



THE MILITARY CHAPLAIN

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MAGAZINE OF THE CHAPLAINS SERVICE OF THE SA NATIONAL DEFENCE FORCE



defence

Department:
Defence
REPUBLIC OF SOUTH AFRICA



VISION

The Department of Defence (DOD) comprises people who are spiritually, ethically and socially empowered.

MISSION

The Chaplains Service, representing a cross-section of the religious communities in South Africa, provides spiritual leadership to DOD members at home and on deployment in order to build human capacity that enhances spiritual, ethical and human wholeness. It does so within the context of religious diversity, taking cognisance of the transformational imperatives of the DOD and in support of democratic peace building in Africa.

STRATEGY

To provide a professional presence in the DOD dedicated to:

- A holistic religious ministry approach to members of the DOD and their families.
- A specialist and ethical counsel to all DOD members.
- Deployment readiness and resilience.
- A sound covenantal relationship and good communication with religious organisations.
- Chaplains' self-care and development.
- Special attention to urgent social and ethical challenges in our contemporary society.

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Cover:
The Adoption of the Charter
of Positive Values
at Air Force Base Waterkloof

Photo By Col S. Vava

Editorial

COMMENT



*Col (Rev) S. Vava: Chief Editor
SSO Religious Communication & Liaison*

The late Dr G. Khabela in his address as the Moderator of the Reformed Presbyterian Church of Southern Africa talked about Times between Times. Indeed we had a winter and now it is summer and before we had summer we had spring. Time is important and time must be respected. The former Minister of Foreign Affairs, the late Mr A. Nzo, warned us as South Africans that there is nothing like African time, and I appeal to all of us to respect time.

This summer edition will come at the right time when some are relaxed with our families, but some will be on deployment. This magazine will be a source of inspiration to those who read it and bring hope to those who are hopeless. This magazine will not only reveal what is happening in the Chaplaincy within the SANDF, but the community also has a stake because we exist because of the community that surrounds us. This summer edition will bring articles that will be of importance, and those who do research, will be able to get something out of our magazine as we build our nation.

Readers of the magazine will recall that in our winter edition we introduced the book of Dr Alex Boraine: 'Life in transition'. Chaplain Andrew Treu will do a critical analysis about the book and what lessons can be learnt from Dr Boraine's experience.

The in-depth articles will be about the significance of Deepavali, within the Hindu Faith and African Traditional Religion. This will encourage our readers to learn about religions that exist in our country and in our continent.

We must always remember life is about preserving what you have and fixing what is broken. Life is about giving more than you receive. Let us also not forget that the first International Military Chief of Chaplains Conference will be hosted by the Department of Defence in Cape Town from 1 to 6 February 2009. The theme for this conference will be the following:

*"The Role of the Chaplain in Reconciliation and Healing
in Post-conflict Reconstruction."*

***To all our readers
A Happy Christmas and a Prosperous 2009.***

CHAPLAIN GENERAL'S CORNER



*Brig Gen(Rev) Marius Cornelissen
Chaplain General of SANDF*

CHRISTMAS MESSAGE 2008

Ecclesiastes 2:26: " God gives wisdom, knowledge and happiness to those who honour Him:

John 3:16: "God so loved the world that he gave us His son"

Erick Forms once said, 'It is not those that receive a lot that are happy but those that give a lot'.

Solomon had to learn this the hard way. This passage describes how he tried to be and to find happiness, fulfillment in life and peace of mind. He tried through knowledge, pleasure, wealth, women, arts and culture, power and position and in the end he said, "It was like chasing the wind – no use at all". Then the big realization came and we hear him say that happiness, fulfillment, peace of mind and a feeling of worth are things that God gives to you when you learn the lesson that it is:

- more important to give than to receive,
- more about others than myself,
- more about serving than being served,
- more about giving love than being loved and
- more about bringing peace than receiving peace.

For us going into the festive season and into the New Year, there are a few lessons to learn from this:

- God has put us on earth not for ourselves but for His purposes.
- God has blessed us with opportunities not for ourselves, but so that we can be a blessing to others.
- God has given us positions not for our own honor, but so that we can govern with responsibility on His behalf.
- God has given us the opportunity to bring peace in our houses, our country and in Africa, not only for our own benefit but also for the benefit of His creation and His people.

Therefore, let us in our evaluation of the past year and in realigning ourselves for the new year accept the challenge of the words of Theodore Roosevelt when he said, "Let us not ask what our country can do for us, but what we can for our country". Therefore, let us serve, lead, guide, govern, work, bring peace, help and care not for sake of ourselves, but for the sake of God, out of His love for us, gave us His only Son to bring peace into our lives and our world. Therefore, let us be Godlike during this Christmas period and in the New Year; give to be able to receive, forgive to be forgiven, love to be loved and bring peace to receive peace. I pray that everyone of us will have the courage to be such a blessing to others and ourselves, for that will bring us true happiness and fulfillment.

May I also pray that God will bless everyone of you during the Christmas season and in the New Year.

FROM THE DESK OF CHIEF HUMAN RESOURCES

Article by: Lt Gen D. M. Mgwebi SD, SM, MMM
Chief of Human Resources



Lt Gen D.M. Mgwebi SD, SM, MMM

In keeping with SANDF etiquette, I would like to thank the members of the Chaplains Service for their continued endeavour to inform the DOD and the outside world of developments today in the Chaplaincy.

I acknowledge that chaplains are in a service of healing and reconciling the broad spectrum of our members in form of devotions, rituals and worship.

I would like to congratulate the magazine, The Military Chaplain and the Editorial Board for the invitation to address the members of the SANDF on the importance of healing and reconciliation.

This is not the first time I have been made welcome to the editorials of The Military Chaplain, and I record my appreciation to the Chaplain Service for the platform it has given the Commanders of the SANDF over the last four years.

Through your Chaplain service, we Commanders of the SANDF can talk to all members on the value of reconciliation and healing and we welcome that connection, that opportunity to express our views on these important values.

One of the great things about the SANDF is that values of reconciliation and healing are built in human resource development, gender sensitivity and education to support our defence vocation.

I address this forum at a moment, which has seen our members play a pivotal role in both internal and external deployments.

All this role-playing serves better the maintenance of peace, the process of reconciliation and the healing of nations.

The importance of reconciliation and healing enables the SANDF to live in harmony because it has healed the wounds of its past with generosity of spirit and wisdom of intellect.

If we are to earn the praise and avoid the blame, we need calm, caution and reason. We also need communication, mediation and negotiations. And we need win-win solutions to the problem before us.

It is incumbent on us all to develop such proposals as a basis for meaningful discussions.

It is incumbent on us all to find the common ground upon which we can construct agreements where everybody has a place, a home and respect. Let us hope that future generations will agree with our decisions, maybe even praise them as wise, farsighted and courageous.

Let us hope they will not blame or even condemn us for the legacies we bequeath them. There needs to be more talking with, and less talking about.



LETTERS TO THE EDITOR

CHATSEC SAVES LIVES!

How do MSD's see HIV/AIDS? Some people see it as direct punishment by God, a specific targeted message of judgement. Yes, the infected as well as the affected will feel remorse, unworthiness, self-hatred and rejection by God.

My responsibility is to dispense grace, as God's grace is sufficient for us. My role is to move the infected/affected person's focus away from the backward glance and direct it forward. The guilty person will see the love of God through my actions and then bring the guilt to God, who has promised to put confessed sin behind Him, "as far as the East is from the West".

My personal experience presenting the three-day CHATSEC training to forty-nine MSD learners at SAS Saldanah, during August 2008 was an eye-opener as well as a moment to remember for a long time. At the end of the training, the learners said the following:

- Chaplain, we heard about HIV/AIDS in our homes, schools and communities, but these three days revealed a new meaning and purpose of life and what it is to me, being infected/affected by HIV/AIDS. I questioned what is really important in life.
- Chaplain, today was the first day since I started with my training as a MSD learner, that I woke up happy. I just thanked God. *(Everyone agreed).*

- Chaplain, when you started the training I saw a spark, but after the three days, I detected a flame of love and compassion towards your fellow men.
- Chaplain, you know, this is the first time that we as a group of different backgrounds, culture and beliefs, worked together? I discovered myself!
- Chaplain, thank you, Enkosi, you saved our lives by informing us about our values and importance of the river of life. *(The group shouted: "Chaplains we love you and thank you for showing us the way forward!").*

Yes, what a course, making the youth aware of HIV/AIDS through a value-based behavioural change approach. Their "River of Life" got meaning and I saw it is about to make a change in their lives and the lives of their peers, their family, community, country and in the world.

World AIDS Day is approaching, and coincidentally, it is in December, when we celebrate the birth of Jesus Christ. It is a time of giving and this is definitely a time to save lives (celebrate lives giving and receiving the gift of life). Yes, even the author of Psalm 18 experienced a brush with death, but God spared his life and he attributed his rescue to God by saying, "Human existence is a precarious thing I made it but only just. Without God's help I could have been done for. He heard my cry for help and He responded".

Letter by: Cpln P. Pienaar (Reserve)

Editor: Thank you for the letter.

SPIRITUAL UPLIFTMENT: SAAF CHATSEC - BMT 02/2008

Greetings in the name of the Lord Jesus Christ, the son of the Creator.

I would like to thank the Chaplain General for the wonderful job of providing the spiritual counselling to the Basic Military Trainees in each and every arm of service.

Since I was enrolled for the South African Air Force basic military training (BMT) 02/2008, which ran from 30 April to 01 August 2008, I personally encountered serious challenges, especially when I had to adopt a military way of life which at times had to be enforced in me by our corporals through corrective means.

It was not easy for me as a civilian from the street to have my behaviour changed to that of a South African National Defence Force member

overnight.

There were some instances when one felt that perhaps I was at the wrong place at the wrong time and felt like I should pack my bags and leave the place, but owing to the spiritual guidance provided by our chaplains at the Air Force Gymnasium Valhalla, everything then started to fall into place.

I am also glad that our chaplains B.J van der Walt and H. Myeni, helped in organising an informative and yet an interactive youth camp in the form of Combating HIV/AIDS Through Spiritual and Ethical Conduct (CHATSEC) on 05 June 2008 with the aim of high-lighting the effect of the spread of HIV & AIDS as well as the impact it has in our different communities.

CHATSEC helped me to broaden my knowledge about HIV/AIDS and to look at the issue in a different light. The youth camp also managed to bring us together because we were from different backgrounds and colours and since then we were getting along until our passing-out parade on 01 August 2008.

My special thanks and mention to Chaplain (Rev) B.R. Modise, our group leader who made sure that all of us understood ourselves and the impact of the killer disease had in our lives and those around us. Chaplain Modise also travelled with us and explored his challenges during his BMT days. That was when we realised that it did not happen to us only and it was only the right attitude and determination that would see us through this course.

I am glad to report that I am currently a Media Liaison Officer (a Sergeant) at the Department of Defence, and through the mercy of God, next year I will be doing an officers, formative course. Hopefully, after completion of the course, I will get an officer's rank.

May the mercy of God be with all of you and may you continue with the splendid job you are doing.

Letter by: Kgabo Phillemon Mashamaite
DOD Media Liaison: Sgt

Editor: Thank you for the letter.



CHATSEC IMPACT!



4 CMIS SU has been the unit with the message of compassion, hope and understanding about HIV/AIDS. We have participated in the HIV/AIDS course/campaign. During this campaign, we honoured the commitments and promises made over the past 19 years, when the first World AIDS Day was commemorated. We learned how to prevent and combat the pandemic through spiritual and ethical conduct.

At this unit, members maintain a continued interaction with those affected and infected. By doing this, everyone is enabled to communicate whatever problems, they are facing. It ensures that all of us are all sensitive to our needs.

Subordinates care about one another. If one among them is very ill, they will ensure that transport is made available to take him/her to the doctor, even if it will have a financial impact on them. It all started with a support group where members come together and share the problems or difficulties which they are experiencing. The purpose of this group is to counsel themselves spiritually and emotionally.

When a member is critically ill, the rest of the members will come together and donate whatever money they have at their disposal. With that money they will then go and buy food and feed the sick colleague. Some of the members will volunteer to go and clean his/her house.

We at 4CMIS SU are looking forward to supporting one another in bringing cultural, spiritual, moral and social support to all members in the Unit. By this, we hope to ensure a positive attitude towards the stigma of HIV/AIDS within the SA Army Signal Formation. A holistic approach is needed to combat the stigma. We need all the weapons we can use.

Therefore, it is important to also approach it from an African cultural and spiritual angle. Therefore, the traditional African concept of UBUNTU is extremely important to be able to make an appeal and reach people in this formation. "UBUNTU" is the African way of saying, "If I am not, you can also not be". Nobody can live for him/herself, but you can only have a full life and enhance life if it is closely connected to the one next to you. (families, friends, neighbours or colleagues).

We like to end up by quoting the following words, said by a very intelligent person, directing the words to those who have a don't care attitude:

"DO NOT FIGHT FIRE WITH FIRE BECAUSE YOU'LL END UP WITH ASHES OF YOUR OWN INTERGRITY"

Letter by: Sgt J.N. Chitua
4 CMIS SU

Editor: Thank you for the letter.

VISIT BY USS MONTEREY ACCOMPANYING USS THEODORE ROOSEVELT

It is with tremendous pleasure that I write to you and thank you for the outstanding business card holder I received as a gift. I thoroughly enjoyed your visit and am looking forward to the possibility of seeing you again. I appreciate everything you do to further the ministry of the military chaplains in South Africa. I am somewhat envious of the nice uniforms that South African military chaplains are allowed to wear. Your chaplain magazine is very professional and informative. Thank you again for your incredible grace and hospitality.

