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Radical church leaders have called for a boycott of the October municipal elections in the latest move in their present campaign of civil disobedience and confrontation with the authorities .

The call was made by 27 church leaders, the most prominent of whom were Archbishop Desmond Tutu, Dr Allan Boesak, Rev Frank Chikane, Dr Beyers Naude and Rev Sam Buti. They were joined by Mrs Sheena Duncan, former president of the Black Sash.

They urged priests and ministers in the churches they represented to tell church members at services on Sunday, August 28, that they should not vote in the municipal elections to be held in October.

The churches addressed are the Roman Catholic Church, Methodist Church, Presbyterian Church of Africa, Reformed Presbyterian Church in Southern Africa, Evangelical Presbyterian Church

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Church, Paris Evangelical Church, African Catholic Church, Baptist Convention of Southern Africa, Evangelical Methodist Church, African Methodist Episcopal Church, Quakers, and the Volkskerk van Afrika. Most of these churches are members of the SA Council of Churches.

The municipal elections form part of the government's plan to broaden democracy. For the first time South Africans of all races will vote on the same day.

A number of political parties and many independent candidates are taking part in the elections. However, in order to allow the elections to take place peacefully, it is illegal to campaign for a boycott of the elections or to

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the release of the â\200\234Sharpsville Sixâ\200\235.

They were sentenced to death for the murder of the Deputy Mayor of Lekoa, Jacob Dlamini, in 1984 during riots organised by the United Democratic Front, and its affiliate, the Vaal Civic Association. The ANC, which is spearheading a worldwide clemency campaign, regards them as its â\200\234soldiersâ\200\235. The campaign is supported by a large number of church organisations and political pressure groups. The Bible says: â\200\234You shall not follow a crowd to do evil; nor shall you bear witness at a trial so as to side with a multitude to pervert justiceâ\200\235 (Exodus 23:2 - AMP).

prevent people from voting through intimidation.

As this is well known to the church leaders involved, their present action must be seen as part of their civil disobedience campaign. Their campaign reflects their determination to implement the essential elements of the Methodist Church's Peace Church plan, even though it was rejected earlier this year by an overwhelming majority of members at circuit meetings.

The present campaign began with a meeting on February 1988, when the radical churchmen decided to take over the issues and programmes of the United Democratic Front and implement them on the grounds that they formed a central part of the proclamation of the Gospel!

The UDF was seen by many as acting as the internal wing of the African National Congress.

The motivation for adopting the UDF's programme was the radical churchmen's belief that the government could not ban the church! The ANC also saw the church as an organisation that could not be banned.

AFRICAN NATIONAL CONGRESS

The African National Congress has also called for a boycott of the municipal elections. Its call has been followed by violence. Two political rallies organised by the Sofasonke Party of the former mayor of Soweto, Mr Ephraim Tshabalala, broke up in chaos when those attend-

ing were attacked with hand-grenades and fire from AK-47 assault rifles. Three people were killed and 40 wounded in the May meeting. On August 27, the day before the churches were to make the announcement, Mr David Nkomo, a candidate for the Sofasonke Party, was shot and killed in his Soweto home. In February, another candidate, Mr Robert Radebe, was also shot and killed at his home, Commented Mr Tshabalala, "We have been warned by people in the community that we will all be killed, one by one, in our homes."

The support by radical churchmen for the ANC is being reciprocated. A recent issue of Sechaba, the official organ of the ANC, and which is printed in East Germany, contained two long articles, making up one third of the magazine, by radical churchmen from South Africa.

The first was by Rev. Frank Chikane, general secretary of the SA Council of Churches. He is a signatory of both the Kairos Document and Evangelical Witness in South Africa. He also frequently acts as a spokesman for the jailed ANC leader, Nelson Mandela and his wife, Winnie.

The second is by the Rev. John M. Lamola of the Baptist Convention of Southern Africa. He is a signatory of the Evangelical Witness in South Africa and was a member of the official SACC delegation to the Lusaka meeting organised by the World Council of Churches' Programme to Combat Racism in May 1987. The meeting, which issued the Lusaka Declaration, was the first attended by an official ANC delegation.

TUTU - EXPERT ON DOUBLE-TALK

Desmond Tutu, Archbishop of Cape Town, is a past master in the subtle art of double-talk, t

he
ability to say something which means quite the opposite of what it seems to mean. To put it
another
way, double-talk is the ability to disarm criticism by saying what people want to hear.

