

Section 67 (3) of the Defence Act
states that

'The registering officer shall as far as may be practicable allot any person who to his knowledge bona fide belongs and adheres to a recognised religious denomination by the tenets whereof its members may not participate in war, to a unit where such a person will be able to render service in the defence of the Republic in a noncombatant capacity.'

Section 67 (3) as interpreted by the Department of Defence answers three questions about conscientious objection in South Africa:

- what kind of conscientious objection is **LEGAL?**
- what kind of conscientious objection is **ILLEGAL?**
- **WHO** is allowed to become a conscientious noncombatant?

FOR FURTHER INFORMATION

- * Speak to your Priest or Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

WHAT KIND OF CONSCIENTIOUS OBJECTION IS LEGAL?

South African law allows someone whose religious beliefs do not permit him to submit to combat training and service in the Defence Force to become a **conscientious noncombatant**.

A **conscientious noncombatant** is prepared to do his National Service in the Defence Force — but only if he is exempted from having to carry a gun and from having to learn how to use it.

— Some conscientious noncombatants are prepared to serve in any noncombat unit or in any non-combat capacity.

— Some conscientious noncombatants are prepared to serve only in noncombat units recognised by the Geneva Conventions on War.

WHAT KIND OF CONSCIENTIOUS OBJECTION IS ILLEGAL?

South African law **DOES NOT** allow someone

- to refuse to be conscripted for National Service.
- to refuse to do his National Service in the Defence Force.

WHO is allowed to become a conscientious non-combatant?

Anyone who has **bona fide** religious convictions which do not permit him to submit to combat training and service in the Defence Force may apply for permission to be recognised as a conscientious noncombatant. Sincere applicants are seldom refused.

HOW does one obtain permission to be recognised as a conscientious noncombatant?

— Ask your Priest or your Bishop to request your unit commander or the Chaplain-General of the Defence Force to have you recognised as a conscientious noncombatant.

— If you are prepared to serve in any noncombat unit or in any noncombat capacity, then apply to your unit commander for permission to serve in a noncombat capacity.

— If you are prepared to serve only in noncombat units recognised by the Geneva Conventions, then apply to your unit commander AND to the Chaplain-General of the Defence Force to be transferred to the South African Medical Corps. The Chaplain-General's address is:

Private Bag X479, Pretoria, 0001.

**This is one in a series of pamphlets on
Peace and War.**

1. What is Conscientious Objection?
- 2. Does South African Law Allow Conscientious Objection?
3. What Does the Department of Defence Believe About Conscientious Objection?
4. Is it Illegal to Refuse to do National Service?
5. Is it Illegal to Discuss Conscientious Objection?
6. What do Anglicans Believe About Conscientious Objection and War?
7. An Anglican Statement on Violence and War.
8. Why Are Some Christians Conscientious Non-combatants?
9. In Defence of Conscientious Non-Combatants.
10. Are Some Wars Just?
11. Romans 13 and Conscientious Disobedience.
12. How to Counsel a Conscientious Objector.

FOR FURTHER INFORMATION

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- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

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WHAT DOES THE DEPARTMENT OF DEFENCE BELIEVE ABOUT CONSCIENTIOUS OBJECTION?

FOR FURTHER INFORMATION

PAMPHLETS ON PEACE AND WAR

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No. 3

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EVERYONE MUST DO HIS NATIONAL SERVICE WITHIN THE FRAMEWORK CREATED BY THE DEFENCE FORCE.

Therefore

- * it is **ILLEGAL** to refuse to be conscripted for National Service.
- * it is **ILLEGAL** to refuse to do one's National Service in the Defence Force.

But

it is **NOT** illegal to apply for permission

- * to be exempted from combat training and service in the Defence Force.
- * to be allowed to do one's National Service in a noncombat unit or in a noncombat capacity.
- * to be allotted to the South African Medical Corps which is recognised as a noncombat unit by the Geneva Conventions on War.

NATIONAL SERVICE IS MORE THAN MILITARY SERVICE

'In the implementation of section 67 (3) of the Defence Act, the following policy has been formulated. Namely:

- (a) Conscientious objectors are allotted to non-combat units.
- (b) They are trained without weapons.'

From a statement by the Minister of Defence in the House of Assembly on 28 August 1970. Hansard, column 2851.

'We have introduced a system of national service; it is not only military service — it is more than military service. A national serviceman can do his service in a hospital; he can do it in the administration department. He can do it as a medical orderly — he can do it as a person who is being trained to perform fire-fighting services.'

From a statement by the Minister of Defence in the House of Assembly on 24 May 1972. Hansard, columns 7971 and 7972.

YOU DO NOT HAVE TO BE A MEMBER OF ONE OF THE HISTORIC PEACE CHURCHES (such as the Society of Friends) BEFORE YOU CAN BE GRANTED PERMISSION TO BE RECOGNISED AS A CONSCIENTIOUS NON-COMBATANT

But

YOU DO HAVE TO HAVE BONA FIDE RELIGIOUS OBJECTIONS TO BEING TRAINED AS A COMBATANT OR TO SERVING IN A COMBAT UNIT.

On 13 September 1974 the Minister of Defence was asked how many applications for permission to be recognised as conscientious non-combatants had been refused in 1973. He told the House of Assembly that it is his Department's policy that all applications under section 67 (3) of the Defence Act, 1957, are acceded to.

Hansard, Questions and Replies, column 449.

A CONSCIENTIOUS NON-COMBATANT WHO HAS BONA FIDE RELIGIOUS CONVICTIONS WHICH DO NOT ALLOW HIM TO SERVE IN A UNIT WHICH IS NOT RECOGNISED AS A NON-COMBAT UNIT BY THE GENEVA CONVENTIONS ON WAR MAY APPLY FOR PERMISSION TO BE ALLOTTED TO THE SOUTH AFRICAN MEDICAL CORPS.

