



LIBERATION IN AFRICA

Protestants worldwide

by Father Arthur Lewis

LIBERATION IN AFRICA

This pamphlet is a layman's guide to Church involvement in the Southern African struggle. It is in no way comprehensive nor does it claim to give a balanced overall picture of the activities of the World Council of Churches. But it contains enough of the basic unassailable facts to enable the thinking Christian to grasp the basic issue.

Father Lewis's position is clear. "In the most astounding *volte face* in the history of Christianity the Churches, goaded on by the Marxist-orientated World Council of Churches and its subsidiary councils, have spearheaded the movement to destroy Christianity and Christian civilization in Africa. Today they are in the vanguard not only of the oppression of the black African people but of the drive to enslave them to Marxism."

The facts speak for themselves. The honest reader will not find it easy to dissent from the author's conclusion: "Now is the time to rebel for Christ . . . to use our every influence to get the Churches out of the World Council of Churches."

Published in 1979 by:
The Christian League of Southern Africa,
P.O. Box 28507,
0132, Sunnyside,
South Africa.

Price per single copy (including tax):
South Africa R1
Zimbabwe Rhodesia 75c
UK 60p
USA \$1
Canada \$1
Australia \$1
New Zealand \$1

Among the unsung heroes of Zimbabwe Rhodesia's war are the nursing sisters who brave the danger zones to visit the black rural clinics. Sister Jennifer Boyd did not have to go to Mrewa. But her care for the sick came first, and she died in a land-mine explosion and a burst of AK rifle-fire from a "Patriotic Front" ambush. In one tribal land north of Salisbury health workers on a similar errand of mercy had to cross 37 trenches dug across the road by "freedom fighters" to reach a clinic, returning along the same hazardous route.

In 1978 three Red Cross men died in an ambushed Red Cross truck, the organisation's first battle casualties since the Second World War.

Within the Mashonaland area of Zimbabwe Rhodesia half of the former one hundred clinics for blacks have been closed by "freedom fighters" of the "Patriotic Front."

But what is the freedom for which they fight?

One "freedom fighter" said simply: "Mothers gave birth in the past without advice and assistance and they must do the same again." Such however are the ravages of diseases which had almost been eradicated that many black babies are now dying at birth or during the weaning period. A few years ago the once-staggering infant mortality rate among the black population had been reduced to approximately that of the whites and was much the same as in the western world. Now it has soared again. For the first time since the arrival of the whites and the Christian missionaries, who together banished famine and the killer diseases, the black birth-rate is estimated merely to balance the death rate, as it did when the pioneers arrived.¹ If the "freedom fighters" have their way the black people of Rhodesia will ultimately become a dwindling race. Is this what the world wants?

It is believed that when the white man came to what is now Zimbabwe Rhodesia less than ninety years ago the black population was static at perhaps 400 000. (The Shona people, however, were rapidly being decimated by the warrior Ndebele.) By 1978 the figure had grown to about six and a quarter million. Nothing would have been easier for the white people than to follow the example of the Americans, the Canadians and the Australians, virtually exterminating the earlier inhabitants in order to establish their own dominance. But they were Christians and they chose a different course. Today they are called "oppressors" by the children of those very people who murdered their way to white supremacy in the Americas and Australasia.

"Americans," said Dr. Edward Norman in his 1978 Reith lectures, "can afford the luxury of a conscience now precisely because the Indians ceased to be a major problem through the joint consequences of economic attrition and actual genocide."²



Typical landmine explosion: at Mtoko, Zimbabwe Rhodesia, May 22nd, 1977.

RETURN TO THE DARK

Before the present Marxist invasion of Rhodesia the usual estimate of the population growth rate was 3.6%, perhaps the highest in the world. The true figure was probably 4%. It is a fact that even without "sanctions" and international ostracism no government anywhere could cope adequately with a population explosion of this magnitude. Half the populace was fifteen or under. The mouths to be fed doubled every eighteen years. The provision of adequate employment and welfare services was far beyond the capabilities of the productive minority, though near-miracles were achieved. The "freedom-fighters" of today are in fact dealing with the problem in the same way as the past "white oppressors" (properly so called) in other parts of the world. But can any Christian say it is the right way – that there is no better and more Christian solution?

The truth is that the Marxist terrorists – let us describe them accurately – are, together with their supporters, the mortal enemies of the black African people. In one black country after another they have destroyed the priceless treasures brought by Christianity. The "freedom fighters" are fast extinguishing the most fundamental liberty of all, the freedom to live.