This ability is clearly illustrated in an exchange of
correspondence between the Archbishop and the South
African State President which was initiated with a petition
presented to the latter following a march by a number of
radical priests.

The State President asked the good Bishop whether the
illegal march on Parliament, in which he took part, was in
line with the strategy of the African National Congress.
Tutu replied, "I reject Communism and Marxism as athe-
istic and materialist." Now to most people, this is a simple,
straight-forward statement which should be taken on face
value. But not when you are dealing with Bishop Desmond!

In the same letter he said, "I support the ANC in its
objectives to establish a non-racial, democratic South
Africa; but I do not support its methods." Now this
statement requires careful study.

In his letter, the State President, had quoted an ANC
publication, "Members of the ANC fully understand why
both the ANC and SACP (South African Communist
Party) are two hands in the same body, why they are two

pillars of our revolution."

By saying that he supports the objectives of the ANC,
Bishop Desmond is endorsing the ANC's alliance with the
SACP and all that its "non-racial, democratic South
Africa" implies. In so doing, he is contradicting his
statement that he rejects Communism!

Many see the ANC's "democratic South Africa" as synony-
mous with a socialist "people's democracy". "People's
democracy", a euphemism for "dictatorship of the prolet-
ariat" is the same as democratic centralism, the Marxist
form of democracy. In contrast to Western representative
democracy, where local constituencies are represented at
the top level of government, democratic centralism is
designed to ensure that the centralised hierarchy of the
Party is able to implement its policies at the lower levels.

The State President noted that the petition used phrases
like, "people's organisations", "democratic activity",
"the
struggle for justice and peace", and "the real struggle for
democracy". He compared these phrases with the
following quotation from an ANC propaganda broadcast:

â\200\234In the name of justice we must take up the fight: we must participate in such means of struggle; the democratic movement must be given a voice in all churches; church services must be services that further the democratic call; the church must be for liberation.â\200\235

He then asked the Archbishop the following questions:

e â\200\234Does the phrase: â\200\230the transfer of power to all the people of our countryâ\200\231 as used in your petition, have the same meaning as the same phrase used by the ANC and SACP, that is for the ultimate creation of a Marxist regime in South Africa?â\200\235

e â\200\234Are you and those who co-signed the petition in favour of the establishment of a Marxist dictatorship in South Africa under the rule of the ANC and the SACP, and to the detriment of the Church?â\200\235

e â\200\234Doyoubelieve it to be in line with your interpretation of the Churchâ\200\231s â\200\230prophetic missionâ\200\231 and the so-called â\200\230liberation theologyâ\200\231 to which you subscribe, to further the cause of the ANC and the SACP, and thus Marxism and atheism?â\200\235

Now one would have expected that such specific questions demanded specific answers. The good Archbishop obviously thought differently because he carefully dodged them! Nor did he find room in his very long letter to define the phrases used in the petition. He did not even explain how his vision for a â\200\234new democratic South Africaâ\200\235 differed from that of the ANC and SACP. He certainly did not condemn the ANCâ\200\231s allegiance to Marxism nor the ANC/SACEP alliance.

But, as we have already seen, he reaffirmed his support for the ANCâ\200\231s objectives of establishing â\200\234a non-racial, democratic South Africaâ\200\235. By doing so, he is certainly contradicting his statement that he rejects Marxism because he endorses a Marxist blueprint for South Africa! We must also assume that he is saying â\200\234Yesâ\200\235 to the above questions!

Some see his wordy reply as a smoke-screen to cloud issues rather than to clarify them. He devoted considerable space to denouncing the evils of apartheid but had not a word about the evils of Communism. Just as the pickpocket bumps your shoulder to distract your attention from his hand that is lifting your wallet, Bishop Desmond eloquently denounced one evil, seemingly to draw attention away from a greater evil!

USING VIOLENT METHODS

Now, what does the good Archbishop mean in the second part of his statement when he says, â\200\234but I do not support its methodsâ\200\235? Clearly he is affirming, as he has done repeatedly in the past, that he cannot agree with the methods that the ANC uses in its effort to seize power. These methods include leaving limpet mines in popular restaurants, detonating car bombs on city streets crowded with pedestrians at rush hour, planting landmines on lonely farm roads and machine-gunning the homes of off-duty policemen.

