

war resisters' international
 internationale des résistants à la guerre
 internationale der kriegsdienstgegner
 internacio de militrezistantoj
 internacional de refractarios a la guerra



55 DAWES STREET, LONDON SE17 1EL, GT. BRITAIN PHONE: 01-703 7189
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- I.D.K. Berlin
- Societas Popularum
- International
- ISTNA

COSG,
 P.O. Box 208, WOODSTOCK
 South Africa.

Dear Friends,

The War Resisters' International congratulates the End Conscription Campaign and its supporting groups and all those in South Africa who are involved, for their remarkable initiative, hard work and courage in opposing military solutions which can never bring a just or lasting peace to your country, nor alleviate the causes of violent conflict for all South Africans and which exacerbate the war in Namibia and the possibility of civil war in South Africa.

The WRI endorsed your campaign for legal reform and an acceptable alternative service but now gives its full support to ECC for its current radical programme of opposition to conscription and the back-up of educational projects which will raise awareness and solidarity among parents and potential conscripts.

We join with all individuals, organisations and Churches that have already given public witness in support of your campaign and pledge our support to you all.

The WRI has had sixty four years of experience in world-wide struggles for the recognition of Conscientious Objection to military service and has opposed compulsory conscription since its inception. We know how impossible this may seem to achieve - but history has shown that in spite of governments' opposition and considerable individual suffering - progress has been won throughout the world by the efforts of the pioneers for justice who have refused to yield.

We shall not only watch your progress closely but also intend to help your cause in every way possible with the help of our members throughout western Europe, the USA and Australasia where thousands of young people have expressed their refusal to learn to kill and their determination to open the way towards a just and lasting peace.

In South Africa your commitment to nonviolence is of crucial importance and could open up an entirely new perspective to apartheid which we hope will also be of interest and concern to the many "Coloureds" and Indians who are likely to face compulsory military conscription in the near future.



The WRI and its members will publicize your campaign through such channels as the UNO, the Human Rights Commission and the public media and, ofcourse, among all like-minded men and women throughout the world.

Although your struggle for justice is harder than many others you can be assured that you are not alone.

We are confident you will overcome if you and the many more COs to come can sustain your commitment and dedication to nonviolent resistance and your opposition to laws that are bad for the human race and its survival.

In solidarity we encourage your stand against violence and your respect for Human Rights and wish we could be with you to share your Festival activities. This will be a great event during the International Year of the Youth whose interest in a future are more at stake and under greater threat than for any other part of our society..

Yours very sincerely,

Myrtle Solomon

Chairwoman of War Resisters' International but on behalf of many thousands of COs and war resisters in many parts of our world.



PENGURUS PUSAT — NATIONAL BOARD
PERHIMPUNAN MAHASISWA KATOLIK REPUBLIK INDONESIA

PMKRI

Catholic Union Of University Students Of The Republic Of Indonesia
Pelindung : St. Thomas Aquinas : Patron

Sekretariat : Jl. Sam Ratulangi I, Jakarta Indonesia
Secretariat

No. : 011/PP/IV-C/5/85

Jakarta, May 30 19 85

Lampiran : ---
Enclosure

Hal : Solidarity to the struggle for

Subject : a just peace and to an equal society
for the majority of South Africans.

TO:

NATIONAL CATHOLIC FEDERATION OF STUDENTS S.A.

Dear friends,

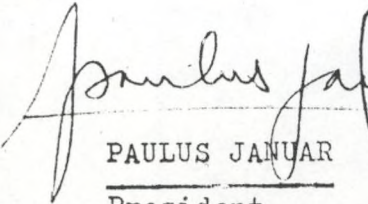
The National Board of PMKRI (Catholic Union Of University Students Of The Republic Of Indonesia) expresses our solidarity to the struggle for a just peace and to an equal society in which basic human rights and access to land and wealth are no longer denied to the majority of south africans. We support the youths in South Africa who refuse to serve the repressive regime in Namibia and South Africa.

For many years the people in South Africa live in an unjust society, hundreds of thousands of South African brothers and sisters daily suffer the hardship of apartheid. In the near future it should be a just, equitable and humane South Africa; there is no power that can stop the struggle of the people for a just society in which the violation of basic human rights no longer exists.

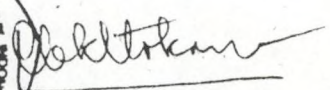
More of twenty thousands members of PMKRI are in your side, the struggle for a just and prosperous society is the struggle of the people in all the world.

In peace and solidarity,

NATIONAL BOARD OF PMKRI
"Sanctus thomas Aquinas "


PAULUS JANUAR
President.




CHRISPINUS BORO TOKAN
Secretary-General

THE BLACK SASH



DIE SWART SERP

Natal Midlands Region

E.C.C. Festival Co-ordinator,
c/o Room 432
Khotso House,
42 De Villiers St.,
JOHANNESBURG.

c/o 307 Bulwer St.,
PIETERMARITZBURG.,
3200.

23 June 1985.

Dear Ms Verbeek,

Thank you for your invitation to participate in the E.C.C. Peace Festival, which I received on the 20th June.

One member of our Executive, Fidela Fouche, will be attending the Festival, and I have asked one of our new, younger members to attend as one of our representatives. She has not yet confirmed whether or not she can get time off on Friday the 28th, but as soon as I hear from her, I shall phone you. She will require accommodation.

We should like to send the following message of support:

" Black Sash, Natal Midlands Region, sends warm greetings and best wishes to the End Conscription Campaign Peace Festival of 1985. We deplore and condemn the militarisation of our society which is required to perpetuate apartheid, and which has led to conscripts being used to suppress grass-roots civil and political dissent in the townships. We wish you success in your campaign to end conscription and to work towards peace and justice in South Africa."

Any further correspondence should be addressed to our Secretary at the above address, as the post of Chairperson is a rotating one.

Yours sincerely,

A handwritten signature in cursive script, appearing to read 'P. Merrett', written in dark ink.

Ms P. Merrett
Chairperson.



STUDENT CHRISTIAN MOVEMENT OF THE PHILIPPINES

879 Epifanio de los Santos Avenue, Quezon City
P.O. Box 1767, Manila, Philippines
(Affiliate Member: World Student Christian Federation)
(Associate Member: National Council of Churches in the Philippines)

by doing everything in your power to end the compulsory conscription of white men and the possible conscription of "coloureds" and indians into the South African Defense Force. Though we believe that it is only through the dismantling of Apartheid that justice and peace will be realized, we believe that an end to compulsory conscription is a significant step towards resolving the conflict in South Africa.

Yours Sincerely,

Clarissa S. Balan

CLARISSA BALAN
National ViceChairperson,
SCMP

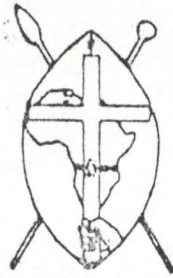
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CASA

Catholic Students Association

Tel: 837-5924 (011)



of Southern Africa

PO Box 45096
Mayfair 2108

Unity

Prayer

Sacrifice

MESSAGE OF SUPPORT

TO END CONSCRIPTION CAMPAIGN PEACE FESTIVAL

The present crisis in our country resulting from oppression and exploitation demands courage and determination from all the peace-loving people of South Africa and internationally. It demands radical change. All of us, individually and collectively have to play our role.