'We have introduced a system of national service; it is not only military service — it is more than military service. A national serviceman can do his service in a hospital — ... he can do it as a medical orderly.'

From a statement by the Minister of Defence in the House of Assembly on 24 May 1972. Hansard, columns 7971 and 7972.

A CONSCIENTIOUS NON-COMBATANT WHO HAS BONA FIDE RELIGIOUS CONVICTIONS WHICH DO NOT ALLOW HIM TO SERVE IN A COMBAT UNIT OF THE DEFENCE FORCE MAY APPLY FOR PERMISSION TO SERVE IN A NONCOMBAT UNIT OR IN A NONCOMBAT CAPACITY. SINCERE APPLICANTS ARE SELDOM REFUSED.

'As soon as you report for national service apply to your unit commander for permission to serve in a noncombatant capacity.'

From the section on Conscientious Objection in the pamphlet, YOUR NATIONAL SERVICE EXPLAINED, the SADF, Private Bag X281, Pretoria, 0001.

FOR FURTHER INFORMATION

- * Speak to your Priest or Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

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4

THE DEFENCE ACT

IS
IT
ILLEGAL
TO
REFUSE
TO
DO
NATIONAL
SERVICE?

FOR FURTHER INFORMATION

PAMPHLETS ON PEACE AND WAR

4019. Published by the C.P.S.A.

No. 4

SECTION 126A

of the

DEFENCE ACT

MAKES

IT

ILLEGAL

is
IT
ILLEGAL
TO
REFUSE
TO
DO
NATIONAL

- * to fail to report for one's National Service.
- * to report for one's National Service and then to refuse to serve or to submit to training in the Defence Force.
- * to refuse to do one's National Service in the Defence Force.

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PAMPHLETS ON PEACE AND WAR
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No. 4

SECTION 126A OF THE DEFENCE ACT

- (1) Any person liable to render service in terms of section 22 or 44 who without good reason
- (a) when called up, fails to report for such service; or
 - (b) having reported for service, fails to render military service or to undergo military training
- shall be guilty of an offence.
- (2) Any person charged with a contravention of subsection (1) —
- (a) who at his trial proves that he **bona fide** belongs and adheres to a recognised religious denomination by the tenets whereof its members may not participate in war, shall upon conviction be liable —
 - (i) if he failed to report for service of twelve months or longer or, having reported for service, failed to render military service or to undergo military training, to be sentenced to detention for a period of THIRTY-SIX months; or
 - (ii) if he failed to report for service of less than twelve months or, having reported for service, failed to render military service or to undergo military training, to be sentenced to detention for a period of EIGHTEEN months:
- Provided that a person who is serving or has served detention referred to in this paragraph, may not again be charged with a contravention of this subsection.
- (b) shall in any other case be liable on conviction to a fine not exceeding TWO THOUSAND rand or to imprisonment for a period not exceeding TWO YEARS or to both such fine and imprisonment.
- (3) Notwithstanding anything to the contrary contained in any law, courts martial shall have jurisdiction to impose the sentences provided for in subsection (2)(a).
- (4) If in any prosecution for a contravention of subsection (1) it is proved that the accused failed to report for the service referred to therein or, having reported for service, failed to render military service or to undergo military training, it shall be presumed, unless the contrary is proved, that his said failure was without good reason.

THE DEFENCE ACT

allows someone who has bona fide religious convictions which do not allow him to submit to combat training and service to apply for permission to be recognised as a conscientious non-combatant within the Defence Force. Sincere applicants are seldom refused.

FOR FURTHER READING

Pamphlets on Peace and War, especially numbers 2 and 3:

- * Does South African law allow conscientious objection?
- * What does the Department of Defence believe about conscientious objection?

Your Priest and your Bishop have copies of these pamphlets.

FOR FURTHER INFORMATION

- * Speak to your Priest or Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

This is one in a series of pamphlets on
Peace and War.

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5

IS
IT
ILLEGAL
TO
DISCUSS
CONSCIENTIOUS
OBJECTION?

PAMPHLETS ON PEACE AND WAR

Published by the C.P.S.A.

No. 5

Section 121(c)
of the
DEFENCE ACT
MAKES
IT
ILLEGAL
to say or to do
ANYTHING
with the intention
of causing people

- * to refuse to be conscripted for National Service.
- * to refuse to do their National Service in the Defence Force.

SECTION 121(c) OF THE DEFENCE ACT

Any person who

- * uses any language
- or
- * does any act or thing
- with
- intent

to recommend, to encourage, aid, incite, instigate, suggest to or otherwise cause any other person to refuse or fail to render any such service to which such other person is liable or may become liable in terms of this Act

SHALL BE GUILTY OF AN OFFENCE

and liable on conviction to a fine not exceeding FIVE THOUSAND rand or to imprisonment for a period not exceeding SIX YEARS or to both such fine and such imprisonment.

FOR FURTHER INFORMATION

- * Speak to your Priest or to your Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

This is one in a series of pamphlets, copies of which are available from your Priest or Bishop.

IT IS NOT ILLEGAL

- to discuss
- to study

what

- the law
- the Bible
- the Church

teach about conscientious objection and war.

IT IS ILLEGAL

to do anything which
tries to persuade
people

- * to refuse to be conscripted for National Service.
- * to refuse to do their National Service in the Defence Force.

Section 121(c)

of the

DEFENCE ACT**DOES****NOT****PREVENT****YOU**

* from discussing what the law, the Bible and the Church teach about conscientious objection and war.

* from advising someone whose religious convictions do not allow him to submit to combat training to apply for permission to do his National Service as a conscientious noncombatant with the Defence Force.