In fact he actually says as much in the letter. â\200\234I went to Lusaka twice last year. I tried to persuade the ANC to suspend the armed struggle.â\200\235

But on a subsequent visit to Moscow, he was quoted as thanking the Soviet Union for â\200\234support for the people of South Africa in their struggle for justice and freedomâ\200\235! Quite naturally, the Soviet First Vice-President, Pyotr Demichev reaffirmed his countryâ\200\231s determination to continue supporting national liberation in Africa.

We are surely entitled to ask, â\200\234What assistance and to whom?â\200\235 The Soviet Union recognises the ANC as the leading force in the liberation struggle and it is the recipient of virtually all of the Soviet aid for the liberation struggle. And what kind of aid is it getting? Why, limpet mines, land-mines, plastic explosives and AK-47 machine guns, of course! So Bishop Desmond thanked the Soviets for the weapons of violence the ANC needs to implement its methods!

Having failed to persuade the ANC to suspend the armed struggle, surely he should have tried to cut off its supply of weapons at the source! Why did he not ask the Soviets to stop supplying the ANC with terror weapons? Surely by thanking the Soviets for assisting the liberation struggle, he was encouraging them to continue supplying the ANC with the weapons it needs to carry on the armed struggle!

As he refuses to ask the Soviets to cut the supply of weapons to the ANC, surely we are entitled to ask, â\200\234Does the Archbishop support violence?â\200\235 As we have already seen, he has certainly denied it often enough. Yet so often his statements are qualified in line with the 1974 resolution of the SA Council of Churches. This stated â\200\234that this injustice and discrimination (of South African society) constitutes the primary institutionalised violence which has provoked the counter-violence of the terrorists or freedom fighters.â\200\235

Now this is a basic Marxist concept. It teaches that revolutionary violence is the result of structural or institutional violence. In other words, in order to preserve the status quo, the state has built violence into its structures. The revolutionaries are therefore forced to use violence in order to overcome state violence. If the state would hand over power to the revolutionaries the first time they asked for it, they would not have been forced to use violence. So the government is actually to blame for everyone the terrorists kill!

Imagine the robber blaming the bank for the damage he causes when he blows open the safe! If only the bank had cooperated and left the safe door unlocked, he would not have been forced to use explosives!

The Sunday Express summed it up beautifully. Commenting on the unfortunate message this type of statement conveys, it said, â\200\234In the eyes of the Church black people are not to be morally condemned if their sufferings drive them to blow up railway stations, old ladies and themselves. If it is not actually condoning violence, it is a refusal to

WHY ARE CHURCH LEADERS ATTACKING THE GOVERNMENT?

â\200\234Tutu calls for more sanctionsâ\200\235, â\200\234Boesak declares the government illegalâ\200\235, â\200\234Beyers Naude warns government on foreign fundsâ\200\235, Hurley condemns banning of â\200\230New Nationâ\200\231â\200\235, â\200\234Churchmen

arrested after march on Parliament?â\200\235.

Headlines like these baffle people. They have been taught that Christians should respect and obey the authorities. Why then, they ask, are some of the leading churchmen constantly clashing with the government? Why has the Church suddenly changed its teaching?

The answer is to be found in what is called â\200\234liberation theologyâ\200\235 or â\200\234political theologyâ\200\235. This new concept of the Christian message sprang up in Latin America a couple of decades ago and quickly spread to other parts of the world. The South African form of liberation theology draws heavily on its South American counterpart and also on the American â\200\234black theologyâ\200\235.

The best example of liberation or political theology in South Africa is the Kairos Document published by the Institute of Contextual Theology in Johannesburg. It criticises the failure of what it calls â\200\234Church theologyâ\200\235 to â\200\234develop a social analysis that would enable it to understand the mechanics of injustice and oppression.â\200\235

This brings us to the very heart of liberation theology - â\200\234social analysisâ\200\235. It requires Christians to analyse their social environment by questioning the political system in South Africa. What the Kairos Document does not tell you is that the analysis it is using is the MARXIST social analysis!

South American liberation theologians openly admit they employ the Marxist social analysis. The Institute for Contextual Theology makes the same admission in its book, *The Unquestionable Right to be Free*. The introduction states, â\200\234Some of the essays (in this book) take the Marxist analysis seriously. In this way they introduce into Black Theology an element which has long characterised Latin American liberation theology. To the extent that Marxist analysis is introduced ... we may say that phase IT of Black Theology has begun.â\200\235

WHAT IS THE MARXIST SOCIAL ANALYSIS?

