

The ANGLICAN PACIFIST of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

CHAIRMAN'S LETTER

WHAT'S IN A WORD?

In our responses to violence and injustice much depends upon the translation of one Greek word. It occurs in the section that John Stott calls the climax of the Sermon on the Mount. The word is **antistenai**, and it is pivotal in deciding how we wield our own power as well as how we respond to the power of others.



The word means 'resist' and in Matthew 5.39 it is usually translated 'do not resist evil'. Jesus seems to be telling his followers that they should not resist evil, which is odd, for he resisted it at every turn. Whilst one is not supposed to base one's thinking on a single quote from scripture it is disconcerting to have this phrase included in such an important part of Jesus' Guide for Kingdom Living.

For me it was reading Walter Wink's book 'Engaging the Powers' (1992) that made this extraordinary inconsistency consistent with the rest of the New Testament. It is a Bible passage classified as 'difficult' by billmuehlenberg.com and many others, but it became easy for me after reading Wink's interpretation. The word **antistenai** also

influences the interpretation of the three little cameos of Jewish life that follow. These are so vivid that they have entered into our everyday speech. We frequently see or hear the phrases 'Turn the other cheek', 'Give away your shirt' and 'Go the second mile'. Unfortunately the everyday meanings of these phrases miss both the point and the subversion of the original.

To turn the other cheek, for example, is taken as meaning non-retaliation, passivity and accepting the vocation of being a doormat for the dirty boots of others. So it is hardly surprising that other cheekiness is not a universally sought-after position though thought by many to be the one taken by all pacifists.

Walter Wink published his interpretation of **antistenai** in 1992 but few have taken it up. Out of 60 English translations of verse 5.39, 59 say in effect, 'do not resist an evil person' NIV 2011, 'that ye resist not evil' KJV modern



version, and only one of the 60 translates the verse differently: The New Testament for Everyone 2011 N.T.Wright <biblegateway.com>.

Both Wink and Wright make the point that the word originated as a military word meaning resist violently, as an army would resist. Therefore Jesus is counselling against his societies default position of violent resistance.

Wright's 'don't use violence to resist evil' is a legitimate translation that changes the interpretation of the following cameos of Jewish life. The doormat is allowed to resist the dirty boot non-violently, and the three cameos encourage it to do so. For me at least, that non-violent action harmonises this phrase with the rest of the New Testament. It also releases The Pacifist from the chains of passivity, something that I often have to explain when speaking for pacifism.

We are not allowed to change the world in the manner of President D. Trump but we can do so in the manner of Rev. M. Luther-King Jnr. Just imagine if all the world's 2.5 billion Christians decided to resist evil non-violently!

Some commentators in the face of non-

resistant passivity are at pains to separate the personal response from that of the community or nation, where door-matting is unthinkable. However non-violent social action is effective and can achieve more lasting results than violence, so these words of Jesus are not naïve utopianism for personal use only, but an encouragement to realistic political action.

The origin and translation of *antisthenai* also effects what we call ourselves. The word 'pacifist' is a recent French word, (1905) and when spoken is almost indistinguishable from *passivist*.

I have not been happy with the word *pacifist* for a long time for this auditory reason, but it is hard to think of an alternative.

The UK Anglican Pacifist Fellowship is considering becoming the Anglican Peacemakers Fellowship which is concordant with the Wink/Wright translation and would not be so open to misinterpretation by the public. Our AGM looked at our name and I think we should all give some thought to what we wish to call ourselves in the future.

Shalom
Jonathan.

NATIONAL CENTRE FOR PEACE AND CONFLICT STUDIES, UNIVERSITY OF OTAGO

The Centre has reached its 10th anniversary this year, and as part of the celebration the Dorothy Brown lecture is to be held in Dunedin this year, preceded by a 3-day peace conference. Both are open to the public but conference attendees need to register. The keynote addresses and the Dorothy Brown Lecture will be free.

The Conference

Monday 25–Wednesday 27 November 2019,
University of Otago, Dunedin.