FOR FURTHER READING

Pamphlets on Peace and War.

This is one in a series of pamphlets, copies of which are available from your Priest or Bishop.

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**WHAT
DO
ANGLICANS
BELIEVE
ABOUT
CONSCIENTIOUS
OBJECTION
AND
WAR?**

FOR FURTHER INFORMATION

Speak to your Priest or Bishop.

Write to the Revd. James Moulder, P. O. Box
4019, Durham, 4000.

PAMPHLETS ON PEACE AND WAR

Published by the C.P.S.A.

No. 6

EVERY INDIVIDUAL MUST MAKE HIS OWN CONSCIENTIOUS DECISION ABOUT NATIONAL SERVICE

BUT

before he decides

- * he must do his best to establish the facts about his National Service.
- * he must do his best to understand the law that governs conscientious objection in South Africa.
- * he must do his best to understand what the Bible and the Church teach about conscientious objection and war.

FOR FURTHER INFORMATION

- * Speak to your Priest or Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

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THE SOUTH AFRICAN BISHOP'S STATEMENT ON CONSCIENTIOUS OBJECTION

April 1977

In this matter of conscientious objection we defend the right of every individual to follow his own conscience, the right therefore to conscientious objection on the grounds of universal pacifism and on the grounds that he seriously believes war to be unjust. In this, as in every other matter, the individual is obliged to make a moral judgement in terms of the facts at his disposal after trying to ascertain these facts to the best of his ability. While we recognise that the conscientious objector will have to suffer the consequences of his own decision and the penalties imposed by the State, we uphold his right to do this and we urge the State to make provision for alternative forms of nonmilitary service as is done in other countries of the world.

THE LAMBETH CONFERENCE OF 1968 RESOLVED

- * that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.
- * that it is the concern of the Church (a) to uphold and extend the right of conscientious objection and (b) to oppose persistently the claim that total war or the use of weapons however ruthless or indiscriminate can be justified by results.

ARTICLE 37 OF THE 39 ARTICLES DE- CLARES THAT

Christian men may wear weapons and serve in lawful wars (justa bella), if they are required to do so by the law of the land.

The Church believes that a war is just only if

- * it has been declared by a lawful authority.
- * it is for a just cause.
- * there is no other way of settling the dispute.
- * it is fought with weapons which do not destroy the lives of innocents and noncombatants.
- * there is a reasonable hope that the good achieved will be greater than the evil combated.

FOR FURTHER READING

- * Roland H Bainton, **Christian Attitudes Towards War and Peace**, Abingdon Press, 1960.
- * Jonathan Glover, **Causing Death and Saving Lives**, Penguin, 1977.
- * Ralph B Potter, **War and Moral Discourse**, John Knox Press, 1970.
- * The Lambeth Conference Reports (1930, 1948, 1958, and 1978) contain many excellent observations about war, peace and conscientious objection.

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**AN
ANGLICAN
STATEMENT
ON
VIOLENCE
AND
WAR**

PAMPHLETS ON PEACE AND WAR
Published by the C.P.S.A.
No. 7

A Resolution by the 1938 General Conference
ON VIOLENCE AND WAR

WAR AND VIOLENCE

A Resolution by the 1978 Lambeth Conference

1. Affirming again the statement of the Lambeth Conferences of 1930 (resolution 25), 1948, and 1968 that 'war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ', the Conference expresses its deep grief at the great suffering being endured in many parts of the world because of violence and oppression. We further declare that the use of the modern technology of war is the most striking example of corporate sin and the prostitution of God's gifts.
2. We recognise that violence has many faces. There are some countries where the prevailing social order is so brutal, exploiting the poor for the sake of the privileged and trampling on people's human rights, that it must be termed 'violent'. There are others where a social order that appears relatively benevolent nevertheless exacts a high price in human misery from some sections of the population. There is the use of armed force by governments, employed or held in threat against other nations or even against their own citizens. There is the worldwide misdirection of scarce resources to armaments rather than human need. There is the military action of victims of oppression who despair in achieving social justice by any other means. There is the mindless violence that erupts in some countries with what seems to be increasing frequency, to say nothing of organised crime and terrorism, and the resorting to violence as a form of entertainment on films and television.
3. Jesus, through his death and resurrection, has already won the victory over all evil. He made evident that self-giving love, obedience to the way of the Cross, is the way to reconciliation in all relationships and conflicts. Therefore the use of violence is ultimately contradictory to the Gospel. Yet we acknowledge that Christians in the past have differed in their understanding of limits to the rightful use of force in human affairs, and that questions of national relationships and social justice are often complex ones. But in the face of the mounting incidence of violence today and its acceptance as a normal element in human affairs, we condemn the subjection, intimidation, and manipulation of people by the use of violence and the threat of violence and call Christian people everywhere:
 - (a) to re-examine as a matter of urgency their own attitude towards, and their complicity with, violence in its many forms;
 - (b) to take with the utmost seriousness the questions which the teaching of Jesus places against violence in human relationships and the use of armed force by those who would follow him, and the example of redemptive love which the Cross holds before all people;
 - (c) to engage themselves in non-violent action for justice and peace and to support others so engaged, recognising that such action will be controversial and may be personally very costly;
 - (d) to commit themselves to informed, disciplined prayer not only for all victims of violence, especially for those who suffer for their obedience to the Man of the Cross, but also for those who inflict violence on others;
 - (e) to protest in whatever way possible at the escalation of the sale of armaments of war by the producing nations to the developing and dependent nations, and to support with every effort all international proposals and conferences designed to place limitations on, or arrange reductions in, the armaments of war of the nations of the world.

