



VOX AFRICANA

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"Earnestly contend
for the faith which
was once delivered
unto the saints."
(Jude 3)

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Independent Newspaper within the English speaking Churches of South Africa

LIBERATION THEOLOGY

In the 1960s the United States of America were spiritually shaken by Black Power, Black Theology, and the radical wing of the Civil Rights Movement.

In the last decade South Africa has experienced a similar radical religious activism. Liberal theologians, many of them foreigners or foreign trained, have taken their inspiration from such Black American theologians as Dr. James Cone and Rev. Jesse Jackson, or have adopted an extremist form of the methods of Rev. Martin Luther King. They are working to reshape Christianity along revolutionary lines exactly as is occurring today in Nicaragua.

By seeking to instill and manipulate a guilt complex in the Whites, and by inflating the expectations of the Blacks, ruthless Church leaders, financed (above 98%) from abroad, are arousing feelings of hatred and stirring up civil unrest.

In South Africa biblical Christianity is very strong. Churches are full, mission and charity abound, radio and TV broadcast the Word of God, moral values are upheld, and a friendly, helpful and hospitable spirit prevails. But increasingly and in tandem with the terrorist onslaught, a "massive psychological warfare"⁽¹⁾ is directed against Bible believing Christians by a small minority of "theologians", most of whom are associated with the World Council of Churches (WCC), the South African Council of Churches (SACC) and the S.A. Catholic Bishops' Conference (SACBC).

The denominations most seriously influenced are the English-language 'mainline' Anglicans, Methodists, Presbyterians and Congregationalists who have a combined membership of approximately 2 million. Their Churches are being undermined by a pseudo-christian liberation theology, which did not grow out of a study of the Holy Scriptures, but out of a marxist analysis of the socio-political situation. Society is seen in race and class struggle terms, and central biblical truths are reinterpreted, e.g.

Sin in the Bible

Sin is in the heart of man. It is the transgression of the law of God, which issues in evil deeds and invokes the wrath of God.

Example:

The Most Rev Desmond Tutu, Anglican Archbishop of Cape Town, says: "nearly all the laws in the statute book" are sinful and must be "disobeyed on a massive scale", until "the country becomes ungovernable".⁽²⁾

Sin in Liberation Theology

Sin is in the 'unjust' structures of society. Most men (especially the poor) are merely 'sinned against' by those who uphold the 'system'.

Salvation in the Bible

Salvation is deliverance from sin and eternal death through Christ's atoning death on the cross, received by the repentant sinner by grace through faith.

Examples:

Dr. Allan Boesak, President of the World Alliance of Reformed Churches, says "the whole system must be destroyed at its roots"⁽³⁾ and those who maintain it, "the tyrants, must be removed from power."⁽⁴⁾

Archbishop Desmond Tutu states: "If the Russians were to come to South Africa, most Blacks would welcome them as saviours."⁽⁵⁾

The Kingdom of God in the Bible

The Kingdom of God is the rule of Christ over the hearts and minds of believing and obedient men.

Examples:

Archbishop Tutu, seeing the Kingdom as a marxist-socialist state, says: "When justice prevails over injustice as in Zimbabwe, it shows that the kingdom of God is here already."⁽⁶⁾

Dr. Allan Boesak, seeing the Kingdom arise after a South African holocaust, says: "The New Jerusalem will arise from the ashes of all that which is now called Pretoria."⁽⁷⁾

Salvation in Liberation Theology

Salvation is the destruction of the 'sinful' political, economic, racial, and social structures, and the overthrow of the Government.

The Kingdom in Liberation Theology

The Kingdom of God is the new utopian society which will arise after the sinful structures have been destroyed.

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"WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY" (2 Cor. 3:17)

In short, "liberation theologians" see the Bible as a revolutionary textbook. Jesus Christ is portrayed as having died as a rebel against Caesar⁽⁸⁾, thus sanctifying violence, and calling his disciples to overthrow capitalism and the state.

The "Kairos Document"

The S.A. Council of Churches (SACC) which is almost totally funded from overseas⁽⁹⁾ has now given a blueprint for revolution by promoting the Kairos Document.⁽¹⁰⁾ This document ('Kairos' = the 'Moment of Truth') is a massive attack on biblical Christianity:

- It condemns obedience to the law order of God and man, by denouncing it as 'State Theology'.
- It condemns belief in the loving forgiveness of God and man, by denouncing it as 'Church Theology'.
- It calls for a new political theology which must lead to revolutionary praxis, and hails this as 'Prophetic Theology'.

In essence 'Prophetic Theology' is a call for Christians "to remove the tyrants from power and establish a just government". (page 24)

As soon as the Kairos Document was published in September 1985 Dr. Christiaan Beyers Naudé, then General Secretary of the South African Council of Churches (SACC), flew to Geneva, presented it to the World Council of Churches (WCC), and demanded that 'an emergency consultation' be held to discuss the 'crisis in South Africa'. This was granted and took place in Harare, Zimbabwe, from 4-6 December 1985. The WCC and SACC, together with the marxist terror organisations ANC (African National Congress) and SWAPO (South West Africa People's Organisation) sat down and planned the 'liberation' of South Africa. By means of the "Harare Declaration" they called on the international Churches to

- pray for the downfall of the South African Government
- agitate for sanctions and boycotts
- support the 'liberation (terrorist) movements'.