Militarily their chief source of support is the Soviet Union, intent on the imposition of Marxist tyranny and the seizure of natural resources. But far more important is the vast moral and material backing being given by the West. This derives to a large extent from the World Council of Churches and its mis-called "Programme

to Combat Racism." In Mozambique, now a hungry Marxist dependency, it has been demonstrated statistically that terrorism was dying a natural death in the late sixties. If events had been left to take their course it would have died out altogether in the early seventies. However, from the moment the "Programme to Combat Racism" was initiated in 1969 terrorism rocketed to new and dizzy heights. The story is much the same in all the former Portuguese territories and not very different in Rhodesia and South West Africa.

CHRISTIANS AGAINST CHRIST

In the most astounding *volte face* in the history of Christianity the Churches, goaded on by the Marxist-orientated World Council of Churches and its subsidiary councils, have spearheaded the movement to destroy Christianity and Christian civilisation in Africa. Today they are in the vanguard not only of the oppression of the black African people but of the drive to enslave them to Marxism at the cost of uncounted thousands of lives. (Millions if we include the child deaths.) This fact is disguised from the black people themselves and the world at large by a number of genuine humanitarian activities undertaken by the WCC which have no direct connection with the "Programme to Combat Racism."

The WCC ostensibly deplores violence, claiming that the grants made by the PCR are for humanitarian purposes. This official attitude is little more than a smokescreen. The practical effect of the World Council's policy is to stir up violence and to encourage Churches and governments to support it.

It would be impossible here to enumerate in any detail the fearful deeds of terror committed day after day, year after year, by the WCC's protégés: the beatings, maimings, burnings and massacres; the rapings and the murder of missionaries (thirty-seven in Rhodesia so far, and four of their children); the pitiless and indiscriminate attacks on the civilian population with mortars and rockets and that most cowardly of weapons, the landmine planted in the earth road. (Little children driving ox-carts have been blown to bits by these mines. So have cyclists and pedestrians.) All this is condoned in the name of "liberation," which since the WCC's Conference on "Salvation Today" (1972-1973) is identified with the salvation or liberation offered by Christ Himself. Even the bringing down of civilian airliners with Soviet missiles and the murder of shocked, helpless and unarmed survivors arouse



On November 2nd, 1977, terrorist rockets from Zambia were fired at a sight-seeing plane. They missed and struck this building.

only a little mild tut-tutting. "Network," the journal of a British missionary society deeply influenced by the WCC, is careful not to justify these barbarities which have shocked the world – though "there is some military purpose in such an atrocity." However it goes on to say³ "And yet – and yet –" and then quotes an "atrocity" by the Rhodesian security forces described by the Malawi-based Anglican Archbishop of Central Africa which is alleged to be similar in horror. The Bishop of Mashonaland, in Zimbabwe Rhodesia, had to point out publicly that the Archbishop's purported facts were grossly inaccurate and that "malicious departure from the truth in a missionary magazine is deplorable beyond words."⁴



Three Red Cross workers were killed in a "Patriotic Front" attack on a Red Cross truck on May 18th, 1978.

"GOD SO LOVED THE WORLD"

The WCC's Bangkok Assembly said: "Without liberation of Churches and Christians from their complicity with structural injustice there can be no liberating Church for mankind." Every unspeakable atrocity and act of terror is for all practical purposes justified by "structural injustice and violence," which means the limited amount of force governments have always used to protect their people from the anarchy and sheer barbarism which the WCC and its ancillaries are actively promoting. The basic heresy of the WCC is its failure to recognise that perfection

cannot be attained in any society by human effort and that every social order is to some extent "unjust." The WCC blindly ignores the fact that the societies it has helped to impose in what were Portuguese West and East Africa are vastly more unjust and tyrannical than those they replaced and that the sum of human misery in them now far exceeds anything that could be imagined a few years ago. For the WCC "liberation" and "salvation" mean the overthrow of the social order and the substitution of a man-built Utopia which never has and never can be realised. The mere attempt to usurp the saving work of God leads to the destruction of liberty. For Christians "liberation" and "salvation" mean the rescue of men and women from slavery to the Evil One by the power of Christ. Reform is a by-product of men's discovery of God Himself. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."⁵ Eternal life, not an earthly paradise.

