

mates in many circles.

These circles have overlooked ties that were born through the past and present life and death struggle. We have observed in our history as sufferers that Christians had all along fought ceaselessly alongside the communists since the formation of the ANC and therefore it is our common commitment in the liberation of our country which is a great spiritual and material reality and that is where Christians and communists unite. As Cedric (AC, 110. p.62) puts it: "The object is not to make

conversions, not to establish dogmatic grounds for discrimination against believers and non-believers, not to become involved in ideological wrangles about deity or the science of Marxism-Leninism but to share our joint resources."

Yes, to share our resources as we strive to liberate our people who have centuries known no peace and for decades stood at the command of a vicious system whose urge to a Black person is the latest styles of dying. Cde Alfred Nzo, the ANC Secretary General once said:

"Religious people and atheists must join hands against the common enemy. By their participation in the struggle all these forces place themselves in a position to participate also in determining the future of our country."

Both Christians and non-Christians are at heart concerned with the liberation of human community and they know that the problem of Christians is not Communism and that of Communists is not Christianity BUT that our PROBLEM is apartheid, imperialism and capital exploitation.

Christians and the Path of the Revolution, Leaflet produced by A.N.C. Christian Underground structures inside South Africa.

Brothers and Sisters,

We are Christians who are members of the African National Congress. We are playing our part in the democratic organisations of our people, as well as in the underground political structures of the ANC, and the people's revolutionary army, Umkhonto we Sizwe.

We are writing to you because the revolution in South Africa presents a challenge to Christian faith, and also because you are part of us, and we are part of you. Being part of one another is not merely a theological truth, but is made real by the fact that we are part of the Mother Church of our beloved land, South Africa.

For many of us Christians, our involvement in the broad struggle for liberation was motivated by the desire to rid our country of the tyrannical Apartheid regime. However we

need to acknowledge that for some of us, the initial spur for our involvement was motivated by other considerations: The fear of being irrelevant or the desire to fill the pews of the church; or even out of fear of reprisal from the revolutionary youth. However, whatever the reason for involvement — it is important for all of us now committed to the liberation struggle, to reflect on our involvement — in order to intensify the struggle.

The important experience gained from being part of the liberation struggle, should enable us as Christians to give depth to the programmatic announcement of Jesus: "The Kingdom of God is at hand, repent and believe in the Gospel". Like Abraham, we are called out of the old and the decadent. Our work in the struggle is the historical expression of the Christian vocation

to be a sign of the Kingdom; to incarnate the Christian faith, giving it flesh and blood in the life of our people.

We urge you therefore, brothers and sisters, to give urgent and serious attention to certain specific tasks and issues.

Our churches should give clear support to the democratic organisations of our oppressed and exploited people. Many Christian revolutionaries have been, and still are, involved up to the highest levels of our people's organisations. These comrades are taking their rightful places as servants of the poor, and in so doing, are making valuable contributions to the daily struggles of the people.

However, our churches as opposed to many individual members, have not taken up a clear option in support of the

struggle. The Church as an institution cannot be neutral nor can it present a "Third way" — there is no specifically Christian analysis, strategy and tactics. Both of these options hinder and obstruct our people's struggles, and thus postpone the day of liberation.

There is a dominant tendency within the Church which argues that if the Church gave her support to secular political parties and organisations, or to the programmes of such organisations, then the Church would be absolutizing these organisations and their programmes — the Church would be making "Holy" that which is not.

Is the Church itself perfect? The democratic organisations of the people are just as capable of self-examination and correction as are the Churches. To commit our churches and ourselves to the liberation struggle is to become involved with organisations and with people undergoing transformation, as they seek to transform society.

Our churches need to become homes and fortresses for even the most poor and oppressed of our people. For the poor, the oppressed, the exploited, the marginalised; for our mothers and our fathers who are the factory workers, the landless, the migrants, the domestic workers; for our brothers and sisters deprived of proper schooling, adequate food and shelter, who have become the brave and militant youth; for our toiling, struggling and fighting masses — for all of these to find a home in the churches there needs to be a transformation

of the Church itself. The churches must be restructured in such a way that the Word of God is heard through the voice of the poor. At this time it is still the interests of the rich, the professional elite, the petty-bourgeois intellectuals which dominate in the chambers and the corridors of power of our churches.

Let the churches be restructured, so that the oppressed and exploited people can determine the choice of leaders, the programmes and allocation of resources. Let the churches become fortresses for the values of the Gospel of Christ. Let them take their places alongside the people's democratic organisations. Let them be transformed on the anvil of the popular struggles of our people.

Our churches have alongside them the para-church organisations. Many of these have made bold attempts to participate in the struggles of our people. Our churches need to strengthen and encourage these organisations. In turn, these organisations ought to be broadened and deepened. They must at all times remember that their base is in the masses in the Church. Without strong links with these masses, they, the para-church organisations, will lose direction.

Appropriate and urgent attention should be given to forging links among themselves. The para-church organisations need to develop a strong democratic platform from which they will be better armed for battle against the Apartheid regime.

Our churches need to recog-

nise the necessity for the armed struggle. There is much debate over whether Christians may or may not resort to revolutionary violence to overthrow a tyrannical regime. For us it is no longer an issue. We have made a decision in conscience and out of a deep sense of obedience to our Lord and Master. Our decision has not been an easy one.

We do not claim that this path is a norm for all Christians who are committed to the process of social transformation. We respect the moral conviction of pacifist. We simply expect in return, that our belief — that a disciplined revolutionary army is an indispensable part of the struggle for true justice and peace — be respected. History has taught us that the non-violent actions of the oppressed and exploited in South Africa, has only provoked the regime to shed more of our people's blood. Revolutionary violence — a response rooted in deep love for our people — is a last resort. We participate in the armed struggle of our people's army in order to defend our people from the terror attacks of the regime's army and police and with the hope and faith in "God" that our actions will contribute to a swift establishment of a just peace.

We christian revolutionaries and cadres of the African National Congress, call upon all christians, black and white, to Intensify the struggle for a just and democratic future based on the Freedom Charter.

Long live the fighting unity of our people!

Forward ever, backward never!

AMANDLA NGAWETHU!