The same type of conference was repeated 18 months later, from 4-8 May 1987, in Lusaka, Zambia. This time the WCC/SACC/ANC/SWAPO-alliance gave full and open support to violence. The "Lusaka Statement" was then given to the SACC-affiliated South African Churches for "consideration". The SACC and Archbishop Tutu's Anglican Church have already officially endorsed it.

"Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13)

'Ecumenicals' are Enemies of the Blacks

Thus Liberation Theologians are not only subverting the evangelical Church of Jesus Christ, they are causing a lot of problems for the Blacks whom they fraudulently claim to champion and whose rapid advancement they want to destroy, in order to maintain the revolutionary potential:

They oppose

- All political reforms

thus robbing Blacks of political power

They promote

- Sanctions and disinvestment
- School boycotts
- Industrial strikes
- Rent boycotts
- Conscientious objection
- Township violence

thus robbing Blacks of income and advancement
education and progress
jobs and income
homes and social improvement
security and protection
life and health.

They bear at least a share of the guilt of the 800 ghastly "necklace" killings, at which the victim, with a petrol-filled burning tyre around his shoulders (often with hands and feet hacked off) slowly and agonisingly burns to death.

The programme of the "Liberation Theologians" in South Africa, as outlined by the Cape Town theology Professor Charles Villa-Vicencio, is summed up in the "three Phases of the Struggle":

- Conscientious Objection—to undermine the defence of the country;
- Civil Disobedience —to make the country ungovernable;
- The 'Just War' —to overthrow the Government.⁽¹¹⁾

For this they cannot count on the support of the Churches. On the contrary, the Christians object strongly. In ever increasing numbers they join evangelical movements such as the Gospel Defense League or United Christian Action in order to offer resistance. Since revolutionary priests, however, heed few remonstrations, their parishioners often have no other weapon but to withhold their pledges, or resign their Church membership — only to look for a new, Bible-based Church, where they can glorify God in spirit and in truth.

- Bishop Desmond Tutu, as quoted in the Report of the Eloff Commission, a judicial inquiry into the affairs of the SACC.
- Eloff Commission Report, 1984
- Ecunews 12/1980
- Kairos Document, 1985
- St. Paul's Cathedral, London, November 1984
- Ecunews, 11/1980
- Sermon, 21.6.87, Frankfurt, Germany
- Pontius Pilate, Caesar's representative, however, said three times: "I find no crime in this man." (Luke 23)
- Only 1.2% of its c. US\$9 million (1986/7) is raised in South Africa.
- Published also by Eerdmans, Grand Rapids, Michigan
- Stated at a "Workshop on Civil Disobedience", organised by the SACC, at Rondebosch Congregational Church, Cape Town, 31.5.85.

LEADING SOUTH AFRICAN LIBERATION THEOLOGIANs

The Most Reverend Desmond Mpilo Tutu,
Archbishop of Cape Town, (Anglican Church of the Province of South Africa)
— former General Secretary of the South African Council of Churches (SACC)

Dr. Christiaan Beyers Naudé (Dutch Reformed Church)
— past General Secretary of the SACC

Rev. Frank Chikane (Apostolic Faith Mission)
— General Secretary of the SACC

Dr. Allan Boesak (Dutch Reformed Mission Church)
— Vice President of the SACC

Dr. Wolfram Kistner (German Evangelical Lutheran)
— Director of the Division of Justice and Reconciliation of the SACC

Archbishop Denis Hurley, (Roman Catholic)
— past President of the South African Catholic Bishops' Conference (SACBC)

Fr. Smangalis Mkhathshwa (Roman Catholic)
— General Secretary of the SACBC

Dr. Nico Smith (Dutch Reformed Church in Africa)

Rev. Caesar Molebatsi (Youth Alive — Soweto)

South Africa through the Eyes of Others

A German Mission Director, Hans-Hermann Holst

"From 12 January to 2 February 1987 I made a mission and information trip through South Africa of altogether 8000 km. During my travels in the Transvaal, the Cape Province and Natal, I enjoyed hospitality and helpfulness everywhere. I hardly saw anything of the much debated apartheid. In three weeks I never experienced a single violent police or military action. Nobody ever hindered me in any way. Whether it was at the world's largest platinum mine near Rustenburg, 640m under ground, whether in stores, white families, Bible Schools, businesses, workshops etc., everywhere I observed a harmonious relationship between Black and White.