THE "PROGRAMME TO COMBAT RACISM"

In 1975 Dr. Philip Potter, General Secretary of the WCC, said the Council would not send inspectors to check that "Programme to Combat Racism" grants were in fact used for humanitarian purposes. "There can be no real sense of solidarity with people if you do not trust them." In 1976 it was admitted by the president of the Christian Council of Rhodesia that WCC money inadvertently "finds its way into the hands of the communists' arms factories."⁶

Every terrorist organisation in Southern Africa has received financial aid from the WCC's "Programme to Combat Racism," in most cases annually. In 1978 the Marxist "Patriotic Front" was given US\$85 000, while aid was cut off from the nationalist bodies which sought an internal settlement by agreement with the Rhodesian whites and with moderate blacks. In South West Africa SWAPO (the Marxist South West Africa People's Organisation which uses the same methods as the "Patriotic Front") was granted US\$125 000 for the second year in succession.

In August 1978 the WCC published, from its headquarters in Geneva, a paper entitled "WCC Grant to the Patriotic Front of Zimbabwe." This was an entirely political document. It maintained that "the internal settlement is clearly opposed to the principles underlying the Anglo-American proposals" which included "surrender of power by the illegal régime." No reference whatever was made to Christianity or to any Christian principle such as reconciliation. A WCC document published in New York the same month referred explicitly to the relatively moderate black nationalist leaders, "Bishop Muzorewa's and the Reverend Sithole's parties had also applied for a grant. But between filing the application and the actual allocation they had joined forces with Ian Smith's internal settlement, thereby changing the status of their application entirely." In other words, money for murderers but not for peace-makers. "The tenor of repeated WCC statements has been much along the lines of the Anglo-American proposals, as opposed to an internal settlement . . ." Discussing the massacre of missionaries the document makes the astounding statement: "Exactly who killed the missionaries is at least open to question. Patriotic Front officials have denied the allegations." The document's evidence on the murdered missionaries derives from the doubts of David Owen and Andrew Young!

The ordinary Christian may be forgiven for asking "What has the WCC got to do with the Gospel? Since when has Christianity discarded reason and reconciliation for murder, Marxism, ruin and slavery? Has the WCC anything at all to do with the liberating and saving work of Christ – or has it become an instrument of the Anti-Christ?"

THE POLITICS OF THE WCC

As far back as 1972 the WCC made its political aims wholly clear: and they were unrelated to Christianity, personal salvation or to liberty or liberation. The aims were described in the "Background Paper to the Recommendation to Extend the Special Fund to Combat Racism" published in Geneva. "The basic underlying concept of the Special Fund is that of a redistribution of power (economic, political, social, cultural, ecclesiastical)." (Where does one find that in the Bible? Certainly not in the much-quoted Exodus story nor in the Song of the Blessed Virgin Mary.) "There can be no justice in our world without a transfer of economic resources to undergird the redistribution of political power." (Is this not close to doctrinaire Marxism?) The "Background Paper" went on to say that "the grants are made without control of the manner in which they are spent" – though it indicated their humanitarian object – and stressed that they were intended as a "leverage" to persuade governments and other powerful agencies to support the "liberation movements" more substantially. In this, of course, the grants have been outstandingly successful. The amounts of money given by the "Programme to Combat Racism" are not large. Their main effect has been to give moral respectability to terrorism and to induce governments and major international agencies in the West to put huge financial resources at the disposal of the terrorist organisations. All this in the name of Christ Crucified, the Prince of Peace. It is not surprising that an unofficial WCC paper states that in the communication of the Gospel "the content of the Gospel changes too."

"BY THEIR FRUITS ..."

Our Lord said: "By their fruits ye shall know them."⁸ The fruits of the World Council of Churches and its "Programme to Combat Racism" are plain for all to see, and they are not liberation but barbarism and tyranny. In Rhodesia, before the terrorist onslaught, more than 80% of the eligible black children were in school – the highest rate in sub-Saharan Africa, South Africa excepted. The largest single item of the national budget was African education. All the main Churches were heavily involved in educational work. By November, 1978, 951 primary schools had been closed by WCC-backed terrorists and 230 000 black school-children (a quarter of the total) left without any education whatever. 5 856 primary school teachers had been thrown out of work while some had been murdered. By the same month 35 secondary schools had been closed, 9 000 black children had been sent home or abducted and 455 teachers left without employment. Since November 1978 the position has worsened. A Ministry of Education official said: "There could be a whole lost generation of children – lost as far as literacy is concerned." Is this the liberation Christ came to bring? If not, why should our Churches remain in the WCC or continue to finance – out of the pockets of churchgoers – the destruction of everything good the Churches have built up?



