

SIGNPOSTS

ARNEW-SIB-TLS-1

A DIGEST OF RESEARCHED INFORMATION FOR CONCERNED CHRISTIANS

SOVIET FLAG FLIES OVER SOUTH AFRICAN TOWN

July 20, 1985, was the day when the crossed hammer and sickle of the blood red flag of the Soviet Union, South Africa's implacable enemy, dominated a tiny Eastern Cape township. The flag marked the township, at least for the day, as the first "liberated zone" of the new Marxist Azania!

The flag was displayed at the funeral of four militants of the United Democratic Front at Cradock. It was accompanied by flags of the African National Congress, a banner reading "South African Communist Party" and the Communist clenched fist salute was repeatedly given.

Prior to the funeral, the organisers contacted local and foreign journalists as well as foreign embassies in South Africa, inviting them to attend - subject to one condition. First they had to be accredited by the UDF office in Port Elizabeth. A UDF road block was set up outside the township and only those with the necessary accreditation were permitted in. That day, the township, the preachers at the funeral, the journalists and the diplomatic personnel, recognised and fell under, an authority other than the South African government. They were, in effect, in another country.

But the implications of the events of that day are far from transitory, for the pattern is being repeated in township after township in the Eastern Cape.

Those whom the African National Congress terms their "fighting youths", have brutally murdered elected community councillors and driven black policemen out of the townships. Having established control they have massively intimidated the residents into observing a boycott of the local supermarkets and other shops in the neighbourhood towns. Intimidators take food purchases from the people at the edge of the township and destroyed them before their eyes, mindless of the resultant suffering. At least one woman shopper was hacked to death and her body burned.

The boycotts, which started in Port Beaufort, Adelaide and Grahamstown, have now spread to Port Elizabeth.



**PRIESTS
MARCH
UNDER
SOVIET
FLAG**

THE CHURCH'S ROLE IN A REVOLUTIONARY SITUATION IN SOUTH AFRICA

The extent to which certain sections of the Christian Church are involved in revolutionary activities in South Africa is illustrated by the prominence given to two well-known churchmen at a funeral cum political rally held in Cradock, Cape, on July 20. They were Dr Allan Boesak and the Rev Beyers Naude, respectively senior vice president and general secretary of the South African Council of Churches. Dr Boesak is also president of the World Alliance of Reformed Churches.

They spoke under the hammer and sickle of a huge flag of the Soviet Union, the country responsible for the death of millions of Christians. Other flags represented the African National Congress, a Marxist terrorist movement, a banner proclaimed the "South African Communist Party" and the Communist clenched fist salute was repeatedly given. The meeting was organised by a militant political organisation, the United Democratic Front, which, to support its claim to be an alternative government, set up a roadblock outside the Eastern Cape township where the funeral took place and would only allow in journalists and diplomatic personnel accredited by it.

Far from criticising these arrangements, Dr Boesak urged the intensifying of a UDF-inspired boycott of food purchased from white-owned supermarkets, even though those who have dared defy the boycott have been hacked to death and burned.

In order to understand more fully the extent of the political activism of churchmen and church related organisations, SIGNPOSTS reviews the recent activities of the South African Council of Churches in the light of the findings of the Eloff Commission of Inquiry into the SACC, which published its findings in February 1984.

1. CONSCIENTIOUS OBJECTION

The Commission noted the SA Defence Force's fear that the SACC was conducting a campaign to encourage resistance to military service, induce churches to withdraw their chaplains and to discredit the SADF in the eyes of the community. The Commission also noted that the SACC appointed the Rev Rob Robertson to publicise conscientious objection, which it saw as a lever for a general rejection of the South African system, and to establish links with other groups promoting this issue.