South Africa is one of the most beautiful countries of the world. There is order, discipline, and cleanliness . . . What then is the task of the Church? In speaking about the future of South Africa a highly intelligent young Zulu Christian said: "When Jesus Christ comes into the heart of a man, then skin colour does not matter any more."⁽¹⁾

An American Campus Evangelist, Rev. Jed Smock

"On May 25th 1986 we flew to Johannesburg and were met by Pastor Pieter van Breda of Fill the Gap Ministries. We drove in his Mercedes on the new expressways past two of the gold mines for which this skyscraper city is famous. Upon our arrival at the Carlton Hotel, we began our search for the despised apartheid (apartness, separation of the races). No apartheid at our elegant hotel, it was integrated. No apartheid in the choice restaurants where we dined, they seated people of all races, and both Blacks and Whites waited on our table. The contemporary central business district of Johannesburg could have been mistaken for Chicago, Detroit or Dallas. One difference was that Blacks outnumbered Whites three-to-one in the bustling streets. The modern stores and shops carrying the most up to date merchandise eagerly served all races.

When we went into the banks to exchange our money, Blacks stood with Whites behind the counters. In every city, I shopped in the bookstores searching in vain for a book that would defend apartheid. There were many books on the shelves concerning the subject, but each one opposed apartheid."⁽²⁾

A Canadian Gynaecologist, Dr Kenneth Walker

"No one disagrees that there is unrest in (the Black town) Soweto, as in any poor area. But I saw many \$100 000 homes in Soweto, with BMWs in the driveways. All the homes are separate, single-story dwellings, many freshly painted, with flowerpots in the windows, often surrounded by green grass. A mere 2 percent are slum huts. Given the choice of living in Soweto or in the highrise, crime-ridden slums of New York, Chicago or Detroit, it would take me one second to pick Soweto.

It will also shock Canadians to hear I would prefer to be injured or taken ill in Soweto than in many Canadian cities. There are eight Government-run clinics and several private physicians in Soweto. It also contains the Baragwanath, a superb university hospital with 2 900 beds and 700 doctors of all specialties, where cardiovascular surgeons performed 898 open-heart operations in 1982. The Baragwanath is the largest specialty hospital on the African continent. Next door, the St. John Eye Hospital is world famous for treating glaucoma, retinal detachments, traumatic eye injuries and rare tropical diseases . . ."⁽³⁾

A Swiss Theological Academy Principal, Prof. Dr. Samuel Külling

"We felt happy in this country. We were struck by the great personal warmth of all its peoples, even those whose biblical, ecclesiastical, or political views we did not share.

The great openness for biblical truth is quite remarkable. This came out in many individual discussions. We visited several different church services, and they were all full, something quite unknown in Europe except in some of the Free Churches. One great means of spreading the Gospel is by broadcasting. South Africa still gives time and opportunity for the Gospel message through the mass media. We also found that sex and erotic literature is absent from the magazine stalls, and that the schools, colleges and other areas of influence are not yet as politically subverted by leftists as they are in Europe. All this has a very positive effect on the spiritual atmosphere and the receptiveness for the Gospel."⁽⁴⁾

1) Letter to the German Council of Churches (EKD), 18.4.87

2) Americans for South Africa, Special Report, 1986

3) Globe & Mail, Toronto, cit. in Aida Parker's Newsletter, August 1987

4) Fundamentum 4/1984

Contending for the faith

South African Christians have become so alarmed about the subversion of their Churches by Liberation Theology, that they have formed movements in defense of the biblical Gospel all over the country. These are coming together under the umbrella of the UNITED CHRISTIAN ACTION, whose total membership already exceeds that of the South African Council of Churches. Their common aim is to expose the humanist-marxist distortion of the Gospel and to stop the abuse of the Church for revolutionary purposes. They issue papers/newsletters/information and hold lectures, seminars and campaigns.

- GOSPEL DEFENSE LEAGUE, P.O. Box 17007, Regent Road, 8061 Cape Town; Tel. (021) 419-4847, 44-8918
- SIGNPOSTS Publications, P.O. Box 26148, Arcadia, Pretoria 0007; Tel. (012) 98-2680
- UCANEWS, P.O. Box 35737, Menlo Park, Pretoria, 0102; Tel. (012) 98-1491
- CENTRE FOR REFORMED AND ECUMENICAL STUDIES, P.O. Box 433, Pretoria, 0001; (012) 323-0075
- FRONTLINE FELLOWSHIP, P.O. Box 74, Newlands, Cape Town 7725; Tel. (021) 45-2083
- PENDULUM, P.O. Box 23227, Innesdale, Pretoria, 0031; Tel. (012) 323-2313
- OPERATION ESTHER, P.O. Box 66417, Broadway, Johannesburg 2020
- TRADITION, FAMILY AND PROPERTY, P.O. Box 10906, Johannesburg, 2000; Tel. (011) 640-6071
- CHRISTIAN MISSIONS INTERNATIONAL, P.O. Box 7157, Primrose Hill, 1417; Tel. (011) 825-8376
- VICTIMS AGAINST TERRORISM, P.O. Box 89180, Lyndhurst, 2106 Tel. (011) 608-3230
- AIDA PARKER NEWSLETTER, P.O. Box 91059, Auckland Park, Johannesburg, 2006; Tel. (011) 726-6856

