

Adm. 4

1. Whereas the CPSA upholds the right of freedom of conscience and specifically the right of all people not to take up arms or be part of military structures on ethical as well as religious grounds; The Defence Amendment Act deliberately excluded the right of conscientious objection on ethical grounds. All bona-fide non-religious conscientious objectors are denied the right to freedom of conscience.
2. Whereas the CPSA in keeping with the mainline Christian tradition has never required of its members that they adopt a pacifist stance. While recognising pacifism as a vocation for some, the Church upholds the traditional just-war doctrine (Article 37). The Defence Amendment Act deliberately excludes the just-war tradition as a valid basis for conscientious objection, and confines the grounds to a universal pacifist position. This excludes the vast majority of Anglicans.
3. Furthermore, contrary to the CPSA Resolution, the Defence Amendment Act fails to provide a form of non-military service acceptable to conscientious objectors in that 6 years service is punitive and the 6 year prison sentence for objectors who are not accepted by the Board is extremely harsh.

This Synod notes further that an Anglican priest has been appointed to the Board, and,

Therefore requests Episcopal Synod:

- (i) To issue a statement clarifying the ethical principles of our Church as they apply to the Board for Religious Objection;
- (ii) To approach as a matter of urgency, the Minister of Manpower and Defence requesting that the legislation be changed to
  - (a) comply with the ethical teaching of our Church;
  - (b) make provisions for alternative National Service to be under the auspices of the Church and/or Welfare organisations;
- (iii) To make it clear to the Minister of Manpower and to our Church members that the CPSA does not want a permanent representative on this Board, and to take steps to ensure that the Principal Anglican Chaplain to the SADF resigns from the Board.

The Motion was carried by a two-thirds majority, 147-1.

#### Agendum 57 - ORDINATION OF WOMEN

That this Synod noting

- (i) the passing by the Diocesan Synod of the Diocese of Namibia, with an overwhelming majority, of a resolution approving the ordination of women to the priesthood, with the request that the decision be referred to Provincial Synod for their consideration and if it deems proper similar adoption
- (ii) the resolution of the 1979 Provincial Synod requesting the Synod of Bishops, if and when they believe that the time is right to do so, to call a further Commission at some future time to advise Provincial Synod about the theology and practical implications of the ordination of women to the priesthood and episcopate;
  - (a) Concurs with the view expressed by the Diocesan Synod of the Diocese of Namibia (voted on separately and LOST).
  - (b) Respectfully requests the Metropolitan to set a further Commission to consider the theology and practical implications of the ordination of women to the priesthood and episcopate.

The Motion (b) (voted on separately from (a)) was carried by a two-thirds majority

in the House of Laity	37-15)
in the House of Clergy	43-13) — 93-31.
in the House of Bishops	13-3)

Cadar. P.E.

## Controversial Resolutions passed by PROVINCIAL SYNOD

### Agendum 33 - MILITARY CHAPLAINS

'Whereas this Synod is convinced that those serving in national Defence Forces within our Province, whether in operational areas or elsewhere should continue to have the spiritual ministrations and pastoral care of Chaplains of the Church of the Province of Southern Africa, and that the CPSA should endeavour to find means of extending its spiritual ministrations and pastoral care to those of its members who are also members of military forces opposing such national Defence Forces:

#### RESOLVES THAT

1. Chaplains should be seen as representatives of Christ and His Church, and not of the military forces. This should be clearly reflected in their dress which should be mutually acceptable to both the military and the Church, but should avoid any identification with the military.
2. Chaplains should not carry arms.
3. The remuneration paid to a Chaplain shall be a stipend plus appropriate allowances to be paid by the Church of the Province of Southern Africa.
4. The Bishops should take great care to appoint fit people truly called by Christ to, and gifted for this particular ministry.
5. The Church should provide clear guidelines and adequate training for Chaplains in their role as Christ's ministers to members of military forces.
6. The Bishops should ensure that priests do not necessarily serve on a permanent basis in order to ensure that the chaplains remain free from undue influence by perceptions, policies and ethos of the military.
7. The Bishops should make clear to the military the role of Christian chaplains in ministering to Church members involved in armed forces.
8. Chaplains should be directly responsible to the Bishops of the Diocese.

The Motion was passed in all three houses: 133-24.

### Agendum 52 - SCHOOL CADETS

That this Synod noting:

1. That in a more normal society, the practice of cadets may be regarded by some as having positive value.
2. In our present situation of escalating civil conflict, there are profound objections to this practice:
  - a) Those involved are being indirectly prepared for service in the SADF;
  - b) It is part of the whole psychology of militarization, which is contrary to the Gospel of peace which we are called to proclaim and live.

Accordingly asks the Bishops

1. To do all in their power to discourage the practice of cadets at our Church schools.
2. To reconsider their position as chairpersons of school councils if there is an ongoing refusal to heed this call of our Church.
3. To promote other forms of service to the community.
4. To draw the attention of Anglican parents to the fact that they are entitled to withdraw their children from involvement in cadets at any school.
5. To provide parents with theological and pastoral reasons for this response.

The Motion was carried by a two-thirds majority, 128-11.