Letter by: Cpln(Rev) Richard Wiese
Command Cpln USS MONTEREY

Editor: Thank you for the letter.

WORTELGAT LIFE EMPOWERMENT PROGRAMME

On behalf of the group who attended the Wortelgat Life Empowerment Programme from 18 to 20 March 2008. We wish to thank you for granting us the opportunity to grow and discover ourselves. The programme has made a significant change in all our lives and we will strive to promote this programme to all members of the base.

We truly hope that the programme will be presented to more members of the Air Force Base Ysterplaat and in turn contribute positively towards the visions and missions of the base, the Air Force and the National Defence Force. Kind Regards!

Letter by: Attendees to the Programme

Editor: Read more in the Programme (page 30)

APPLICATION FOR BURSARY

I am presently in Grade 12. I intend studying for a navigator course next year 2009! I am 20 years old and would like to find out about the training you offer. Could you kindly send me an application form and notify me of the closing date. Yours faithfully!

Letter by: Justice Muremi

Editor: Thank you for the letter. It has been forwarded to the DOD Recruitment Centre: 012 3394000.

Thank you very much for sending me your magazines. For the past three months, I distributed the magazines to other stakeholders in the village. I will highly appreciate it if you can give us more this year. I have read interesting articles in your magazines which encouraged me to work hard. It displays changes which is brought by our soldiers in some of our communities and it also encourages our children and youth.

I have sent you brochures to the community centre as well as BAMA lodge which is near the centre. We have other places of significance in our village which we want to improve for our visitors and tourists.

Letter by: Clara Masinga
Centre manager, Kgantswane Community Development Centre

Editor: Thank you for the letter, we shall send copies of the magazine.

I read your previous edition and found the following in the magazine:

- It looks and feels very good,
- Religious focus is of vital importance,
- It engage listeners to be part of what the Chaplains are doing,
- How can the community participate in your ministry?
- How God calls Chaplains and how Pastors move to the Chaplaincy is of vital importance and need to be explored.

Letter by: Ms Gqibelo Dandala

Editor: Thank you for your comment. We shall explore it.

Adoption of the Charter of Positive Values

Article by: Cpln (Dr) R.M. Ngwanya
DOD Log Formation



Father S. Mkhathshwa, Ms N. Botha, Ms P. Mlambo – Ngcuka and Ms Z. Mdhlahla

Introduction

Our country, the cradle of the nation, has once again been conscious of the values of its citizens. This time, again, at a prestigious place of the South African National Defence Force, Waterkloof Air Force Base, the nation converged. After six years of responding to the moral decay of our society, the then Deputy President of the country, Mr Jacob Zuma said 'no' to such immoralities by introducing the Moral Regeneration Programme.

The Preparations

After hard work of scrutinizing the moral values of the people of South Africa, the Moral Regeneration Movement under the chairmanship of Father Smangaliso Mkhathshwa and CEO Ms Zandile Mdhlahla have decided that launching the charter of positive values for all South Africans is now ripe. After a joint venture by all provinces in submitting the reports, ideas and their mental capacity, a working committee led by Mr Abdul Mogale, carefully and with positive minds structured a nine language charter of positive values.

The Chaplains Service worked hard in securing two hangers as a venue that housed more than three thousand South

Africans. This issue was not a strange to the Chaplains Service, as they already organised and hosted conferences that dealt with the moral decay of the nation.

Among those who helped organize the day to be a success were the personnel from both the Deputy President Office and the Department of Art and Culture. This concluded preparations to launch the charter on 29 July 2008.

The Launch of the Charter of Positive



Ms E. Gandhi, Rev P. Vundla and Col (Rev) N. C. Rweqana

Values

Tuesday, the 29th July 2008, will always reflect, as a day that brought satisfactory relief to the Moral Regeneration Movement. Media SA generally fed the nation's eyes and ears with news of moral regeneration.

This was a day of show-casing talents from different actors, artists, poets, to mention but a few. Speeches and signing the charter were issues of importance.

Who owns the charter?

People of the country from all walks, own the charter of positive values. Schools, churches, working places, community leaders of different organizations, all have a responsibility to own and 'preach' this message of positive values.

The significance of the charter

Without upholding to moral values, a country will always be viewed as breeding a nation of young adults who have no direction in life.

Without re-digesting the message of



Attendees to the Adoption of the Charter: Maj Gen D. Tshiki, Maj Gen M. Make, R Adm B. Teuteberg, Maj Gen L. Ngema, Advocate T. Mqobi and Col M.A. Jamangile

society can be respected if peaceful situations do not exist. Instability disturbs economy of the society. People of a society that lacks peace and justice will always be restless.

e. Enhancing Sound family and community values.

Adults as well as young ones should be respecting each other. Promoting family values causes one, even if one is always away from his/her family, to be a respectful one. What one has been taught from home lives with and this brings harmony wherever he/she is. Benefit from sound family values is a sound responsibility.

Conclusion

Now that the charter of positive values has been launched, this should not be the end of talking morals. The charter belongs to all who reside in this country. None is exempted from not upholding to rules thereof. In order for young people to whole-heartedly own the values, older generation should walk the talk of showing good moral ethics to all.

Lastly, I would like to urge the nation, as we prepare for the 2010 World Cup, to show and exercise maturity in everything we will be doing. We as South Africans must keep our values high.

positive values, five points from the charter may summarize the aim of the day.

a. Show Respect:

Respect is the baseline to every society. When young and old people do not show respect to each other, then the whole society goes down and drowns into chaos.

The charter of positive values teaches people to show mutual respect. Showing respect on its own takes one to nowhere, respect goes along with discipline. An undisciplined society is a disaster to the world.

b. Loyalty:

Loyalty to any society plays a pivotal role. One becomes loyal to what one does and to the people one is accountable to. Loyalty goes along with patriotism. One respects and becomes a patriotic to one's country. It is therefore one of the best teachings that moral regeneration brings to a society.

c. Ensuring Cultural tolerance:

The nation and the environment it lives in is a multi-diversified one. This means that there should be some tolerance of each other.

The charter of positive values brings out

that kind of tolerance to those who reside in South Africa. As the nation had been in a volatile situation tolerance was the only virtue which let people to endure hardship.

The charter of positive values brings out that kind of tolerance to those who reside in South Africa. As the nation had been in a volatile situation tolerance was the only virtue which let people to endure hardship.

d. Striving for justice, fairness and peaceful co-existence.

In order for a society to have justice, fairness and mutual respect as a basis for national reconciliation, peaceful co-existence should be the cornerstone. No



The Deputy Minister of Defence at the time, Mr M. George, welcoming the crowd

MINISTRY SUPPORT

CHATSEC Facilitator Training: Swaziland

Article by: Cpln(Rev) F.B.P.T Meulenbeld
SAMHS Training Formation



CHATSEC course in Swaziland

On Sunday 28 September 2008, Chaplains I.L. Phokontsi, F. Meulenbeld, and Mrs. A. Boucher from AMHU GT left from OR Tambo International Airport to fly to Matsapa International Airport, Swaziland.

On arrival in Swaziland, Chaplains from the Umbutfo Swaziland Defence Force (USDF) collected us from the airport and took us to the lodge. The following morning, Monday 29 September, we commenced the CHATSEC facilitator course for 20 members of the USDF; most of whom were chaplains and a few health care workers.

The Chief Chaplain of the USDF, Major S.C. Maseko opened the course with a scripture reading and a prayer after which the Commander of the USDF, Maj Gen T.M. Simelane, declared the course open.

From there the entire team worked very hard to cover both the CHATSEC and the facilitators' course.

The funeral schedule of the USDF Chaplains is quite different from that of the SANDF, where they have to collect the corpse from the mortuary on Fridays together with the family of the deceased and then they travel to the family homestead, from where the night vigil is held until Saturday, when the funeral commences. This caused the facilitator team to have to squeeze the course into 4 days, as Fridays were not suitable for any classes.

By working later in the afternoons, we were able to complete all modules for this course. Friday was a day of rest for the team, as the allocated driver took us around the country on a sightseeing tour! The feedback received from all learners, was very positive indeed and they all mentioned that they would facilitate the CHATSEC course in their various units.

Chaplain's Retreat

Article by: Cpln(Rev) L.W. Ledwaba
Air Force Base Makhado

From the 28th to 30th of July 2008, chaplains attended a Chaplains Retreat at the Good Shepherd Retreat Centre at Hartebeespoort dam.

The theme of the retreat was: **"Spiritual Healing"**. The retired Roman Catholic Bishop Van Stratan who is also the manager of the centre, facilitated the whole three day programme.

Every morning and evening we attended devotional sessions, where the Bishop addressed us with some inspiring messages dealing with aspects of healing in the life of a spiritual leader.

The Bishop took us through one of the challenging aspects regarding "faith" as a process of healing. The example was that of Abraham who set by faith and went out in the right direction. To quote the words of the bishop: "Be very gentle in faith. You can do a great spiritual damage if you expect people to display more than the faith they have."

The highlight of it all was on the morning of 30 July when we participated in the sacrament of the Eucharist and a ritual of pouring out oil as a sign of being set apart for a great vocation.

Through this I came to understand and experience practically why the Chaplaincy of the SANDF are one big family united in our religious diversity.

My colleagues reflected as follows:

Cpln P. Roos: "Very well organised, good catering of the food and well conducted lessons by the bishop. But more important and spiritually was to be quiet, listen, and to wait on the Lord."

Cpln K. Museri: "On a positive note it was actually inspiring as well as empowering. The content of the lecture was very informative and self-enriching because it boils down to a person making an introspection of himself. I would definitely encourage that we do it more often because it prepares one's mind. It teaches you to value the quality of being a Chaplain in a leadership position."

ARV and M&E Work Session

Article by: Cpln(Rev) F.B.P.T Meulenbeld
SAMHS Training Formation

Pretoria chaplains were very privileged to attend the Anti-Retroviral (ARV) and Monitoring & Evaluation (M&E) Work Session.

With the chaplains being involved in courses like CHATSEC as well as rendering pastoral support to members and their dependants who are living with HIV / AIDS, it was very educational to be informed about the role of ARV management.

Medical professionals from Phidisa at 1 Military Hospital gave lectures to the chaplains about what ARV is and what this kind of medication does in the fight against HIV/AIDS inside the human body.

We learned that ARV treatment could be commenced once the CD4-count of the patient's blood reaches below the level of 200.

The chaplains were also informed that, due to the different mutations of the HIV, different types of treatments are prescribed. Most of the cocktails of ARV medication prescribed to the patients consist of a combination of two or three drugs taken every 12 hours, for the rest of the patient's life.

The ARV treatment does not remove HIV from the body, but it does prolong the life of the patient by slowing down the process of the multiplication of the HIV as well as the destruction of the immune system.

One of the most important issues that came out of this two-day work session was the vital importance of ADHERENCE.

All patients who take ARV medication need to adhere to their routine of taking their medicines every 12 hours, for example at 7 AM and again at 7 PM, every day, for the rest of their lives.

Treatment, usually gets revised every 7 years. The main challenge with patients are those who do not adhere to their medicine. When a patient starts to skip a dose this will cause major problems in the fight against HIV/AIDS inside his body as the HIV starts to develop immunity against the ARV medication.

For patients who have missed 5 doses of treatment, the ARV medication becomes useless since the HIV inside the patient's body has build up resistance and immunity to that medicine.

All patients on ARV treatment are therefore encouraged to have a person who will be their adherence partner who will remind them to take their medication.

Chaplains are encouraged to speak to members who have disclosed their status and to encourage members to get ARV treatment as well as to assist these members with getting their own adherence partners.

On the second day of the course, time was spent talking about M&E (monitoring & evaluation) regarding HIV/AIDS, like the CHATSEC course presented by Chaplains.

Dr Brown, from the USA, provided the chaplains with further information regarding the importance of M & E and how to get correct data for research purposes.

In conclusion, I can only recommend that all chaplains attend the nearest ARV work session to learn about the vital role that ARV medicine plays in the fight against HIV/AIDS as well as the importance of supporting those members who are infected with HIV/AIDS, including those on ARV treatment.

Blood Donation

Article by: Cpln(Rev) B.J. van der Walt
Air Force Gymnasium

Caring for other people is illustrated by thousands of South Africans who donate blood and platelets.

Each have their own reason for doing it, examples are that of an Anglican Priest who wants to save lives in many ways than one, a karma yoga teacher who believes you should give of yourself without expecting anything in return and a mother who has lost her son at the age of 14 due to leukemia.

The Priest Darryl Cotton (36) of Honeydew in Roodepoort, on the bed for the 75th time, said: "I believe it is my moral obligation to donate platelets. I am capable of saving lives and therefore do it in more ways than one," he says.

He admits to getting frustrated when people shy away from donating blood or platelets because of fear of needles. "This is a fear you should overcome. The benefit of saving a life outweighs that fear by far". I simply think of all the patients in the neonatal unit needing my platelets.



Cpln B.J. vd Walt donate his 159th unit

The following people receive platelets:

- Cancer patients.
- Patients with severe blood loss due to motor vehicle accidents.
- Patients who have major surgery.
- Patients with bleeding disorders.

How do I become a platelet donor?