In the last few years we have witnessed an intensification of repression in our country. The army and police occupied some of our townships - Vaal triangle, Tembisa, Eastern Cape, Tsakane and many others.

All these are attempts by the minority government to crush the resistance waged by the poor and suffering masses in rejection of Apartheid which we believe to be unjust and in contrast to the plan of God.

Today we continue to witness the shootings of the suffering people, especially in the Eastern Cape. It happens almost on daily basis. The massive killings of our people, dating back as 1960 including the recent Crossroads and Langa massacres are still fresh in our minds.

All these brutalities are being carried out by other other young South Africans in the name of 'reform', 'law and order', and defence of 'christian standards'. These represent nothing nothing but clear signs of a civil war.

We therefore believe that that in such a conflict situation any person has a legitimate right to follow his conscience on whether to be part of the army or not.

We pledge our solidarity with you on your PEACE FESTIVAL for an end to conscription. We hope that it will be a success. We see your campaign as part of the broader struggle of the masses for liberation. Their liberation will contribute to the growth of the Kingdom of God.

We pray that God may give the courage and wisdom you need in this campaign.

Yours in Christ's struggle for justice
Pet Mashiane
(NATIONAL CO-ORDINATOR).



ISAK
ISOLERA SYDAFRIKA
kommittén

Barnängsgatan 23
116 41 Stockholm
Tel: 08/40 18 55 Pg 438 39 50-5

Stockholm, Sweden 1985-06-10

End Conscription Campaign Festival Committee
Khotso House
42, De Villiere Street
Johannesburg
2001
South Africa

Message to National Festival

We, the Isolate South Africa Committee, ISAK, representing the broad anti-apartheid movement in Sweden, hereby extend our full support for the National Festival organized by the End Conscription Campaign Festival Committee.

ISAK notices the role of the SADF in the South African society of apartheid. The military is a necessary tool of the apartheid regime to enforce apartheid laws and to oppress the majority of the South African people. The apartheid regime are also using the SADF to terrorize the neighbouring countries.

The South African apartheid regime and its military machine are a threat to world peace.

ISAK support the ECCs call for an end to conscription and for a just peace in your country for all South African people.

For the Isolate South Africa Committee


Lennart Renöfält
Chairman

The Isolate South Africa Committee is a coordinating committee of at present fifty NGOs in Sweden, including all major christian youth organizations, all political youth and women's leagues except for the conservatives, and a number of other national organizations.



STUDENT CHRISTIAN MOVEMENT OF THE PHILIPPINES

879 Epifanio de los Santos Avenue, Quezon City

P.O. Box 1767, Manila, Philippines

(Affiliate Member: World Student Christian Federation)

(Associate Member: National Council of Churches in the Philippines)

27 May 1985

Stephen Lowry
NCPC-SA
Johannesburg
South Africa

Dear Stephen,

Warmest greetings!

Enclosed is a copy of a letter of protest addressed to the minister of defense regarding compulsory conscription in South Africa. I hope this would contribute to the success of your campaign and also to the struggle for justice and peace.

We affirm our solidarity with your people. Your struggle is just; your struggle will triumph.

Yours sincerely,

Clarissa B. Balan
CLARISSA BALAN
National Vice chairperson
SCMP



**YOUNG PROGRESSIVES
JONG PROGRESSIEWE**

**NATIONAL OFFICE
NASIONALE KANTOOR**

☎ 45-1431 ☐ 1475, 8000 ⚡ PROGRESPAR

A MESSAGE TO THE END CONSCRIPTION CAMPAIGN

PEACE FESTIVAL

It is with great pleasure and deep warmth, that I write to you, in order to convey to you the good wishes of the Young Progressive National Executive. Progressive people in this country know that there can be NO PEACE with APARTHEID. We have also come to learn that the SADF far from being a force for peace, is a violent machine, intent on maintaining the status quo. It is for this reason that we are committed to an immediate ending of conscription. It is for this reason too that we must support the End Conscription Campaign. We too are intent on building a non racial democratic South Africa.

This PEACE FESTIVAL is a positive contribution to our campaign for a peaceful resolution of our conflict. It is a statement of our hope of things to come. For White South Africa it is a major step away from apartheid towards democracy.

I do hope that this Festival receives the serious attention of all peace loving South Africans.

Kind Regards

Andrew Miller
National Chairperson
Young Progressives.

24 June 1985.

SOUTHERN AFRICAN CATHOLIC
BISHOPS' CONFERENCE



SUIDER - AFRIKAANSE
KATOLIEKE BISKOPSRAAD

TELEGRAMS: "CHURCHWEL PRETORIA"
PHONES: 3-6458 / 3-6459
TELEX: 3-0776 SA
P.O. BOX 941
PRETORIA
0001

KHANYA HOUSE
140 VISAGIE STREET
PRETORIA
0002

TELEGRAMME: "CHURCHWEL PRETORIA"
TELEPHONE: 3-6458 / 3-6459
TELEKS: 3-0776 SA
POSBUS 941
PRETORIA
0001

MESSAGE OF SUPPORT TO THE "STOP THE CALL-UP": ECC PEACE FESTIVAL

As the Peace Festival is taking place, the war in our country is intensifying beyond all measure. We believe that this war must stop.

We wish you every success in the struggle to put an end to conscription and this war. We assure you of our active support in this just cause.

We pray that hope and love will flourish through the events of this festival.

In deep solidarity,

+ E.R. Adams

Bishop E.R. Adams,
Vice-Chairperson,
Justice and Reconciliation Commission.



mouvement international de la réconciliation

branche française de l'I.F.O.R.

Secrétariat national: B.P. 369
75625 PARIS CEDEX 13
Tél. : (1) 570 76 29

Le 21 juin 1985

Le permanent: Yves POULAIN

Anita KROMBERG
c/o ECC Festival Comitee
Khotso House
42, De Villiers Street
JOHANNESBURG

Chère Anita,

Au nom du comité national du M.I.R., branche française de l'I.F.O.R., je voudrais te dire ici et te prier de transmettre à l'ensemble des associations, mouvements et groupes co-organisateurs de l'ECC Festival, ainsi qu'à tous ceux qui y participeront, l'expression de notre chaleureux soutien pour cette initiative courageuse.

Nous savons très bien que votre action est difficile, qu'elle se heurte à toutes sortes d'obstacles et qu'elle exige de vous beaucoup de courage et de ténacité.

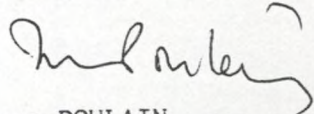
Nous vous portons dans notre prière, demandant à Dieu -le Dieu qui prend le parti des pauvres et des humiliés- que toute la force nécessaire vous soit renouvelée pour tenir ferme dans ce combat non violent pour la justice, la pleine dignité humaine de tous et la paix: que malgré les résistances et les oppositions (psychologiques, économiques, politiques etc...) auxquelles vous avez à faire face et malgré les échecs apparents ou les lenteurs dans les changements pourtant si nécessaires, que votre espérance ne défaille pas. Qu'en particulier cet ECC Festival constitue une étape positive dans la longue marche où vous êtes ensemble engagés afin de contribuer à la construction d'une société plus fraternelle, dans votre pays d'abord mais aussi dans le reste du monde.

Nous sommes sans réserves à vos côtés.