Give us this Day and Forgive us

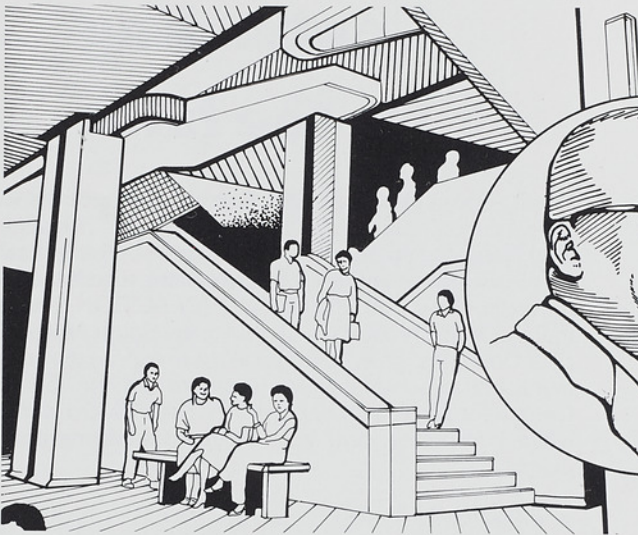
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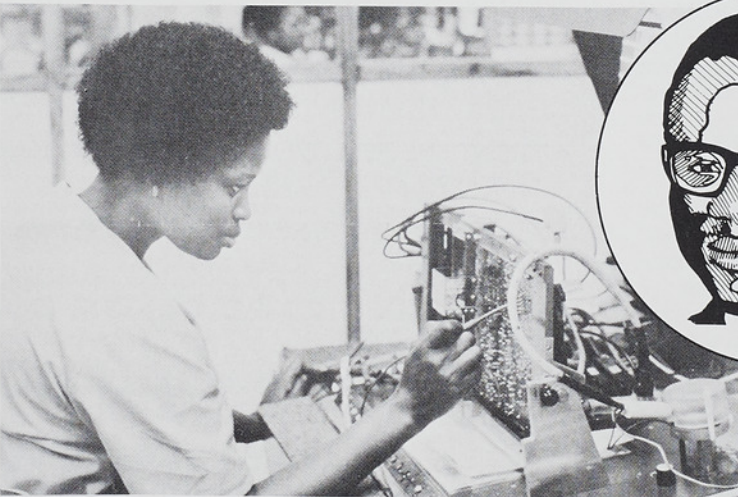
BISHOP ISAAC MOKOENA (representing 4.5 Million Black Christians of the African Independent Churches):

"We have made our stand very clear, both to Bishop Tutu and the outside world, that ours is a Gospel of reconciliation."



PRESIDENT LENNOX SEBE (National State Ciskei, representing c. 3 Million Blacks):

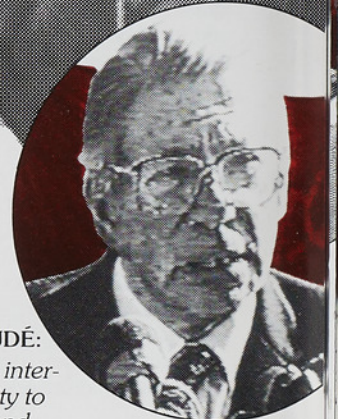
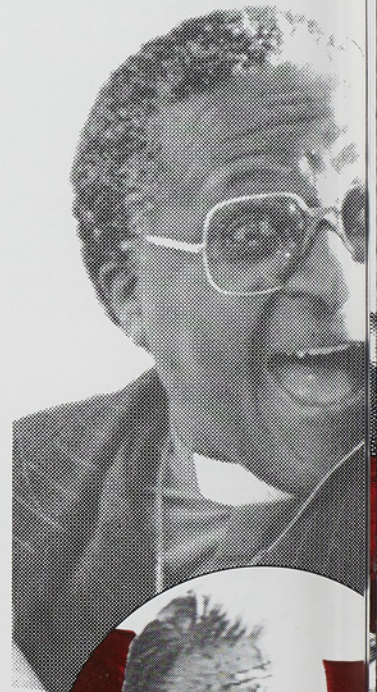
"Our people today enjoy peace, stability and security. The youth have hope for the future! We do not want sanctions!"



CHIEF MANGOSUTHU BUTHELEZI (Chief Minister of KwaZulu, representing nearly 7 Million Zulus):

"The people do not want the factories to close down so that they lose their jobs. . . . the economic boycott of South Africa will not pay political dividends for us."

ARCHBISHOP DESMOND TUTU
"I call on the international community to apply punitive sanctions against the Government."