But just what is the Marxist social analysis? Briefly it states that all evil is to be found in capitalism and in the unjust political, social and economic structures of society it has created. Having analysed the problems of society, Marxism then proposes its solution, namely the replacement of capitalism by socialism as this will create a society with political, social and economic structures that are just. The only way to bring about a Socialist society, according to Marxism, is through violent revolution.

Marxism defines capitalism as the private ownership of land and the other means for producing wealth, such as mines and factories. But it also means the corner cafe and

the local chemist! If you own your home, you are a capitalist in its eyes!

And what is socialism? It is that system in which the means of producing wealth - land, mines, factories, etc. - are

removed from private control and given to the State. And that includes the corner cafe, the local chemist and your home! They will all be nationalised!

The churchmen who advocate liberation theology accept these definitions. They also accept that the liberation struggle is the only way to replace capitalism with socialism.

True to the Marxist social analysis, the Kairos Document sees all evil as coming out of the political, social and economic structures of society, especially from capitalism. Capitalism? But what about apartheid? Well, according to the liberation theologians, apartheid is the by-product of capitalism. This explains why whatever the government does to dismantle apartheid is dismissed as cosmetic. They say it is only dealing with the fruit, not the root. Unless the root (capitalism) is dealt with, the fruit will simply manifest itself in another form. Only a socialist government can dismantle capitalism, thus destroying the root which produces apartheid.

Like the Marxist social analysis, Kairos divides people into two classes which hate each other, the oppressed and the oppressors. The oppressed can do no wrong. In fact Kairos compares them with God Himself! The oppressors, the white privileged minority, on the other hand can do no good. They are likened to the Devil!

Because they can do no wrong, Kairos refuses to condemn the actions of the oppressed such as throwing stones, burning cars and buildings and sometimes killing collaborators! These actions are acceptable because they are the resistance of the people and the desperate attempts of the people to defend themselves. This is consistent with the Marxist position that socialism can only be implemented through violent revolution. However, Kairos offers no sympathy to the victims of this violence!

AFRICAN NATIONAL CONGRESS

The African National Congress also accepts the Marxist social analysis of the problems of society, the Marxist solution for those problems and the Marxist means of achieving that solution. It plants bombs because it believes that socialism can only be implemented through revolutionary violence. It cannot compromise the Marxist principle that requires it to restructure society. This can

only be done once it has concentrated total political power in its hands. This is the reason that it will only talk to the government when it is ready to transfer power to the ANC.

Because the ANC accepts the Marxist social analysis and the implications which flow from it, political churchmen, both Catholic and Protestant, have a natural affinity for that organisation and keep going up to Lusaka to talk with

EDITORIAL

it. Their acceptance of the Marxist social analysis also explains why these churchmen are so determined to bring down the present government. In their eyes it is capitalist and therefore the very incarnation of evil. Salvation can only be achieved by replacing it with a socialist government. In other words, one headed by the ANC.

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CHURCH AND POLITICS

In both South Africa and Zimbabwe sections of the Christian Church are heavily involved in promoting political programmes. In the one country, Church leaders are extremely hostile to the government and clash with it constantly. In the neighbouring country, they are extremely supportive of the government which insists on an even closer identification. Why is there such a total contradiction in the attitude of these churchmen to the governing authorities?

Actually, there is no contradiction! In fact, the churchmen are perfectly consistent! In each case they are supporting the Marxist forces. The apparent contradiction stems from the fact that the one government opposes Marxism and the other promotes it!

Is it possible that church leaders support Marxism? The answer, unfortunately, is an unequivocal â\200\234YES!â\200\235

There has been a deliberate attempt, over the course of many years, to infiltrate Marxist ideological principles into the Christian Church. The result is that the Christian message has been fundamentally changed. It used to focus on the need for sinful men and women to be reconciled to the Holy God. It used to warn of a Heaven to be gained and a Hell to be shunned, that this present life was merely a prelude to the next. The new message totally ignores the life to come. It is fully absorbed trying to achieve the utopian dream of creating a just society on earth. It accepts the fundamental Marxist concept that this can only be brought about by replacing the present society with one based on socialism.

This issue of SIGNPOSTS reveals the Marxist foundation of liberation theology and examines the actions of people who are influenced by it. The article WHY ARE CHURCH LEADERS ATTACKING THE GOVERNMENT? (page 4) looks at the Marxist social analysis on which liberation theology rests.