En France même -comme en Europe et ailleurs, même si c'est dans des circonstances infiniment moins risquées, le plus souvent, et moins dramatiques- nous nous efforçons de mener un combat qui rejoint identiquement le vôtre, à la fois contre l'intolérable politique d'apartheid et contre la conscription obligatoire qui lui est liée.

C'est pourquoi soyez assurés de notre vigoureuse et entière solidarité: à l'occasion de ce festival lui-même et, au-delà bien sûr, pour la poursuite de votre action.

Très amicalement à toi, chère Anita, et très fraternellement à tous ceux à qui tu feras part de ce message. A chacune et à chacun, à toutes et à tous, courage, confiance, persévérance !


Yves POULAIN



FIRST CHURCH OF THE BRETHREN

3560 W. CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624

TELEPHONE (312) 533-4273

Rev. Orlando Redekopp
Minister

June 26, 1985

Laurie Nathan, ECC National Organizer
Khotso House
42 De Villiers Street
Johannesburg 2001
South Africa

Dear Laurie,

Today, on behalf of Synapses, I sent you a telegram expressing our support and encouragement for the work you are doing. We received a letter from the ECC only several days earlier, dated June 13, 1985. We never received the earlier correspondence which you referred to as April 11. That explains our late response. We assume that the mail was interrupted along the way.

The telegram which I sent today stated:

Our thoughts and prayers are with you. Continue with your good work! Synapses supports you!

We trust that you received the telegram in time for the ECC Peace Festival on the weekend of June 28-30.

Our contact with this group we assume to be Richard Steele. We met Richard while in South Africa several years ago and again the Synapses people met Richard while he was studying here in the U.S. We were happy to see Richard actively involved in the conference.

If there are other links we can nurture in this effort of yours we would be happy to explore them. My wife Joan Gerig and I are actively involved in South Africa-related events here in Chicago and Illinois, and are the Synapses-South Africa connection. Please keep us connected!

Most immediately, we would appreciate any new or actions we can do that grow out of the conference. It contained the kinds of people and workshops that should need wider attention and support.

Thank you for "connecting" us to the conference and we continue to keep you in our thoughts and prayers. Please convey my greetings to Richard.

In peace and solidarity,

Orlando Redekopp
Orlando Redekopp
Synapses Member

the catholic peace fellowship

An education and action service by Catholic members of the Fellowship of Reconciliation

339 LAFAYETTE STREET, NEW YORK, NEW YORK 10012 • (212) 673-8890

June 10, 1985

Laurie Nathan
Khotso House
42, De Villiers Street
Johannesburg, 2001, S. Africa

Dear Mr. Nathan,

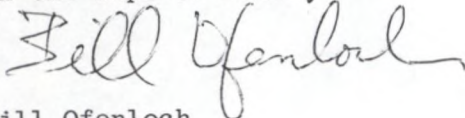
We send you our greetings and concern for the success of your work for peace in South Africa, particularly on the occasion of the Campaign to End Conscript~~in~~ Festival at Witwatersrand University in several weeks.

We share your opposition to the government ordering its young to military duty and to kill other human beings at its command. This is especially intolerable where the government only represents the interests of a minority of the population as is the case in South Africa. In fact, the military can be used in a shocking manner to repress dissent in the majority population with the increasing level of protest. This is highly questionable in a moral sense, at least according to ancient as well as modern Catholic Church teaching on the legitimate use of military force to defend a society from threats. Several of the pamphlets we have on the draft and conscientious objection are enclosed. These may be of help to you in your work. There are useful quotes from the popes to elucidate certain church teachings.

The Catholic Peace Fellowship is twenty years old now, having begun in response to the changing attitude in the Catholic community after Pope John XXIII's encyclical, "Pacem in Terris" and to oppose the growing involvement in Viet Nam by the United States military at that time. We have 6,000 current members who have signed a pledge against participation in war.

Best wishes for the success of your conference as steps toward peace for your troubled nation and region of the world. A popular quote we frequently use here is from Pope Paul VI, "If you ~~want~~^{want} peace, work for justice."

In the hope of Peace,



Bill Ofenloch

also available from catholic peace fellowship

- Catholics and Conscientious Objection*
by James H. Forest 15¢
A 16-page introductory booklet.
- Gandhi on Nonviolence*
edited and with an introduction
by Thomas Merton 1.50
- The Root of War and Red or Dead?*
two essays by Thomas Merton 15¢
- In Solitary Witness*
by Gordon Zahn 5.95
The biography of a peasant farmer beheaded
for his refusal to fight in Hitler's wars.

An Alternative to War by Gordon Zahn. An introduction to
nonviolence as a method of national defence. 50¢.

Resistance and Contemplation. Jim Douglass explores the
Yin and Yang of the nonviolent life. \$2.45.

Kill? For Peace? by Richard McSorley, S.J. Good
introduction for students on modern war and nuclear
weapons. \$2.25.

also.....

~~Peace and Nonviolence~~

~~edited by Edward Guinan~~

~~A superb collection of basic writings
on nonviolence.~~

*Faith and Violence: Christian Teaching and
Christian Practice* - Thomas Merton 3.95

All prices - plus postage

Much larger lists are available from the FOR (Box 271,
Nyack, NY 10960) and from WRL (same address as CPF).

THE CATHOLIC PEACE FELLOWSHIP
339 Lafayette St., New York, N.Y. 10012
(212) 673-8990

U.S. bishops on CO

Editors' note: Following is the text of a declaration released Oct. 22, ¹⁹⁷¹ by the Catholic bishops of the United States on conscientious objection and selective conscientious objection.

For many of our Catholic people, especially the young, the question of participation in military service has become a serious moral question. They properly look to their spiritual leaders for guidance in this area of moral decision and for support when they judge their sentiments to be in keeping with Catholic Christian tradition. For this reason, we wish to express ourselves on the following principles.

The traditional teaching of the church regarding the importance of individual conscience is crucial in this issue of conscientious objection and selective conscientious objection. The obligation to seek the truth in order to form right and true judgments of conscience and the obligation to follow conscience was put in positive terms by Pope Paul VI and the Fathers at the Second Vatican Council:

Further light is shed on the subject if one considers that the highest norm of human life is the divine law — eternal, objective, and universal — whereby God orders, directs, and governs the entire universe and all the ways of the human community, by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine Providence, he can come to perceive ever increasingly the unchanging truth. Hence every man has the duty, and therefore the right, to seek the truth in matters religious, in order that he may with prudence form for himself right and true judgments of conscience, with the use of all suitable means.

Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it.

On his part, man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created (*Declaration on Religious Freedom*, n. 3).

Addressing the question in the *Pastoral Constitution on the Church in the Modern World*, Our Holy Father and the bishops at the Second Vatican Council wrote:

In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience can when necessary speak to his heart more specifically: do this, shun that. For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged.

(Continued on next page)

Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful way conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.

Hence the more that a correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality (*The Church in the Modern World*, n. 16).

In addition, the church has always affirmed the obligation of individuals to contribute to the common good and the general welfare of the larger community. This is the basis for the participation of Christians in the legitimate defense of their nation.

The Council Fathers, recognizing the absence of adequate authority at the international level to resolve all disputes among nations, acknowledged that "governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted" (*The Church in the Modern World*, n. 79).

When survival of the wider community has been threatened by external force, the church has traditionally upheld the obligation of Christians to serve in military defensive forces. Such community-oriented service, that is, soldiers devoted to the authentic purposes of securing peace and justice, has merited the church's commendation.