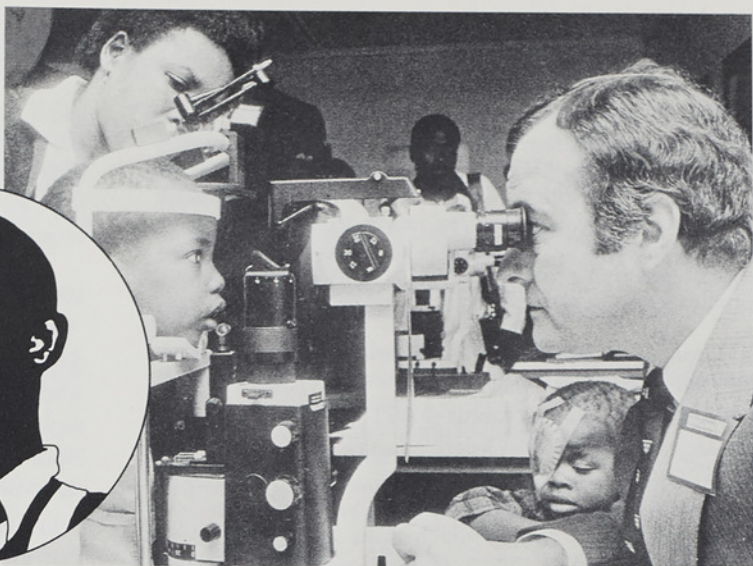
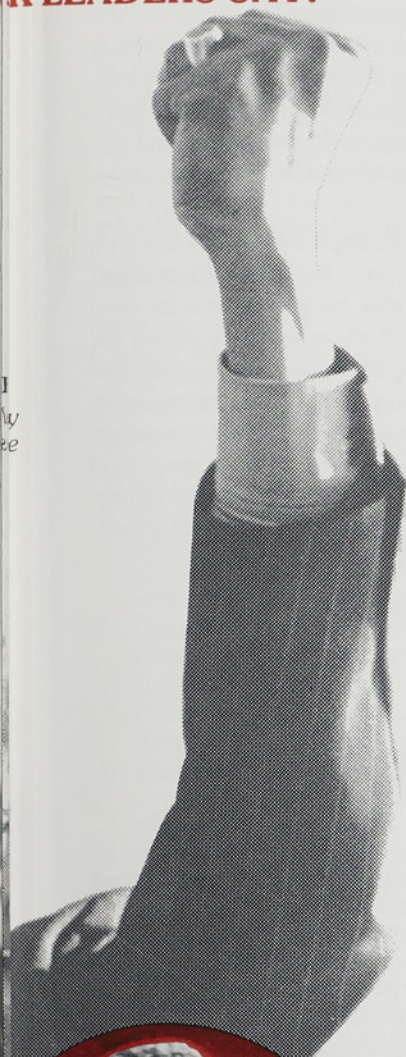
DR. BEYERS NAUDE:
"We call upon the international community to apply immediate and comprehensive sanctions on South Africa and Namibia."

"The peace of God, which will keep your hearts and minds at peace (1 Peter 4:7)"

Our Daily Bread Our Trespasses!

Boesak and Beyers Naudé
at the Will of the People?

BLACK LEADERS SAY?



BISHOP BARNABAS LEKGANYANE: (representing 3 Million Black Christians of the Zion Christian Church):

"We must actively pursue the spreading of love and peace in every act. We shall, with God's help, assist in making South Africa a shining example to the rest of the world."



CHIEF CEDRIC PHATUDI † (Head of the National State Lebowa, representing c. 3 Million Blacks):

"With the addition of 350 000 new entrants on the South African labour market annually, American withdrawal could lead to serious political and economic instability."



DR. ALLAN BOESAK:

"The new Jerusalem will arise from the ashes of all that which today is called Pretoria."

...sses all understanding,
...s in Christ Jesus." (Phil.



PRESIDENT PATRICK MPHEPHU (National State Venda, representing more than 1/2 Million Blacks):

"This dangerous and irresponsible economic movement (sanctions) can only be regarded as a treacherous move against the African peoples of this continent. . . . why are the people who brought us Christianity . . . now actively campaigning . . . to retard our development?"

World Church Support for Terrorism

On the 30th of October the World Council of Churches (WCC) published its 1987 grants to terrorist movements. Since 1970 it has disbursed US\$7 ½ million to (mostly marxist) "liberation movements" in order to empower "the racially oppressed" "to do battle with racial injustice". This year's disbursements from the WCC's "Special Fund" of the "Programme to Combat Racism" (PCR) are as follows:

WCC Grants to 'Liberation Movements'

African National Congress (ANC)	US\$ 110 000
Pan Africanist Congress of Azania (PAC)	US\$ 35 000
South West Africa People's Organization (SWAPO)	US\$ 115 000
South African Congress of Trade Unions (SACTU)	US\$ 11 000
	<hr/>
	US\$ 270 000
WCC grants were also made to 'support groups', i.e. anti-apartheid movements in various countries. These totalled	US\$ 50 000
	<hr/>
	US\$ 320 000

Thus, of a total disbursement of US\$539 000 for 1987, at least 60% is earmarked for the 'struggle' in Southern Africa⁽¹⁾ — to promote communist organisations which kill indiscrimi-

nately by laying landmines and placing bombs, which stir up Black-on-Black violence, and kill their own (Black) countrymen by burning them alive with a petrol filled tyre forced around their shoulders ("necklace").

WCC "Worried about Fundamentalist Churches"

The South African Christians are distressed that money is given in the name of Christ to atheist marxist movements, whose first targets are Bible-believing loving Christians. Since such Christians will have nothing to do with hatred and violence, the World Council of Churches sees them as an obstacle to the 'liberation struggle'.