Two articles examine the practical outworkings of liberation theology. CHURCH LEADERS URGE ELECTION BOYCOTT (page 1) shows how liberation theology confronts the South African government and identifies with the African National Congress, the Marxist liberation movement. ZIMBABWEAN CHURCH MUST SUPPORT PERPETUAL REVOLUTION (page 7) out-

lines the role the Marxist government of that country expects the Church to play in assisting it to build socialism.

No-one should underestimate the extent of the influence of Marxism within the institutionalised Church worldwide or the power it exerts. Unless you understand its ideological principles and speak out against them, you will inevitably be influenced by them to a greater or lesser degree!

Is there an answer to the Marxist version of Christianity? Most certainly! It is a return to Bible-based Christianity!

The best outline currently available of how Biblical principles can be applied to the different facets of modern life is found in the material produced by the Coalition on Revival. This material was featured in our last issue. We have been extremely encouraged by the number of requests for this literature.

If you have not yet ordered a supply for yourself, I urge you to do so straight away. g %
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UIBERATION
THEOLOGY.?

TUTU â\200\224 EXPERT ON DOUBLE-TALK
from page 3

adequately condemn it. When moral leaders airily dismiss resort to violence as a â\200\230normal human reactionâ\200\231 they are, at best, omitting to warn that violence is not a solution but a deeper level of hell, to be avoided at very great cost.â\200\235

The good Archbishop also states â\200\234The ruler rules for the benefit of the ruled. That comes not out of a political manifesto, but from the Holy Scriptures. The corollary is that you must not submit yourself to a ruler who subverts your good.â\200\235 Â»

Unfortunately he omitted to tell us where the Holy Scriptures say that! He certainly overlooked the passage which says: â\200\234Submit yourselves to every ordinance of man for the Lordâ\200\231s sake ... Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. For this is commendable, if because of conscience towards God one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer for it, if you take it patiently, this is commendable before Godâ\200\235 (1 Peter 2:13-20).

TAKING ORDERS FROM THE ANC

Archbishop Tutu accuses the State President of saying that he was receiving instructions from the ANC. Now it is very difficult to prove who gives orders to whom. What is certain is that there is constant contact between Bishop Tutu and the ANC and that they share the same views on a wide range of subjects is indisputable. So perhaps collusion is a safer word than orders.

Certainly the good Bishop repeats the ANCâ\200\231s demands to lift the state of emergency, release all detainees and political prisoners, permit exiles to return and negotiate the drawing up of a new constitution with the â\200\234authentic leadersâ\200\235 and to transfer power to â\200\234the peopleâ\200\235.

There is also no longer need for him to say, as he did in a statement he released in 1983, â\200\234The SACC does not identify with the ANC or any other political movement.â\200\235 Things have changed a lot since those days!

But even at that time, the Eloff Commission noted the Archbishopâ\200\231s expertise in double-talk. Of course their precise legal jargon did not permit them to use such a term! Commenting on that statement the Commission said that this denial is not consistent with â\200\234the utterances of, and active steps taken by, office-bearers, officials and member churches of the SACC ... to provide, at least by implication, moral support for â\200\230hberatlon movementsâ\200\235â\200\231

If ye be reproached for the name of Christ, happy are ye: but let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other menâ\200\231s ~ matters. Yet if any man ;suffer as a Christan, let him not be ashamed but let him glorify God on this behalf.
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JUDGING WORDS BY ACTIONS

The Commission had a very good point. They were saying, peopleâ\200\231s words must be judged by their actions. Jesus said very much the same thing. â\200\234By their fruits you shall know themâ\200\235 (Mat. 7:20).

So we should listen to their words, remember them and compare them with their actions. In order to do that, we sometimes need long memories.

Away back in February 1985, Bishop Desmond was enthroned Bishop of Johannesburg. Some long-suffering Anglicans breathed a sigh of relief. They knew that within two years, a new Archbishop of Cape Town would have to be elected. â\200\234No responsible man would accept the second highest Anglican post in the country unless he was prepared to give at least four or six years to the job,â\200\235 they said. â\200\234Better Bishop of Johannesburg than Archbishop of Cape Town.â\200\235

The cynics were not so optimistic. They pointed out that when the previous Archbishop had retired, the very Reverend Tutuâ\200\231s name was one of those considered. The fact that he was not holding a position in the church (he was general secretary of the SA Council of Churches) counted heavily against him. â\200\234He has been looking for a suitable church post ever since,â\200\235 they muttered darkly. â\200\234This is merely a stepping stone to the top job, mark our word!â\200\235

In order to refute widespread speculation of this nature, Bishop Desmond said in the charge at his enthronement that he intended to end his active ministry as the Bishop of Johannesburg. â\200\234I donâ\200\231t plan to move on.â\200\235 Fourteen months later he was elected Archbishop of Cape Town!