Massacre of Elim missionaries near Umtali by "Patriotic Front" terrorists on June 23rd, 1978. Eight British missionaries and four young children – including a 3-weeks-old baby – were bayoneted to death. The missionaries were unarmed. Three were men, the rest women.



But the problem goes deeper. Why should Christians support the destruction of Christianity itself? It was an Anglican missionary society (The United Society for the Propagation of the Gospel) which proclaimed, after the Marxist takeover of Mozambique, "Mozambique is free."⁹ But the Marxist government of Mozambique has closed churches of various denominations, ensured that attendance at others is confined largely to the elderly and forbidden not only the building of new churches but the religious instruction of the young and the baptism of children. In Rhodesia there is no tally of the churches and missions closed and wrecked by the WCC-backed "Patriotic Front," but in whole areas the Church has had to go underground to survive at all. Western Christian support of the WCC has made public worship impossible. The ancient paganism is once more in the ascendant – a triumph indeed for the WCC and for the Old Enemy.

"NO ONE COMES TO CHURCH NOW"

Here the present writer can speak from personal experience. His own mission was wrecked and abandoned owing to "Patriotic Front" terrorists who would have given up long ago but for the backing of Western Christians. Going to celebrate communion in a country church a few months ago I found a congregation of a dozen, all white, where previously the church had been packed. The dozen might have been halved if the army had not lifted a landmine out of the road to the church an hour or two before the service. Talking some days later to a black priest from another district I was told: "No one comes to church now. On Easter Day my wife was the only congregation and the service had to be in my own house." "Can I come to see you?" I asked him. (He was an old friend.) "Only by air," said the priest, "if you want to stay alive." "Would you like me to come?" With a wry smile he replied: "No. Come if you will; but when you have gone I shall be shot."

Yet only a few years ago the whole of Rhodesia was at peace and all races were progressing rapidly. In the area around the mission I served, my own family were the only whites among 10 000 blacks and I could sleep in a tent at the remotest outstations without thought of fear. The doors of the mission house (now burned) were unlocked at night so that the sick people could come. All day long the sound of laughter echoed everywhere. The changed situation today is the achievement of Western Christians who, deceived by the propaganda of the WCC and its allies, subsidise the misery and death of the black people or at best return them to the darkness from which they struggled with Christian help.

"IS THIS THE FREEDOM THEY FIGHT FOR?"

"God so loved the world . . ." God's ultimate concern in this world is with people. Here is one true story about people – black people in Zimbabwe Rhodesia's terrorist war. It is told by a son of his mother, in the *Salisbury Herald* of May 29th, 1979.

"They came to her in the night. Three tall, young men brandishing AK rifles. 'Woman,' the group leader asked my mother, 'how dare you work against the liberation forces of Zimbabwe? We have heard all about you. Your two sons are collaborating with the enemy.'" She was dragged from her home.

"My sister, with her three children aged between five years and six months, and

my brother's wife, who had three-month-old twins, were told to follow. After being rigorously interrogated, both my sister and brother's wife were ordered to leave. 'We will be coming for you too,' the terrorists added.

"While the women stood undecided as to what to do next, the terrorists wasted no time. They opened fire . . . one, two, three shots . . . and there my mother lay. She was dead.

"My sister and brother's wife couldn't wait to see any more. With only the clothes on their bodies, some of the children at their backs and others in their arms, they ran throughout the night, some fifty kilometres, to the nearest bus stop at Kezi . . .

" 'Perhaps the tragedy of it all,' said my sister as she wept bitterly by her bed, 'is that our mother had to be buried, if at all, by strangers, without any of her five children attending her final farewell.' She asked: 'Is this the freedom they are fighting for?'"



Massacre of black villagers at Zvimba near Sinoia on July 14th, 1978, in Zimbabwe Rhodesia. Twenty-one were shot or burned to death by a single dedicated terrorist, Reuben Donga, who was subsequently convicted.

And the son concludes with a recollection of his last meeting with his mother, on his return after a long absence.

"Seemingly with a premonition of death, she told me: 'I don't think there is much life for me, my son. It is no longer safe to live in our homes today. But even when they kill me, don't worry yourself too much . . . Be a man in this troubled land. And, as long as you don't forget Him above, He will always be with you.' Well, may He be with her too."