The Catholic bishops of the United States are gratefully conscious of the sacrifices and valor of those men who are serving and who have served in the armed forces and especially those who have given their lives in service to their country. Their courage in the defense of the common good must not be under-estimated or forgotten. In the words of the Second Vatican Council, "As long as they (members of the armed forces) fulfill this role properly, they are making a genuine contribution to the establishment of peace" (*The Church in the Modern World*, n. 79).

It was also recognized by the Second Vatican Council that the common good is also served by the conscientious choice of those who renounce violence and war, choosing the means of nonviolence instead:

... we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided that this can be done without injury to the rights and duties of others or of the community itself (*The Church in the Modern World*, n. 78).

Furthermore, the Council Fathers, addressing themselves more specifically to the rights of the conscientious objector to war, stated:

... it seems right that laws make humane provisions for those who for reasons of conscience refuse to bear arms, provided however, that they accept some other form of service to the human community (*The Church in the Modern World*, n. 79).

Although a Catholic may take advantage of the law providing exemption from military service because of conscientious opposition to all war, there often arises a practical problem at the local level when those who exercise civil authority are of the opinion that a Catholic cannot under any circumstances be a conscientious objector because of religious training and belief. This confusion, in some cases, is the result of a mistaken notion that a person cannot be a conscientious objector unless the individual is a member of one of the traditional pacifist churches (for example, a Quaker).

In the light of the Gospel and from an analysis of the church's teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war "because of religious training and belief." It is not enough, however, simply to declare that a Catholic can be a conscientious objector or a selective conscientious objector. Efforts must be made to help Catholics form a correct conscience in the matter, to discuss with them the duties of citizenship, and to provide them with adequate draft counselling and information services in order to give them the full advantage of the law protecting their rights. Catholic organizations which could qualify as alternative service agencies should be encouraged to support and provide meaningful employment for the conscientious objector. As we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection and selective conscientious objection as positive indicators within the church of a sound moral awareness and respect for human life.

The status of the selective conscientious objector is complicated by the fact that the present law does not provide an exemption for this type of conscientious objection. We recognize the very complex procedural problems which selective conscientious objection poses for the civil community; we call upon moralists, lawyers and civil servants to work cooperatively toward a policy which can reconcile the demands of the moral and civic order concerning this issue. We reaffirm the recommendation on this subject contained in our November 1968 pastoral letter, *Human Life in Our Day*:

- 1) a modification of the Selective Service Act making it possible for selective conscientious objectors to refuse to serve in wars they consider unjust, without fear of imprisonment or loss of citizenship, provided they perform some other service to the human community; and
- 2) an end to peacetime conscription.

In restating these recommendations, we are aware that a number of young men have left the country or have been imprisoned because of their opposition to compulsive military conscription. It is possible that in some cases this was done for unworthy motives, but in general we must presume sincere objections of conscience, especially on the part of those ready to suffer for their convictions. Since we have a pastoral concern for their welfare, we urge civil officials in revising the law to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors.

PAX CHRISTI

INTERNATIONAL CATHOLIC MOVEMENT FOR PEACE

National President: Bishop Victor Guazzelli

General Secretary: Ms. Valerie Flessati Telephone: 01-727 4609

Pax Christi, St. Francis of Assisi Centre, Pottery Lane, London W11 4NQ



UNESCO Peace Education Prize 1983

Laurie Nathan
C/o Khotso House
42 De Villiers St.,
Johannesburg,
South Africa.

June 22nd 1985

Dear Laurie,

The British Section of PAX CHRISTI, the International Catholic Peace Movement, wishes to express its solidarity with all those taking part in the End Conscription Campaign Peace Festival, and prayerful support for the success of this work.

Yours in peace,

A handwritten signature in cursive script, appearing to read 'Gerry McFlynn'. The signature is written in dark ink and is positioned above the typed name.

Fr Gerry McFlynn

National Chaplain, Pax Christi, UK.

Pax Christi

THE INTERNATIONAL CATHOLIC PEACE MOVEMENT

INTERNATIONAL with national sections in 15 European countries, the USA, and Australia, and contacts with East European countries.

CATHOLIC founded in the Roman Catholic Church, Pax Christi welcomes members from other denominations

PEACE working not just for an end to war but for a whole peace, based on justice, truth, freedom and love

MOVEMENT of ordinary Christians - lay people, priests and religious - who want to follow Christ's way of peace in their own life, spreading the Church's peace message



Pax Christi's objective is "to work with all people for peace for all humankind, always witnessing to the peace of Christ."

RECONCILIATION

Pax Christi endeavours to spread information and understanding about the situation in Northern Ireland. During the summer it helps to set up playschemes for children.

INTERNATIONAL RELATIONS

Pax Christi strives for a better understanding between the peoples of East and West. It recognises the importance of human rights, and works with Amnesty International to help prisoners of conscience in all countries.

DISARMAMENT

Pax Christi seeks to foster both nuclear and general disarmament. It judges that the possession of nuclear weapons with the intention to use them in certain circumstances is totally incompatible with any interpretation of the Just War theory.

EDUCATION

Peace education is one of Pax Christi's first tasks: to lead children from their earliest years in the ways of peace, helping them to appreciate the value of every human being and showing them how to deal with conflict without using violence. Pax Christi seeks to foster study and discussion on peace and justice in parishes and schools.

ALTERNATIVES TO VIOLENCE

Pax Christi seeks to develop a spirituality of non-violence, believing that our obligation as Christians is to remove the injustices that lead to open violence, and to search for non-violent ways of dealing with conflict.

Membership of Pax Christi is open to all who share its aims and objectives, and who are prepared to commit themselves to a life guided by Christian principles of non-violence and justice.

If you feel that

- Jesus' words "Blessed are the peacemakers" can be a call to action - that Christians are called to be peacemakers
- you cannot leave it to others any longer but have to make a stand for peace
- you want to share your vision and hopes with others, and are searching for a way to use your talents for peace

join Pax Christi

- Please send me more information about Pax Christi
- Please enrol me as a member of Pax Christi. I enclose my subscription of* £6 individual £10 couple
 £3 students and unwaged
 £6 group or community affiliation

*the subscription includes 10 issues of *Justpeace*, the Pax Christi newsletter.

NAME

PHONE

ADDRESS

Return to: PAX CHRISTI, St. Francis of Assisi Centre,
Pottery Lane, London W11 4NQ



Movements and organisations

- AAM: Anti-Apartheid Movement, 13 Selous St, London NW1.
BCC: British Council of Churches, 2 Eaton Gate, London SW1.
CCSA: Christian Concern for Southern Africa, 2 Eaton Gate, London SW1.
COSAWR: Committee on S. Africa War Resisters, Box 2190, London WC1.
CIIR, Catholic Institute for International Relations, 22 Colemans Fields, London N1.
ELTSA: End Loans to S. Africa, 467 Caledonian Road, London N7.
IDAF: International Defence and Aid Fund, 104 Newgate St, London SW1

Books... Papers... Journals

There is a wealth of literature on S. Africa. What follows is a select list of publications dealing with different aspects of the S. Africa problem. Write to the organisations above for their publications lists.