The Commission found that the SACC was creating a climate of sympathy for terrorists and discrediting the SADF by representing it as an instrument of oppression identified exclusively with white interests. It feared that an appreciable escalation in the number of conscientious objectors could impair the SADF's capability of ensuring the safety of the Republic. *The Commission therefore concluded that by supporting conscientious objection to the extent it had noted, the SACC was acting in a manner inconsistent with the national interest.*

Far from heeding the warning given by the Commission, the South African Council of Churches has greatly stepped up its activities linked with conscientious objection.

Towards the end of 1983, even before the Commission's report was released, Mr Robertson issued a 172 page Resource

Manual for Counsellors of Conscientious Objectors. It was initially banned but the ban was lifted on appeal.

Shortly before, the End Conscription Campaign was launched in Durban. With its formation, the campaign in favour of conscientious objection took on a new form, but all the old elements were there – the demand for exemption from military service for all who objected on moral and ethical as well as religious grounds and the stress that the army was involved in an unjust war. At the end of 1984, the demand that the army be withdrawn from the townships was added.

Its well publicised activities culminated recently in a three day "Peace Festival" at the University of the Witwatersrand, which called for the withdrawal of troops from South West Africa and from the townships. Speakers included Bishop Desmond Tutu (former general secretary of the SACC), Dr Beyers Naude and Archbishop Denis Hurley, president of the Southern African Catholic Bishops Conference (SACBC). Cardinal Paul Arns, the Brazilian liberation theologian who is heavily involved in the politically activist basic communities, was also due to have addressed the gathering, but the government prevented his entry into the Republic.

The festival was publicised in a leaflet "The Call to End Conscription" which was issued by the SACBC and widely distributed in Catholic Churches. The leaflet included the following statements. "We live in a society in a state of civil

Soviet Flag Flies over SA Town

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Alarmed by falling sales, businessmen have begun negotiating with the intimidation leaders. Part of the negotiation process involves passing on to the authority lists of demands, which, of course, include the removal of the police and army units from the townships.

These events coincide perfectly with ten steps into which some strategists divide the process whereby a non-Marxist government is replaced by a Marxist one. Step 8 is the collapse of central government control over significant areas of the country. In step 9, the insurgents set up their own administration in those areas. Step 10 is the collapse of the central government.

Although the businessmen are probably unaware of it, by negotiating with the intimidators, they are recognising them as the de facto government of the townships and are helping them move from step 8 to 9. They are laying the foundations for the setting up of a permanent Azania.

war, where brother is called to fight brother." "Young men are conscripted to assist in the implementation and defence of apartheid policies." "We also encourage Catholics to help promote peace by working for an end to conscription in whatever ways lie open to them." The Catholic Church is an observer member of the SACC.

The role of army chaplains was a major and divisive issue at the Synod of the Church of the Province of South Africa held in Pietermaritzburg early in July. A motion providing for the removal of the chaplains from the control of the army and making them responsible to local bishops, among other things, was passed. However, it became clear that the Anglican Bishop of Namibia, the Rt Rev James Kauluma, a vocal supporter of Swapo, would not "licence" chaplains to a "foreign army in Namibia", which would have resulted in the withdrawal of Anglican chaplains from the operational area. Lay members of the synod, many of whom had sons and other relatives serving as national servicemen, therefore rejected an attempt to change the church's canon law. However, the synod did approve a resolution calling for the demilitarisation of the chaplaincy, including an end to chaplains wearing uniforms or carrying guns. The resolution also gave bishops discretion to place chaplains under the bishop of the diocese where they were working. This could ultimately place them under Bishop Kauluma.

It is unlikely that the army will accept these conditions and some of the Anglican chaplains are reported to be considering resigning. It is also unclear how the church, which is already facing a declining income, will find the money to pay and house its chaplains, costs previously borne by the army. If the conditions are unacceptable to the army, young Anglican conscripts in the operational area may be left without spiritual ministrations, unless they turn to chaplains of other churches. The synod also gave its general support to the End Conscription Campaign.

Anglican attempts to remove chaplains from army control are likely to be repeated soon in other SACC member churches, notably the Methodist and Roman Catholic churches.