But then, history has a habit of repeating itself. When he was Dean of Johannesburg, the worthy priest was offered the post of general secretary of the SA Council of Churches. He refused, choosing rather to become Bishop of Lesotho. A little more than a year later he was again offered the post. This time he accepted and who can blame him? After all, Bishop Tutu is far more likely to make an impact on the world scene than a mere Dean Tutu!

And so we could go on. We could point out that, as head of the Church of the Province of Southern Africa, he has repeatedly called for sanctions and boycotts against his country. Yet not a single Anglican diocese or parish has passed such a resolution!

But there is no point. Some will still look on him as a harmless but sincere do-gooder who is always falling over his own feet. Others will continue to see him as an extremely clever man who knows exactly where he is going and is determined to reach his goal regardless of the cost. It is up to you to decide which picture is the more accurate.

SIGNPOSTS IS OOK IN AFRIKAANS
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ZIMBABWEAN CHURCH MUST SUPPORT
PERPETUAL REVOLUTION!

Churches in Zimbabwe must help the people â\200\234fight for their democratic rights and human dignity.

... Their vocation must be, as (in the case) of all revolutionaries, to change this (existing) order.â\200\235

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To create a new political order by chan%l{? the existing one is the role envisaged for the Christian

Church in Zimbabwe by the ruling ZA

(PF) party in the booklet, Society and Church â\200\224 The

Role of the Church in Revolutionary Politics, published earlier this year.

And how can the Church discover its â\200\234true vocationâ\200\235?

â\200\234Revolutionary priests turned to Marxism for a rediscovery of their true vision and their true vocation. Marxism addresses itself seriously to the question of the exploited and oppressed sections of society; it looks deeply into the causes of this oppression; and seeks to offer a way out of their oppression. Those sections of the Church that are fearful of Marxism are fearful of the people.â\200\235

The booklet sketches the two roles played by the Church during the liberation struggle in Zimbabwe. The conservative wing supported the colonial order. The reformist wing opposed it, demanding justice for the people. It might have been expected that ZANU (PF) would condemn the one and praise the other. But no, ZANU (PF) criticises both! The first because it â\200\234has opportunistically adapted to the new situationâ\200\235 and the second because it â\200\234might think it has done its job.â\200\235 ZANU (PF) fears that both wings â\200\234may now come together to sycophantically back the existing order.â\200\235

But â\200\234ZANU (PF) is committed to changing the existing order. The end of colonial rule was only the first stage of ushering in a revolutionary process by which a socialist order would eventually do away with the oppression and injustice of the existing capitalist order. ... As long as there is a class of people which, because of their ownership of the means of production, exploits other classes - those of workers and peasants - injustices will continue to be perpetrated. This capitalist order will be challenged and changed.â\200\235

Whatever happens, churches â\200\234must not become witting or unwitting agents of perpetuating the existing order.â\200\235

Note it is only now, after more than eight years, that ZANU (PF) is beginning to tackle the economic structures of the country. In other words, it is now moving on to the second stage of the Marxist revolution. And it wants the Church to be right there supporting it!â\200\234 The true vocation of the Church is with the people. ... The churches must ... lend themselves to the service of the poor and the oppressed.â\200\235

NO GOD

Neither the word â\200\234Godâ\200\235 nor â\200\234Bibleâ\200\235 appear in the booklet. The Church is portrayed as a purely human invention which, like most other religions, arose out of â\200\234the cries and woes of the oppressed and downgraded masses in times of cruelty and crises of the existing oppressive order.â\200\235

This is the Marxist explanation of the origin of religion. In truth Christianity arose from the heart of God (Rev. 13:8, Gen. 3:15) and in response to the sin of man (Gen. 3:6). After a long period of preparation, God sent His Son into the world (Gal. 4:4). Following His death and resurrection, Jesus commanded His disciples to carry His message to all (Mat. 28:19-20).