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FOR FURTHER INFORMATION

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8

A CONSCIENTIOUS NONCOMBATANT
Why are conscientious noncombatants
exempted from military service?

prepared to do his National Service in the De-
fence Force - but only if he is exempted from

WHY

ARE

SOME

CHRISTIANS

CONSCIENTIOUS

NON-

COMBATANTS?

Some conscientious noncombatants are pre-
pared to serve only in units that are recog-
nized as noncombatant units by the Geneva
Conventions on War. And so they are pre-
pared to do their National Service only in the
Medical Corps or in the Chaplains Corps.

FOR FURTHER INFORMATION

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South Africa Copy

PAMPHLETS ON PEACE AND WAR

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No. 8

A CONSCIENTIOUS NONCOMBATANT

is

prepared to do his National Service in the Defence Force — but only if he is exempted from having to carry a gun and from having to learn how to use it.

- * Some conscientious noncombatants are prepared to serve in any noncombatant unit or in any noncombat capacity.
- * Some conscientious noncombatants are prepared to serve only in units that are recognised as noncombatant units by the Geneva Conventions on War. And so they are prepared to do their National Service only in the Medical Corps or in the Chaplains' Corps.

SOME CHRISTIANS ARE CONSCIENTIOUS NONCOMBATANTS BECAUSE

- * THE BIBLE AND THE CHURCH'S LITURGY ENCOURAGE THEM TO FOLLOW CHRIST'S EXAMPLE.

Whoever claims to be dwelling in him, binds himself to live as Christ himself lived. (1 John 2.5—6)

Grant that as we await the coming of Christ our Saviour in the glory and triumph of his kingdom, we may daily grow into his likeness . . . (Liturgy 1975, the First Eucharistic Prayer)

- * ANYONE WHO TRIES TO FOLLOW CHRIST'S EXAMPLE MUST TRY TO HEAL PEOPLE — HE MUST NOT TRY TO KILL OR TO INJURE THEM.

Christ spent a great deal of his time healing people.

Healing people and waging war on them are about as different as any two activities can ever be.

Why are conscientious noncombatants not pacifists?

- * John 2.13—17 does not make it clear whether or not Christ used his whip of cords on the money-changers. But when he cleansed the Temple he did not kill people or try to injure them in any of the violent ways in which war injures them.

- * Conscientious noncombatants do not believe it is possible to persuade nations to reduce their armaments and to settle all their disputes by arbitration and without waging war. And they do not believe that this is possible because human beings are as sinful as Genesis 3.1—4.16 and James 4.1—2 suggest that they are.

FOR FURTHER INFORMATION

* Speak to your Priest or Bishop.

* Write to the Revd. James Moulder, P. O. Box 4019, Durban, 4000.

Why are conscientious noncombatants prepared to serve in the Medical Corps and in other non-combat units?

- * They know that it is impossible not to contribute to the strength of their country's defence force while they pay taxes and make other, more or less direct, contributions to the strength of their country's economy.
- * They know that they share the blame for any war or internal unrest in which their country is involved. And so they believe that they ought not to try to divorce themselves from the anguish, the ambiguity and the suffering which war and internal unrest imposes upon everyone who lives in the same country as they do.

FOR FURTHER INFORMATION

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- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

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IN DEFENCE OF CONSCIENTIOUS NON- COMBATANTS

6. What Do Anglicans Believe About Conscientious Objectors and War?
7. An Anglican Statement on Violence and War.
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PAMPHLETS ON PEACE AND WAR

Published by the C.P.S.A.

No. 9

A CONSCIENTIOUS NONCOMBATANT IS

prepared to do his National Service in the Defence Force — but only if he is exempted from having to carry a gun and from having to learn how to use it.

- * Some conscientious noncombatants are prepared to serve in any noncombat unit or in any noncombat capacity.
- * Some conscientious noncombatants are prepared to serve only in units that are recognised as noncombat units by the Geneva Conventions on War. And so they are prepared to do their National Service only in the Medical Corps or in the Chaplains' Corps.

FOR FURTHER INFORMATION
**CONSCIENTIOUS NONCOMBATANTS ARE
NOT COWARDS**

* Speak to your Priest or Bishop.

because

* Write to the Revd. James Moulder, P O Box
4019, Durban, 4000.

- * a conscientious noncombatant does not refuse to enter a battlefield on which his country's defence force is involved — he simply refuses to go there armed with a gun.

- * a member of the medical corps and a member of a combat unit run the same risks — both of them can be sent into a dangerous or a fatal situation on the battlefield.

- * during the Nigerian Civil War 14 members of the Red Cross were killed while on duty.

CONSCIENTIOUS NONCOMBATANTS ARE NOT INCONSISTENT

because

* they are not pacifists — that is, they have not renounced all forms of coercion. They simply refuse to allow themselves to be trained to kill people.

* they are not convinced that an unarmed person who tries to defend himself or someone else causes as much violence or death as occurs in the combat zones of war.

CONSCIENTIOUS NONCOMBATANTS DO NOT SHIRK THE BURDEN AND DUTIES OF CITIZENSHIP

'The Medical Corps is an important and essential division of the Defence Force. Not only does this corps play a vital role with regard to the health and physical preparedness of our men, but also with regard to the service it provides to the dependants, its welfare work and its role in regard to the wounded in wartime.'

J J Vilonel, MP

Hansard, 1976: columns 6243 and 6245.

FOR FURTHER READING

- * Roland H Bainton, **Christian Attitudes Toward War and Peace**, Abingdon Press, 1960.
- * Jonathan Glover, **Causing Death and Saving Lives**, Penguin Books, 1977.
- * Ralph B Potter, **War and Moral Discourse**, John Knox Press, 1970.