In 1982 the WCC stated: "Perhaps even more worrying than church involvement in racism is the proliferation of fundamentalist churches which take people to heaven even before they live on earth. Such churches . . . consider the earth as a mere transition to life after death and so teach that preoccupation with earthly issues, such as eradicating apartheid is profane . . . They have a simple 'born-again' message, encouraging people to live a full life in the Lord regardless of their earthly condition. Worshippers are supposed to be subservient and readily amenable to government. 'Liberation' does not exist in their vocabulary."⁽²⁾

- 1) Ecumenical Press Service, WCC, 1-7 November 1987
2) One World, WCC, July/August 1982

Massacre of Missionaries in Zimbabwe

On 26 November 1987 at the Pentecostal Mission on New Adams Farm, 100 km south of Bulawayo, a whole mission community was massacred with 'unbridled savagery'. The victims were two Americans, a Briton and 13 Zimbabweans. Among them were five children and seven women. Two children escaped.

The rebel murderers tied the hands of their victims with pieces of wire, ransacked the main house and store, stole clothes, money and radios, and burned the house down. They moved the Whites into one of the workers' houses, while they occupied another house. Then they called each of their victims over, one at a time, ordered them to sit down and hacked them to death.

The missionaries were: Jean Campbell, 56, a Briton; David Emerson, 35, and Karen Sharon Iversdahl, about 34, both Americans who were engaged to be married in a few weeks; Jerry Keightley, 40, his wife Marian, 39, their daughters Gay Deborah, 16, and Glynis, 14, and son Barnabas, 18 months; David Marais, 35, his wife Katherine, 34, and their son Ethan, 4; Robert Hill, 38, his wife Gaynor, 27, and their son Benjamin, six weeks; Penelope Sarah Lovett, 28, and Hazel Russell, 46.

The mission had been singularly successful in establishing goodwill and uplifting the Blacks in the area. A Cape Town woman, who had visited it recently, said: "They were all just such beautiful people. I have never known so much love and compassion as when I was visiting them on their farm. They gave all of themselves to their work, and they were there to help the people of the area."

"Almost a Carbon Copy of the 1978 Elim Mission Massacre"

These were the words of the Cape Times of 27.11.87. At the Elim Mission in the Vumba Mountains near Umtali (now

Mutare) eight British Missionaries and four children were killed with clubs and bayonets, and women and children raped. At that time, shortly before the independence in 1980, there was a massive onslaught against missionaries by the 'Patriotic Front' which subsequently governed. Forty missionaries and hundreds of black evangelists, pastors and believers lost their lives in gruesome killings, and 40-50 000 children (many from mission schools) were abducted and forcibly thrown into the 'liberation struggle'. The World Council of Churches supported the killers with massive funds.

"The Kingdom of God has arrived in Zimbabwe"

In 1980 Bishop Desmond Tutu, then General Secretary of the South African Council of Churches, declared: "When justice prevails over injustice as in Zimbabwe, it shows that the kingdom of God is here already."⁽¹⁾

But the attacks against the Church did not stop. On 16th February 1986, for instance, Edgar Tekere (Chairman of the ruling ZANU party in Manicaland) led a 500-strong mob to storm the St. John's Cathedral in Mutare. This Government Minister personally directed his men "to drive the Christians out".

Meanwhile Rev. Canaan Banana, the President of Zimbabwe, said: "The kingdom of God is Socialism . . . we should as it were baptise Socialism."⁽²⁾ In his "Gospel of the Ghetto" he wrote: "I am not ashamed of the Revolution, for it is the power of the people unto salvation."⁽³⁾

Even now senior Government officials in Zimbabwe continue to express their displeasure of certain Churches, and urge them to promote socialism.

- 1) Ecunews 11/1980
2) The Sunday Mail, Harare 15.12.85, cit. in the Frontline Fellowship Story
3) This is a mockery of Romans 1:16: "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith."

South Africa is Tops

South Africa covers more than 1 million sq km of which two thirds are arid, with little more than 50 mm of rain a year. It has a population of c. 25 million. But there is no Black majority – only minorities, e.g. Zulus (22,8%), Whites (18,2%), Xhosas (12%) and Coloureds (10,5%). All other peoples and tribes each constitute less than 10% of the total population.

Stone Age and Space Age in One

South Africa is a mixture of the First and Third Worlds, i.e. it contains within one nation stone age and space age people, the former of which are going through a painful transition from rural herdsmen to nuclear-age-city-dwellers. This process, together with the population explosion, causes spiritual, moral, social, cultural and political tensions, which (especially in the wake of the present anti-apartheid Government reforms) are exploited by revolutionary elements.

The Church

Jesus said: "Follow me. . . I am the light of the world. He who follows me will not walk in darkness, but will have the light of life." (John 8:12)

Of the total population 77% belong to a Christian Church.