Non-Christian religions arose out of the striving of people to know God (Acts 7:27) and out of partially obliterated memories of early revelations by God (Rom. 1:18-32). Some religions, like Judaism and Islam, have accepted only part of God's revelation.

HOW THIS AFFECTS YOU

It is always instructive to study a country after the revolution has taken place. Trends that were obscured before the revolution are far clearer after. This means that a pre-revolutionary situation can be better understood by looking at a post-revolutionary one because by then much of the smoke-screen created by propaganda has dissolved. In other words, South Africans can, and must, learn from what is happening in Zimbabwe.

The first lesson to be learned from ZANU (PF)'s Society and Church document is that a Marxist revolution has two stages or phases. The seizing of political power and the consolidation of the party's hold on it mark the first stage. The second stage is the social and economic restructuring of the country along socialist lines.

Rhodesians who did not understand the two stages of the Marxist revolution predicted that, should Mugabe come to power, he would persecute the Church. When this did not happen, they became confused and their message was discredited.

During the first stage of the revolution, Mugabe needed the support, or at least the acquiescence, of the Church. There was therefore no point in antagonising it while he was consolidating his hold on political power. Now, however, he has achieved the objectives for the first stage. He has a one-party state. The media and education are safely under his control. His hold on the security forces is secure. He can now safely move on to the second stage. He can now begin restructuring the country socially and economically.

The second lesson is that the Rhodesian prophets of doom were right! Mugabe will persecute the Church! It was only their timing that was wrong. The Society and Church document marks the first round of his campaign to make the Church a servile servant of his party. He is now telling the Church what he expects it to do. He wants it to attune itself to the changing political direction of his party. Imagine! An atheistic Marxist government giving orders to the Christian Church!

Those churches which do not obey will be branded as reactionary and dangerous. Unless they mend their ways and toe the party line, they will experience real persecution.

Thirdly, those South African Christian leaders who believe that by cooperating with the ANC now, they will ensure that the Church is looked on favourably in the new, post-apartheid South Africa are wrong! By acting as its religious apologists now, they are merely encouraging the ANC to believe they will be its servile puppets at a later stage.

Fourthly, the very close ties between Marxism and liberation theology are now openly admitted. There is no longer any need to hide them.

Finally, the existing capitalist order is seen as the enemy. Capitalism is equated with the private ownership of the means of production. This is a specific Marxist term which means any form of business such as banks,

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 Gospel.

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mines, farms, factories, shops and cartage contractors. The way to change capitalism is for all business to be taken out of private hands and given to the State.

This document represents the practical application of liberation theology in an African setting. There is little doubt that, should the ANC ever come to power in South Africa, it would implement a very similar programme.

WHY CHURCH LEADERS ATTACK GOVERNMENT from page 5

THE BIBLICAL ANALYSIS

But surely this is very different from what the Bible teaches? You are absolutely right! According to the Bible, sin is not in the structures of society but in the human heart! Sin bubbles out of the heart through a person's actions such as lying and stealing, hating and murdering.

And what, according to the Bible, is the answer to sin? Why, a change of heart, of course! You, as an individual, must turn from your sin and put your faith in the Lord Jesus Christ who died for you on the Cross. When you do that you are converted and born from above. You now desire to live according to God's Word and to love your neighbour. So God's way of changing the world is to change the human heart first and then to change society. The modern political churchmen go about it in exactly the opposite way. They want to change society in order to change the hearts of people.

But, you say, they keep quoting from the Bible. That is true. They use the Bible to get people to accept the ideas which they obtained from a source other than the Bible. In fact from the Marxist social analysis. By contrast, for two thousand years Christians have drawn their teaching directly from the Bible.

Now there is a world of difference between basing your beliefs on the Bible and using the Bible to authenticate the teachings you have taken from other sources. What is more, the latter is dishonest!

That's difficult, you say. How can I tell whether a teaching actually comes from the Bible or whether the Bible is being quoted just to give the teaching credibility? There is only one way. You have to know the Bible for yourself and what it teaches! You have got to read it and understand it, especially the New Testament. And the best time to begin is now! Start by reading the Gospel according to John. You will soon see that the Bible talks about a right relationship

to God and the purity of the life of the individual. It does not talk about restructuring society!

Remember, too, the words of the Lord Jesus. He warned, "Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Christ', and will deceive many" (Mat 24:4-5).

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