2. CIVIL DISOBEDIENCE

Noting Bishop Tutu's statement about disobeying laws on a massive scale to make the country ungovernable, the Commission commented that, having accepted the principle of civil disobedience and established the moral justification for disobeying laws deemed unjust, the SACC had become fully involved in a campaign of civil disobedience. It also drew attention to the "clarion call" issued by Dr Allan Boesak at the 1979 SACC conference. He saw the church as "a vehicle of the expression of the legitimate aspiration of the black people" and urged it to "initiate and support programmes of civil disobedience on a massive scale to actively defy the apartheid laws". The Commission quoted Dr W Kistner, the mastermind behind the SACC, as seeing a wave of strikes and school boycotts in 1980 as a consequence of his organisation's efforts to promote civil disobedience. He admitted that such acts could lead to prosecution, violence and bloodshed.

The Commission warned that this was dangerous thinking and that civil disobedience was a very dangerous operation which could easily lead to incalculable harm. It advised the

SACC to change course and to preach steadfastly against violence.

Far from accepting the Commission's advice, the South African Council of Churches has continued to issue statements justifying the present politically motivated violence as an understandable reaction to the structural violence and oppression of the South African system.



Dr Beyers Naude pledged the support of the South African Council of Churches for the liberation struggle.

The campaign of civil disobedience climaxed at the end of May when, at a press conference, Dr Allan Boesak, senior vice president of the SACC, and Prof Charles Villa-Vicencio called for the downfall of the South African government and presented a controversial booklet issued by the Western Province Council of Churches in response to a call by the SACC's executive council. It included the prayer that "God will replace the present structures of oppression with ones that are just, and remove from power those who persist in defying His laws, installing in their place leaders who will govern with justice and mercy." The SACC's expanded presidium subsequently confirmed its call for prayer for the end of unjust rule while Dr Boesak reiterated his belief that the SACC had called for the downfall of the government.

Later at the SACC National Conference, Bishop Tutu's successor as general secretary, the Rev Beyers Naude, called on the Christian community relating to the SACC to initiate and support "more meaningful and effective non violent actions including a well planned action of civil disobedience."

3. AFRICAN NATIONAL CONGRESS

The Commission dwelt at length on the long history of contacts between the SACC and the African National Congress. It noted Bishop Tutu's public statements designed to bolster the image of the ANC and give it respectability, and the extensive provision of funds for the legal defence of persons, many of whom were ANC terrorists, charged with violent "political" crimes. It

observed that the SACC was assuring terrorists that their violence was well nigh justified, that if they were caught it would finance their defence and, if convicted, it would provide for their families and get them bursary facilities.

The Commission concluded that the SACC could cause considerable harm if it continued to display sympathy for terrorist organisations and perpetrators of violence, if it continued to hold the ANC up as being a respectable organisation, and if at any time and place it associated with the ANC and its representatives.

Despite this very strong, clear warning, the South African Council of Churches has done nothing to reduce its sympathy for the ANC and those involved in acts of terror.

This is demonstrated by the great display of solidarity given by the SACC and its senior clergymen to COSAS (Congress of South African Students – a UDF affiliate) militants who were killed by prematurely exploding hand grenades which they intended throwing at homes of black policemen. Within 36 hours of their deaths, the SACC suspended their national conference to allow more than 100 delegates led by SACC president Bishop Manas Buthelezi and Dr Beyers Naude to attend a memorial service in Duduza for the militants. Bishop Buthelezi said, "We share the belief of the people of Duduza that the violence perpetrated there came from the side of the authorities."

The show of solidarity continued when Bishop Tutu and other senior clergymen attended their funerals at KwaThema and Duduza. Although two men accused by the mob of being informers were saved from being burned alive by the clerics, they did nothing to prevent the funerals being turned into political rallies where ANC flags were flown, praises sung to ANC leaders and those who attacked the homes of the police are exalted as martyrs of the liberation struggle whose heroism is held up as an inspiration to the youth and a model to be followed. Moderate leaders like Gatsha Buthelezi are equated with "those who killed our comrades". Neither are to be forgiven.