- 1) The largest and fastest growing group of 6-7 million members are the African Independent Churches (afrikanised Christian denominations with strict moral rules, not influenced by Whites and non-political).
- 2) The second largest are the multi-ethnic Dutch Reformed Churches, which are very mission oriented.
- 3) Fast growing are also the Pentecostal/Charismatic Churches, promoted by a type of evangelism developed in the United States of America.
- 4) The historic English-language multi-racial Churches (such as the Anglicans, Presbyterians, Methodists, Congregationalists and others) are members of the South African Council of Churches (SACC) and the World Council of Churches (WCC). As such they are most exposed to the Theologies of Liberation and Revolution.

The SACC has a total membership of less than 2 million (contrary to its claims of 15 million Christians). It is almost totally funded from foreign sources (98%). The SACC's income for 1986 amounted to c. US\$ 9 million, of which less than 2% came from its members.

Development

South Africa is the most highly developed country by far on the African continent. Together with the six self-governing Black national states, it accounts for only 4% of the continent's surface area and 6,5% of the continent's population.

But it is credited with 25% of the continent's gross national product, 40% of its industrial output, 45% of its mining production, 66% of all steel consumption and electricity generated, 46% of all motor vehicles and 36% of all telephones.

South Africa has the highest literacy rate in Africa (70%) and the highest doctor/patient ratio, one doctor per every 1500 people. This is six times better than the ratio for Africa as a whole.

South Africa has become the economic mainstay of Southern Africa, a region of 12 countries with a population of about 100 million, and an area roughly equal to Western Europe. South Africa accounts for 80% of the gross national product of this region.

Blacks are queueing up to work in South Africa

Seven landlocked countries have no reliable link with the outside world, except through South Africa. About 350 000 foreign Blacks are legally employed in South Africa. Money

remitted to their home countries amounts to c. US\$300 million a year. In addition, hundreds of thousands of Black refugees (from 'liberated' countries) stream into the Republic illegally.

South Africa supplies machinery, spares, intermediate and consumer goods, especially food, to the whole of the Southern African region. Two-way trade between the Republic and the rest of Africa now exceeds US\$1 trillion a year.

Mineral Treasure House

South Africa is one of the world's great mineral treasure houses. It has the largest known reserves of gold, chrome, platinum, vanadium, manganese, andalusite and fluor spar, as well as substantial deposits of other significant minerals such as coal, uranium, diamonds, iron ore, antimony, asbestos, nickel and phosphates. The Republic is the world's foremost supplier of gold, chrome, ferrochrome, vanadium, aluminium silicate, granite, vermiculite and the platinum group metals. South Africa has also become a major supplier of coal – exports have reached 44-million tons a year.

Of the greatest strategic importance is the sea route around the Cape of Good Hope, because most the West's oil supplies are shipped around this point. (Source: This is South Africa, published by the Bureau of Information, March 1987.)

Apartheid has gone

The dramatic reforms of recent years, which were initiated by the South African Government, have given the non-white peoples of this region a quality of life which is unequalled in the rest of Africa. Blacks have sovereign political power in their traditional (self-chosen) homelands. They have full civic powers in their townships, e.g. the town council of (Black) Soweto has greater powers than the town council of (white) Johannesburg. Virtually every area of life has become desegregated, except most of the group areas. Tremendous economic, educational, and social advancement has taken place. Millions of Blacks stream to the cities, thousands of Black refugees from 'liberated' neighbouring marxist states seek food, shelter and employment in South Africa. A hopeful, confident spirit is evident everywhere.

Mr. Justus Tshungu, a successful Black broadcaster, said recently: "My greatest dream is that this beautiful country, the land of sunshine and flowers, a land of variety, be God's own country. In this land we are going to have human relationships on a solid basis and do to others what we would like them to do unto us. . . . As long as I live, I pledge myself to this: with my last breath I shall bless this country, and with my last strength I shall work for harmony and for the love of Jesus Christ."

This spirit is echoed throughout the land. Praise be to God!

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The Aims of the GOSPEL DEFENSE LEAGUE are:

- 1) To proclaim the Gospel of Our Lord Jesus Christ as that Gospel is set forth in Holy Scripture and generally affirmed in the historic creeds of Christendom;
- 2) To oppose, by such means as shall be consistent with the conservative-evangelical religious nature of the League and its non-denominational character, any attempts to secularise the Gospel, deny its supernatural elements, or question the full substantial deity of Our Lord Jesus Christ.

The GOSPEL DEFENSE LEAGUE is interdenominational and multi-racial.

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RUSSIAN AND CUBAN MILITARY ACTIVITY IN SOUTHERN AFRICA

In 1971 the President of the USSR, Mr. Leonid Brezhnev, stated: "Our aim is to gain control of the two great treasure houses on which the West depends: the energy treasure house of the Persian Gulf and the mineral treasure house of Central and Southern Africa."