- South Africa in the 1980's*, published by CIIR
Southern African Bishops' Statements, published by CIIR
Christians or Capitalists, Cosmos Desmond, Bowerdean Press
Divide and Rule: S. Africa's Bantustans, Barbara Rogers, IDAF
This is Apartheid: A Pictorial Introduction, IDAF
Justice in S. Africa, John Jackson, Penguin
The S. African Churches in a Revolutionary Situation, Hope/Young, Orbis
Oil and Apartheid: Churches Challenge to Shell/BP, CCSA
Britain's Economic Links with S. Africa, CCSA
British Banks in S. Africa, CCSA
Black Trade Unions in S. Africa, CCSA
South Africa's Nuclear Capability, AAM/CND
Island in Chains: Ten Years on Robben Island, Prisoner 885/63, Penguin
South Africa: A Test Case for the West, Peter Walshe, CIIR
Report on Namibia: S. African Catholic Bishops' Conference, from CIIR
Namibia in the 1980's, CIIR/BBC

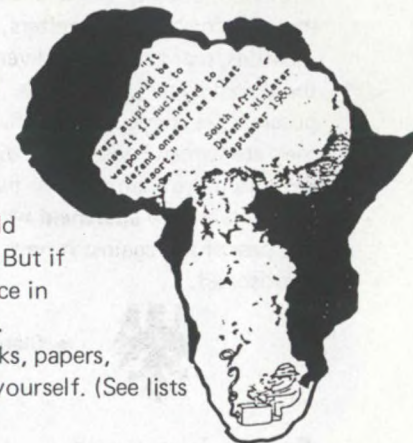
Other publications available from IDAF include *Children Under Apartheid* and *Women Under Apartheid*, portable photographic Display Exhibitions.

- Anti-Apartheid News*, monthly paper of the AAM
Focus, news bulletin of the IDAF, on political repression
Resister, bulletin of the Committee on S. African War Resistance.
Also books by Alan Paton, Andre Brink, and Nadine Gordimer.

Copies of this leaflet are available from:—
PAX CHRISTI, St. Francis of Assisi Centre, Pottery Lane, London W11. (01-727 4609).

Printed by Spider Web (TU), 14-16 Sussex Way, London N7 (01-272 9141)

WHAT CAN I DO ABOUT INJUSTICE IN SOUTH AFRICA?



As with so many conflict situations in the world today there is no easy answer to this question. But if you are really concerned about peace and justice in South Africa there are some things you can do.

First of all **inform yourself**. There are books, papers, films, and people around to help you educate yourself. (See lists of books and movements at back of leaflet.)

Some general information

Black South Africans comprise more than 80% of the population and own 13.7% of the land compared to 86.3% owned by the 'whites'. The 'whites-only' government is elected solely by the 'white' minority.

There is a great disparity between black and white earnings both because of unequal pay and job reservation. Average earnings in 1980 were — whites R682, blacks R167. Expenditure on income 1979/80 was whites R724, blacks R71.

Marriage between whites and blacks is illegal. Such marriages performed outside the Republic are automatically null and void in S. Africa. If the partners of such a marriage live together in S. Africa, they are liable to prosecution under the Immorality Act.

All blacks must carry a 'pass' which restricts freedom of movement. There are hundreds of thousands of prosecutions each year for pass law offences.

Education for white children is free and compulsory; for blacks it is neither. Not surprisingly 48% of all Africans over the age of 15 are illiterate.

Re-settlement is perhaps the most disturbing feature of life in S. Africa today. Since 1960 an estimated 3 million people have been forcibly re-settled as part of the government's policy of 'separate development'. The government's ultimate aim is to make all 21 million blacks statutory 'foreigners' and turn the 4.5 million whites into a majority. All blacks regarded as 'superfluous' — that is, who are not needed by the white economy — are being systematically concentrated in the overcrowded and largely underdeveloped 'homelands'.

The conditions in which they have been living have often been wretched, but the 'homelands' to which they are sent are even worse; less material for building shelters, the absence of health and educational facilities, scarce water and very poor land. But there is a worse violence: the ripping apart of families. The 'homelands' do not offer employment possibilities. Fewer than 15% of those moved manage to find jobs. The men are forced back to the distant cities and may well not see their families more than once or twice a year.

This is how **apartheid** works in practice. People who have spoken out peacefully against it have been brutally interrogated, tortured and imprisoned.



Standard Chartered Bank Limited



Foreign investment

Barclays Bank has massive stakes in the apartheid economy — 60% of all foreign investment in S. Africa is British. Barclays Bank offers the S. African government and S. African businesses generous loans to help finance apartheid. The campaign against Barclays is an international one and is part of a wider campaign to bring about the total economic isolation of S. Africa.



barclays investment burns

Britain's Namibia problem

S. Africa is in illegal occupation of Namibia, and over the past sixty years has imposed its apartheid policies on the Namibian people. In their efforts to consolidate their rule, S. Africa has sent 80,000 troops into the territory, and has become engaged in a war against SWAPO (the South West Africa People's Organisation). It is British Centurion tanks, Saracen armoured cars, Buccaneer bombers, Rolls-Royce powered jets, Plessey radar systems, BP and Shell Oil which the S. African government is using against innocent Namibians to maintain its military occupation. Barclays and Standard Chartered Banks have subsidiaries in Namibia. They service the economy of a regime which needs 1 soldier for every 10 citizens to maintain its rule. Britain is the largest Western 'investor' in Namibia. Rio Tinto Zinc's Rossing Uranium Mine, the largest in the world, is the biggest British holding in Namibia where a £56 million profit was made in 1980 amidst appalling conditions for the 3,000 black workers.



Conscientious objection

S. Africa remains among those countries with no law for conscientious objection and which imprisons people who refuse to kill, to train in the art of killing, or to wear military clothing. Many young Christians in S. Africa believe that by enlisting in the armed forces they are defending a system which is contrary to the teaching of Jesus Christ. Several have already suffered imprisonment rather than actively cooperate with so evil a system.

WHAT CAN YOU DO?

Pray. Prayer should be the most important and natural response of Christians. But let your prayer be the sort of concerned prayer that leads to some kind of action. In your parish and community try organising prayer services and vigils around appropriate dates.

Make these occasions ecumenical and involve as many people as possible. Pray for the suffering in S. Africa today — the banned and imprisoned and their dependants, the migrant workers and their families, as well as those working for peaceful change there.

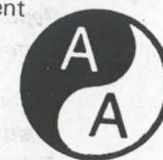


Boycott S. African produce. By refusing to purchase S. African goods you are making a valuable witness to your views. Boycott Barclays and any of the other banks and companies which have recently negotiated loans with the S. African government.

Arrange a discussion at your school, college, trade union meeting etc. Make use of the information and materials available from some of the movements listed overleaf.

Support in whatever way you can the Anti-Apartheid Movement and other movements concerned about change in S. Africa.

Help those imprisoned for their opposition to apartheid by sending them letters of support. Also send letters of protest to the authorities in Pretoria. Write to your MP and Church leaders when issues relating to S. Africa arise. (And remember that you are also represented in the European Parliament.) Conscientious objectors need whatever help and support we can give them — prayer, letters of encouragement, help with accommodation and jobs for those who come to Britain to escape military service.



So there are things we can do if we have the commitment and make the time. Whether we choose to act or not, we are involved in S. Africa. We are our brothers and sisters' keepers, and their pain is our pain.