Far from distancing themselves from this revolutionary emotionalism, the clerics present themselves as "your leaders". Anglican Bishop Simeon Nkoane urged the youths not to run from the police because "their guns cannot kill the spirit of freedom we are looking forward to. If they shoot you, they must shoot you in the forehead and not in the back running away." Bishop Tutu told them they must fight for their freedom and denegated the authorities, "We know that the people in authority in Cape Town tell lies."

There was no appeal for the end of violence, no criticism of the attacks on the homes of police and councillors, no word of sympathy for the police, no suggestion that the dead were responsible for their own deaths, no reminder of the words of Jesus that "those who live by the sword will die by the sword."

Is it surprising that after one of the funerals, the home of the mayor of KwaThema, Father Joe Mzamane, also an Anglican priest but one identified with the "system", was attacked? Police guarding the house were forced to open fire and two of the attackers were killed. Another seven rioters were killed when

WHAT YOU MUST

First, and most important of all, **FIX YOUR EYES ON THE LORD**. Do not be overcome with fear. Put your complete trust in Him who said, "I am with you always, even unto the end of the world." (Mt 28:20). Claim the promise, "Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea." (Ps 46:2).

Secondly, get to know the Word of God. Remember Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Mt 24:35). Perhaps a good place to start would be to get hold of a concordance and go carefully through all the passages containing the words, "Fear not".

Thirdly, pray daily for all in authority that peace may be re-established in our country so that the Word of God can continue to be freely proclaimed. Use 1 Tim 2:1-4 as the basis for your prayer, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

Fourthly, write to the **State President, Private Bag X80, Pretoria 0001**, urging him to stop the revolutionary violence which is sweeping the black townships and spilling over into other areas in the form of boycotts and strikes. Remind him that a Marxist takeover was only prevented in the early 1960's because the organisations responsible for the violence (the African National Congress and the Pan-Africanist Congress) were banned and all their militants were imprisoned. Tell him that only similar action will end the present violence. Urge him to take whatever action necessary, even if he has to resort to martial law.

Point out that unless the killings are stopped within the next few weeks, by, say, September 1, **it will be impossible to prevent the destruction of the way of life South Africans have known since the beginning of this century**, which has brought material, social and political improvements to people of all races. **By then the slide towards a Marxist orientated government will be irreversible**, which will bring to all the people of our country, poverty, starvation and death, as has happened in the Soviet Union,

they petrol-bombed the home of a policeman. Thus further opportunities to whip up emotion at political funerals were created.

A week after the SA Defence Force raid on ANC installations in Gaborone, Bishop Tutu preached at a memorial service held

DO IMMEDIATELY

Cambodia, Ethiopia, Mozambique and every other country where Marxists have come to power. Urge him to resist all pressure to release Nelson Mandela, the Marxist leader of the African National Congress, convicted on charges of high treason. His release will accelerate the revolutionary process.

It is imperative that hundreds of letters be sent to the State President NOW in order to strengthen his hand to stop the anarchy which is sweeping the country.

Similar letters should be sent to:

Mr Louis le Grange
Minister of Law & Order
Private Bag X463
0001 Pretoria

Gen Magnus Malan
Minister of Defence
Private Bag X427
0001 Pretoria

Gen Constand Viljoen
Chief of the Defence Force
Defence Headquarters
Potgieter Street
0002 Pretoria

Gen Johan Coetzee
Commissioner of Police
Private Bag X94
0001 Pretoria



and to the member of parliament in your area.

Although the state of emergency has been declared in certain areas, it has not stopped the violence. Security force patrols are still being attacked and off-duty black policemen murdered. The black people we are in contact with are desperate for normality to be restored in the townships and for the elected community councils to resume their functions.

SIGNPOST reader, please take action NOW!
Tomorrow may be too late!