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FOR FURTHER INFORMATION

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- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

Some conscientious non-combatants are simply refused to serve in any non-combat unit as they refuse to go there armed with a gun. In any normal capacity, a conscientious non-combatant does not refuse to enter a battlefield on which his country's defence force is involved. Some conscientious non-combatants are a member of the medical corps and a member of a combat unit run the same risks — both of them can be sent into a dangerous or a fatal situation on the battlefield. In the United Kingdom, conscientious objectors do their National Service only in the Medical Corps or in the Chaplains' Corps. During the Nigerian Civil War 14 members of the Red Cross were killed while on duty.

10

MANY ANGELICANS BELIEVE
FOR FURTHER READING

that some wars are just.

* Roland H. Bunker, *Christian Attitudes: How War can sometimes achieve peace*, Abingdon Press, 1961.

BUT ONLY IF

* Ralph B. Potter, *War and Moral Discipline*, Abingdon Press, 1961.

ARE THE WAR FULFILLING EACH OTHER'S

SOME THE FIVE CONDITIONS FOR

WARS A JUST WAR

JUST? Duke University Press, 1961.

the war must have been declared by a legitimate authority.

the war must be for a just cause.

FOR FURTHER INFORMATION

the war must be undertaken as a last resort.

the war must be waged by means which are just.

the war must have a reasonable chance of being successful.

PAMPHLETS ON PEACE AND WAR

Published by the C.P.S.A.

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MANY ANGLICANS BELIEVE

- * that some wars are just.
- * that war can sometimes achieve peace.

BUT ONLY IF THE WAR FULFILLS EACH OF THE FIVE CONDITIONS FOR A JUST WAR

- * the war must have been declared by a legitimate authority.
- * the war must be for a just cause.
- * the war must be undertaken as a last resort.
- * the war must be waged by means which are just.
- * the war must have a reasonable chance of being successful.

A LEGITIMATE AUTHORITY

A just war serves the public good. And so the highest public authority must decide whether or not war must be waged.

A JUST CAUSE

A war is just only if it is waged

- * as a defence against aggression.
- * as a defence against the suppression of basic human rights.
- * to achieve a fair and just settlement of a conflict.

A LAST RESORT

A war is just only if all other means of defending one's cause or achieving a fair and just settlement have failed.

BY JUST MEANS

A war is just only if

- * it is fought with weapons which do not destroy the lives of innocents and noncombatants.
- * it does not cause more death and destruction than is necessary to achieve the aim of the war.

A REASONABLE HOPE

A war is just only if

- * there is a reasonable hope of victory.
- * there is a reasonable hope that the good achieved will be greater than the evil combatted.

WHO MUST DECIDE WHETHER OR NOT A PARTICULAR WAR IS JUST?

Anglicans believe that every individual must make his own conscientious decision.

BUT

before he decides

- * he must do his best to establish the facts about the war and its causes.
- * he must do his best to understand what the Bible and the Church teach about conscientious objection and war.
- * he must do his best to understand the law that governs conscientious objection in South Africa.

A REASONABLE HOPE FOR FURTHER READING

- * Roland H Bainton, **Christian Attitudes Toward War and Peace**, Abingdon Press, 1960.
- * Ralph B Potter, **War and Moral Discourse**, John Knox Press, 1970.
- * Paul Ramsey, **War and the Christian Conscience**, Duke University Press, 1961.

BUT

before he decides FOR FURTHER INFORMATION

- * Speak to your Priest or Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

PAMPHLETS ON PEACE AND WAR

This is one in a series of pamphlets.

1. What is Conscientious Objection?
2. Does South African Law Allow Conscientious Objection?
3. What Does the Department of Defence Believe About Conscientious Objection?
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EVERY PERSON MUST SUBMIT TO THE
PAUL'S WORDS ABOUT OBEDIENCE
SUPREME AUTHORITIES
ONE'S GOVERNMENT MUST BE TAKEN
Romans 13 SERIOUSLY

But
Romans 13 means that a Christian must
OBEY HIS OTHER COMMANDS TO THE ROMAN
GOVERNMENT AS IMPORTANT AS THE
COMMANDS TO OBEY GOD.

ROMANS 13

AND

CONSCIENTIOUS

DISOBEDIENCE

NO
Adapt yourselves no longer to the pattern
of this present world, but let your mind be
transformed by the renewal of your
understanding, that you may discern what
the will of God is, that you may learn
what is good, pleasing and perfect.
Romans 12:1-2
Christian must talk to other Christians and
pray about

Christ's example.
A Christian must reflect on the example of
Christ and the apostles and show these
examples from the early Church.

Paul's other words to the Roman Christians.
Before he obeys or disobeys a law which
conscience is in doubt about.

PAMPHLETS ON PEACE AND WAR

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EVERY PERSON MUST SUBMIT TO THE SUPREME AUTHORITIES

Romans 13

Does Romans 13 mean that a Christian must always obey

- * the law of the land?
- * a legal command?

NO

A Christian must talk to other Christians and pray about

- * Christ's example.
- * examples from the early Church.
- * Paul's other words to the Roman Christians.

before he obeys or disobeys a law which troubles his conscience.

CHRIST'S EXAMPLE

Our Lord Jesus Christ

- * disobeyed his country's sabbath legislation because it hindered his healing ministry.
(Mark 3.1–6 and John 5.1–18)
- * cleansed the Temple because its commercial activities made it very difficult for Gentiles to worship God.
(Mark 11.15–19 and John 2.12–22)
- * refused to answer Herod's questions.
(Luke 23.6–12)
- * refused to answer Pilate's questions.
(John 19.8–11)

EXAMPLES FROM THE LIFE OF THE EARLY CHURCH

- * Peter refused to obey the Sanhedrin's command to refrain from all public speaking and teaching in the name of Jesus.

'We must obey God rather than men.'