Attendees can register at this link: <https://www.otago.ac.nz/conferences/peace-aotearoa/> where details of the conference can be found.

The conference fee is NZ\$120 waged, NZ\$50 unwaged. Conference attendees are expected to find their own accommodation.



Prof. Richard Jackson

The Dorothy Brown Lecture

will be held at the Hutton Theatre, Dunedin Museum, Thursday 28th November 2019 at 7:00pm followed by supper. The speaker is Professor Richard Jackson, Director of the National Centre, and the title of his talk is “*What is Peace?*”.

CHRISTCHURCH MID-YEAR GATHERING

“Claim the Future – Build Peace Together” ...

...was the title of a three-day conference in June, hosted by the APF in Christchurch. Diocesan Bishop Peter Carrell welcomed the attendees.

Local and national speakers from a range of peace groups and organisations addressed the gathering.

Two key addresses were given by **Professor Richard Jackson**, director of the National Centre for Peace and Conflict Studies / Te Ao Rongomaraeroa.

The first was *a Pacifist Response to White Nationalist Violence*, including comment about how pacifism and creative nonviolence provided a number of ways of responding to white nationalist violence that were more ethical and potentially more effective than the war on terror model.

His second address was *a Pacifist Response to Climate Change and Wealth Inequality*. Both were thought-provoking and affirming of the transformational power of pacifism.

The costs and consequences of militarism in times of peace were presented by **Edwina Hughes** of Peace Movement Aotearoa. It remains absolutely astounding how much our government, whatever its political persuasion, puts into military expenditure, and the nature of marine and aircraft purchases which are not suited to respond to hugely significant current threats such as oil spills and maritime disasters.

It was a pleasure to have **Fr Jim Consedine** speak on the eve of his 50th anniversary of

ordination. He spoke about *the fundamental challenge for all Christians to Follow the Non-Violent Jesus*.

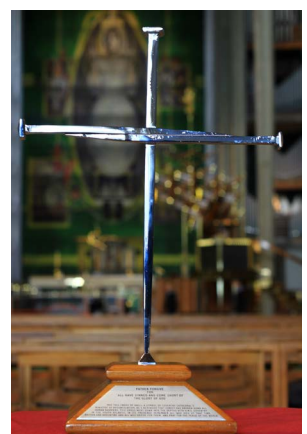
World Beyond War national co-ordinator **Liz Remmerswell** made a presentation about *international peace efforts*.

Lois Griffith spoke about *Freedom Flotillas*, highlighting the plight of Palestinians especially in the Gaza Strip.

APF executive member **Chris Barfoot**, who was unable to attend the conference, supplied papers on *the Just War theory* and *the Theological Basis for Aroha* – a response to the March 15 Christchurch mosque attacks.

Five-minute presentations were offered about

- Justice and Peace for Palestine by **Lois Griffiths**;
- Coventry Cathedral's inaugural September celebration of the international Community of the Cross of Nails;
- efforts to promote a NZ Peace Tax option for people with a conscientious objection to their taxes being used for military purposes;
- a plug by **Deborah Williams** for a 6 week online course “War Abolition



101” which asserts war can be ended, that it is immoral and destroys freedom, impoverishes and wastes, that war destroys the environment, and that there are always alternatives to war and opportunities to organise for peace and justice.

The gathering also included times of worship, a scattering of song, eucharist, and a General Meeting of APF members.

The Community of the Cross of Nails

This Community rose from the ashes of England’s Coventry Cathedral in WWII, and became a world-wide network of commitment to reconciliation, healing and hope. September 29, 2019 was the first international Community of the Cross of Nails Sunday. The NZ APF secretary emailed promotional material ahead of that date, and received the following greeting in response:

In gratitude and with great joy I send my warmest wishes and heartfelt thanks to APF Aotearoa/New Zealand for your greetings looking forward to the first celebration of an international Cross of Nails Peace Sunday, this Michaelmas, September 29, the patronal feast of Coventry Cathedral. That this also embraces the twinning (since 1959) of the cities of Coventry and Dresden gives added significance to the reconciliation uniting in love these places of death and resurrection. As I write today from Germany, my first homeland, I am reminded that in my student days Lance Robinson and I called APF NZ into life some seventy years ago in my second homeland.