**INTERNATIONAL LABOUR
RESEARCH AND INFORMATION GROUP**

Box 213 Salt River 7925 South Africa Telephone Cape Town (021) 698531 ext. 308

The International Labour Research and Information Group sends its warmest solidarity greetings to all the participants in the End Conscription Campaign's Peace Festival.

We wholeheartedly endorse the Campaign's efforts to publicise the militarisation of our society. We cannot accept that the state is serious about reform when it uses its military apparatus to occupy townships, to invade and assault our neighbours, to continue to dominate the people of Namibia. We condemn the recent actions to undermine the sovereignty of Angola and Botswana, which are only the latest of many such attempts by the SADF.

There is an urgent need for a campaign such as the ECC to alert youth in particular, but many other South Africans; a campaign to remind them of their responsibilities to a democratic future for South Africa, and to work to remove the compulsion placed on them to become soldiers of apartheid.

We take special pleasure in greeting and welcoming the Cardinal of São Paulo, Dom Paulo Evaristo Arns, to our country. Dom Paulo has for many years been in the forefront of the struggle for social justice in Brazil. Until this year, Brazil suffered 21 years of military rule and its labour movement and popular organisations suffered terrible repression. Dom Paulo always spoke out and acted against such repression, not only in Brazil but also in Chile, Argentina, Paraguay and Uruguay. We salute his contribution and ask him to use his knowledge of our struggle to inform the people of Brazil. In turn, there is probably much that we in South Africa will be able to learn from the struggles of workers and their allies in Brazil.

FORWARD THE ECC !

12.06 #
4-86519 SA

40952 DIA NL

28-6-1985

TO: END CONSCRIPTION CAMPAIGN
LAURIE NATHAN
ECC NATIONAL ORGANISER

WE IN THE WORKING GROUP KAIROS WANT TO WISH ALL THESE WHO ARE ACTIVELY INVOLVED IN THE E.C.C. GOOD COURAGE AND EVERY SUCCES.

WE HOPE THAT THE PEACE FESTIVAL WILL BE EFFECTIVE AND THAT THE AIMS OF THE E.C.C. WILL BE FURTHERED ON THE LARGEST POSSIBLE SCALE.

WE HAVE LEARNED THAT THE S.A. GOVERNMENT HAS REFUSED CARDINAL ARNS ADMISSION TO SOUTH AFRICA.
THE SOUTH AFRICAN GOVERNMENT APPARENTLY FEARS A CALL FOR PEACE AND JUSTICE, A FEAR WHICH EMPHASISES THE IMPORTANCE OF THE E.C.C..

IN SOLIDARITY

WORKING GROUP KAIROS

THE NETHERLANDS
40952 DIA NL#
4-86519 SA

MCS ASIA

International Movement of Catholic Students

ASIAN SECRETARIAT 134 Boundary St.,
6/F., Kowloon, Hong Kong Tel.: 3-364503

Cable: XSTDASIA

May 6, 1985
Hong Kong

NCFS
P.O. Box 23364
Joubert Park, Johannesburg
2044 South Africa

Dear Friends,

Warmest greetings from all of us here in Hong Kong!

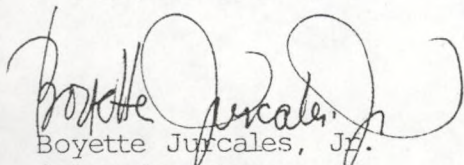
Thanks for your letter informing us of your campaign against the conscription of young white men to the military to perpetuate the oppressive and exploitative motives of the Apartheid regime. We already sent copies of the appeal to our local constituents, fraternal movements and friends. Enclosed is a copy of it. We are also enclosing our solidarity statement for the campaign. We hope that it could help in the realization of your legitimate demands.

Asia is also undergoing similar experiences, perhaps in a different level. For countries like Singapore, Republic of China(Taiwan) and South Korea, students has to undergo more than two years of military service before completing their course. In the Philippines, all male and female high school students are required to take up one year Cadet Military Training to be able to pass high schools and all men in college has to undergo 2 years of military training. Aside from their obvious motives for such training, it also serve a venue where massive brainwashing techniques are being performed to the students to develop loyalty and obedience to the regime. This is a very subtle and effective way of domination.

We are progressing in our preparations for the coming Pan Asian Assembly, which would also be the end of our three-year term as the Asian Team. This will be held in India on July/August with the theme: The Students and the University: Towards a Relevant Participation in the Struggle for Social Transformation in Asia. We would also have a summing up of our three years experience in the national and Asian level.

We wish you all the best for the campaign and do keep us in touch for for any developments in South Africa. We will try our best to ventillate this to our Asian friends.

in deep solidarity,



Boyette Jurcales, Jr.
Asian Secretary

MCS ASIA

International Movement
of Catholic Students

ASIAN SECRETARIAT 134 Boundary St.,
6/F., Kowloon, Hong Kong Tel.: 3-364503
Cable: XSTDASIA

May 6, 1985
Hong Kong

NCFS
P.O. Box 23364
Joubert Park, Johannesburg
2044 South Africa

TO THE STRUGGLING SOUTH AFRICAN PEOPLE

We learned about your campaign against the conscription of young men to the South African Defense Force(SADF). The SADF has become a powerful machinery of the regime to perpetuate its oppressive, exploitative and unjust apartheid policies and to consolidate its occupation in Namibia. We realized that this intensifies militarization and the violation of human rights of the people. We also know that this forced conscription to the army is subjected to vehement opposition from freedom and peace-loving South African people.

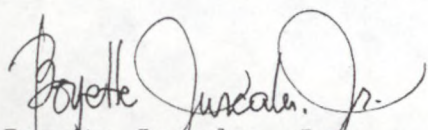
We wish to express our deep support in your struggle towards the end of conscription to the army towards the realization of peace in your country. We also believe that the Apartheid regime has to be dismantled to bring about a just and free South African society where all people have the opportunity to participate in the decision making in building up their destiny and where people have equal opportunities to contribute towards the realization of a just, humane and free society.

We believe that the perpetuation of apartheid is also largely due to external incursions and in this light, our struggles are linked, therefore, a dire need for all oppressed and exploited people in the world to unite against the common enemy of justice and peace.

Trust that we are with you in your legitimate and just struggles towards the dismantling of the Apartheid regime to a society where all people are worthy to be 'in the image and likeness' of their creator.

STRUGGLE IS THE PROTEST OF THOSE WHO HOPE
HOPE IS THE CELEBRATION OF THOSE WHO STRUGGLE
(Philippines)

On behalf of the catholic students in Asia,



Boyette Jurcales, Jr.
Asian Secretary

MCS ASIA

International Movement
of Catholic Students

ASIAN SECRETARIAT 134 Boundary St.,
6/F., Kowloon, Hong Kong Tel.: 3-364503

Cable: XSTDASIA

May 6, 1985
Hong Kong

General Magnus Malan
Minister of Defence
Union Buildings, Pretoria
0001, South Africa

COPY

Mr. Minister,

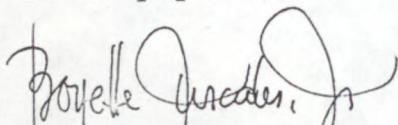
The whole world is aware of the grim reality existing in your country today. We are aware of the brutal repression and gross violation of human rights on the South African people. Recently we learned about the policy of the regime on the forced conscription of young white men to the South African Defense Corps. SADF has gained the reputation of being notorious in the brutal suppression and repression of the South African people's struggle against the building of a just, equal, peaceful and free society. We believe that this struggle is just and legitimate. We also learned that this policy has been strongly opposed by the South African people.