Edward Cain

at the Regina Mundi Church, Soweto, for the 12 people, mainly ANC activists, killed in the raid.

According to press reports, immediately following an interview with Bishop Tutu, French Premier Laurent Fabius ordered the upgrading of the bureaux of both the ANC and Swapo in Paris.

The Commission noted that the SACC's marked involvement in political affairs was demonstrated by the fact that the council made Khotso House available for the foundation meeting of the United Democratic Front's Transvaal Branch and that Bishop Tutu and another SACC official, Mr Tom Manthata, took part in the establishment of the National Forum and that both, together with SACC president, Bishop Manas Buthelezi, were appointed to its National Forum Committee. The Witwatersrand Council of Churches is a member of the Transvaal UDF.

The State President has described the United Democratic Front, as acting as the internal wing of both the African National Congress and the South African Communist Party. Despite this warning and the violence in the townships directed against the community councillors and police, violence which has often been linked with the UDF, the NF and their affiliates,

Dr Allan Boesak blamed the authorities for the deaths of political militants, but failed to mention the burning of elected councillors by mobs.

neither SACC nor its officials have severed their ties with these organisations, condemned the violence against law-abiding citizens or expressed sympathy with them.

It should also be noted that, echoing Bishop Tutu's statement, the ANC claims that making South Africa "ungovernable" falls within strategy.

4. DISINVESTMENT AND INTERNATIONAL PRESSURE

After examining at length the position of the SACC on disinvestment, the Commission concluded it promoted disinvestment. It had abundant evidence to show that Bishop Tutu was indefatigable in his efforts to get the international community to bring pressure on South Africa to effect fundamental change. Because disinvestment could lead to a slackening of economic output and unemployment, the Commission warned that the

The Church's Role

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State must be concerned about these activities.

After analysing Bishop Tutu's role in international anti-South Africa propaganda, and the complaints from the SACC's foreign donors that after his passport had been withdrawn, he was no long being quoted in the international media, the Commission commented, that "the physical absence of Bishop Tutu from the international scene resulted in a decrease in international anti-state propaganda."

Despite this statement, Bishop Tutu was given documents permitting him to travel widely, again whipping up international hostility against South Africa. This resulted in mounting international pressure, especially around the time of the awarding of the Nobel Peace Prize to Bishop Tutu.

The links between Bishop Tutu and TransAfrica, the radical American political pressure group campaigning for disinvestment and responsible for the daily demonstrations in front of the South African Embassy in Washington, are well documented. When Bishop Tutu returned from the United States in November 1984, he said that unless apartheid was dismantled within two years, he would call for international sanctions against South Africa. His call was immediately echoed by TransAfrica and other American radical groups. Six months later, as a result of their efforts, the American House of Representatives passed a bill requiring Washington to implement sanctions against the Republic within 18 months unless apartheid has been dismantled.

Bearing in mind Bishop Tutu's long expressed support for the

DID TUTU CONDEMN VIOLENCE?

Did Bishop Desmond Tutu condemn violence and more specifically the barbaric torture and murder of Miss Maki Skosana (24), images of which shook TV viewers around the world?

The answer is yes, but only conditionally.

He did not remind his listeners of the sixth commandment, "Thou shalt not kill." He did not condemn the fact that the girl was summarily burned to death following a simple denunciation, possibly the victim of a tragic mistake, without any kind of trial or opportunity of defending her innocence. He uttered no expression of regret at the horrific death suffered by the unfortunate woman. He offered no word of sympathy or of condolence to the girl's family.

Then what did he say?

He was highly critical of the negative impact of the scenes of the killing on overseas support for the "liberation struggle." He warned that after seeing such pictures foreign sympathisers would doubt whether black South Africans were ready to rule. In other words, he regretted that the whole thing was an exercise in bad publicity.

Irish workers fired for refusing to handle South African goods and that he described their actions as "courageous and inspiring", it is difficult for him to deny his support for trade sanctions. His support resulted in an invitation to the strikers and their trade union supporters to visit South Africa as guests of the SACC. Their decision to fly to South Africa despite not having valid travel documents, generated wide publicity hostile to South Africa.