Perhaps a reflection on Epstein’s famous sculpture of the Archangel Michael at the entrance to Coventry Cathedral might be appropriate. What does Michael stand for? The struggle between good and evil in heaven and on earth.

Christian iconography generally depicts Michael, spear in hand, killing the devil. Not so in this sculptor’s vision of spiritual warfare. The devil lies, not yet wholly defeated, at the foot of the Archangel. The spear points upwards, not to kill. A compassionate archangel, God’s messenger, leaves room for the redemption of an all too human devil. The two protagonists stand for the struggle between the goodness and the evil in each of us as the struggle, not yet finally decided, continues. Epstein, chosen not by accident, was a Jew. It was my privilege to serve as Director of Coventry Cathedral’s International Reconciliation Ministry prior to my retirement.

With love to all my APF and CCN friends

Canon Paul Oestreicher



A BIT OF A CHEEK.

Homily by the Revd Dr. V. Jonathan Hartfield.

St Mary the Virgin, Addington, Christchurch. June 30th 2019.

Reading Matthew 5. 38 – 45.

Our reading from the Sermon on the Mount contains three small word pictures that have become part of our every-day language. I suspect quite a lot of the people using these phrases have no idea that they are the words of Jesus. So in a way I rejoice that people who have never opened a Bible in their lives are quoting scripture.

But the downside is that the meaning may change, – and that has certainly happened to Jesus' examples of how to resist and react to injustice and evil. I find that these decaffeinated interpretations are a bit of a handicap when trying to explain the pacifist position, as these are important verses for Christian Pacifists.

Time is short so I will only mention one of the three, 'turn the other cheek'. This is usually interpreted as – hit me again, I won't stop you – I will be passive, it anyway worm that I am – 'play it safe'. That is much better than straightforward revenge and bloody noses all around. Neither surrender nor a punch-up is what Jesus meant. He was passive during the time of His Passion, His arrest and trial, so there is a place for passivity, but for the rest of His ministry He was very active and in control of events. However he was active in a non-violent way which upset many of His contemporaries.

Let us look a little more closely at that 'other cheek' where the clue to a more subtle meaning is that Matthew specifies the right cheek and not just any old cheek.

Would you like to turn to the person beside you and one of you strike the other's right cheek with your right hand.- Remember Anglicans are nice to each other.- Now let the

struck victim turn the other cheek to have that struck as well with the striker's right hand.

Now imagine this is an 'honour society' and the striker is a farmer and the struck one is a farm labourer who has upset the boss in some way. Or it is the lady of the house cross with her maid, or a check-out girl who has dropped a grocery bag or given the wrong change. We have all seen haughty customers from time to time. One side has the power and the other is vulnerable.



I turn the other cheek more now that Botox has made it wrinkle-free.

In a right handed society the right cheek doesn't get a powerful slap but a humiliating one. That insult slap has survived many centuries.

On the other hand the striker can give a fair wallop with the palm of the hand to the left cheek, but that open-handed blow in an honour society is a social equals. It is not insult or but anger, aggression or hatred. A cheek blow is not damaging to the damaging to the self confidence whose lowly status is reinforced.

Does the person who has slipped up need to be humiliated as well as punished? And maybe they didn't do anything wrong at all, their master had a hangover that morning, or madam was a bit touchy.

So Jesus says, turn the tables don't be passive, don't be wimpish, resist non-violently. In turning the other cheek you are saying that the first hit did not humiliate me – so try again, but this time as equals. Make your master or mistress think about their arrogance and your humanity, for both of you are children of God, both of you are made in God's image.

This story models non-violent resistance as do the other two. This is non-violent action and it

is very different from being passive and doing nothing, and it is also different from running away, and also different from an aggressive 'an eye for an eye' fight.

In this story Jesus suggests another way of dealing with aggression. And for its first 300 years the Church lived like that. Later it was only parts of the Church that kept to the pacifist tradition. The Anglican Pacifist Fellowship is a miniscule part of that tradition.