(Acts 4.1–5.42)

- * Paul refused to obey the magistrates at Philippi because they had treated him unjustly. When he was told that he and Silas must leave the prison he was anything but obedient and submissive. (Acts 16.11–40)

PAUL BELIEVED THAT

- * governments ought to work for the good of their citizens: they are God's agents working for your good. (Romans 13.4)
- * a government ought to be a 'terror to crime' but not to have 'terrors for good behaviour'. (Romans 13.3)
- * There is no authority but by act of God, and the existing authorities are instituted by him. (Romans 13.2)

THEREFORE

- * Paul did not believe that everything a government does is right.
- * Paul did not believe that all the laws a government passes meet with God's approval.

* Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

PAUL'S WORDS ABOUT OBEDIENCE TO ONE'S GOVERNMENT MUST BE TAKEN SERIOUSLY

HIS OTHER COMMANDS TO THE ROMAN CHRISTIANS ARE JUST AS IMPORTANT.

- * Love cannot wrong a neighbour (Romans 13.8–10 and Luke 10.25–37)
- * Do what is good. (Romans 13.3)
- * Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. (Romans 12.1–2)

A Christian must reflect on and pray about all these words and examples before he obeys or disobeys the law which troubles his conscience.

FOR FURTHER INFORMATION

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12

FOR FURTHER READING

HOW TO COUNSEL A CONSCIENTIOUS OBJECTOR

* Norman Brockman, S.M., *Counselling the Conscientious Objector, The Homiletic and Pastoral Review*, 1979.

working with the conscientious objector. Roland H. Bainton, *Christian Attitudes toward War and Peace*, Abingdon Press, 1950.

Published by the C.P.S.A. in 1975. * to help him know what in fact his

most judgment. Roberts (1978) contain excellent observations about war, peace and conscientious objection.

* to offer support in maintaining his sincere convictions.

FOR FURTHER INFORMATION

* to be a ready resource of information (or referral for information)

* on the physical options open to him

* Write to the Revd. James Moulder, P.O. Box 4019, Durban 4000

Norman Brockman, S.M.

PAMPHLETS ON PEACE AND WAR

Published by the C.P.S.A.

No. 12

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The roles of the priest or counsellor working with the conscientious objector are several:

- * to help him know what in fact his moral judgement is asking of him.
- * to offer support in maintaining his sincere convictions.
- * to be a ready resource of information (or referral for information) on the practical options open to him.

Norman Brockman, S.M.

WHAT KIND OF CONSCIENTIOUS OBJECTOR IS HE?

- * A conscientious nonconscriptivist is opposed to all forms of conscripted National Service.
- * A conscientious nonmilitarist is opposed to all military forms of National Service.
- * A conscientious noncombatant is prepared to do his National Service in the Defence Force—but only if he is exempted from having to carry a gun and from having to learn how to use it.

DOES HE KNOW WHAT THE LAW SAYS?

Section 126A of the Defence Act makes it illegal

- * to refuse to be conscripted for National Service.
- * to refuse to do one's National Service in the Defence Force.

Section 67 (3) of the Defence Act, as interpreted by the Department of Defence, allows anyone who has *bona fide* religious convictions which do not allow him to submit to combat training to apply for permission to be recognised as a conscientious noncombatant. Sincere applicants are seldom refused.

WHY IS HE A CONSCIENTIOUS OBJECTOR?

Is it because of

- * his political convictions?
- * his application of the Church's teaching about a just war to the South African situation?
- * his understanding of what the Bible or the Church teaches about conscientious objection and war?
- * the books he has read?
- * The conversations he has had?

WHAT KIND OF HELP DOES HE NEED?

- * Information about the law.
- * Information about what the Bible and the Church teach about conscientious objection and war.
- * A sympathetic clarification of his moral and spiritual convictions.
- * Moral support in the face of opposition from his family and friends.
- * Your friendship.
- * Your prayers.

FOR FURTHER READING

- * Norman Brockman, S.M., **Counselling the Conscientious Objector, The Homeletic and Pastoral Review**, Volume 71, 1971, pp. 7–13.
- * Roland H Bainton, **Christian Attitudes Toward War and Peace**, Abingdon Press, 1960.
- * Pamphlets on Peace and War, Published by the C.P.S.A., listed on page 5.
- * The Lambeth Conference Reports (1930, 1948, 1958, 1968, and 1978) contain many excellent observations about war, peace and conscientious objection.

FOR FURTHER INFORMATION

- * Speak to your Priest or Bishop.
- * Write to the Revd. James Moulder, P O Box 4019, Durban, 4000.

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ANTI MILITARIST WEEK MAY 14-21



"To come to terms, one must understand what fear means: what it implies and what it rejects. It implies and rejects the same fact: a world where murder is legitimate, and where human life is considered trifling. This is the great political question of our times, and before dealing with other issues, one must take a position on it. Before anything can be done, two questions must be put: "Do you or do you not, directly or indirectly, want to be killed or assaulted? Do you or do you not, directly or indirectly, want to kill or assault?" All who say NO to both these questions are automatically committed to a series of consequences which must modify their way of posing the problem.."
Albert Camus, NEITHER VICTIM NOR EXECUTIONER

CAMPAIGNING HINTS



INTRODUCTION

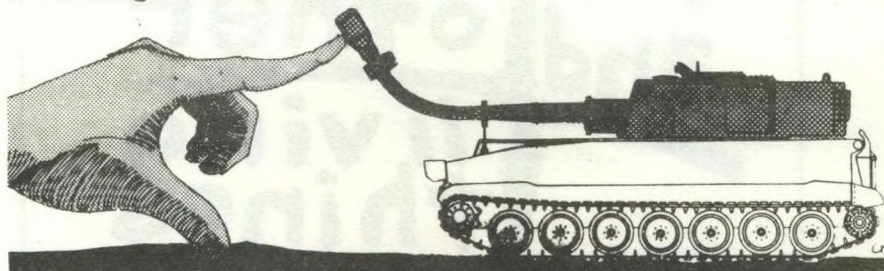
THE ANTI-MILITARIST WEEK will coincide with the first anniversary of the landing of British troops at Port San Carlos in the Falklands on May 21st. Saturday, May 21st will also be a special day of action.

