. After about forty-five minutes of discussion, Sally seemed at the point of decision, but just short of prayer, she left with a friend who came by.

Naomi has a degree from Fuller, but she refrained from talking about that with Sally. Also, she noticed that while numbers of students passed by and some heard the trend of the conversation, none stopped to say anything; on the contrary, they seemed to avert their eyes and to avoid proximity with one (maybe two?) who seemed to out of place. Naomi was silently hoping that one of her colleagues would say anything by way of greeting, and urges us all to notice that many non-students pass through our campus and could benefit from caring contact with us.

Name withheld by request
ANNOUNCEMENTS
Clinical Pastoral Training — Hospital Internship
Glendale Memorial Hospital and Health Center, a 315-bed acute care medical facility, is offering a hospital internship. (This is a 2-unit FE 546 Field Education course.) If interested, please contact Chaplain Carmen Okos, Director of Pastoral Care at (818)502-4578, or Gwen Ingram at the Office of Field Education at (818)584-5377.

Children’s Kingdom
Children’s Kingdom family home daycare for Fuller students/staff is taking newborns to 10-year-olds from 8-5 weekdays. Call (818)793-3700 or stop by 289 N. Madison Avenue.

Conditioning Hikes
Mondays 7-9 p.m.
Every Monday night. 5.6 mile round trip on Mt. Wilson Toll Road. Meet at 6:55 p.m. at the gate opposite 2270 E. Pinecrest Drive, Altadena. Be prompt as the gate locks at 7 p.m.

"Well, I declare!"
Have you noticed that huge, mostly empty bulletin board between Payton 101 and the pool room? Do you ever wonder what it’s for? That’s the Board of Declaration, which has been a Fuller institution for decades. It’s there for community discussion: for you to share your opinions and solicit the views of others. Ideally, it would be a place of ongoing conversation about issues and questions affecting our lives as Christians, as seminarians, as men and women preparing for the manifold ministries of Christ and his church.

How do we use the Board of Declaration? The rules are simple: if you post something on the board, you need to include the date, your initials, and your box number or a way to contact you. If you write a response on something that’s posted, you must include your initials and a box number.

Discussions on the Board of Declaration over the years have ranged from furious debates about inclusive language or complaints about leafblowers to equally-contested but milder discussions about the quarter system. Homosexuality is a recurring topic of conversation, and seminary politics come into play once in a while too.

This is your chance to explore, in a relatively safe environment, the views of other Christians about topics on which you have questions.

Courtesy and good will are, of course, important in making the Board of Declaration a safe place for conversation and for educating each other. The All Seminary Council monitors the Board regularly and removes items which do not comply with posted guidelines.

What are we waiting for? Let the discussions begin!

the SEMI January 6-10, 1997 7
This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (818)584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

FOR RENT
Roommate: Christian female needed to share 2-bedroom home in Northern Alhambra. Must be 25+, non-drinker, non-smoker, honest and responsible. Must also like cats. Live close to Huntington Drive. Plan to buy or rent larger home in near future. Call (818)281-9553.

SERVICES
St. Nareg Armenian Church in Montebello needs a youth worker. Contact Rev. Dr. K. Greg Halebian at (818)793-1853. Salary negotiable.

SERVICES
Chronic Pain? Now is the time to get support and learn effective ways to manage your pain. 12-week pain management and support group now forming. Call Rebecca S. Hawkins, Psychological Assistant (APSB 24571) to D. Lee Stoltzfus, Ph.D., Licensed Clinical Psychologist (#8607). (818)358-0155.


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