Phone an Aphaeresis unit close to you:

| | |
|-------------------|-----------------|
| Alberton: | 011 907 0939 |
| Bloemfontein: | 051 447 7429 |
| Durban: | 031 719 6500 |
| Johannesburg: | 011 877 4037/38 |
| Krugersdorp: | 011 955 6604/08 |
| Northgate: | 011 794-5760/56 |
| Pietermaritzburg: | 033 342 2464 |
| Port Elizabeth: | 041 391 8200 |
| Pretoria: | 012 664 3576 |
| Roodepoort: | 011 679 3003 |

OPERATIONAL DEPLOYMENTS

Deployed Chaplains

Article by: Cpln(Rev) E.T. Masweu
Joint Operational Headquarters



Cpln T. Gxabe, Lt Col M.J. Tyhalisi, Cpln E.T. Masweu and Cpln J. Japhta

Isaiah 6: 8 "Then I heard the Lord say, 'whom shall I send? Who will be our messenger? I answered, I will go, send me!"

The J OPS HQ's mandate is to plan and conduct all operations independently or in cooperation with other State Departments or Services, to achieve National objectives, either externally or internally. Such operations will be conducted in accordance with the Constitution of the RSA, the White Paper on Defence and International law, with oversight at the highest operational level.

The J OPS HQ personnel render support to the units under its command during external and internal deployments. Chaplain services in this environment of J OPS HQ also forms part of personnel support structure by providing Spiritual, Moral, Ethical and Social support to all its members.

Since my appointment here at the J OPS HQ I have realized that the Unit's work would not be easy if it wasn't for the men and women who sacrifice their time to be part of all the deployment that we are involved in.

Though one would say soldiering is about executing instructions and doing what you are told, I still believe that the spirit of volunteerism comes first. The fact that I chose to be part of the Organization amidst all the dangers that one can face by being a soldier, to me, whatever that I am doing as a soldier, including executing instructions, I am doing it because I want to, not because somebody forced me to.

It is for that reason that I want to salute all the chaplains that have volunteered to be part of all the missions that J OPS HQ has been part of since its inception.

I am talking here about men and women whom, when the call came out to say, "Whom shall I send?", they came out in numbers to say, "send me". J OPS HQ has conducted internal and external missions and in all those chaplains came to provide the necessary support to the dedicated soldiers.

When deployed in external missions the SANDF chaplains do not only supports our members but also make an effort to provide much-needed support to the communities. The dollars that our soldiers donate through the chaplain's initiatives to lead the locals/ community projects are making a great difference. In some areas schools, orphanage homes, crèches, churches, individuals, families and other community infrastructures were improved.

We have displayed and exercised our 'UBUNTU' in those areas where our soldiers have deployed. The SANDF has also showed commitment in assisting them to better their lives.

Whilst deployed the chaplains also support our members by organising activities that continue to boost their moral. Examples are soccer, games, cultural activities, concerts, chaplains periods, church services . At times these activities are done jointly with the local population.



Cpln Masweu with members of the local community

I must mention that to be away from home for six or twelve months is not an easy thing, thus our Chaplains are always geared to come up with these activities that will keep our soldiers focused on their deployment.

For the first time in our missions we deployed two women chaplains in one mission (OP MISTRAL) that is Cpln M.S. Ngombane and Cpln F.V. Mnyanda. The two proudly represented the Chaplain Service and the feedback that was received was positive. Our soldiers were impressed with the services of the two women Chaplains. In their final report they said; "It is indeed an honour and privilege for Chaplains Mnyanda and Ngombane to have been granted the opportunity to serve in the DRC. We equally hope and trust that we made a difference through the power of the Almighty God". Big ups to the ladies!

Presently the following Chaplains are still in the mission areas:

OP MISTRAL:

Cplns B.A. Mandleleni, N Ngesi and S.T. Khamali.

OP CURRICULUM:

Cplns T.J. Moleele and M.P. Koliti.

OP CORDITE:

Cpln W.R. Masudubele.

MISSION THEBE:

Cpln C.L. Jacobs,

(note MISSION THEBE is not under J OPS Command and control but under the command and control of Chief SA Army).

The Chaplain deployed in Kinshasa supports OPS TEUTONIC and OPS VIMBEZELA is supported by J OPS HQ and Special Forces Chaplains. All this chaplains are working tirelessly to support all the four missions.

Allow me also to commend the chaplains who have assisted in internal deployments, unit chaplains who visited their unit members that were deployed in the borders and all Tactical HQs. Reserve chaplains that are also volunteering with pride to serve in the SANDF.

How can I forget the ASB Chaplains in different provinces that have so far responded to our call for assistance in some areas where our soldiers are deployed.

During the Xenophobic attacks J OPS HQ had soldiers deployed in different areas of responsibility and Cpln F.K. Sello, who is a member of the Reserves visited some of the areas. As I sit in my office I am saying to myself, the GOC J OPS HQ would have tough times in delivering or meeting up expectations of his office if all these men and women didn't respond to the calling to serve the Defence Force with pride, courage and dignity. I would like to take this opportunity to thank the GOC, Maj Gen B.M.N Hlatshwayo and his entire staff for his unconditional support to the chaplains work. The Chaplains's office at J OPS HQ receives tremendous support from all the members of this HQ.

If only we continue to trust in our God for whatever task given, we will know that with God nothing is impossible, there is no greater task that God cannot take you through. God never lifts you up, to let you down.

CONFERENCE ON PEACEKEEPING IN AFRICA

Article by: Col(Rev) M.T. Masuku
SSO Religious Policy & Planning



*Colonels Molaba, Rweqana and Masuku
attended the conference*

The third Peacekeeping conference in Africa (2008) was held at Gallagher Estate, Midrand. This conference attracted experts in the field of peacekeeping mission in Africa who attended as delegates while others were invited as speakers.

Discussions focused on the search for the actual causes of conflict in Africa and the investigation into whether Africa, apart from the involvement of external peacekeepers, cannot be able to maintain peace completely on its own.

Poverty and selfish leadership were identified as being among the causes for lack of peace on the continent.

The fact that Africa was unable to feed herself despite the fact that it has 75% of the world's mineral resources was a worrying factor.

The role of women as agents of peace and their use as peacekeepers was acknowledged. It was also recommended that whenever they participate in peacekeeping, they should not be treated as cooks but as equal partners with their male colleagues.

Goodwill Visits



WO1 J.J. Scheepers
Master Chief Warrant Officer of the SANDF



Col(Rev) T.J. Molaba inspiring deployed members

HISTORY

The Warrant Officer of the SANDF in conjunction with the Warrant Officer of the joint Operation Division established the Good Will Parcel Project (GWPP) in 2001, to support deployed SANDF soldiers.

Initially no funds were available, but the Warrant Officers of the SANDF joined forces and all Warrant Officers donated R1,00 or more to the project. An amount of R25,000.00 was raised and the first food parcels were distributed to SANDF soldiers in 2001. Since then the project has developed into donations of millions of rands.

The Goodwill Parcel Project is responsible for:

- illustrating to the soldiers that the top-structure of the SANDF, together with their families, care for the deployed soldiers.
- illustrating to the soldiers on duty (Ops Rooms), over the festive season that the top-structure of the SANDF together with their families, cares for them.
- illustrating to the soldiers that the SANDF, the South African Public Business cares for them (2002-2008).
- illustrating to our soldiers on duty and patients in the Military hospitals over the festive season that the SANDF, the South African Public and Business cares for them.



A deployed member receiving a gift from
Lt Gen Van Rensburg and Mrs B. Ngwenya (wife of the Chief of the SANDF)

The Editorial team of the Military Chaplain Magazine challenge all forums to follow the splendid example of our Warrant Officers Forum, to develop projects to support this highly worthy cause. Whilst some of us are busy preparing people to be deployed in service of our country, others are deployed in service of our country.

Let us support our deployed comrades, their families and those who are in our military hospitals!

SUPPORT TO DEFENCE ATTACHÉS

Article by: Brig Gen L. Yam (UK)
Defence Attaché

Defence diplomacy has been correctly identified as one of the critical areas in the strategic thrust of our new democratic country. The increase in number of deployed defence diplomats across the globe, linking our country to ever becoming continuously relevant in the global security environment by pursuing lasting relations with other forces has been a visible testimony to this. However this has come with all sorts of challenges for the Department of Defence including the welfare of the families and relatives of the deployed members in highly stressing environments indeed. The Chaplaincy of the SANDF, ever vigilant and proactive, identified this need and immediately swung into action.

This was crucial because of certain dynamics involved for the members to keep focussed on the job at hand. The following are some examples:

- Some close relatives and even children remain behind. Some having difficulty with telecommunication at times.
- The demand to deliver while faced with a number of family tragedies with relatives dying and getting injured as the deployed are very far from home with immense stress of the need to be seen to be caring and supportive.
- The anxieties created by the need to deliver as some have to face language barriers first, faced with absolute different cultures affecting happiness of the families, which leads to a high level of stress.
- Worries about stagnant career progression of their spouses who either have to resign their jobs or be on unpaid leave leading to loss of pensions but for the good cause of serving the country.
- The ever-present worry to try and be equal to the huge and enormous responsibility the country has entrusted to one despite all these challenges.



Ms L. Yam with her guests

These are the true realities that our chaplaincy also saw the need to worry about, least they develop into negatives that may end up destroying families and individuals in the end, much contrary to the good intended outcomes.

One did experience this wonderful care of service when Capt (SAN) (Rev) L. Msengana of the SA Navy was personally tasked by the Chief of the Navy, Vice Admiral Mudimo, to help me and counsel my daughter who had remained with her child at home. It was also the case when my 18 months old little boy Siyabulela, fell all the way from the window of the first floor to the concrete ground and spend some days in ICU. The Chaplain General, Brigadier General Cornelissen surprised me with his phone call that really put me at ease.

He crowned that by dispatching two of his most daring angels of the heavens, Col (Rev) M.A. Jamangile and Col (Rev) S. Vava to come and spend time praying with our family and for my other daughter of 17 who was not with us but facing challenges.



Brig Gen L. Yam and his wife

It is my intention to mention these as practical personal examples so as to create an understanding of the great wisdom identified by the chaplaincy in pursuing this noble duty.

My eldest daughter was really elated to have received a visit from Chaplain Msengana, and I am not exaggerating to say this seems to have changed her life for the better because since then her priorities in life seems to be in the right and responsible direction.

I wish to encourage the Chaplain General and his army of the men and women of the cloth serving in the trenches with the ever-heroic, gallant fighters of our proud nation in uniform never to underestimate the impact being made on all of us and as a result helping to nurture a nation by helping to stabilise families.

HOME SWEET HOME

Article by: Cpln(Rev) T.J. Mara
SA National War College



Cpln T.J. Mara

You can go west or east, home is the best. The so-called second homes will never replace real homes. One's home is unique and special. Generally, soldiers deployed externally, look forward to coming back home.

Six or twelve months is a long period of time to be away from home. A lot can and does change during that time. One of the things that change is communication or language. There is a difference between the language usage in military missions and at home.

In his book "Love language", Dr Chapman has the following to say about the language usage at home, especially after getting used to giving and getting orders in the deployment area. "A person expresses and receives love in different ways".

Love Language 1: Words of Affirmation

Most partners and children want to be affirmed. The object of love is not getting something you want but doing something for the benefit of the one you love. It is a fact that when we receive affirmation we are far more likely to be motivated to reciprocate. The latent potential within your spouse in his or her areas of insecurity may await your encouraging words. Use kind words and in so doing you will be checking the way in which you speak. Love makes requests, not demands.

Love Language 2: Quality Time

A central aspect of quality time is togetherness. This does not mean proximity. Togetherness has to do with focusing your attention on your partner, not a TV program, me instead. Many of us are trained to analyze problems and create solutions. We forget that marriage is a relationship, not a project to be completed

or a problem to be solved. A relationship needs time to work and blossom.

Love Language 3: Receiving Gifts

If your spouse's primary love language is receiving gifts, you can become a proficient gift-giver. In fact, it is one of the easiest love languages to learn.

If you are to become an effective gift giver, you may have to change your attitude towards money. The stingier you are, the more difficult it will be to satisfy the emotional needs of your partner who understands the gift language.

Physical presence in the time of crisis is the most powerful gift you can give if your spouse's primary love language is receiving gifts.

Love Language 4: Acts of Service

Dr Chapman further indicates that some partners feel loved if they are pampered or served. If you request and not make demands from your partner, you may be able to receive what you desire to feel loved. Remember that requests give direction to love, but demands stop the flow of love. This does not mean, however, you are a doormat. Allowing oneself to be used or manipulated by another is not an act of love. It is, in fact, an action of treason. You are allowing him or her to develop inhumane habits.

Love says, "I love you too much to let you treat me this way. It is not good for you or me." Learning the language of acts of service will require some of us to re-

examine our stereotypes of the roles of husbands and wives. There are no rewards for maintaining stereotypes.

Love Language 5: Physical Touch

Physical touch can make or break a relationship. It can communicate hate or love. The body is for touching. If your spouse's primary love language is physical touch, nothing is more important than holding her when she cries.

Crises provide a unique opportunity for expressing love. Your tender touches will be remembered long after the crisis has been forgotten. Your failure to touch may never be forgotten.

Love
doesn't erase
the past,
but it makes
the future
different.

The above thoughts by Dr Chapman also apply to all human relations. For instance, some families members or friends will also have and understand a particular love language. All you have to do when you return home is to try to discover that "language" and, having done that, to "speak" it. Good luck to your home, sweet home.