We, therefore, appeal to you to listen to the cry of the South African people and abolish the forced conscription of young men to the army and to the end of militarization and violation of human rights. We believe that all people have the moral right to exercise its freedom to decide whether to enter or not in the SADF.

We also strongly support the struggles of the South African people towards the dismantling of the Apartheid regime. We believe that all people have the right to participate in the decision making processes that affects their destiny as a people. We also believe that all people are equal and should have the equal opportunities to contribute towards the development of a more just and humane society. The Apartheid policies has dehumanized the majority of the South African people and its dismantling is an important pre-requisite towards the realization of peace.

We trust that you will record our protest and for the sake of humanity would take the relevant and necessary steps towards the realization of the sentiments and hopes of the South African people.

Sincerely yours,



Boyette Jurcales, Jr.
Asian Secretary

CHURCH REPRESSION IN THE PHILIPPINES

ANOTHER PDA VICTIM!

FR. TEODORO REMIGIO

- Parish Priest of Piddig, Ilocos Norte
- Tribal Apostolate Coordinator for the Diocese of Laoag

ARRESTED

By: Troopers of the Philippine constabulary
On: March 29, 1985
In: Piddig, Ilocos Norte

DETAINED

At: Camp Dangwa, Baguio City

CIRCUMSTANCES.

Fr. Teodoro Remigio is now being detained on the strength of PDA* for allegedly supporting the New People's Army and for criticizing government policies.

On the other hand, Fr. Remigio is known and most appreciated for dedicating several years of his apostolate to the poor, especially Tribal Filipinos. He is known to be a pious man who is clearly motivated by strong pastoral concern for his flock - ready to follow his priestly calling in the light of present circumstances in his native provinces.

*Persons arrested under a PDA (Preventive Detention Action) cannot post bail and can be held in prison for up to a year without being charged before the courts.

ANOTHER SALVAGE VICTIM!

FR. TULLIO FAVALI, PIME

- Parish Priest of Tulunan, North Cotabato

SALVAGED

By: Elements of the Civilian Home Defense Force (CHDF) led by a certain Norberto Manero, Jr., or Commander Bucay Manero
On: April 11, 1985
In: Kilometer 125, La Esperanza, Tulunan, North Cotabato

CIRCUMSTANCES

Fr. Tullio Favali, 39, was brutally murdered by heavily armed men belonging to the Integrated Civilian Home Defense Force. The incident happened after Fr. Favali responded to a request for help by local residents who were frightened by the CHDFs' shooting spree. Eyewitnesses said that while Fr. Favali was talking to the wounded Rufino Robles inside the house of Domingo Gomez, Commander Bucay Manero took and burned the priest's motorcycle. Fr. Favali rushed outside the house and while reportedly talking calmly to the men, was shot several times. His body was riddled with 22 bullets, breaking his head apart and scattering fragments of bones in all directions. His lifeless body remained sprawled in the highway until another PIME priest, Fr. Peter Geremia took it.

Fr. Tullio Favali was a man of peace. His ways - mild manners, simplicity and serenity - were greatly admired by the people he worked with. He loved the people he served and was loved in return. It was this love, the love of the "Good Shepherd" who does not abandon his flock especially in the face of repeated abuses and threats that led Fr. Favali to his untimely and violent death.

ACTION REQUESTED FROM FRIENDS

1. Send protest letters/cables demanding the release of Fr. Remigio to:

2. Send letters of support/sympathy to:

Fr. Teodoro Remigio
c/o Bishop Edmundo Abaya
Bishop Edmundo Abaya and
the People of the Diocese
of Laoag
Bishop's Residence
Laoag City, Philippines

1. Send protest letters/cables demanding for a thorough and speedy investigation of the case and the punishment of those responsible for the murder of Fr. Favali to:

President Ferdinand Marcos
Malacanang Palace
Manila, Philippines

General Fidel Ramos
PC/INP Headquarters
Camp Crame
Quezon City, Philippines

2. Send letters of support/sympathy to:

Bishop Orlando Quevedo
Bishop's Residence
Kidapawan, North Cotabato
Philippines

OUR CALL:

Release Fr. Teodoro Remigio and all Political Detainees!
Abolish PDA!

Justice to Fr. Tullio Favali, PIME, and all victims of military repression!

For further details write to:

Bishop Edmundo Abaya

Bishop Orlando Quevedo

or JPD-NASSA, 470 Gen Luna St., Intramuros, Manila, Philippines



MEDICAL MISSION SISTERS
8400 Pine Road
Philadelphia, Pa. 19111

June 14, 1985

Ms. Laurie Nathan
c/o Khotso House
43 De Villiers Street
Johannesburg 2001
South Africa

Dear Ms. Nathan,

The Medical Mission Sisters of Philadelphia strongly support the efforts of the Christian Churches in South Africa in organizing a Peace Festival to end conscription in your country.

Military service in a country engaged in civil war is against the conscience of many Christians - throughout the world. War, under any circumstances, is seen by many as completely against the Gospel message - how much more evil it becomes when "brothers" kill "brothers."

Peace to you and your people!

Sister Janet Gottschalk
Sister Janet Gottschalk
Sector Superior: North America

cc: Spiff Donders

PRESIDENT:
THE LORD SOPER M.A., Ph.D.

GENERAL SECRETARY:
REV. HAMISH WALKER M.A., Th.M.

THE FELLOWSHIP OF RECONCILIATION

9 Coombe Road New Malden Surrey KT3 4QA.

Tel. 01-942 6521 HW/KB

Anita Kromberg,
ECC Festival Committee,
Khotso House,
42 De Villiers Street,
Johannesburg,
SOUTH AFRICA

21st May, 1985

Dear Anita,

I am doing what I can to ensure that people and groups are informed of your festival. I would suggest that you include on your mailing list for this country COSAWR, BM Box 2190, London WC1V 6XX and the Rev'd Brian Brown, British Council of Churches, 2 Eaton Gate, London SW1W 9BL. We shall not be able to give much help beyond publicizing on our own network but please do send the statement you are preparing. Or is it the one we already have headed "Towards a Just Peace In Our Land"?

We shall keep praying and do all we can,

In Christ's Peace,

Hamish

P.S. COSAWR stands for Committee on South African War resistance and I have written them suggesting they take the lead in organising U.K. support for the Festival.

that
The International Fellowship of Reconciliation, Hof Van Sonoy, 15 - 17, 1811 LD Alkmaar, Netherlands.



Christian Movement for Peace
427 Bloor Street West
Toronto, Ontario
M5S 1X7
Phone: (416) 921-2360

July 10, 1985.

ECC Festival Committee
Khotso House
42 De Villiers Street
Johannesburg 2001
South Africa

Dear Laurie,

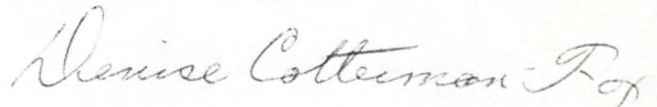
Thanks so much for sending us information about the End Conscription Campaign 'Stop the Call-up' Peace Festival. I'm sorry to be so tardy in responding to you.