THE FALKLANDS WAR showed clearly governments' willingness and readiness to start a war; it showed how easy it is to 'slide' into armed conflict and how hard it is to get out of it; it also showed how easily information can be manipulated or suppressed and how attitudes can be 'shaped'.

THE MECHANISMS FOR WAR exist and are kept well-oiled, there are no similar mechanisms for peace. Wars and armed conflicts are merely the bloody climax of 'peace time' war preparations and are the inevitable result of social structures based on competition and on the policies of those who rule our lives.

WARS DEVELOP A LIFE OF THEIR OWN and their original causes, never very precise, tend to recede into the distance as new high-sounding principles and justifications start to be manufactured. **SIMILAR**, though less visible, mechanisms operate to justify 'peace time' preparations for war. Without enemies, after all, there can be no justification for armed forces and when competition for resources does not create enemies they are simply 'manufactured'. In the 'West' the Soviet Union has been consistently presented as the threat to peace, freedom, our way of life.. and in the 'East' the US is similarly depicted and feared. Threats can become self-fulfilling, but it should be clear that they come largely from the leaders, governments and military of all sides.

WARS AND ARMED CONFLICT are not inevitable but are created by identifiable forces which are within the province of rational human control; we need to identify these forces and create means of assuming control over them.



THE ANTI-MILITARIST WEEK is being arranged to focus attention on the issues behind the rhetoric of armament and disarmament and to help develop ways of actually beginning the disarmament process (the disposal of weapons and change of attitudes) **HERE AND NOW**. The week should, however, not be seen as an isolated event. For the Peace Pledge Union who initiated the week and for the many people around the country taking part in it, the week and the activities during it are only a small part of a whole range of educational and campaigning initiatives and work that goes on all the year round. The AMW is itself a part of the **CAMPAIGN AGAINST MILITARISM** which expands on the many areas that the week simply focuses on.

MILITARISM (any aspect of society which makes war and the existence of armed forces acceptable) touches on all areas of our lives and campaigning against it needs to take place at many different levels. There is plenty for everyone to do though activity will vary according to interest, talents, or whether you will be working on your own, with friends or as part of a peace group. Whatever your situation, we hope that you will, in some way, contribute to the week's activities.

WIDER CAMPAIGN

THE ANTI-MILITARIST WEEK is best seen as a part of a wider campaign.

Decide what you want to achieve during the week - publicity, involvement of more people in future campaigning, cancellation of some local military event, the launch of a local anti-militarist campaign e.g. banning military recruiting from schools, banning armed forces from future local ceremonies etc. etc.

having decided your aim for the week, take care to prepare for it in the preceding weeks, involving people, pre-publicity etc. and for the follow-up if appropriate. However well-organised a particular event may be, if no-one knows about it or understands what it was about some of the energy that had gone into it may have been wasted.

don't put overwhelming reliance on the media, begin to develop alternative ways of communication and make sure local 'peace newsletters' and 'alternative magazines' know what you are planning.

SOME THEMES

There are a number of themes within the overall concept of opposing militarism that you can take up in the course of campaigning and putting on activities during the week. Here is a short list of ideas:

ARMS INDUSTRIES AND ARMS SALES: find out and report what goes on in your town or area in this connection, publicise facts about your local arms manufacturers, consider what they could be producing instead: ARMS TRADERS, geographical listing of arms manufacturers, £1.50; THE BRITISH CONNECTION, wallchart showing countries to which British manufacturers and government sell weapons, 30p. THINKING ABOUT A JOB?, poster about military and military-related jobs, 20p. TRADE UNION leaflets, 50p per 100.

IRELAND: publicise the inequity of all military involvements - the IRA and UDA as much as the British Army. Draw attention to the Prevention of Terrorism Act (PTA), use of plastic bullets etc.

Report on PTA from NCCL, report of Amnesty International Mission to Northern Ireland from Amnesty. Make use of the PPU Statement on N. Ireland. Contact 'reconciliation' groups in N. Ireland and publicise their work (addresses available).

ANTI-NUCLEAR ZONES: if your district or County Council has declared itself a nuclear-free zone, find out how far it has implemented this resolution. Encourage a more radical approach to militarism, i.e. banning military from civic ceremonies, recruiting drives etc.

DE-MILITARISED ZONES: do the armed forces recruit in local schools? Do the armed forces take part in civil ceremonies? Why not campaign to put an end to the military presence on our streets and in our schools.

HUNGER AND POVERTY: militarism and underdevelopment are closely related. All military expenditure deprives some people and this is particularly serious for people in the 'third world' who are already carrying an unfair burden to make possible our standard of living. WORLD MILITARY AND SOCIAL EXPENDITURE, £2.50.

SATURDAY, MAY 21st, 1983


DAY of ACTION

First anniversary of British troops landing at Port San Carlos in the Falklands.

Vigils, sit in's, die in's, street theatre, leafleting etc at recruiting offices, war memorials, shopping centres, high streets in towns and villages around the country.

JOIN THE ACTION: plan something in your area and find out what others are doing.

INFORMATION to and from the Peace Pledge Union 6 Endsleigh Street London WC1.
Tel 01 387 5501



JOIN THE PEACE PLEDGE UNION
MEMBERSHIP AND SUBSCRIPTION

'I renounce war and I will never support or sanction another.'