Members of the South African Contingent crossing a river, to soothe the going-home feeling

Experiencing Trauma

Article by: Maj L. Malgas
SO2 Military Police Agency



Maj L. Malgas

“There is nothing more isolating than the pain of violation. It forces victims to question themselves and their worlds, because it destroys two essential beliefs: Their sense of trust and their sense of control over their lives”.

– The crime victim's book, Bard and Sangrey, 1986.

INTRODUCTION

The Military Police Agency is embarking on a 24 Hours call centre that will be of vital importance for our soldiers and our families. This call centre will be manned by highly professional men and women who will be able to give us assistance to those that are in need of help.

VISION

**TO EMPOWER VICTIMS OF CRIME
BY ADHERING TO VICTIMS' RIGHTS AND NEEDS
AS EMBODIED
IN THE WHITE PAPER ON SAFETY AND SECURITY**

MISSION

- To provide an integrated service to the victims of crime
- To address the Psycho-Social needs of a victim of trauma and/or violence
- To provide protection against further victimisation
- To make the criminal system more victim-friendly

SERVICE CHARTER FOR VICTIMS OF CRIME

- Created to provide a better service for victims of crime
- Role Players:
 - Legislative Institutions
 - Law Enforcement Agencies
 - Health Services
 - Educational Institutions
 - Welfare Officers

THE RIGHTS OF VICTIMS

- The right to:
 - Be treated with Fairness, Respect, Dignity and Privacy
 - Offer Information
 - Receive Information
 - Protection
 - Assistance
 - Compensation
 - Restitution

SUCCESS FACTORS

- A Target date has not been agreed on, as yet
- Funding is essential for the success of the project
- Buy-in from upper management
- Logistical requirements

WHAT MAKES THIS PROJECT IMPERATIVE

- To contribute to sustainable reconciliation and healing
- To create a secure environment for the victim
- This immediately builds on trust, shows care and opens the lines of communication
- It is definitely supportive of the victim's rights
- It sets a high standard of service delivery
- There are victim empowerment centres established in five out of six presidential police stations (SAPS) in the country already
- Two groups of members of the client service centre of the Military Police Agency (MPA) Thaba Tshwane have been trained to deal with victims

CONCLUSION

It is necessary to understand the nature of violation and, in doing so, we contribute to a constructive healing process of a victim. From this, we can develop a strategy to balance the needs of victims within the human rights framework.



Chaplains Training

Chaplains Training: 2009

Article by: Col (Rev) P.J. Oberholzer
SSO ETD



Col (Rev) P. Oberholzer

The chaplains training for 2009 will focus on two areas:

- Skills and knowledge we need in our Military environment
- Trauma Counselling Skills

The following "Military Skills", which all chaplains will eventually need to acquire are the following:

- Chaplain in the Unit (Phase 1)

This course is for chaplains in their first year of service, where they receive orientation on how to function in a unit. This includes basic management skills as well as guidelines for a good relationship with the Commanding Officer; Regimental Sergeant Major and all members in the unit.

- Chaplain in the Unit (Phase 2)

This course is for senior chaplains and will be presented in the second half of 2009 (chaplains must complete this within four years after attestation). The purpose is to confirm the way of ministry in the unit and to learn more advanced management skills.

- Staff Methods Course

This course focuses on oral and written communication.

- Chaplain in Operations

This course focuses on the role of the chaplain during conventional operations and deployment.

- Chaplain in Peace Support Operations

This course focuses on the role of the chaplain in external peace support operations. Deployed chaplains should not just understand their role towards own forces, but they should also grasp the concept of human security and become aware of the local population.

- Resilience

This course focuses on developing the ability of a chaplain to bounce back and care for families of deployed members during long periods of separation.

- Trauma course

In terms of the trauma counselling the chaplains position themselves to assist with defusing all kinds of trauma. Chaplains are exposed to traumatic events in the military and they also minister to people who are frequently exposed to "life and death" situations. Therefore trauma counselling is an essential skill for chaplains.

Another reason for the focus on trauma counselling is that chaplains will be deployed with members of the SANDF to secure the 2010 Soccer World Cup hosted by the Republic of South Africa. The chaplaincy aims at providing a core of proficient and suitably skilled chaplains to be deployed and to deal with any eventuality during the World Cup.

The chaplains will attend two trauma counselling courses during 2009. The programme was developed in conjunction between UNISA and the chaplaincy and will be presented under the auspices of the C.B. Powell Bible Institute.

The following courses are for selected Chaplains on management level:

- Junior command and staff duties
- Joint senior command and staff duties
- Executive national security programme

Diversity in Society

Article by: Cpln(Rev) H. Steenkamp
ASB Western Cape

The Chaplain's service annually offers a group of chaplains the opportunity to attend a course on the diversity in society at the Faculty of Theology at the University of Stellenbosch. This year the course was presented to 14 Chaplains.

As they gathered in a wet and cold Stellenbosch, they received a warm welcome by Prof D. Louw. He introduced the students to the lecturer for the week, Dr Xolile Simon, from the Department of Practical Theology and Missiology.

The main outcome of the course was to understand the impact of diversity and multiple identities in Africa and obtain the necessary knowledge and skills to minister effectively within and to groupings defined by religious, cultural, generational and gender identities and roles.

As on the post-graduate course the emphasis was on the discovering and exploring of issues connected to diversity through group discussions and self study. Quite some time as well as a group assignment was devoted to the exploration of the term "Military Culture" and how diversity is incorporated within this "culture".

Besides the theoretical and theological frameworks with regard to diversity, interesting discussions flowed from the study material, for example "Christ in the African Culture", "Engaging the other diversity within an inter-cultural and inter-religious framework and gender."

The students were fortunate to attend the 6th Annual Beyers Naude Memorial Lecture, presented by none other than Archbishop Emeritus Desmond Tutu, who delivered the keynote address titled: "Re-imagine the rainbow nation".

After a week, chaplains left Stellenbosch with a broader view and equipped to address the challenges on diversity in the Military and our societies.

SA Army Junior Command & Staff Duties Certificate Ceremony

Article by: Cpln(Rev) B.J. van der Walt
Air Force Gymnasium



*Cpln Nonjojo, Col Jamangile, Col Mokhosi,
Cpln Phillips and Cpln Bathobakae*

On 14 October 2008, certificates were handed to two Chaplains, who successfully completed the Junior Command and Staff Course (JCSD 200802C) at the SA Army College. Col M.A. Jamangile, the Chief of Staff, from the office of the Chaplain General represented the Chaplain General at the event.

Chaplain Phillips opened the event with scripture from Micah 3:11. The theme was: "Let us not be afraid". Chief of the Army, Lt Gen S.Z. Shoke mentioned: "Officership is like a calling to Priesthood, in service of our Creator". "Willingness to lay down their life for their country and people." In line with Vision 2010, officers are equipped with a "toolbox" to employ in practice.

"We need to rise above party politics and serve our people. Restore the confidence of people in 'professional soldiership!'."



*Cpln T. Bathobakae receives his certificate
from Col M.A. Jamangile*



*Cpln N.V. Nonjojo receives her certificate
from Col M.A. Jamangile*

CHAPLAINS IN OPERATIONS

Article by: Cpln(Rev) D. Kritzinger
3 SAI BN Kimberley



Coffee and devotions, in harmony, to start a new day!

Chaplains are clergy called from a civilian ministry to serve in the SANDF. In August 2008, five Chaplains arrived at the Combat Training Centre to be introduced to the Chaplain's role in an operation.

On arrival, the Chaplains were appointed as Ratel commanders and had to navigate their drivers to the camp at a place with the ominous name Aasvoëlkop ("Vulture's Hill"). On arrival they were welcomed with a chopper tent and a Rat Pack (ration pack for those who do not know). One of the Chaplains (no names mentioned) promptly devoured his entire Rat Pack (only the firefighters were left). As it was to be his food for 24 hours, he spent a very hungry Monday.

The first week the focus was on basic skills such as map reading, radio procedures, military symbols, phases of war and navigation. The first two days the navigation exercises went quite well, mainly it was during daylight. During the night exercise, some Ratel commanders became temporarily disorientated in their environment (no, they did not get lost!). During this period, many strange new radio procedures were followed. A search party was sent out, and all the Ratels eventually returned to camp.

During the week, the Chaplains also joined the JCSD Course to be introduced to the planning cycle for an operation. Here they learned about battle plans, review of the situation, OC's appreciation, overlays and much more.

They were taught how to develop options and to present a plan. Confusion was part of the process and some learners came to hate the expression: "learning curve".

The weekend was welcomed by all, because everybody had their first shower for the week. Smelling nice and clean they went to "SAWI" to buy cold drinks and other delicacies. After this, they joined different units to minister to the soldiers who were preparing for Exercise SEBOKA.

Then the work on the chaplain's plan started. On Tuesday, the SSO ETD, Col (Rev) Pieter Oberholzer, joined the group as the senior evaluator, and on Wednesday the evaluation started.

All the Chaplains were also mentioned for their "special" achievements: Bra Joe for his ferocious attack on a Rat Pack, Chaplain Willemse for hating "learning curves", Chaplain Van Rooyen for causing global warming by forgetting his gas stove on, Chaplain Molefe for destroying 4 Rat Packs in 3 days and then "abusing" the local population to fetch him more food, and finally Chaplain Smith who, being in the Air Force, looked down upon the Army.

On "Vulture's Hill" the resident eagles gave a display of their grace in flight and all agreed that they were the true force in the air. On experiencing the beautiful sunset, everyone was convinced that God is great and Chaplains are privileged to serve in the SANDF.

Thank you to all who contributed to the course in some or another way.

Memory Work Short Course

Article by :Dr Alida Herbst
 Senior Lecturer: School of Psycho Social Behavioral Sciences
 North West University (Potchefstroom Campus)



The technique involves answering the following seven existential or life questions:

- ❖ Who am I?
- ❖ Where have I come from?
- ❖ Where am I going?
- ❖ What are my challenges (What is stopping me)?
- ❖ What is my plan or action?
- ❖ Whose help do I need?
- ❖ How will it be like when I get there?



Dr Alida Herbst presenting a highly interactive session

The memory work short course was briefly introduced in the previous edition of The military chaplain. A summary of some of the chaplains' portfolios was supplied. In this edition, two more portfolios will be introduced. The life map technique which underlies the memory work short course was utilized by Chaplain Jan Viljoen in a series of sermons in his congregation. Chaplain Kobus De Lange used the life map questions in what he calls a Life Empowerment Programme. Before we introduce one of the portfolios, it is important to give some background information about the life map technique. (See the above table).

Life maps can be defined as an assessment and therapeutic technique that guides individuals or groups to review their lives in terms of the past, present and future by focusing on their own views of themselves, others, their problems and coping skills.

CPLN JAN VILJOEN'S SERIES OF SERMONS ON THE LIFE MAPS

Summary of some of the topics that Chaplain Jan Viljoen addressed under each life map question accompanied by appropriate scripture.

| LIFE MAP QUESTION | SOME OF THE TOPICS INCLUDED | SCRIPTURE |
|--|--|---|
| <i>Who am I?</i> | <ul style="list-style-type: none"> ❖ Beloved child of God ❖ Member of the body of Christ ❖ Redeemed and freed | <ul style="list-style-type: none"> ❖ John 1:2 ❖ 1 Corinthians 12:27 ❖ Colossians 1:14 & Romans 8:36-38 |
| <i>Where do I come from?</i> | <ul style="list-style-type: none"> ❖ Family background and the important role of the family ❖ Life changes and traumas | <ul style="list-style-type: none"> ❖ 2 Timothy 1:5 & Prov 13:6, 17:17 ❖ Acts 22:3-30 |
| <i>Where am I going?</i> | <ul style="list-style-type: none"> ❖ The difference between ambition and vision ❖ God's vision for us – His representative | <ul style="list-style-type: none"> ❖ Proverbs 29:18 ❖ Genesis 1:26 |
| <i>What are my challenges?</i> | <ul style="list-style-type: none"> ❖ The luggage we carry through life ❖ The inability to use our gifts / talents | <ul style="list-style-type: none"> ❖ Psalms 139:15-16 ❖ Galatians 6:1,4,6 |
| <i>What is my plan of action?</i> | <ul style="list-style-type: none"> ❖ Acknowledge the extent of our sins ❖ Accept redemption through Jesus Christ and stay on the path of the righteousness | <ul style="list-style-type: none"> ❖ Psalms 51:5; ❖ Romans 3:10-12 ❖ John 17:3; John 14:16. |
| <i>Whose help do I need?</i> | <ul style="list-style-type: none"> ❖ The faith community ❖ Sacraments ❖ The Holy Spirit | <ul style="list-style-type: none"> ❖ Psalms 121 ❖ Colossians 1:11 |
| <i>What will it be like when I get there?</i> | <ul style="list-style-type: none"> ❖ Resurrection ❖ Eternal life | <ul style="list-style-type: none"> ❖ 1 Corinthians 15:35-44 ❖ John 11: 25 &26; |

This series of sermons really inspired Chaplain Jan Viljoen's congregation. From the feedback he received it was clear that the series brought some perspective of the Christian's life (past, present and future) and how to obtain and maintain a vision towards eternity through the blood of Christ and the inspiration of the Holy Spirit.

NEWS FROM SPOUSES

Article by: Ms B. Ngwenya
Wife of the Chief of the South African National Defence Force



Ms Y. Mudimu, Ms S. Africa, Ms B. Ngwenya, Ms C. Shoke and Ms L. Cornelissen



Ms Busisiwe Ngwenya
leading the Spouses Forum

Introduction

On behalf of the SANDF Spouses' Forum, I wish to extend our sincere appreciation for the opportunity that has been afforded us to share what the forum is all about.