That story was told only because the son is a writer, fluent in English. Countless

thousands of similar human tragedies are never heard, except perhaps as a statistic in an official communiqué. They have occurred and still occur throughout Southern Africa, in the former Portuguese territories, in South West Africa and in South Africa itself. Indeed South Africa is the ultimate objective of the whole communist takeover-bid for Africa. Any lingering sense of security among South Africans – any sense that peace is permanent, that “it cannot happen here” – is the illusion of those who live in the lull before the storm.

THE GUILTY AND THE GUILT

And the guilty people? It is folly to suppose they are to be found only in the Kremlin or among those potentates in east and west whose god is money – or indeed among the politicians for whom the countries of Africa are merely a pawn in a bigger game. None of these could have brought such universal misery to the common people of Africa if the Christian Churches had not appeared to give their blessing to the carnage and the tyranny and to be active in precipitating them.

The greatest guilt belongs to the Geneva secretariat of the WCC, to the organisers of the so-called “Programme to Combat Racism” (under the Dutch Dr. Sjöllema) and to the WCC's Central Committee. That the Moderator of the WCC's Central



First Rhodesian Viscount disaster, September 3rd, 1978. The aircraft was brought down by a Soviet missile near Kariba. Forty eight died at once, ten were murdered on the ground and eight survived the ordeal. Eight members of one Asian family from Bulawayo perished in the tragedy.

Committee is an archbishop – the Most Reverend Edward W. Scott, Anglican Primate of Canada – will avail nothing when the final account must be made before God. The personal sincerity of the archbishop and many other WCC leaders is beyond doubt; but so was that of the Inquisitors. It remains true (to quote Dr. Norman's Reith lectures again) that “the contemporary equivalent of burning your opponent at the stake is to give aid, as the World Council of Churches does ... to those engaged in armed attempts to extinguish their political opponents in the Developing World.”¹⁰

The World Council's vast propaganda machine is far divorced from the teachings of Scripture and deeply influenced by the state-controlled Churches of communist Eastern Europe. It manipulates and prefabricates much of the thinking of its subordinate “national councils of Churches” and indeed of its constituent Churches, where quasi-Marxist infiltration is usually from the top downwards. Huge numbers of religious journals echo the thoughts initiated in Geneva. The point has been reached in many Churches where not only the advancement but even the survival of ministers of religion depends on some degree of conformity. There are few seminars indeed in the larger Churches where ordinands may receive their training without taint of “Christo-Marxist” indoctrination. The unhappy laity find that the Churches they love have in many cases all but abandoned the Gospel of the New Testament and preach a social ideology which is reducing Africa to ashes and will soon do the same to their own countries. In short, the World Council of Churches is guilty not only of apostasy but of spreading apostasy throughout the Christian world. It has no claim on any true Christian.

“Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.”¹¹

In the Roman Catholic Church, which does not belong to the WCC but maintains a close liaison with it, a comparable apostate movement is already so powerful as apparently to be making a bid for control.

VICTIMS OF THE “CHRISTIAN” WEST

It is in the villages of Africa that the effects of Christian apostasy are most deeply felt. For it is here that the WCC's “Programme to Combat Racism” bears the fruits by which God's people know it. Consider two further episodes, both far from unique.

Among a little cluster of huts the WCC-backed terrorists assemble the teenage girls before their elders, strip them naked and spreadeagle them screaming on the ground. No, it is not rape this time. The terrorists stuff gunpowder into the girls' vaginas and then set it alight ...

Elsewhere other terrorists are cutting off men's genitals and stuffing them into the mouths of their dead victims.

“By their fruits ...”

Meanwhile in the cathedrals and churches of the western world the organs thunder and the preachers preach of human rights and of justice. The bewildered Christian people sing the old hymns about peace and love and the collection plates go round. Only a fraction of the money reaches the WCC – most of it is devoted to its proper work of advancing the Gospel – but that fraction is enough. That fraction



Second Rhodesian Viscount disaster, February 12th, 1979. All 59 aboard were killed immediately in the holocaust, caused by a Soviet Strella missile. The victims included Belgian nationals, New Zealanders, a visitor from Britain, an MP and a Sunday School teacher. They also included – as well as children and a black trainee air-hostess – 4 wives sent ahead for safety's sake by their husbands, who made the journey from Kariba to Salisbury by road.

and the fact that the WCC speaks for *you*, for the whole Christian people. In its halls and assemblies and conferences and consultations it is "re-structuring" the Gospel (to use its own jargon) till the Gospel becomes the opposite of the teaching of Jesus of Nazareth and the very instrument by which the agelong work of the Church, together with millions of God's people, is to be destroyed.