It is clear that the South African Council of Churches and its office bearers have not heeded the warnings given by the Eloff Commission, but instead, have intensified their anti-South African activities. It is therefore necessary for the authorities to act against this highly politicised body.



The
Bookworm
recommends

THE PLATTELANDERS OF HAPPY VALLEY

James Gibb Stuart's latest book

High interest rates and rising inflation seem to eat away the real value of our savings. But the banks seem to have no problem extending credit and issuing more paper money. Wouldn't it be wonderful to have debt-free money!

These are the problems **The Plattelands of Happy Valley** looks at, together with the origin of money. However, in order to deal with these matters simply, Mr Stuart uses the setting of a small Voortrekker community which gets its first issue of bank notes - and learns about high finances the hard way!

The book was mentioned when Mr Stuart was interviewed on Radio Today on July 25.

Available from SIGNPOSTS at R2.85 per copy, plus 60c postage and GST.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Ephesians 6:12

WANTED: A MORATORIUM ON SYNODS

July's Anglican Synod, following hard on the heels of Bishop Tutu's appointment to Johannesburg, has reduced the Church of the Province of Southern Africa to an all-time-low. The Synod's overtly political character and its savage onslaught on the military chaplains has proved, for many Anglicans, the last straw.

With broken hearts a sizeable number of lifelong Anglicans have gone, and the loss to the Church is vastly more than their money. Others are quietly slipping away – some to no church at all. It is not plain that the hierarchy cares.

What are the rest of us to do?

First, we must commit the Church and its leaders in prayer to the Church's Lord.

Prayer, however, does not absolve us from the obligation of practical action. We cannot acquiesce in a policy which turns the Gospel of salvation into crypto-Marxism and activist "liberation theology."

In the Anglican Church in South Africa the technique by which historic Christianity is transformed into a political ideology is simple. It is the synodical process. True synods are virtually a thing of the past. Contemporary practice is based on the belief that if you get enough people together and manipulate them on prescribed lines they will ultimately succumb to the new false teaching – and propagate it. The trick is based on the assemblies, conferences and consultations of the World Council of Churches, and it works. Faith in the immutability of the Gospel is eroded, and the way is cleared for disguised Marxism and the promotion of revolution.

The remedy is therefore straightforward. We need a moratorium on synods. The bishops and clergy should be firmly directed back to their Bibles, their dioceses, their parishes and their work. The infiltrators will then be denied their main field of activity. The Church will be free to get on with its job.

SERVANTS

Scriptures makes it plain that the bishop and clergy are the **servants** of the people of God, not their masters. The Anglican Church divided from Rome on this very point. It is now the duty of the laity to take up and exercise their responsibility. No synod can be held without the financial support of the faithful, who should make it clear that moneys will not be forthcoming for these time-wasting and subversive extravaganzas. The donor laity should assume control of the funds which they supply, insisting that they are used for clergy stipends and strictly religious work.

A first step would be for the laity to require a full accounting of the use made of all diocesan and provincial funds (including those used on synods and church meetings, or sent to the South African Council of Churches). A second would be the temporary freezing at their present level of assessments paid to the dioceses. Obviously, stronger pressures are available if the message is not heard.

The sanction that must **not** be used is absence from worship, unless the worship itself is politicised. That is the time for vocal protest.

Father Arthur Lewis

ANGLICAN PROTEST ORGANISATION FORMED

The widespread dissatisfaction within the Anglican Church has crystallised into a movement protesting against the political line being followed by the church.

Anglicans Concerned for Truth and Spirituality (ACTS) was formed in Pretoria on July 24th by a group of lay people from various parts of the Transvaal.

The dissatisfaction long stirring in the Church of the Province of South Africa was greatly intensified by the controversial decision to appoint Bishop Desmond Tutu to the Johannesburg diocese and reached a climax over recent synod decisions to remove their chaplains from the control of the army.