We also recognise the important role of care and compassion that is played by the Chaplains Service within the broader SANDF family and see ourselves as being complimentary to this important role.

Q: What does it mean to be a soldier's wife?

Being a soldier's wife begins with the realisation that we are indeed a "different wives". We have to embrace the fact that our wives have chosen to serve the country and that is the highest honour one can hope for.

Duty to country is a serious matter. Most of the time it results in a nomadic way of family life and therefore support for the stability of the family is paramount.

As soldiers' wives we embrace supporting our wives in their quest to serve. In a sense we ensure that we minimise their stress and make their load to serve lighter. As a wife you are catapulted into the role of an anchor of family.

This role entails creating a home environment that makes our husbands always long for home and to stay comforted in the knowledge that all is taken care of.

Q: In what way do we play a supportive role to our soldier wives?

The creation of the SANDF Spouses' Forum has provided a space for us to act as a collective. Spouses of the SANDF felt a need to systemise their activities and to organise these more effectively on a rational basis, to empower and to share. Mindful of the role that South African women have always played, the SANDF Spouses' Forum desires to continue this great tradition by combining their efforts.

The following listed objectives taken from the SANDF Spouses' Constitution articulate this need.

- *promoting sympathetic understanding of and active support for the partner's tasks;*
- *providing opportunities for all spouses to render service within the scope of their abilities and interest through education and training;*
- *extending a hand of friendship to one another and to support and complement one another as SANDF spouses;*
- *caring for other members of SANDF families should the need arise; and*
- *initiating activities that contribute to the support of the respective SANDF units.*

Several programmes are already in place to breathe life into these objectives. These are: The annual Goodwill Visit to members posted in the African Diaspora, support for the families of the deployed soldiers during

the festive season through the distribution of a Christmas hamper and support for the Vesting Hospice and the Paediatrics' ward at 1 Military Hospital.

Q: What are some of the challenges that we face as spouses and how do we over-come these challenges?

The major hurdle is to remind ourselves that we are in it for the long haul and tend to be "single" parents. As our spouses are transferred around the country or travel for lengths of time and come home late we have to resist the temptation of leading a "normal life" where our wives are there all the time. We therefore have to occupy our time positively and not give in to loneliness or boredom.

The second major challenge is the sacrifice we often make on our own careers. This career sacrifice is replaced by the new role that the wife has to play, that of being the family anchor. As a "single" parent you also have to deal with the challenge of creating a solid growth and development environment for the children.

The formation of the Spouses' Forum has gone a long way in creating this much needed safety net. The Forum meets on a quarterly basis. At the meetings, the spouses get the opportunity to know each other better, as well as their unique needs. Talks are held on different social, cultural and spiritual topics as a way of enlightening and strengthening the spouses; this results in the creation of an environment that is conducive for care, support and compassion to one another and to the broader SANDF family.

May I take this opportunity of wishing all your readers Peace, Joy and Happiness during the festive season. Experience a Sparkling 2009.

Significance of Deepavali (Hindu Festival of Lights)

Article by: Cpln(Vipra) Kirun Satgoor.
Naval Station Durban



Cpln(Vipra) Kirun Satgoor

Diwali, also called Deepavali (Deepa means light and vali means a row of lights) is a major Indian festival that is very significant in Hinduism, celebrated by Hindus which is also known as the "Festival of Lights." In the Hindu calendar this festival usually falls around late October and November.

Symbol of Lamp



By lighting the Diyas (oil lamps) it symbolizes dispelling of darkness, thanking God for happiness, knowledge, peace and wealth that one has received, the victory of good over evil and a sign of celebration and hope for mankind.

The oil lamp is made up of a clay lamp, wick and oil. The lighting of the wick dispels the physical darkness also symbolizes the flame of knowledge that dispels ignorance thereby spreading enlightenment, similarly the clay lamp represents the mortal body, the oil represents the soul.

The flame represents the life force and energy that the soul gives to the body thereby allowing it to work for the benefit of man. Therefore we pray "O God! Lead us from Darkness to Light"

It must be man's quest to lead a spiritual life which would enable one to see the light of truth in all aspects of one's life, to live in unity, dispelling petty differences and fears thereby allowing one to contribute to the upliftment of the community.

The Legend

There is interesting legends behind this festival.

- The story goes that Narakasura, a demon, ruled the kingdom of Pradyoshapuram. Under his rule, the villagers suffered a lot of hardship as the demon tortured the people and kidnapped the women to be imprisoned in his palace. Seeing his wickedness, Lord Krishna set out to destroy the demon and the day Narakasura died was celebrated as Deepavali, the triumph of good over evil!
- The lights also represent the return of Shri Raam after 14 years of exile in the forest, and in the Kingdom of Ayodya all lit lamps to welcome the return of their most beloved King.
- Many do believe that when the lamps are lit Lakshmi (prosperity, wellbeing and happiness) finds her way into homes.

Preparations

Preparation for Deepavali starts usually at least two to three weeks before the festival. Houses are cleaned and prepared for the celebration. Usually the family will shop for new clothes and accessories to decorate their homes.

Celebrations

The day starts early and the first ritual will be having an oil bath, which is an important feature of Deepavali. Hindus will be dressed in their new clothes, most of the ladies would be clad in colourful saris or Punjabi suits of various bright shades. Most families would gather for early morning prayers thereafter visit and pay their respects to the elderly and family also to exchange sweetmeats. The houses would be decorated with oil lamps and children will play with firecrackers to celebrate the festival.

Food

Visiting family and friends during Deepavali is an interesting experience, as you will get to taste a wide variety of delicious food. In every home that you visit, you are bound to be served with a tempting spread of sweets. Some of the popular sweets are halwa, burfi and laddu.

Conclusion

Four aspects of Deepavali/ Diwali:

1. Lights: Spreading knowledge.
2. Firecrackers: "Watching the firecrackers diffuses the explosion inside."
3. Gift exchange and distribution of sweets: Sweets dispel bitterness.
4. Feeling abundance: Awareness and gratefulness for what one has in the spirit of Deepavali

African Traditional Religion in a democratic South Africa

Article by: Dr Nokuzola Mndende
Senior Lecturer: UNISA



Dr Nokuzola Mndende

Since the advent of democracy in South Africa, there has been tremendous changes in the religious landscape of the country. South Africa has been transformed from being a mono-religious state to its recognition as a pluralistic society. Amongst the religions that have been recognised as part of the multi-faith discourse, is African Traditional Religion (ATR), which is an indigenous religion of the country.

Based on the Bill of Rights of the Country's Constitution, all government departments, the private sector and institutions must ensure that no individual is discriminated because of his/her religious affiliation. Against Section 15 (1 & 2) of the Bill of Rights asserts that "everyone has the right to freedom of conscience, religion, thought, belief and opinion" (1996:8).

The focus on the study of ATR became a priority research in many scholastic institutions in South Africa and abroad, but we must also bear in mind that the study of ATR in Africa and the world did not start after the liberation of South Africa. It had, for some decades, been included in most African universities in Africa and is a course on its own, even in international universities.

The early African writers like Mbiti (1969), Idowu (1973) and others had recognised the existence of this indigenous religion, though they speak in the third person and sometimes in a very compromising and apologetic manner.

ATR had in the past been incorrectly defined by outside scholars as an exclusive African culture, nature religion, divination, making use of herbal medicines (traditional healing), and sometimes as witchcraft (Kaigh, 1947).

It will also be interesting to find out the extent, if any, to which ATR enjoys the privilege of defining itself in faith specific spaces of debate and participation. This inside definition will help empower those who belong to the religion, but do not know that they can declare it openly, as some are still not aware that it is a recognised religion.

1. African Traditional Religion: A definition.

The name ascribed to the religion is an academic name given to it by scholars who were not happy about the negative names given to the religion by colonial powers. These were such names such as paganism, heathenism, animism, totemism, fetishism and many more.

When these scholars studied the spiritual activities of Africans they discovered that indeed Africans have a religion because of its uniqueness. They called it African Traditional Religion. ATR comprises the religious beliefs and practices of many Africans South of the Sahara.

In African tradition no one is irreligious: everybody is a religious carrier. Every human being belongs to the entire community and to belong to the community involves participating in the beliefs, ceremonies, rituals and festivals of that particular community. ATR involves the religious journey, that is, it is an experience through which a human goes.

The use of 'Traditional' is deliberate because, to the practitioners of the religion, they are proud to proclaim their religion as an indigenous religion. It is practiced not only as a heritage from the past, but also that which people of today have made theirs by living it and practicing it, that which for them connects the past with the present and upon which they base the connection between now and eternity (Idowu, 1973).

2. Basic Beliefs

There are three basic beliefs, namely the belief in the Creator (God), ancestors and communal spiritual practices called Amasiko (rituals).

i) Belief in the Creator/God

ATR practitioners believe in the existence of a Supernatural Power/ Supreme Being Creator of the world.

ii) Belief in ancestors

The belief in ancestors shows that the soul is immortal and there is life after death. Life after death does not entail reward or punishment as these are believed to take place in the here and now while we are alive. Doing well is rewarded in this world by the ancestors – the mouthpiece of the Creator. Disturbing the harmony either by disrespect, doing evil things to God's creation or ignoring one's duties results in punishment.

iii) Belief in rituals

These are communal religious practices for some special purposes like the rites of passage, thanksgiving, divination rituals, cleansing rituals, revival rituals and sometimes special rituals as requested by ancestors like bringing back the spirit of someone who died far away from home.

Rituals revive the relationships within the community and between the living and the ancestors. This also means reviving the relationship between the physical world (this world) and the spiritual world (the world after death). Through these rituals unity and healing are achieved.

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Additional information

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Cpln (Dr) R.M. Ngwanya's Farewell

Article by: Col(Rev) S. Vava
SSO Religious Communication & Liaison



Cpln (Dr) R.M. Ngwanya

On 28 August 2008, the Chaplaincy hosted a farewell function for Cpln (Dr) R.M. Ngwanya at the Fish Eagle Restaurant, at the South African Air Force Headquarters.

Cpln Richman Ngwanya was born on 28 August 1948 in Cape Town. On 1 September 1971 he married Cynthia and they are blessed with three children. He started his military career in 1994.

Cpln (Past) H. Kotze, speaking as a colleague who worked with Cpln (Dr) R.M. Ngwanya since 1994, experienced him as a gentleman who served and ministered as a father and Man of God!

The Chaplain General expressed a special word of thanks and appreciation to Dr Ngwanya and his family.



Cpln (Dr) Richman Ngwanya receiving a Bible from - and showing his appreciation towards Brig Gen (Rev) Marius Cornelissen

He said, " there is a time to come and a time to go, Chaplain Ngwanya shows coming and going is not a strange concept in his cycle of life".

Chaplain General observed the following of Dr Ngwanya:

- A father to many Chaplains and Commanders,
- Fairness and balance in observing things,
- Understanding of bigger issues,
- Involvement in the Moral Regeneration Movement for many years, as well as in the Adoption of the Charter of Positive Values and
- A man of God whose word we respect.



Ms Cornelissen sharing appreciation with Ms Ngwanya

Dr R.M. Ngwanya in his reply thanked the Chaplaincy and he was glad:

- to be enriched by the chaplaincy, in many ways, spiritually, wisdom wise and to see things in a new perspective
- that his family was always together and through this family he has learnt many things.

Cpln (Dr) R.M. Ngwanya's experiences as Chaplain in the SANDF

Article by: Cpln (Dr) R.M. Ngwanya
DOD Log Support Formation

Now that time has come for me to bow down from the Chaplaincy of the Department of Defence, I can reflect with admiration to issues that caused me to be who and what I am.

This document is aimed at encouraging chaplains to do their best in becoming the beacons of hope when time to rescue the lost souls through spiritual, ethical and supportive measurers has come.

I joined the Defence Force in 1994 as a chaplain. My first impression was formed by a certain lady (Maj Weyers) who was working at the Chaplain General Division. She welcomed me by telling me that I have joined a family that is fond of acquiring knowledge and where courses are like butter spread on a slice of bread. Then Maj Weyers carried on to mention that it will be my attitude towards the Defence Force that will determine the time I want to spend inside as a chaplain.

The Ministry

Joining the chaplain service in the SANDF is an extended ministry that can uplift any minister of religion. From the onset, one is clustered with various opportunities that can allow one to be matured to the extent that the outside world becomes frightened to match with such. Ministry-wise a chaplain becomes a 'professional'. There are various ministries that one focusses on, just to mention few; Combatting HIV/Aids through Spiritual and Ethical Conduct (CHATSEC), Conflict Resolution, Marriage Enrichment to families, Seven Rules of a Helper, Deployments, Retreats and Conferences, Exchange students programmes and abroad trips. These and many other ministries I have tasted. It is a fact that I might have had such opportunities even if I did not join the Defence Force as a chaplain, but not this much.

Study at State Expense.

Besides ministry by presence, being available when needed and attending to numerous events within the government sector, one does receive, among others, an opportunity to study at state expense a degree of Masters in Philosophy on Chaplain Service at the University of Stellenbosch. One also attend various courses inside and outside the Defence Force. These courses make one to be fully armed intellectually to the extent that universities recognize one's qualifications. On receiving such qualifications one becomes an asset to various organizations.

