

the peoples army, MK. It is for this reason I am a soldier of my people fighting against the evil system of apartheid and its perpetrators. This is the course I urge to all those who love our country with all their hearts to follow. We shall remember brethren that when Jesus prayed for us He said, that we should not be taken out of this planet but that we should be protected right here. We have the power of God with us. If God is on our side who can stand against us?

To all those who love the Lord not only with their lips but with their entire selves I have this to say — Jesus came here on earth and was persecuted and crucified for our own sins. He died so that we should have an everlasting life that shall not go with man-made sufferings and suppression. That we should not be robbed of our lands, education, treasures, health, shelter, work and security.

He showed us the way to lead a happy life full of trust and peace to one another. Yet we know that there are those like Botha and Malan who claim to be our authorities while they do not want to see us living the way God wanted us to live. Further they claim to be Christians doing exactly what James said there are those like them. They are not the doers of the word but only the preachers of it.

They tell us to lay down our arms and start negotiating for a peaceful solution. Of course as Christians we want that. But then at the same time they are still killing our brothers and sisters in the townships. They are still fighting in Angola where the people of that country had fought to gain their independence. They are still supporting and actually

fighting with the MNR against the sovereign state of Mozambique.

The very same people who want us to lay down our arms are still occupying Namibia illegally against the will of the International Community. James rightly say that they are deceiving themselves. They do not preach the God we know, and thus we ought to fight against their god and let the God of justice be worshipped in our country of birth.

As Christians we know our task. It is to visit and render

help to those in jails and in physical pains inflicted by the apartheid laws. To visit the fatherless and widows who lost their beloved because of apartheid.

The day of salvation is at hand. Let us wake up from our sleep and strive for justice with all those who love the Lord with pure hearts. May the good Lord bless you and open our minds to this mission before us.

Yours in the struggle for peace and Social Justice.

FORCE OR VIOLENCE

by Cedric Mayson

THE seven deadly sins are good gone bad. That is the context for discussing force and violence.

Good gets corrupted into evil, like sweet smelling fruit ripe for eating which will rot and stink if it goes too far. Pride corrupts the healthy enjoyment of satisfaction; lechery is sexual delight gone rotten; envy is the perversion of pleasure in another; anger brutalises righteous wrath; covetousness distorts equality; gluttony prostitutes the natural satisfaction of hunger; and sloth of rest.

So freedom destroys itself if it becomes licence; concern if it becomes fear; self-defence if it becomes aggression; and force if it becomes violence. Force and violence can never be equated.

Force is a necessary and legitimate part of human equipment and violence its corrupted illegitimate excess. A parent may use force to guide a child but never child abuse. If a woman strikes out at

a rapist that is the legitimate use of force by a victim to ward off a violent attack. The enforcement of just laws by a legitimate democratic just government differs totally from the violent imposition of oppression and exploitation by a powerful clique with no legitimate right to rule. Force holds society in place, like gravity; violence disrupts and divides it, like an earthquake.

The South African regime is committed to unjust forms of despotic rule which the rest of the world has repudiated since the times of the tsars and empires and colonies. The constituency of the national franchise is limited by pigmentation to only 15% of the population, of whom a third are too young to vote and a third oppose the ruling party, vesting power in a puny minority. This is the illegitimate regime which rules our land without justice or democracy, in defiance of the will of the people.

It rules by violence alone.

Legitimate governments use police to protect their populace from unruly elements, but illegitimate tyrants like the South African regime need bellicose army battalions in every area to impose their will on their own citizens. Its response to moral appeals, legal demands, ethical protestations, democratic persuasion, and common sense is simply violence.

Our country claims to be the most developed on the continent yet is renowned not for its sophistication, its music, its art, its health care, its education, or its social welfare but for its killing culture.

'South Africa' is a pseudonym for anguish. Our land is famous for guns and tear gas and sjamboks, for police and army and war material, for forced removals and detentions and judicial murders, for mercenaries and state terrorism, on a scale unknown elsewhere in Africa.

Throughout South Africa and its bantustans, Mozambique, Angola, Lesotho, Swaziland, Botswana, Zimbabwe, and Zambia, millions of people suffer barbarous brutalities from the SA regime.

Peace can only come when that ability of the regime to be violent has been removed. Legitimate government can only be established by removing the violence which maintains the illegitimate tyrants in power.

Over several generations they have demonstrated conclusively that they will not listen to moral appeals or legal arguments, so force must be used to prise the guns from their hands, destroy the tear gas, close the armament factories, and dismantle the political and logistical infrastructure of violence before peace can break out. It is moral, just, and legitimate for our people to defend themselves and remove the violence of the regime.

Religious people have two reasons to be involved in this struggle. One is that this violent tyrant claims to act in the name of God to protect Christian civilisation. That lie must die. Those who deliberately take the name of God in vain, and attempt to give theological and moral justification for the violence of oppression are heretics who must be ejected from the household of faith until they repent. They are to be 'cast out; 'it is better for him to be thrown into the sea with a millstone put round his neck than that he should lead astray a single one of these little ones'. Those who make such claims must be forced to realise that they cannot be accepted as Christians anywhere in the world.

Religious people are also called to overcome evil with good, to defend the weak and oppressed, the widowed and

the fatherless, and the poor. A few have differed on idealist grounds, but the great majority of religious people throughout history have believed it is right to overthrow evil by good, to tumble tyrants off their thrones, to stop the violence of the ungodly by every force possible including the force of arms.

The use of force is highly responsible. We must resist dehumanising ourselves by becoming brutes; distinguish between opposition and hatred and between loving our enemies and pretending we have no enemies; ensure that the clarity of our political objectives overrides any blood-lust blindness of revenge. but like the saints and heroes before us it is our clear duty to resist the violence of our oppressors and overthrow their military might, to establish the conditions which make for peace.

Many oppressors refuse to distinguish between legitimate force and illegitimate violence. They countenance the terrorism of the South African tyranny which protects their investments in exploitation, but refuse to support the Liberation Movements which are committed to stop that violence. Jesus had a good word to describe such people; Hypocrites! Their claim to be good has gone bad and their virtues have rotted into vices.