There is a verse nearby that has always seemed to me a bit of a nonsense. The verse says – 'resist not evil' and that is how it is in most Bible translations going back to Tyndale.

Surely we should resist evil? However Tom Wright's translation says, 'do not violently resist evil' for the underlying Greek word has the implication of resisting as an army would resist, and that would not be in keeping with the Gospel. So we resist evil but not in a violent manner. A left cheek can be turned so violence is not overcome by further violence, but by creative non-violence. Jesus has given

us a template for creative and appropriate ways to overcome the evils and injustices in our world. War cannot be called non-violent, hence the 'no to war and all preparations for war' of our Anglican Pacifist Fellowship.

It is in Christchurch with the tragedy of the Mosque shootings that the non-violent vision of Jesus has recently been revealed. Revealed by the sympathy, love and life-affirming response shown to the victims. Revealed by the response of those so horribly attacked.

Let me finish with words you know well which harmonise so well with the verses in our Gospel reading. They were spoken by a man confined to a wheelchair by his wounds and spoken just 14 days after his wife was killed trying to save him.

These are his words: 'I don't want to have a heart that is boiling like a volcano. A volcano has anger, fury, rage – it doesn't have peace. It has hatred, it burns itself within, and it burns the surroundings. I want a heart that is full of love, and care, and full of mercy, a heart that will forgive lavishly'.

GETTING TO GRIPS WITH EVIL – "JUST WAR" OR PACIFISM?

Chris Barfoot, October 2019

In Chris's absence the first part of this paper was read at the Christchurch mid-year conference.



Defence spending by the whole world in just one year in 2018 was \$1.8 trillion, 50 % more than was spent by all nations during the whole of the Second World War from 1939 to 1945 .

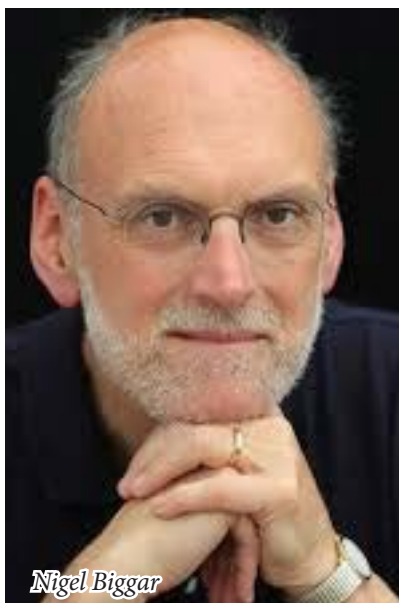
What is the motivation for this immense and seemingly unnecessary expenditure when the weapons stockpiled may never be used and shortly may become obsolescent? Is it the fear and distrust of other nations which encourages the belief that only by force of arms can the security of a nation be assured? Or is it a more altruistic motive – that military power in the hands of so-called responsible nations would uphold the moral order against those forces which threaten it? Or is it the longstanding traditional acceptance of an institution

which is deep in our national life and culture and deemed not only right but even noble?

These motivations are significant but do they fully address the heart of the issue? From a Christian viewpoint this is the presence of evil in human nature itself and, more importantly, with joy and confidence, how to face and overcome it through the death and resurrection of Christ. In contrast, underpinning all war preparation there are two assumptions which are controversial. The first is that evil is objective and found mainly in others, particularly in other groups or nations. and secondly that it can only be overcome by the use of physical force.

Where stands the church in this matter? The moral support for war rests largely on the theory of the just war formulated by the church in the Fourth Century. This theory rested on the assumption that some people were sinners and needed to be controlled by lethal force and this use of force was just in God's sight.

It is timely that the church is today reappraising the just war theory. Inspired by Pope Francis it is being led to re-explore the concept of pacifism or non-violence which, though the stance of the Early Church, has been eclipsed for seventeen centuries.