Resilience

It is a fact that families of the deployed members are well taken care of. A programme that is set aside for such families is known as Project Resilience. Families of the deployed are able to talk directly to their spouses even at Burundi, DRC, Sudan or anywhere in the African continent.

Overseas Visits

Concerning visits abroad, I have been one of the fortunate chaplains in the Defence Force. Under three Chaplain Generals, I can proudly say the world has been my parish. Before joining the Chaplain Service I had visited a few states in the United States of America because of my career. I studied Masters in Theology at Drew University, New Jersey and visited the following universities Philadelphia, California and Nebraska where I met outstanding scholars who groomed my intellect perfectly.

When I joined the Defence Force, fortune came again my way. I was one of the selected few to visit our members abroad. I visited Ottawa when Mr Modise was once an Ambassador to Canada. In South America I visited numerous places like, Chile, Argentina, Brazil, Uruguay and Paraguay and in the United States of

America places like New York, Washington and Allington cemetery. The last place I went to was London where Lt Gen TT Matanzima was sent by the SANDF for studies.

As I was doing a staff visit to our Military Attaches, Foreign Affairs personnel, students studying abroad as well as Trade and Industry personnel, I noticed that for them being visited by a chaplain was a blessing in its totality. Again visiting our national prisoners especially at Paraguay prison was like manna coming down from heaven.

Conclusion

It has not always been a bed of roses in my career of chaplain service. There have been some dusty, gravel roads with falling rocks which I had to thread by manourvering. But, the good far outstretched the bad moments.

From Shakespeare's *Merchant of Venice*, Act 2, Scene 7, a prince of Morocco is in a dilemma of choice. He is confronted by a golden casket which, inside, is either a picture of a Princess Portia or just a card with words that can send him back home. On opening the casket he finds a card with the following words, 'All that glisters is not gold...Your answer had not been inscrolled... Your suit is cold'. Having read these words the prince left the palace.

I am saying, '*fare yea well, my answer had been inscrolled and my suit is accepted*'. I am leaving the chaplaincy rich inside. The phrase, 'Join the Defence Force and you will know the world', has been a living experience to me.

My appreciation goes to all those young and old, learned and unlearned, our rainbow nation, black and white who gave me an opportunity to share the talents God has given me. Finally to the pride of lions this message is fitting, '**It is better to live one day as a lion than a hundred years as a sheep**'. (*Italian proverb*)

VISITS TO LIMPOPO COUNCIL OF CHURCHES & ZION CHRISTIAN CHURCH

Article by: Col(Rev) S. Vava
SSO Religious Communication & Liason

The Chaplain General accompanied by Col Vava visited Polokwane. The aim for the visit was to establish a covenantal relationship with the leadership of the Zion Christian Church, as well as the executive members of the Limpopo Council of Churches.

The first meeting was at the offices of the Limpopo Council of Churches. We were warmly welcomed by the Provincial Secretary of the Limpopo Council of Churches, Rev M. Pataki. Subsequently Chaplain General briefed the executive members of the Council of Churches on the following issues of the chaplains service:

- Vision
- Mission
- Strategy
- Mandate
- Civil control
- Appointment of chaplains
- Main outputs.

One of the question that came out of the meeting was, "how do we remain prophetic?". The Chaplain General replied that, "when our commanders or members of the Department of Defence go wayward, we have the mandated responsibility to reprimand them prophetically".



Chaplain General with leaders from the Limpopo Council of Churches

It was also agreed that the CHATSEC course can be come part of co-operation by training church leaders in order for them to help their congregations. The afternoon was spent in Moria, the headquarters of the Zion Christian Church (ZCC).

We were warmly welcomed by the General secretary before we met Bishop (Dr) B.E. Lekganyane. Chaplain General introduced the Chaplaincy in the SANDF and invited them to second ministers to the Chaplaincy. In conclusions both visits were successful and the relationship with the ZCC and Bishop Dr B.E Lekganyane was strengthened.



From left Rev E Motolla, Brig Gen M. Cornelissen, Bishop (Dr) B.E Lekganyane and Cpln K. Masemola

VISIT TO ARCHBISHOP D.M. TUTU

Article by: Col(Rev) S. Vava
SSO Religious Communication & Liason



Col Jamangile, Archbishop Tutu and Col Vava.

The Office of the Chaplain General had a meeting with the Archbishop D.M. Tutu on 26 September 2008.

In the meeting room we were highly touched by these words, "We are the rainbow people, and we made a difference". These words were written on the wall of the waiting room and we hope these words can live with us as members of the Department of Defence.

The purpose of the appointment was to confirm Archbishop Desmond Tutu, to be the key note speaker at the International Military Chiefs of Chaplains Conference, to be held from 1 to 6 February 2009. The theme for the conference will be: "The Role of the Chaplain in Reconciliation & Healing in Post-Conflict Reconstruction", and will be held in Cape Town.

The Archbishop accepted the invitation and the meeting was ended off with a prayer.

VISIT TO EASTERN CAPE COUNCIL OF CHURCHES

The Office of the Chaplain General visited the Eastern Cape Council of Churches (ECCC) during October 2008. The aim of the visit was to strengthen the relationships with the Churches as one of our stakeholders. The members of the council were briefed on the work of the Chaplain Service (like the CHATSEC and Reconciliation and Healing programs) was discussed.



Chaplain General handing a gift to Rev M. Qwabaza of the ECCC.

VISIT TO THE USS THEODORE ROOSEVELT

The Chaplain General received an invitation to visit the USS THEODORE ROOSEVELT. Col Vava represented the Chaplain General at the event. Honouring invitations like these further strengthen our relationships with Chaplains from Defence Forces of other countries.

After the visit, we received a letter of appreciation (see letter column), from Chaplain Richard Wiese, the Command Chaplain of the USS MONTEREY.



Members of the ECCC in the meeting



Capt(SAN)(Rev) Mpisana and Cpln(Rev) Wiese

NEWS FROM THE ARMY

SA Army Chaplains Annual Conference

Article by: Cpln (Past) H. Kotze
Army Headquarters



Chief of the SA Army with the guest speakers and all Army Chaplains

From 16 to 20 June, the Chaplains of the SA Army gathered for their annual conference at Sudwala Lodge, Mpumalanga. Guest speakers, whose contributions were highly appreciated were:

- ❖ Lt Gen S.Z. Shoke officially opened the conference,
- ❖ Brig Gen (Ret) L.S. Booysen reflected upon the role of "The Mind of Man" in Ethical Conduct and Discipline.
- ❖ Brig Gen M. Cornelissen informed us on the process of transfers, placements and promotions.
- ❖ Col (Rev) C.B. Bosiki rendered a striking address on "The Expression of Chaplains Identity in the SA Army" (His address follows this brief intro on the conference).
- ❖ Col (Rev) Z.A. Makalima guided us in a military perspective on "The Challenge of Ethics and Moral Erosion".
- ❖ Lt Col T.M. Makatesi lead us in understanding the Transformational Mind Map and
- ❖ Warrant Officer Class 1 C.A. Laubsher enlightened us on the new dress code and "The Chaplain in the Unit".

In his address to the conference Col (Rev) C. B. Bosiki the SSO Cpln in the SA Army said the following:

THE EXPRESSION OF CHAPLAINS' IDENTITY IN SA ARMY

" People losing sight of origins are dead, people dead to purpose are lost"
(Ayi Kwei Armah)

The transforming Chaplains service is synonymous with the dawn of a new era in South Africa since 1994, which is year that will go down in the history of this nation as a year of liberation. Liberation from the shackles of apartheid to the realization of human hood, where black men and women changed from being drawers of water and hewers of wood and where white men and women lived a life of fear. The biblical question where is your brother was never asked and if asked never answered to its logical conclusion.

A person who was taught Christianity by the Methodist Missionaries, Nelson Rolihlahla Mandela made it possible for us to live together as brothers and sisters sharing a common space and sky.

After 1994, ministers of religion joined the Chaplains service hoping that it was a service that provided spiritual direction and leadership to those men and women of God in uniform. They thought that chaplaincy was indeed an open terrain wherein God was professed as Lord and Saviour. Prophetic ministry was expected to come and usher spiritual freedom and direction to the men and women in uniform. Chaplains realized that the Chaplains service was not just a joke. It is not

a toothless bulldog, which bucks when it is commanded to do so.

This is a time of freedom; this is a land of equal opportunities, a land where freedom of speech is acknowledged, exercised and valued. The first President of a free nation, Mr NR Mandela had a vision of a united Free South Africa. A free country where colour, creed, race, religion or tribe were irrelevant to decide the destiny of individuals. Madiba once said, "I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal, which I hope to live for and achieve. But if need be, it is an ideal for which I am prepared to die for". With God's help, he has seen his dream realized and achieved to a certain extent. What then is our dream from the SA Army Chaplains? Do we dream for a moment where the SA Army will say, "No more Chaplains. They are expensive and burdensome. They are not adding value to the organization".

Indeed, if that day comes; know that we might have contributed in undoing what our predecessors did best. To establish a Chaplains' service in the Armed Forces was not a nice-to-have but a necessity and also a needed reality. We will fail our predecessors if we do not press on, no matter what difficulties there are. The ultimate test in doing this will be decided by the manner in which we provide spiritual leadership, show purpose and passion, being initiative and innovative in what we do, and give account to our fellow men and our Creator.

Spiritual leadership

Chaplains must not only provide spiritual advice to Officers' commanding but also provide spiritual leadership to matters of ethics and morality. Knowing what is right and doing what is right. Chaplains must occupy and take their positions as spiritual leaders. A spiritual leader is a person who influences people to achieve a purpose. For instance, Nehemiah influenced his people to rebuild the walls of Jerusalem in 52 days. Thus, he is extolled as an ideal spiritual leader among the Old Testament people of character. He is known for his work of rebuilding the walls of Jerusalem against all odds. He is commended for his character as a man of God. Myles Munroe is right when he defines leadership as "the capacity to influence others through inspiration motivated by a passion, generated by a vision, produced by a conviction, ignited by a purpose". Nehemiah had a capacity to influence his contemporaries, inspired them to take a right decisions, translated his vision to them, convinced them about rebuilding the walls of Jerusalem and then changed and shifted their paradigms. Do we have passion on what we do or are we in the SA Army for money and that is all? What then, is the vision for the existence of the SA Army chaplains? What are our convictions? What is the purpose that guides us as men and women of God? Are we still imbued with the spirit of servant hood translated to us by our leader and saviour Jesus Christ?

Peter Drucker contends that leadership must be learned and can be learned... leadership personality, leadership style, and leadership traits do not exist! True leadership is marked by others' willful submission of their authority to yours. (M. Munroe: 53) leadership is a path and direction we ought to follow on this difficult road of life. In this life, our own people sell us. Perhaps, we must expect this to happen to us because Jesus was sold by His own. Jesus once, said, your own enemy is someone you know. The people that we know rape our children. Foreign nationals are killed, burnt alive and maimed by the people they know and known by them. When all these evil acts take toll, prophetic voices by men and women of God are required. We are supposed to be prophets of God. We are supposed to bring hope in hopeless situations. Spiritual leadership is an invitation to truth, honesty, faithfulness, peace, humility and kindness. Beyond these dark clouds there are sunrises of sunshine.

Purpose

God does not do things by chance. His acts are intentional and bring meaning to life. Purpose is the source of all true fulfilment and defines one's existence. Nehemiah was defining the existence of his own people by restoring their dignity in rebuilding the walls of Jerusalem. Without purpose, life ceases to be an existence, but, instead, becomes an experiment. (M. Munroe; 2001:30). God is a God of purpose. Everything in life has a purpose. Not every purpose is immediately known.

Passion

Indeed chaplains have passion on ministry. The great master Jesus inspires them. Inspiration is the source of passion; it is the heart of influence and the generator of energy and the resilience of spiritual leader. It is the discovery of a deep desire born out of a conviction that renders one possessed by commitment to a purpose. This passionate commitment allows one to defy opposition, adversity, failure, disappointment and discouragement. Passion is a controlling desire that exceeds the boundaries of casual interest or concern and transports the individual into an obligation. Nehemiah's obligation was to rebuild Jerusalem and create a sense of pride amongst his own people. "True spiritual leadership passion is the discovery of a belief, reason, idea, conviction or a cause not just to live for, but also to die for, which focuses on benefiting mankind as a whole (M. Munroe 2005:56)." It is the sense of personal resolve, obligation and willingness to sacrifice personal advantage, comfort, and advancement for the sake of a noble cause that imparts others and resonates within them a desire to help achieve the stated desire, goal or vision. Nehemiah, for instance, did not wait for future to come, he created it.



Col Bosiki handing a gift to the Chief of the Army

He did not wait for others to do what they know they should or could do. Nehemiah was indeed a man of initiative. Initiative is a key to accomplishment. The walls were accomplished in 52 days. His confidence and faith were pillars of the manifestation of a dream came true. His initiative served as a building block for creativity.

His obedience to God was a reason for greater achievement. As chaplains, we must be obedient to our Lord and master to achieve greater might, for God is a well and a fountain of our existence.

Nehemiah refused his past to dictate or entrap the future. He possessed the capacity to combine the old ideas and concepts in order to create new ones. To do this, he was constantly, accounting to his people and to his God. To whom are you accounting?

Accounting to God

As chaplains, we are expected to account to the Almighty on a daily basis. We must account for our actions, account to our stakeholders, to humanity, and our Creator. Accounting is giving and reckoning for one's conduct and reporting on one's progress. Nehemiah was not a law unto himself, but upheld established laws and treated others with respect. He listened to the advices and inputs of the credible authority.

