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November 1988

Dear Friends,

Praise God, the film "The Last Temptation of Christ" has been banned from South Africa. The Lord raised up godly voices to resist it, and gave strength to the Publications Control Board to protect the faith of the nation against the pressures of big business. Evil can only triumph when good men do nothing. This time the good men acted. Unlike other countries no evil came upon us.

Praise God, too, that the "Peace Church proposals" put before the Methodist Church were soundly rejected. At their national Conference. Ten out of eleven synods said NO to the politicisation of the denomination, NO to the Kairos theology, NO to the marxist liberation struggle. The Lord again raised up godly voices to resist the re-shaping of His Gospel and Church.

Praise God, too, that the Youth for Christ rejected political theology at a meeting of their National Executive in October 1988. By the power of the Spirit they held the Kairos theology at bay and recommitted the movement to the Gospel of Redemption.

Making the Church "a Site of Struggle"

GOSPEL DEFENCE LEAGUE â\200\224

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Film â\200\230Last
Temptationâ\200\231
banned in SA

THE screening of the
controversial film â\200\234The
Last Temptation of
Christâ\200\235 has been banned
in South Africa, the Di-
rector of Publications,
Dr A Coetzee, said yes-
terday.

The film was exam-
ined by a committee of
publications on October
5 and rejected.

Dr Coetzee said his
office was being inun-
dated with petitions on
the film.

Meanwhile, Sapa-Reu-

ter reports from Paris
that right-wingers were
arrested in police raids
yesterday after a fire on
Saturday in a Paris cine-
ma showing Martin Scor-
sesse's film. Sapa-Reu-
ter

Cape Times, 26.10.88

Everywhere Christians are standing their ground as soldiers of the Cross, to keep the Church as a body of believers, the Bride of Christ, who proclaims the Good News of repentance and salvation, and instructs men in righteous living.

But the fight is on.
struggle".

National Congress (ANC) now has a Department of Religious Affairs.

Communists are showing an uncommon interest in religion.

Ungodly forces want to 're-shape' the Church into "a site of

The African
It woos, meets

and harnesses South African clergy (mostly of the S.A. Council of Churches - SACC), and special attention is given to the Institute of Contextual Theology (ICT), which published the revolutionary "Kairos Document". 1) The ANC wants to use the ICT to

spread its communist policies in the South African Churches. 2)

People's Church

Now the Institute of Contextual Theology (ICT) has a subsidiary in Cape Town, called the Theology Exchange Programme (TEP).
promoting "People's Theology", "a theology of our struggle."

publish a magazine called PEOPLE'S CHURCH, and in the first editorial they say:

This body has just announced that it is
For this purpose they

Ilb's

plan to look at the experiences of the church in the Third World, to throw light on 'burning issues' for Christians in South Africa..."

They look at the church in the

Philippines... "She is one of the key forces in what they call the national democratic cultural revolution."

They look at the "Basic Ecclesial Communities",

revolutionary 'Bible study' groups in South America who have helped to bring

Communist regimes to power (Allende in Chile and the Sandinistas in Nicaragua).

the editor says: "So many of us look to Nicaragua in veneration."

And

People's Power, People's Education, People's Courts, and now People's Theology and a

People's Church!

at the establishment of marxist rule.

"People's Movements' are revolutionary and pursue policies aiming
People's Theology was specifically developed

to give a religious dynamic to this political aim, first and foremost by the World
Council of Churches (WCC), especially since its Third Assembly in New Delhi, India,

1961.

1) The Ecumenical Association of Third World Theologians (EATWoT)

'People's Theology' originated in three movements associated with the WCC.

2) The Christians for Socialism (CfS), founded in South America in 1968

3) The Urban and Rural Mission (URM), formerly the Urban Industrial Mission and the Rural Agricultural Mission.

"Peoples' Theologies' started in the 1950s at the time of decolonisation. At that time nationalistic, race-conscious African, Asian and Latin American theologians, who wanted to be politically and culturally independent, devised 'contextual' theologies in opposition to 'Western' Christianity. At a meeting of EATWoT in Dar-es-Salaam, Tanzania, in August 1976, they stated: 'The participants agreed that... Western theology was inadequate for their countries and a new model was needed.'" The new model was 'contextual', and abandoned the traditional and reformation creeds. Instead of seeing man's problems in terms of sin and salvation, they accepted the class struggle philosophy and developed a 'social analysis' as a basis for 'the struggle for a more just society'. All sorts of anti-biblical 'socialist' demands were made, e.g. that 'the Bible be read in a new way', that 'a strategic alliance be formed between Christians and Marxists', that the institutional Church be criticised. 3)

The Gospel according to the Ghetto

One of the leaders of the above-mentioned Urban Industrial Mission (UIM) was Rev. Canaan Banana who, in 1980, became the first President of independent Zimbabwe. 4) In 1974 he wrote a book on "People's Theology" entitled "The Gospel according to the Ghetto", in which he rephrased Bible texts in a most blasphemous way. For example:

1) The Lord's Prayer: "Our Father which art in the Ghetto, degraded is your name, thy servitude abounds, thy will is mocked, as pie in the sky. Teach us to demand our share of gold. Forgive us our docility, as we demand our share of justice."

2) The Beatitudes: '"Blessed are they who hunger and thirst after FREEDOM, for they shall be critical of oppression. Blessed are they who struggle for change, for they shall overcome."

3) The Apostles' Creed: "I believe in Jesus Christ, born of a common woman, who was ridiculed, disfigured and executed, who on the third day rose and fought back..."

4) Romans 1:16: '"As for me, | am not ashamed of the revolution, for it is the power of the people unto salvation."

5) In a "Prayer of Anguish" he concludes:

"Gonna sell my bible and buy me uh gun.

Den I'll git my freedom dis very day;

I'll shoot white honkies, black house niggers,

And your behind too, God, if you git in de way!!!"

Let us not shrug our shoulders at the above 'nonsense'. 'People's Theology' has come to South Africa, notably in the younger Churches. 'People's Theologians' move into church and society like demolition squads, destroying God's Law and Gospel, and dismantling the fruits of two thousand years of Christian civilization. One recent example of 'People's Theology' was the vociferous opposition of pro-ANC priests against the local elections of October 26. Dr. Allan Boesak went so far as to say that he who cast a vote was not a Christian and was defying the will of God. 5)

But praise God, the real PEOPLE of South Africa, the CHRISTIAN people are not fooled. They reject the impotent demands of 'People's Theologians' and 'People's Theology'. They know that the future is in God's hands, that there is a great and wonderful hope. For this country is not ours, it is God's, and He (not Man) rules supreme.

May God bless you richly,
D. Scarborough.

1) The ICT is associated with the SACC. It was founded in 1980 by Dr Beyers Naude.

2) Internal Commission Report, June 1985.

3) Theology as an Instrument of Liberation, by P. Beyerhaus.

4) He was the Southern African regional chairman and programme developer of the UIM.

5) SOUTH, 20-26 October, 1988.

An Executive member of the Evangelical Fellowship of South Africa (EFSA) asked us to state '"that the document Understanding South Africa has not yet been ratified." - (However, the document states that this is a Final draft, not to be rewritten.- Ed.)