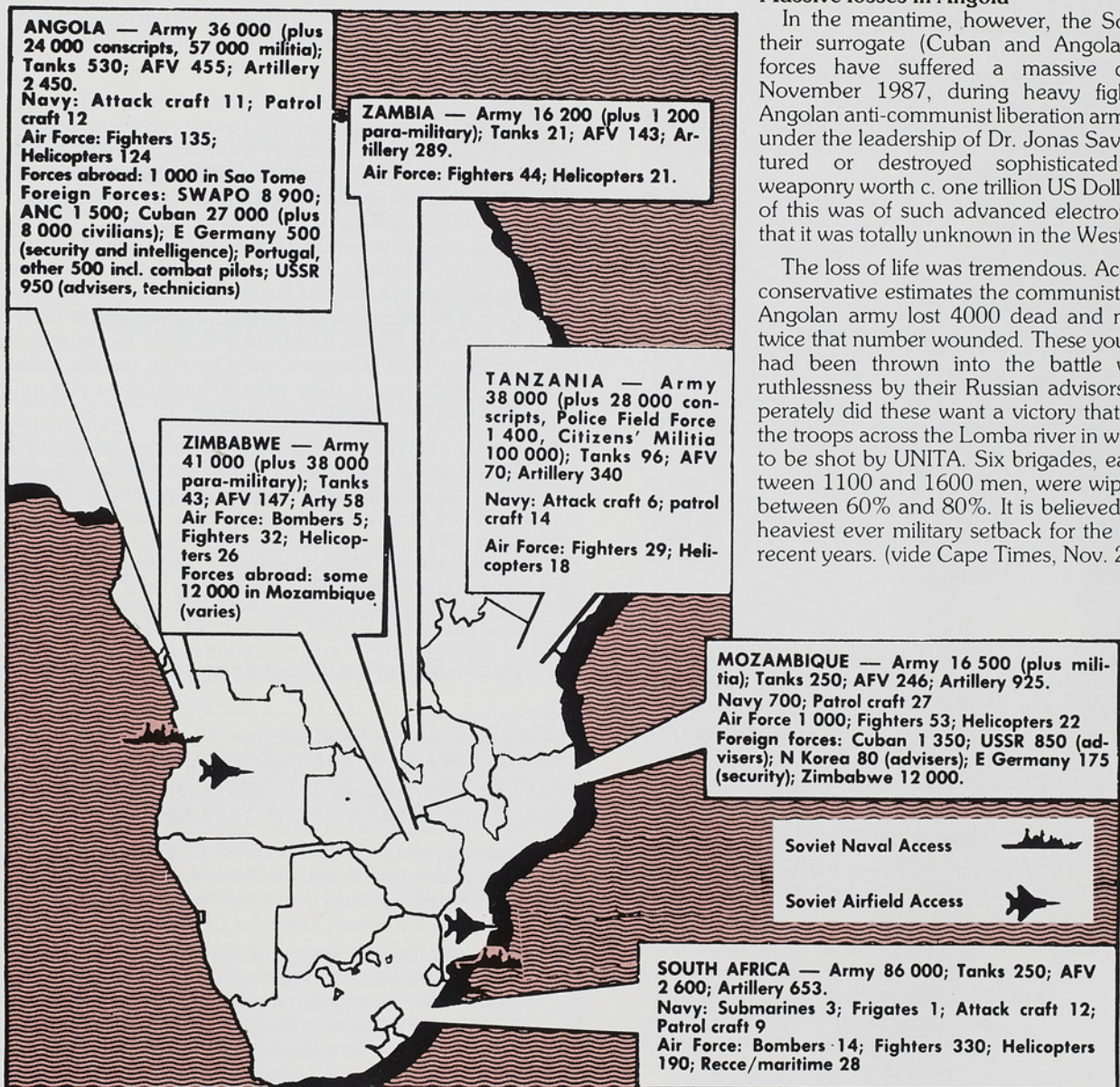
Soviet Military Build-Up in the Frontline States

The map below shows the arsenal of weaponry and the number of military personnel which the Russians are building up on the borders of South Africa.

According to the late Mr. Brezhnev their aim is to gain control over the 94% of the free world's platinum, 72% of its vanadium, 92% of its manganese, 77% of its chrome, and 62% of its gold, which are found in South Africa. If the Russians should succeed, then the present high-tech electronic society of the United States would cease to exist.

Moreover, the Communists would then control the strategic sea route around the Cape of Good Hope, on which 70% of the West's strategic raw materials and 80% of its oil are transported. This would play havoc with the Western World's energy and transport needs, and greatly endanger their defence.

Soviet Arms are pouring in



Massive losses in Angola

In the meantime, however, the Soviets and their surrogate (Cuban and Angolan MPLA) forces have suffered a massive defeat. In November 1987, during heavy fighting, the Angolan anti-communist liberation army UNITA, under the leadership of Dr. Jonas Savimbi, captured or destroyed sophisticated Russian weaponry worth c. one trillion US Dollars. Some of this was of such advanced electronic design that it was totally unknown in the West.

The loss of life was tremendous. According to conservative estimates the communist surrogate Angolan army lost 4000 dead and more than twice that number wounded. These young Blacks had been thrown into the battle with utter ruthlessness by their Russian advisors. So desperately did these want a victory that they sent the troops across the Lomba river in waves, only to be shot by UNITA. Six brigades, each of between 1100 and 1600 men, were wiped out by between 60% and 80%. It is believed to be the heaviest ever military setback for the Soviets in recent years. (vide Cape Times, Nov. 26, 1987)

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