Lebogang Mashile, that dynamic African poet (The Star: 11 June 2008; P.12) says this about the spirit, referring to 2010 world cup in South Africa: "One heart can choose to blossom: One thought can change one mind, One person can grow a country, a company, a continent through the connections that bind waves and wires, signal minds and words, lines and poles; linking the hearts and worlds in the economy of excellence and talent. We are the sun connecting individuals and communities until all that is left is one.

One slice of earth, one hope, one vision renewed, one game, one cup, one world watching us with six billion views, a ball is more than just a ball, a brand is more than just a brand, a community is the sum total of souls who are not afraid to take a stand. I am here, one single individual, one gust of wind, one lonely reed but I am not alone, I walk with the power of change, the power of we".

Conclusion

May I end up by the powerful words of a friend and colleague John Mckaig, that dynamic leader from the Methodist Church who does not stop to encourage others when he says "a cup of peace and a bowl of grace for you from Jesus" (sms dd 08/06/2008). " People losing sight of origins are dead, people dead to purpose are lost." (Ayi Kwei Armah)

ARMY SUPPORT FORMATION CONFERENCE

Articles by : Cpln(Rev) H. Steenkamp
ASB Western Cape



Chief Log Support Formation, Maj Gen Mandita with the Support Formation Chaplains

The Chaplains of the SA Army Support Formation held their annual conference at the Constand Viljoen Club at Potchefstroom over the period 1 to 5 September 2008 under the leadership of the Formation Chaplain, Cpln M.P.K. Masemola. 17 Maintenance Depot, with Cpln M.A. Letshabo as conference coordinator, hosted the conference.

A highlight during the conference was the visit and presence of the GOC SA Army Support Formation, Maj Gen R.Z. Mandita. In his address he explained his expectations of the chaplaincy and the role the chaplains can play in the formation.

The discussion that followed was fruitful and empowering. His personal interest in and continued support of the chaplains was much appreciated. Nearly a day during the conference was devoted to a workshop on the drafting of a chaplain's business plan at unit level. The entire process, from the environmental analyses to the expenditure plan, was covered. It was decided to use the six focus areas of the strategy of the Chaplain Service as objectives, adding administration and logistics as a seventh objective.

Each objective was brainstormed and a comprehensive list of activities was generated which could be incorporated in the respective plans according to local circumstances. The care of the care-giver received also appropriate attention. The financial assistance of the SA Army Support Formation HQ made it possible to obtain the services of Dr Alida Herbst of the North-West University to conduct a day long course on the theme: Care-sense.

Starting with the original calling to the ministry, she took the participants through aspects of the care exercised for others to the so important skill of self-care. The course was indeed different because she facilitated the participants to make use of their senses to discover old and new truths. Eventually this day was sensational in more than one aspect.

If this was not enough, there was also time for Cpln H. Kotzé to address the conference on behalf of the SSO Chaplains' Service SA Army and attention was given to administrative and personnel matters. The last day brought a moment of sadness as the conference had to greet Cpln Monica Ngombane who retired on 30 September 2008.

She led the morning devotion from 1 Samuel 7:12: Ebenezer...thus far has the Lord helped us, and shared how God helped and protected her through her life and grant her the privilege to be part of the chaplaincy and ministry. The chaplains of the formation greeted her with a tribute, a gift and a prayer.

The conference echoed the words of Cpln M.T.A. Nkayi who saluted her in the following words.

Tribute to Mama Monica Ngombane

*Who am I to say words of gratitude to you
Mama?*

*A stall-ward, a doyen and Moral barometer!
Mama there is no words to match our gratitude
as Army Support Chaplains.*

*However, much like Shakespeare we might
write:*

*You have shaped our attitude,
nurturing us with discipline.
Knowledge is the least of what you taught,
oh yes that least at least prepared our hearts.
Out of humanity, we have assimilated the
things
we ought, excavating words you never said.*

*Moral barometer how can we sing our
gratitude, explain our silent see, estimate in
words*

*the present that you have been to us?
How can we show appreciation of love to you,
elucidate wild and free?*

*A doyen thanks you for your love throughout
the years. Day by day, joy comes slowly.
Through your time you have given us remains,
your love have been our rock, despite the
strains.*

*All of us, as separation nears, we say:
Siswele imilomo engaba liwaka sibonge
ngentlokoma.*

*Under your excellence, our love for you will
stay.*

*Mama you have been a moral barometer,
illuminating us with that spiritual intellect.
You have been kind, free and caring, groovy
and wise, your excellence spoils us all.
We look back to grow upon these memories as
we say goodbye:
You are a woman of valour! Sithwalandwe!*

*Qobokazana lingala endlini sukuba lilahlekil,
Halala Mama Halala,
Retire with dignity and be happy!*



Cpln Masemola handing Cpln Ngombane a farewell gift



The Chaplains pray for Cpln Ngombane

OFFICE OF THE CHAPLAIN GENERAL

TEAM BUILDING

Article by: Col(Rev) P.J. Oberholzer
President SANDFRA



Chaplain General's office staff were cheering the SANDF team on the day as part of team building.



Royal Air Force Team and supporters



Chaplain Cornelius, Col Jamangile and Major Nicholas



Corporals Moholoeng, Thlabane and Sello (Chaplain General Office Staff)



Col Seremane (Defence Advisor: Botswana), Brig Thlalerwa (Chief of Mission: Botswana) and Col Oberholzer (President SANDFRA)



Sergeant Major Masango, Corporal Sello and Mr Khumalo (Chaplain General Office Staff)

NEWS FROM THE AIR FORCE

BIBLE SOCIETY VISITS AIR FORCE BASE YSTERPLAAT



Article by: Cpln(Rev) J.C.J. de Lange
Air Force Base Ysterplaat

Members of the South African Bible Society visited Air Force Base Ysterplaat on the 30 May 2008. The visit familiarised the Bible Society with the work of the Air Force and AFB Ysterplaat.

The group was privileged to go for a sight seeing flight over the Peninsula. They also had a hands on experience in the simulator trainer at 80 Air Navigation School where the CEO Rev Gerrit Kritzinger, had the privilege to "fly" his crew around Cape Town. The visit ended with a lunch in the Officers Mess.

By the end of the year, a Bible with a camouflage cover, specially designed for the SANDF will be published. This bible will be given as a gift to all deployed members of SANDF during the Goodwill Visit of 2008.

Standing: WO2 Bouwer, Mr Piet Badenhorst (Chief: Finances), Cpln Kobus de Lange, Lt Pillay, Rev Willie Ingpen (Organising Secretary Western Cape), Ms Joey van der Merwe (Senior Human Resources), Rev Eddie Lesch (Organising Secretary Western Cape), F Sgt McGahey, Ms Mims Turley (Chief Communications), Prof Bernard Combrink (Chief: Translations), Cpln Elbi Vinqi and Capt Van Der Horst
Front: Rev Gerrit Kritzinger (Chief Executive Officer), Mr Joos Maree (Chief: Information Technology) and Rev Josiah Mazibuko (Area Chief: KwaZulu-Natal (North)).

LIFE EMPOWERMENT PROGRAMME

Article by: Lt J. van Schalkwyk
Corporate Communications Officer
Air Force Base Ysterplaat

18 to 20 March 2008 a Life Empowerment Programme was presented by Cpln J.C.J. de Lange (Chaplain Air Force Base Ysterplaat) and Cpln L. Hough (Chaplain Air Force Base Overberg) at the Wortelgat Adventure Camp which is situated approximately 130km from AFB YPLT, near Stanford.

A donation by AMG was greatly appreciated and highlighted the committed relationship between the base and its very important stakeholder. The programme was aimed at enhancing and enriching the Life and Management Skills of all members who attended.

Attendance was voluntary but also had a limit to how many could attend due to the intensive programme presented to each individual member.

It was extremely important that each member received personal attention and was granted the opportunity to grow not just emotionally, but spiritually as well.

Members were exposed to "Learning through Experience" exercises and an analysis was done on their Preferred Thinking Processes as stipulated by the Kobus Neethling Brain Profile Test. Each member completed an in-depth questionnaire, before departing which was analysed and processed.

Members received individual feedback based on the Brain Profile Test and were given time to familiarise themselves with

the aspects associated with their thinking process.

This programme is presented twice a year and aims at targeting as many members as possible.

It is essential to enrich the lives of members within the Air Force and programmes such as these are essential to maintaining a healthy personal and professional culture within the Defence Force.



*Participants enjoying tranquility of nature
(AMG made a contribution to make the programme possible)*

SAAF CHAPLAINS ANNUAL CONFERENCE

Article by: Cpln (Rev) M.A. Mothopeng
Air Force College



The Chaplains of the Air Force in Langebaanweg

The South African Air Force chaplains annual conference was held over the period of 15 to 19 September 2008, at AFB Langebaanweg, situated in the West Coast, almost 200km from Cape Town. This base is one of the unique and very important bases of the Air Force, as it trains all pilots before they continue with their broader flying careers in the South African Air Force.

The weather did not allow us to enjoy the West Coast to the fullest, as the week was very cold and rainy, but the professional service and warm welcome of the Base, made us realise that even in the cold, there is an invisible summer inside us.

The aim of the conference was to receive feedback from the SSO Chaplaincy SAAF, guidelines from the office of the Chaplain General and to discuss all the activities of the past year, the way forward to the next year and also discuss the challenges that we are facing in our different units/bases.

We are always encouraged to present the presentations for the conference to our Officer Commandings (OC's). The reason for this is that there should be nothing that a chaplain reports before discussing it with the OC or the relevant bodies in the unit.

The theme of our conference was **“Reinforcing our Mission in Service of the Air Force”**. The objective was to stay relevant in service of the Air Force. The intention was not to compromise our calling as minister, but to talk the language of the Air Force, which would make us relevant.

For the first time, this year, we were blessed by the presence of our colleagues from the reserve force. Among us we had the following Reserve chaplains:

- Cpln M.J. Motloba: AF College
- Cpln H. Myeni: AF Gym
- Cpln M. Phatudi: AFB Waterkloof
- Cpln S Dlamini: AFB Durban
- Cpln P. Marais: Air Command

We were also blessed by the presence of the Cpln Gen who as always, gave us motivating words.

The conference would never been successful if it was not for the support from the Officer Commanding, Col J.W. Mienie. We thank him and the staff members who were working very hard to make the conference a success. Special thanks also goes to the Regimental Sergeant Major, Warrant Officer Class 1 Nel for all his efforts and the conference packages donated to us. We also thank our Officer Commandings, for their continuous support and showing of interest in the chaplain service.



Cpln Mothopeng handing a gift of appreciation to Col J. Minnie (OC AFB Langebaanweg)



Chaplain General enjoying lunch with the Chaplains of the Air Force

NEWS FROM THE NAVY

Religious Leaders visits the Fleet

Article by S Lt Khasuli
 Naval Base Simonstown (acknowledgement from Navy News)

31 senior Religious Leaders from various churches within the Cape Peninsular area visited the Fleet. The Religious Leaders are members within our society who render spiritual moral regeneration.



Flag Officer Fleet, R Adm Higgs with the Chaplain General, Brig Gen(Rev) Cornelissen and the SA Navy Chaplains.

The group arrived at Admiralty House and gathered in the sitting room for the "Blessings of Admiralty House". After the blessings they were then taken to Wardroom Job Masego to continue with the visit programme. The Flag Officer Fleet, R Adm R.W. Higgs officially welcomed the group to the SA Navy at Wardroom Job Masego. In his welcoming speech Flag Officer Fleet mentioned the crucial role that the Chaplains play in the SANDF either on deployment or at unit level.



The group visited SAS QUEEN MODJADJI 1.

The Chaplain General, Brig Gen M. Cornelissen gave a presentation on the duties of the Chaplains of SANDF and he was followed by the Fleet Command Chaplain (FCC), Cpln Mpisana who spoke about the MSD Programme. The FCC requested the Religious Leaders to take note of the MSD's who go back into the society after a two-year period. He further stated that these youngsters possess enough skills and they can contribute positively to the society. He urged the Religious Leaders to utilise the ex MSD members in their churches and also assist them in finding employment. Among the Religious Leaders who attended was Archbishop, Henry from the Catholic Church.



The Religious Leaders led by Arch Bishop Henry and Chaplain Gwazilitye blessed Admiralty House.



The visit ended with a luncheon at Wardroom Job Masego.

After the briefings at Wardroom Job Masego, the group visited the SAS ISANDLWANA and SAS QUEEN MODJADJI I. On arrival at SAS ISANDLWANA, the Acting Officer Commanding Cdr Maritz met the visiting group and took them on a tour through the frigate. On completion the visiting group then visited the submarine, SAS QUEEN MODJADJI I. The Officer Commanding, Cdr Souma took them for a tour through the submarine.

The day's programme ended with a luncheon at Wardroom Job Masego.

SAMHS Chaplains Conference

Article by: Cpln(Rev) D. Willemse
SAMHS HQ

The SAMHS Chaplains Conference took place from 13 to 17 October 2008 at Klein Kariba Holiday resort. Being out in nature in a relaxed environment contributed to creative and relationship building work sessions.

We focused our effort on the Surgeon General's and Chaplain General's guidelines for chaplains during 2009. We especially welcomed the very informative session done by the Chaplain General himself.

Other guest speakers for the conference included Col (Rev) T. Masuku who informed us about certain policies concerning the chaplaincy. Warrant Officer Class 1 A. Green gave us information concerning HR matters and Cpln B. van der Walt introduced us to the material of Walk through the Bible and the valuable Vision of a Leader series.