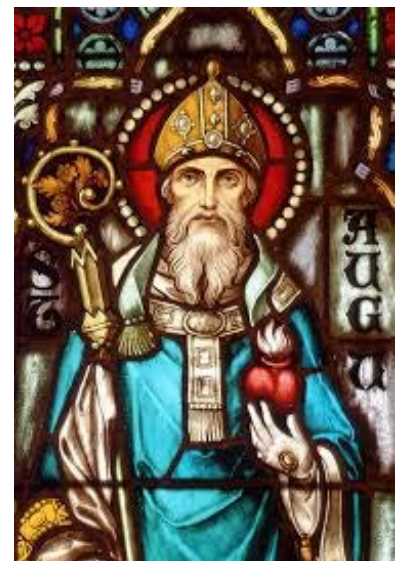


for their incisive scholarship, integrity and commitment. Nigel Biggar, Regius Professor of Moral and Pastoral Theology in the University of Oxford, in his book "In Defence

of War" (2013), gives new support for the just war in modern terms. Richard Hays, New Testament Professor at Duke University, United States in his "The Moral Vision of the New Testament" (1998) argues that killing in war is incompatible with the teaching and example of Christ. He thus supports the stance of pacifism or non-violent resistance to evil.

Professor Biggar recognizes the presence of evil in the world and seeks to meet it by a proportionate use of lethal force. This force he regards as an expression of love for a neighbour who is being unjustly treated. In this he follows St Augustine who in the 4th Century

formulated the theory of the Just War. The just warrior, namely the soldier who kills in love, shows love both to the victim and the aggressor. Love faced with injustice includes



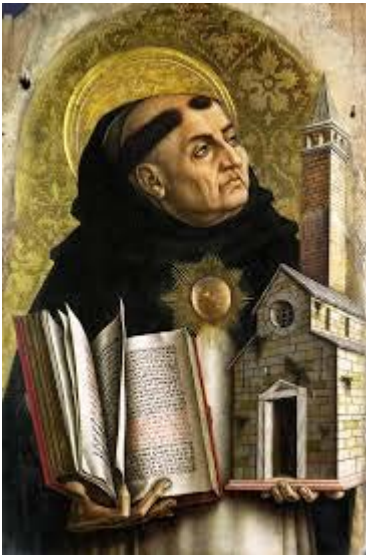
anger and resentment but excludes vengeance. It is characterized by an attitude of forgiveness which in its turn includes both compassion and absolution and seeks only the repentance of the aggressor. Forgiveness, he argues, is not incompatible with anger because failure to resent evil is a failure to grieve for that which is evil. Resentment in this case is morally fitting and appropriately leads to retribution or punishment which in its turn leaves the door open for repentance and absolution. As Biggar puts it, "in between compassion and forgiveness there is a coercive expression of proportionate resentment and meting out of punishment."¹

This argument is reinforced by the principle of double effect. To kill a person is not automatically wrong because the intention of

1 Nigel Biggar: Defence of War, p.74

the killer is the most important factor. If the intention is to protect the life of others, there will be an expression of sorrow but no guilt. If the killing is foreseen but not intended, the killer is responsible but not culpable. The killing of non-combatants is also excused by this principle which exonerates such actions if there is no intention to achieve this result even though it is foreseen. Biggar claims that because the intention is not the killing of the innocent and, if due care is taken and the action is a last resort and proportionate, the motive is benevolent and thus the action is justified.

In his argument Biggar draws on the teaching of St Thomas Aquinas who lived in the 13th



Century. Aquinas allowed at the time war against those who fail to obey God's law and by so doing rejected their humanity. "Killing a sinner is no more wrong than killing a beast because

the sinner falls into the slavish state of beasts."² Such action was seen as a necessary and proportionate means of serving the common good.

The common good is seen as the determining factor on which Biggar bases his theory of the just war. Drawing on Grotius, a Dutch jurist in the 17th Century, he sees morality as rooted in human nature and accessible to human reason. Supporting this natural law is the free will of God as revealed in the Scriptures. Grotius speaks of man's desire for the good of society which he says is based on the law of the Christian Gospel. But where this good of society is breached, there must be power to inflict punishment for the injury caused. "Out of love for the innocent

arise capital punishment and pious wars."³ Biggar stresses the importance of this single, universal morality, transcending states and cultures and individuals and emphasizing its Christian roots.