Speaking for ACTS, Mrs Beryl Mentz urged all Anglicans "to write to Archbishop Russell, their bishops and local priests, asking them to ensure that nothing is done to interfere with the present functions of the chaplains."

She stresses that "our purpose is not to bring division in the church but to return to spirituality for all."

ACTS is dedicated to the maintenance and furtherance of the Gospel as enshrined in the Scriptures and universal creeds and received by the Anglican Church in the South African Prayer Book.

It opposes the recent change in the message of the church from a spiritual one dealing with man's relationship with God to a political one. It also opposes attempts from within the church to undermine the faith of Christians serving in the security forces.

ACTS appeals to all Anglicans, present and past, who share its concerns to contact it for more information. Write to:

Anglicans Concerned for Truth and Spirituality
P O Box 23205
0031 Innesdale

In a related development, four clergymen and 150 lay members opposed to chaplains being separated from the Defence Forces, protested to Archbishop Russell following a meeting held in Natal.

HOW MARXISTS OVERTHROW GOVERNMENTS

Marxist guerilla warfare is conducted on two levels. The first is the visible armed offensive using bombs, sabotage and assassinations. The second is invisible and probably more important. It consists of spiritual factors like strengthening the morale of the insurgents by convincing them of the justness of their cause and the inevitability of ultimate victory. Aware of this, the Soviets maintain control of their East European satellites by constantly stressing that no uprising could possibly succeed against their military might.

Conversely it is vital to sap the spiritual forces of the enemy, the target government, by portraying their struggle as unjust and unwinnable. The battle is fought in the hearts and minds of three groups, the insurgents, the defenders and the vast bulk of the people who are uncommitted and must be swayed to support one or other of the fighting groups.

All these factors are present in South Africa at this time with

churchmen and the media playing an important role by constantly repeating statements like, "God is the God of liberation and He is on our side." "Our liberation is coming and nothing can stop it." The government is consistently portrayed as unrepresentative, unjust and oppressive. Echoing Mao Tse-tung's call "to build a new China of freedom and equality", the public is bombarded with calls for a new, just and free South Africa. While excusing the African National Congress' use of terror as an understandable reaction to the oppression of the government, ANC leaders are portrayed as the authentic representatives of the people, high minded Christian gentlemen striving for a democratic South Africa. The horrific murders of political opponents, such as the burning of "informers" which has now become a feature of political funerals, are overlooked.

Conversely any deaths at the hands of the security forces, even in self-defence, are magnified and presented as typical of the barbarities committed by them. They are portrayed as oppressive and involved in an unjust war. All the publicity given to conscientious objectors, end conscription and the withdrawal of the chaplains, plays its role in undermining the morale of the people and especially the security forces.

The classic example of the undermining of a people's will to resist was the spiritual defeat of the United States in Vietnam. Although the Americans won the war militarily, the North Vietnamese communists inflicted such a psychological and political defeat on them that they withdrew allowing the communists to over-run the country.

Having undermined the morale of the government forces, the insurgents' next objective is to create a climate of political and economic collapse in the country. By giving wide publicity to a serious, even though small, insurgency which the government is unable to control, a feeling of instability is engendered among the population, especially the business community, overseas investors, the established political leadership and foreign governments.

This is followed by exerting tremendous pressure on the government to negotiate with the insurgents who are described as the "authentic leaders" of a significant sector of the community. But as Sir Robert Thompson, the British counter-insurgency specialist, points out any negotiations favour the insurgents. "The mere opening of negotiations favour the possibility as it does of a prospect of peace, automatically reduces the will of the defence to continue fighting."

Calls in South Africa for the release of Nelson Mandela, negotiations with the "authentic leaders of the people," and a national convention must be seen in this light.



SIGNPOSTS is a periodical to inform Christians of all denominations of the threat posed to their faith by the infiltration of Marxist-based ideas under the guise of new interpretations of the Gospel.

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