A very interesting and enjoyable session was with Mr A. Blignaut who informed us on how to be of help in the giving of Biblical advise to members going through a financial crisis. He also gave some valuable tips on budgeting and how to save money and pay for debts. This was a session that added value not only to our own lives but it empowered us to minister on topics of current interest like financial stress with the necessary knowledge and understanding.



Chaplains of the South African Medical Health Services in a relaxed mode

We also had some time to relax and build our team spirit, with some chaplains having a ball of a time and others wasting precious time on the putt-putt course. Although it was the first experience on a course like this for many, it will now be embarked on as family outings to put in some exercise because the challenge is on!!!



We realised that being a SAMHS Chaplain is a very special ministry that most of the time lead us to minister over the boundaries of the different Services because we support those who support the brave. As Military chaplains we are appointed by the Government, ordained by the Church, but called by God to be in this unique ministry and there lays our main areas of responsibility.

SAMHS chaplains left the conference feeling empowered, motivated and excited about 2009. Every one had their own experience, for some, it was a learning curve, a retreat, for some a great team building exercise, for others a time to reflect, but in the end, it was time well spent.



Trampolenes



Putt-Putt

NEWS FROM HEADQUARTERS

ANC COMMISSION ON RELIGIOUS AND CULTURAL AFFAIRS

Article by: Col (Rev) S. Vava
SSO Religious Communication & Liaison

The office of the Chaplain General received the African National Congress (ANC), Commission on Religious & Cultural Affairs, as well as the African Traditional Religion in our offices.

The delegation from the ANC, Commission on Religious & Cultural Affairs, was led by Adv M. Motshekga and Dr N. Mndende led the African Traditional Religion.

Both groups came to see what the chaplaincy does in the SANDF and also to find ways of assisting one another with some of our programmes.



The Chaplain General with his staff and Advocate M. Motshekga with his team



Dr N. Mndende with members of ATR



The Chaplain General handing a gift to Dr Mndende

APPOINTMENT OF CHAPLAINS:

Cpln S.G. van Niekerk:

SSO HR Supp, Cpln Gen, wef 1 Oct 08,

Cpln M.A. Mothopeng:

SAAF Air Comd Cpln, when Cpln Burt moves to HR Div

Cpln S. Vava:

SSO Rel Comm & Liaison, Cpln Gen, wef 1 Oct 08,

Cpln M.P.K. Masemola:

SA Army Supp Fmn Cpln, wef 1 Oct 08,

Cpln A. Burt:

SSO HR Division Cpln, (Pending approval of structure),

Cpln N.A. Magerman:

HR Trg Fmn Cpln, (Pending approval of structure),

Cpln P. Mpisana:

SSO Cpln Staff Serv, Navy, wef 1 Oct 08,

Cpln M.J. Frantz:

Log Fmn Cpln, (Pending approval of structure),

Cpln R.A. Stanton:

SA Army Trg Fmn Cpln, wef 1 Oct 08,

Cpln L.E. Ngesi:

Cpln Fleet Comd SA Navy, wef 1 Oct 08,

Cpln K.S. Theko:

Log Div Cpln, wef 1 Oct 08,

Cpln E. Francis:

SA Army Arty Fmn Cpln, wef 1 Oct 08 and

Cpln N.V. Nonjojo:

SA Army Eng Fmn Cpln, wef 1 Oct 08,

Cpln T. Bathobakae:

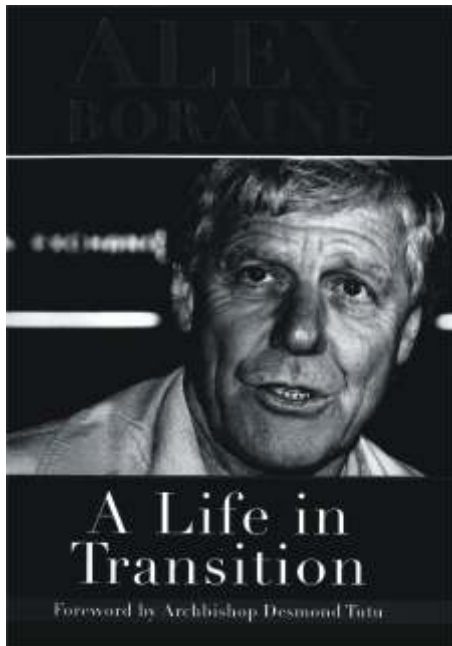
SA Army 43 Bde Cpln, wef 1 Oct 08.

Cpln N.M. Noto:

Spec Force Bde Cpln, wef 1 Oct 08,

BOOK REVIEW

Reviewed by: Cpln A. Treu
Naval Base Simonstown



This book is the autobiography of one of the great sons of South Africa. Alex Boraine writes in an easy to read style which flows comfortably. The book is divided into seven sections in all.

The first section relates the story of a boy growing up in the sub-economic suburb of Brooklyn in Cape Town in the years of the Great Depression and the Second World War. It gives a very personal glimpse into a humble home that has its share of tragedy and grief: both Alex's brothers were killed in the war.

It tells how he leaves school at the age of 14 and struggles to complete his matric through night school. Alex tells how he joins the Methodist Church and how he eventually candidates for its ministry. During his second year as a probationer in the former Transkei he meets Rev Seth Mokitimi, who advises him that "to love God is to love one's neighbour," words that would help shape his thinking and his future. The first section ends with his time at Rhodes, his marriage to Jennifer Clark, his time in active ministry in Pietermaritzburg and his acceptance to study at Mansfield College at Oxford University.

The second section of the book begins with the account of his time at Oxford and his time at Drew University, where he completed his PhD. At Drew, he was exposed to the civil rights movement. He even met Martin Luther King and was present at the famous "I have a dream" speech in Washington! After his studies he became the General Secretary of the Youth Department of the Methodist Church for which he tells how he helped to develop some groundbreaking material and programs, the most notable of which is the National Youth Leadership Training Program

(NYLTP) that he helped to establish with Rev Ernest Baartman.

The NYLTP was a one year, multiracial, residential programme for young Christians. Alex tells how they were harassed by the security police at the time. The section also tells how Alex is elected the youngest ever President of the Conference of the Methodist Church in 1971, and how he begins to wrestle with his own doubts about the religious language that seems to him to be divorced from the realities of life. Alex tells of how, as the head of the Church, he had been critical of the migrant labour system and especially of the housing conditions of the migrant mineworkers. The section ends third section with Alex meeting with Harry Oppenheimer, and then accepting a position at Anglo American where he is tasked with making the changes that he felt would be necessary.

The third section deals with Alex's foray into parliamentary politics. He is elected the representative of the Progressive Party for the Pinelands Constituency in 1974. It was during this time that he met Frederick van Zyl Slabbert, who was to become a good friend. He tells how he and the opposition were blamed for the 1976 uprisings and the pain of losing his friend Steve Biko in 1977. He had seen Steve shortly before this in King William's Town and had implored with Steve to be careful. As one reads this section, one is amazed at the boldness and the bravery of those who dared to speak out in the faces of those who were in power at the time. The most amazing story in the section, however, is the moving account of the suffering of his own family at the hands of the authorities. His eldest son was arrested and detained under the Terrorism Act, later under the General Laws Amendment Act and then later under the Internal Security Act. After his release he was banned and the bookshop that he established was burnt down. His other son Jeremy refused to do his military camps, and was constantly on the run from the military police. All this happened, notwithstanding the fact that Alex was a sitting member of parliament. In 1986, Alex resigned from parliament, disillusioned that it was the place where the necessary work for transformation could occur.

The fourth section of the book takes one into the heady days of the negotiations prior to the release of Nelson Mandela in 1990. Alex and van Zyl Slabbert established the Institute for a Democratic Alternative for South Africa (IDASA). The most notable part of the whole section is the story of the Dakar Encounter in 1987. Alex tells how they worked hard to secure funding, how they met with the ANC before the time, and how they selected those who would attend the event. It was an extraordinary occasion, where Alex had the opportunity to work side by side with the ANC's chief negotiator, Thabo Mbeki. The

IDASA organised a conference for artists, poets and writers in 1988 at the Victoria Falls.

A conference on the Freedom Charter was also held in 1988. Alex tells how the idea of a truth commission had begun to form in his mind and how he was asked to write a proposal for Nelson Mandela concerning this. In June 1994, Alex convened a conference to look at all the options.

The fifth section tells the amazing story of the Truth and Reconciliation Commission (TRC). Alex is careful to tell the reader that Nelson Mandela and Desmond Tutu were the two figures who ensured the success of the commission, but it is also clear, between the lines, that without Alex's guidance and wisdom, the TRC would not have come to fruition in the way it did. Alex was surprised, but it is hardly surprising, that he was elected the deputy chairperson of the TRC with Desmond Tutu as the chairperson. The story of the TRC is related in a very personal and moving way. One is struck by the sincerity, the humility and the steadfastness of Alex as he listened to both victims and perpetrators.

The sixth section of the book is the account of how Alex has taken the idea of the TRC one step further and into the rest of the world. Alex joins the staff of the New York University (NYU) as a visiting fellow, lecturing on the TRC process. This later developed into his establishing the International Center for Transitional Justice (ICTJ) where he became the president. This has taken him all over the world where his wisdom and insight is highly respected and sought after. Alex returned to Cape Town in 2004, where he established an office of the ICTJ.

The last section of the book is another personal account of Alex's second struggle with cancer, this time of the prostate. He ends the book with his understanding of the present state of our political landscape, although so much of that landscape has changed since writing!

He ends with some personal reflection on his own humanity. He calls himself a Christian agnostic, certain of the principles of the faith, but uncertain of how that makes proper sense.

All told, this is a remarkable story of a remarkable man. This book deserves to be read widely. The only regret that one has is that the church was not able to continue to embrace this man with his doubts and his criticisms of the established church and especially of its religious language and concepts.

Surely, if we had allowed him to continue to challenge us from within the fold, he would have helped us as the church come to grips with ministry in the post modern era, something that, no doubt, would have been mutually enriching and rewarding.

MEDITATION

Devotions by: Archbishop T. Makgoba
Church of the Province of Southern Africa (Anglican)



Archbishop T. Makgoba

How do you like to spend Christmas? For many South Africans Christmas, among other things means time on the beach with a plastic bucket and spade. So imagine that you are with me, on your favourite beach, on a perfect sunny summer's day. Pick up your bucket and come with me to the water's edge, dip your bucket into the sea, and fill it to the brim, then bring your bucket and sit beside me.

Tell me about the sea you have in your bucket. There's so much we can learn about the sea, just from one bucketful. We can smell the ozone, taste its tang, and see how it dries leaving a salty crust on our skin. We can tell how it stings in a cut and smarts in our eyes. If we take the bucketful to a laboratory, we can discover all the chemicals that are in the water. We can test its density and specific gravity. We can investigate its molecular structure, its pH value and even how polluted it is.

There is, however, an awful lot about the sea that we cannot tell from just one bucketful. We cannot understand its depths, its variations in temperature or how its currents flow. We cannot calculate its tides. We cannot see how its waves rise during storms. We cannot feel its immense power, though even a bucketful thrown straight at us can sometimes knock us off our feet.

Jesus is like a 'bucketful of God'. We can learn an awful lot about

God from looking at Jesus. Of course, one person, in one place and one time, is not identical to the fullness of God, eternal, beyond all time and space, but in Jesus we see what God is really about, in ways we can comprehend.

We see the love of God in his care for every individual he met, especially those who were in need or hurting, or struggling with the burdens of life. We see him spending time with those whom society thought were worth very little – as well as debating with the leading thinkers of his community. We see someone who stands up for the truth, for what is right; who tells it as it is, and has no time for hypocrisy or corruption or exploitation, or for those who live at the expense of others. We find the certain promise of peacemaker wherever there is conflict – between nations, within communities, in families, even inside ourselves.

We see in him real opportunities for new beginnings, for dealing with old wounds to our souls, our anger and resentments, and being set free from the way they often hurt us more than they hurt anyone else. We see someone who'll stand with us, and help us be the best that we can be. We see someone to whom we can safely bring our worst fears, as well as our greatest hopes. We see someone we can really talk to about everything in our lives and know that he'll understand what we're going through, because he's been there he's lived the human life, and he knows what it can throw at us.

In Jesus, this bucketful of God, we see as much of God as we can grasp. We also see as much of what it means to be fully human as we can grasp. Jesus wants us to be brimful of him – he wants to help us become a 'bucketful of Jesus', so that our lives overflow with that same love and caring, with that same passion for truth, with that same encouragement for others that we find in him.

This is why one of the names of Jesus is 'Emmanuel', which means 'God with us'. As Christmas approaches, many of us will sing the hymn 'O come, o come, Emmanuel' because we know that the world and its inhabitants, with all our struggles and conflicts, needs God to step in and bring his peace, his joy, his love, his reconciliation and his new beginnings of harmony and cooperation.

However, we also know that Jesus has come, and his sure promise is to be with us always, if we are ready to welcome him. This is why the refrain of that hymn tells us 'Rejoice, rejoice, Emmanuel has come to you ...'

May you rejoice at the coming of Jesus, Emmanuel, the bucketful of God, in your life this Christmas.

+Thabo Cape Town

(This meditation develops an idea from Ken Taylor's 'Sunday by Sunday Advent to Easter'.)

HELP FIGHT HIV AND AIDS





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