## WHERE WAS GOD?

One newspaper, in a pathetic and ignorant criticism of the Church, asked the question, "Where was God?". I cannot believe that the writer of that article was present at the Synod — if he were he could not have asked such a facile question. The presence of God was very marked. The unity in the Synod, black and white, lay and clerical, male and female, conservative and liberal, was amazing. Only over the one motion on Chaplaincy was there discord. Indeed, of all the Provincial Synods I have attended the spirit of oneness in this Synod was more noticeable and real than in any other. People disagreed and differed without rancour and maintained an openness and acceptance of one another that witnessed to the presence of the Lord among us. I deliberately went around asking people for their opinion of the Synod, particularly lay people. Other than three or four all commented on the good spirit.

## MILITARY CHAPLAINCY

The resolutions printed in this Searchlight are the full and correct wording of the more controversial resolutions passed. The one on Military Chaplaincy in no way stops the ministry of Chaplains to the Forces — it places Chaplains under the authority where all Anglican clergy should be, viz., the bishop of the Diocese; it provides for non-military uniforms so that, like Chaplains in the West German Forces, they can be easily identified as priests and also as not being partisan in ministry; it means that Chaplains will not be paid the high salaries of colonels (as at present) but as priests of the Church. The particular Canon dealing with the Chaplains to the Forces (Canon 32, paragraph 2) failed in the Third Reading to be amended. The amendment proposed would have made it a law of the Church that no Chaplains could minister in a diocese at any time without the permission of the bishop of that Diocese.

## OTHER AGENDA

Other agenda that need to be taken note of are: the Ordination of Women (see elsewhere in this Searchlight); the removal of the rubric in the S.A. Prayer Book dealing with Easter Offerings; the change in a Priest's assent to the Thirty-Nine Articles; the revision and improvement of Canons 23 and 40 dealing with the responsibilities of parish priests and the pastoral discipline in parishes respectively; the Plan of Union with Methodists, Presbyterians and Congregationalists; Partners-in-Mission; and many more such agenda. Discussion on the role of a bishop, particularly in dioceses where there are areas as yet unreached with the Gospel, and the consequent responsibility of priests and people to evangelize, reached a high level of debate. Indeed, the level of debate generally was of a high standard. An important decision Synod made that could effect us was to allow the Provincial Trusts Board to lend money to Dioceses so that these Dioceses can lend money to parishes for building purposes. Our own Diocesan Trusts Board will look into this.

There is a lot more than can be said about Provincial Synod. A summarised over-view of the Synod by all our representatives will be given to our Diocesan Synod at the beginning of September and a report-back meeting will take place on 7 August at 7:45 pm in St. Mary's Hall, St. Mary's Terrace.

## POLITICAL MURDER

It was with horror that we learned of the macabre murders of four well-known highly respected men — Matthew Goniwe, Fort Calata (a grandson of a former priest of this

## Agendum 53 - CIVIL CONFLICT

That this Synod conscious of the escalating civil conflict in our land notes with grave concern:—

1. The ongoing institutional violence perpetrated against the disenfranchised people of South Africa as manifested for example in the diabolical resettlement policy, the migratory labour system, the denationalization of the majority of this country's citizens, and laws which allow for indefinite detention and interrogation;
2. The increasingly central role which the SADF plays in upholding these unjust and cruel structures:
  - a) in the National Security Council which plays a vital part in evolving and furthering government policy;
  - b) in enforcing policy through its presence and activities in the Black townships;
3. That the SADF is increasingly being used to support the cause of apartheid, declared by our Church to be "totally unChristian, evil and a heresy" and hence unjust;
4. The crisis of conscience this poses for young Anglicans conscripted to serve in the SADF and so fight for an unjust cause;

and consequently requests our Synod of Bishops to give a pastoral lead and assistance to both parents and their sons as they seek God's will for them in this matter.

The Motion (as amended) was carried by a two-thirds majority, 147-8.

## Agendum 54 - CALL TO END CONSCRIPTION

That this Synod noting that

1. concerning the war in Namibia, the statements made by our Church leaders confirm that the vast majority of the people of Namibia regard the South African Administration and the South African Defence Force as an unwanted oppressive occupying power in their land;
2. concerning the conflict in South Africa itself, our previous Provincial Synod has stated that "the essential nature of the conflict stems from the determination to maintain by force a structure of society in which the majority of the people of the land suffer gross oppression and exploitation". The continuing violence being done to people through the policy of forced removals and relocations serves to further confirm this view;

Believing that

people should never be compelled against their consciences to participate in military structures;

- a) Calls upon the Government in South Africa to widen the grounds for conscientious objection by basing these on ethical, not only religious criteria and specifically to include selective objections.
- b) Gives its general support to the End Conscription Campaign.

The Motion (as amended) was put and

Carried in the House of Laity  
in the House of Clergy  
in the House of Bishops

57-5)

74-1) a two-thirds majority,  
19-0) 150-6.

## Agendum 55 - CONSCIENTIOUS OBJECTION

That this Synod notes that the Defence Amendment Act of 1983 fails in important respects to fulfill the request of this Synod as expressed in Resolution 25 of the Provincial Synod of 1982.

Believes that this Act, while allowing for conscientious objection by a narrowly defined category of religious pacifists, is crucially at variance with the principles of the CPSA Resolution in the following ways:

**Collection Number: AG1977**

## **END CONSCRIPTION CAMPAIGN (ECC)**

### **PUBLISHER:**

*Publisher:- Historical Papers Research Archive*

*Location:- Johannesburg*

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