SIGNATURE.....

SUBSCRIPTION RATES: (per year)

£8.00 minimum (more if possible please).

£12.00 for couples

£4.00 for unwaged, students.

NAME AND ADDRESS.....

.....

.....

Return to PPU 6 Endsleigh Street London W C 1

STALLS: set up a stall in your local market place/shopping centre/bus station, at a local festival, carnival etc. etc., advertising the Campaign against Militarism and Anti-Militarist Week. Sell books and pamphlets on nonviolence, posters, badges etc. Have a plentiful supply of leaflets. Join forces with wholefood or arts and crafts stalls or other groups. (Publication lists etc. from PPU.)

EXHIBITIONS: ask your local library to take an exhibition about militarism and disarmament. A selection of posters and wallcharts which make up a mini-exhibition is available. Or you could make your own to include details of local military 'hot spots' (see LOCAL SURVEY below), including army bases, recruiting offices, TA halls, military statues etc. etc. Perhaps a sympathetic church will host an exhibition, or a school or college. Make a small exhibition and ask if your local building society branch will put it in its window (they often display advertisements for military events). Or go it alone and put up an exhibition in your town shopping centre.

LOCAL SURVEYS: find out about the military in your area; it's amazing (or not?) how much there is when you actually stop and look. A phone book and local map are good places to start (though many military installations are being removed from Ordnance Survey maps and replaced by pleasant streams - on the maps only, of course). Make a map of your area and include local armaments, or armaments components, manufacturers, war memorials and other military statuary, displays of regimental flags in churches, cadet forces (in or out of school), communications centres, 'holes in the ground', food dumps; if there is a university or polytechnic in your area, find out how much of its research is funded by the MoD.

OPINION POLL: arrange an opinion poll - sample questionnaire is available from the PPU and this can be adapted to suit your area or particular campaign focus. This can be combined with leafletting or publicising some future event. (Pre-publicity for the AMW?)

PUBLICITY: let as many people know what you are doing as possible; this is the point of the whole exercise! Write to the press reminding them that it is the first anniversary of the landing of British troops in the Falklands and how nothing has been solved by this. Tell local radio about the week; they may well be prepared to interview you. Ask church, ecology, Third World, UNA, WDC and women's groups if they would like a speaker on militarism and pacifism (the office can help you get a speaker if there is no-one in your group confident enough to do this).

NONVIOLENT ACTION: what's the next step in ridding your area of militarism? Leafletting at a local base and military installation could lead to symbolic demonstrations. At some point direct action may be necessary. Nonviolent training sessions to help build confidence in readiness for action may be worthwhile. The PPU can put you in touch with trainers.

FILM SHOWS: a variety of films of a broad antimilitarist kind are available on hire (short list available). Arrange a film show and discussion. If there is an independent cinema in your area, ask them if they would be prepared to put on a season of anti-militarist films (during the week if possible)



CONSCRIPTION CRISIS

The role of the Church

Conscription crisis

— The role of the Church

In this difficult and challenging time in South Africa, perhaps one of the most difficult situations confronting young white men is the question of compulsory military service in the SADF. Many young conscripts are faced with a crisis of conscience as they appear to have no choice in this matter. As Christians within the E.C.C. we see the need for the Church to be actively involved in helping to resolve this crisis.

What does the law say about objectors to military service?

The 1983 Defence Amendment Act makes provision for the recognition of *bona fide* religious pacifists, whose credentials are tested by the Board for Religious Objection which was set up by the Act. The Board, chaired by a judge, includes theologians and military personnel. Applicants can apply for non-combatant service within the SADF, or, if they totally reject the idea of serving in "any armed force", the Board can refer them to the Department of Manpower for non-military service in a government department or local authority, for a maximum period of six years (i.e. one and a half times as much as the total military commitment required from national servicemen).

What's wrong with this system?

The existing law fails to accommodate conscientious objectors who are not religious pacifists. Many Christians who are

not pacifists are unwilling to serve in the SADF, on the grounds that they will be defending the apartheid system either on the borders or in the townships, and that this is in conflict with their religious convictions. Other young men have genuine moral objections to war, although they have no religious affiliations. The Board for Religious Objection cannot cater for these people at all.

The provisions for community service are too narrow, and we believe that other alternatives should be allowed, such as nursing and teaching in non-government institutions, church-supervised youth or rural development work, non-professional work for registered welfare organisations, and many more.



What can we do as Christians?

Most major denominations have passed important resolutions about the shortcomings of the present system, including the composition and terms of reference of the Board for Religious Objection. Individual Christians or study groups can begin by studying these resolutions and encouraging action at local church level; for without the involvement of local congregations, such resolutions are worthless and soon forgotten.

Church youth groups and confirmation classes provide an ideal opportunity for discussing the issues of violence and military conscription and the role of the SADF. These are vital issues for young Christians, and perhaps we in the churches have been shirking our responsibility to offer young people the opportunity to work out their own position about military service, in the light of a Christian conscience.

Local congregations or parishes can press their denominational leaders to make it a priority to work for a change in the law to rectify the current inadequacies.

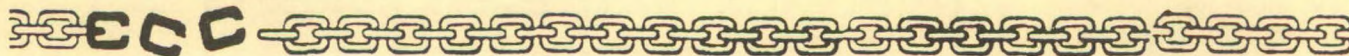
You may wish to become actively involved in the E.C.C. in your region.

Let's be honest. Conscription is an issue that affects us all, and one that is becoming increasingly painful in the face of the polarisation of our society. The End Conscription Campaign is eager to work with the churches to help them implement these suggestions.

Contact:

**We call for an end
to conscription**

**We call for a just peace
in our land**



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END CONSCRIPTION CAMPAIGN (ECC)

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