Congratulations on the success of the Festival. You are to be commended for such effective organizing in the face of such repressive conditions as is in South Africa.

Although we were not able to focus on ECC or the Festival in our activities directly, we have developed a series of curriculum units for the high school level entitled People Living for Justice. To date we have sold over 2300 copies, mostly in Canada and the United States but also in other countries. (see enclosed) We have incorporated information on South Africa in our Political and Social Rights and Human Dignity issue.

Know that our support is with you as you continue to work for a non-racial and just South Africa.

In peace and solidarity,



Denise Colterman-Fox
CMP Staff

^{NEW} Internationalist

A MONTHLY PUBLICATION

Jointly promoted in New Zealand by
Corso, Trade Aid Incorporated, Catholic Commission
and Christian World Service

P.O. Box 1905
Christchurch, N.Z.

ECC Festival Committee,
Khotso House,
42 De Villiers Street,
Johannesburg 2001
South Africa

Dear Friends,

We hope you had a successful ECC 'Stop the Call-up' Peace Festival resulting in renewed hope and determination to end the Conscription Campaign.

We would be most interested to read any reports resulting from the festival.

Your struggle for peace and justice is being witnessed by many here in New Zealand and we wish you strength in your commitment to a non-racial and just South Africa.

Kind regards,

Susan

Susan Snelgrove.

4# 3019 SA

2414 PULA BD

FROM: PULA GAORONE(OP)

T ● LAURIE NATHAN

TELEX NO: 594

DATE: 26.6.85

THANK YOU FOR YOUR MESSAGE OF SYMPATHY ON THE UNPROVOKED AND UNWARRANTED ACT OF AGGRESSION BY THE SADF IN WHICH IT MURDERED IN COLD BLOOD 12 INNOCENT PEOPLE MOST OF WHOM WERE SLEEPING IN THEIR BEDS IN GABORONE ON THE 14 JUNE 1985.

IT UNFORTUNATE THAT SADF DOES NOT ONLY INVADE OTHER COUNTRIES WITHOUT CAUSE BUT TARGETS CIVILIAN HOUSES AND SHOOTS INDISCRIMINATELY AT CIVILIANS INCLUDING OLDMEN, WOMEN AND CHILDREN. NO SELFRESPECTING ARMY ACTS IN THIS MANNER. WHILST WE DEPLORE THESE HIGHLY REPREHENSIBLE ACTIVITIES OF THE SADF AND WISH THAT THEY COULD STOP BEHAVING LIKE BABARIANS OF THE MIDDLE AGES.

● IS NOT OUR ROLE TO INTERFERE IN THE INTERNAL AFFAIRS OF SOUTH AFRICA WITH RESPECT TO PROCEDURES FOR THE RECRUITMENT AND CONSCRIPTION INTO THE ARMY.

I SUGGEST YOU WRITE DIRECTLY TO OTHER FLS PRESIDENTS.

M. MODISI
SPS

ENDS++⁴

4-36519 SA

2414 PULA BD

ATT. LAURIE NATHAN, NATIONAL ORGANISER OF END CONSCRIPTION
CAMPAIGN
C/O SACC

FROM: ANTI-APARTHEID MIVEMENT IN THE FRG AND WESTBERLIN,
BLUECHERSTR. 14, D-5300 BONN 1, TEL. (0228) 211355
26/06/85

ON THE OCCASION OF ECC PEACE FESTIVAL 28-30 JUNE 1985, THE AAM
OF FRG AND WESTBERLIN EXTENDS TO YOU WARM SOLIDARITY GREETINGS.
PEACE, JUSTICE AND LIBERATION ARE INSEPERABLY LINKED TO EACH
OTHER - HERE AND THERE. WE SHALL SUPPORT YOUR CAUSE UNTIL THESE
GOALS WILL HAVE BEEN ACHIEVED.

SINCERELY,
I. WICK, EXECUTIVE SECRETARY OF AAM

#

4-36519 SA

SOUTH AFRICAN COUNCIL OF CHURCHES

P O BOX 4921-
JOHANNESBURG
2000

6th July 1985

Rev Tilman Schmieder,
AEJ General Secretary

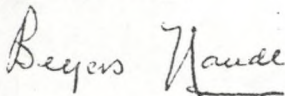
Dear Rev Schmieder

I wish to acknowledge the receipt of your telex of the 1st July 1985 sent from Stuttgart and to express my sincere regret that owing to the refusal of the S A Government granting a visa it was not possible for a representative of the Protestant Youth Federation to attend the National Conference of the SACC. Owing to the fact that the telex was received after the closure of the conference, I shall convey its contents to our next meeting of the Executive meeting in August but in the meantime I would wish you most sincerely for the message of solidarity and support which you conveyed in the telex and to express the hope that a representative from the Protestant Youth Federation may be able to visit South Africa and especially the SACC in the foreseeable future.

I note that you have also conveyed your support for the Peace Festival of the 'End Conscription Campaign' and I shall transmit this message to the secretary of this Campaign.

May God bless your ministry and your witness to justice and peace in which you join with us and with many Christians in our country.

Yours sincerely,



C F B Naude
General Secretary

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4-86519 SA

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STUTT GART, 1.7.85/GW

TO DR. BEYERS NAUDE, GENERAL SECRETARY
SOUTH AFRICAN COUNCIL OF CHURCHES

DEAR DR. BEYERS NAUDE,

WE HAVE TO INFORM YOU THAT NO REPRESENTATIVE OF THE PROTESTANT
YOUTH FEDERATION, AEJ, COULD ATTEND THE SACC NATIONAL CONFERENCE
SINCE THE SOUTH AFRICAN GOVERNMENT REFUSED TO GRANT VISA.

AT THE SAME TIME WE HAD TO LEARN THAT WE COULD NOT GET FULL
SUPPORT FROM LEADING STAFF PERSON OF AG KED RESP. EKD BECAUSE
OF THE OUTSPOKEN POSITIONS OF AEJ ON QUESTIONS OF RACIAL
DISCRIMINATION AND CRITICISM OF EKD POLITICS.

THUS WE SEND THE NATIONAL CONFERENCE OUR GREETINGS OF
SOLIDARITY AND ASSURE YOU THAT THESE EXPERIENCES WILL RATHER
FORSTER OUR STANDS. WITH OUR SOLIDARITY WORK AND OUR PRAYERS
WE HOPE THAT TIME WILL COME VERY SOON WHEN THE BLACK MAN IN
YOUR COUNTRY WILL BE FINALLY TREATED AS A HUMAN BEING AND GODS
CREATION, NOTHING MORE, NOTHING LESS.
WE USE THE OPPORTUNITY TO EXPRESS OUR SUPPORT FOR THE PEACE
FESTIVAL AND THE 'END CONSCRIPTION CAMPAIGN'.

WE LOOK FORWARD TO OPPORTUNITIES WHERE THE YOUTH OF OUR
COUNTRIES AND OUR CHURCHES CAN FREELY MEET AND EXCHANGE,
DISCUSS AND WORSHIP TOGETHER.

YOURS SINCERELY

TILMAN SCHMIEDER, REV. AEJ GENERAL SECRETARY
PETER SCHREINER, AEJ SECRETARY

4-86519 SA

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WELL RECEIVED?
YES
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Collection Number: AG1977

END CONSCRIPTION CAMPAIGN (ECC)

PUBLISHER:

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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