REBELLION FOR CHRIST

In Zimbabwe Rhodesia today, while western churchmen fear to be counted and politicians procrastinate, nearly a thousand black people die every month on the altar of the new false Gospel. What the number is for the whole of Africa no one knows. Nor do we know if there is any future for historical Christianity in Africa, except for the persecuted underground Church.

One thing we know, however. God is still in the throne, and His service is perfect freedom. The follies and fashions of the moment will pass, but His is an everlasting kingdom, not of this world. We cannot prevail against the forces of evil in our own strength. It is only as we live the life of prayer – praying "Thy Kingdom come, Thy will be done" – that we shall begin to be able to say with St. Paul: "Not I, but Christ liveth in me."¹² When Christ lives in His people the world cannot but distinguish the true Gospel from the false; and we, for all our weakness, will find the strength – God's strength – to rebel against the false religious establishment of our age as He rebelled against the false establishment of His.

Now is the time to rebel for Christ, for His Church and for His suffering people. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."¹³ Our course is plain. It is to use our every influence to get the Churches out of the WCC – in spite of some good and humanitarian work which could well be done by the Churches themselves – and to contribute no penny, no cent, which may reach the persecutors of God's people. The advocates of the New False Gospel are often, as individuals, delightful and sincere folk. But "by their fruits ye shall know them," and if we do not withstand them – seizing the initiative from them and breaking their evil power – then we too shall hear the words of the Lord who cares for the least of His brethren: "Depart from me, ye cursed, into everlasting fire."¹⁴

FOOTNOTES

1. Salisbury 'Sunday Mail' May 20th 1979.
2. 'Christianity and the World Order' p.61.
3. 'Network' Spring edition of 1979.
4. The quotation is from a letter written to the English press and cited in the Salisbury 'Herald' on May 4th 1979.
5. John 3:16.
6. Annual General Meeting of the CCR on April 22nd: President's Report.
7. 'Study Encounter' No.3, 1975.
8. Matthew 7:20.
9. 'We have a Vision', USPG Annual Review, 1975.
10. p.59.
11. Revelation 18:4.
12. Galatians 2:20.
13. Matthew 25:40.
14. Matthew 26:41.

WHAT TO READ FOR UP-TO-DATE INFORMATION:

- **ENCOUNTER**, monthly, from the Christian League of Southern Africa, Box 28507, Sunnyside 0132, Republic of South Africa.
- Occasional **NEWSLETTER** of the Rhodesia Christian Group, Box MP177 Mount Pleasant, Salisbury, Zimbabwe Rhodesia.
- Or contact the Christian League at:
 1012 City Avenue,
 PHILADELPHIA, PA 19151
 USA
 or
 53 Victoria Street,
 London SW1 HOEZ
 United Kingdom
- Readers in Australia may obtain information and publications through the International Christian Network, 13 Dufferin Street, Wellington, New Zealand.
 For details of German, French and Dutch publications contact the Christian League or the Rhodesia Christian Group.

Father Arthur Lewis graduated with honours at Oxford, was ordained priest in the Church of England in 1944 and came to Africa in 1947. Since then he has lived and worked among black people for most of his ministry and learned four African vernaculars. From small beginnings he built up St Peter's Mission, Mandaia in the remote eastern border country of Zimbabwe Rhodesia. Today St Peter's is one of the dozens of missions wrecked by Church-backed terrorists.

In 1972 Father Lewis founded the Rhodesia Christian Group to counter the political infiltration of the Churches and the Marxist takeover-bid for his adopted country. Two years later the Group joined forces with the Pretoria-based Christian League of Southern Africa.

Father Lewis's outspoken condemnation of the hijacking of the Churches to promote a new false gospel of violence has not made him popular with many church leaders.

In 1978 Father Lewis toured both the United Kingdom and the United States, pleading for a Southern Africa in which the Christian Gospel can be freely taught. His black friend Pastor Musa, was refused permission by the Foreign Office to enter Britain to speak on the same platform with him. In January 1979 he himself became the first Church of England priest ever to be declared a prohibited immigrant in the Britain of his birth and citizenship, his travel facilities being withdrawn by Dr David Owen, the Foreign Secretary.

Father Lewis' comment: "The truth hurts."

This little booklet tells the truth which hurts, and follows the author's book "Christian Terror in Southern Africa."

The book

CHRISTIAN TERROR IN SOUTHERN AFRICA

by Father Arthur Lewis

is available from the addresses mentioned
overleaf.