Biggar is careful to explain that proportionality is one of the conditions of the just war. This precludes unnecessary loss of life, seeking only a just peace and no revenge. He draws the line at nuclear war where retaliation would mean annihilation. But he supports the British decision to launch an attack on the Somme in 1916 on the



grounds that the 600,000 British casualties were proportionate in the judgment of the time because it was believed they substantially weakened the German Army in its war aims. He also supports the invasion of Iraq in 2003 on the grounds that Saddam Hussein possessed weapons of mass destruction. The fact that this report turned out to be false was not significant as America and Britain acted according to the judgment of the time.

But for Biggar the most convincing vindication of killing in love is the Christian doctrine of atonement or at-one-ment. This is the term used for God giving his Son to die for us upon the cross that we might by his sacrifice and subsequent resurrection be able to share God's nature and to be one with Him through Christ. To those who accept him as their Saviour, He gives eternal life, but those who do not accept Him are consigned to eternal punishment and death. Biggar holds the view that this killing of unbelievers is to be ascribed to God who created the world as it is and foreknew what would happen to those who rejected him. He claims that God kills

2 Ibid p.107

3 Ibid p.158

these people for the sake of those who survive. In other words he kills in love for a greater good. If humans act in the same way for the common good in conducting war or carrying out capital punishment, he believes that these actions can be theologically justified.⁴

We now examine another vision for today. This is based on the life and



teaching of Jesus as described by Professor Richard Hays in his book "The Moral Vision of the New Testament" in the section entitled "Violence in defense of justice". This vision

Hays sees as the fulfilment of the law and the prophets in the Old Testament where a new community is formed in which anger is overcome by reconciliation, retaliation is renounced and love of enemy replaces hate. In other words he offers an upside-down reality in which the usual order of human values is reversed.

Hays chooses as his key text Matthew 5: 38 - 48 from the Sermon on the Mount in which the words occur "Love your enemies" (v.44). This text is not isolated but consistent with Matthew's teaching in the rest of his Gospel. In his temptations Jesus rejects the use of worldly power (Matthew 4:1-11). In his three passion predictions he rejects the way of the world (Matthew 16:21-23, Matthew 17:22-23 and Matthew 20:17-19). At Gethsemane he drinks the cup of suffering, rejects the sword and refuses the help of legions of angels (Matthew 26: 42-53). The passion narrative thus exemplifies the life of radical faithfulness called for in the Sermon on the Mount. In the Great

Commission all authority in heaven and on earth is given him (Matthew 28:18) and he commands his disciples to teach all that he has commanded (Matthew 28:20), which includes the Sermon on the Mount. He promises to be with them always (28:20) to help them to hear his words and to do them (Matthew 7:24).

The canonical context of the rest of the New Testament in synthesis with Matthew's Gospel illuminates the way of life made known in Jesus' teaching and example. He does not wish to be called Messiah until the way of the cross is made clear (Mark 8:27 to 9:1). The vocation of the disciples is to follow the example of Jesus in the foot-washing (John 13:1-17). Jesus intercedes for those responsible for his execution (Luke 23:34a). The Christian response to persecution is mirrored by Stephen who prays for the forgiveness of his enemies (Acts 7:60). The imitation of Christ in his self-emptying service is a central ethical motive in Paul's writings (see Philippians 2:1-13). Romans 12:14-21 concerning the problem of retaliation for violence is very similar to the Sermon on the Mount. In I Peter 1:2-21 the author holds up the example of Christ's unjust suffering as an example of Christian faithfulness. James 4:1-3 attributes war and fighting to the cravings that are at war within the individual. In the Apocalypse the saints conquer the power of evil through the blood of the Lamb and by the word of their testimony (Revelation 12:11).

In order to elucidate and confirm this central New Testament teaching on the use of violence Hays uses three images. The image of community focusses on God's call to the

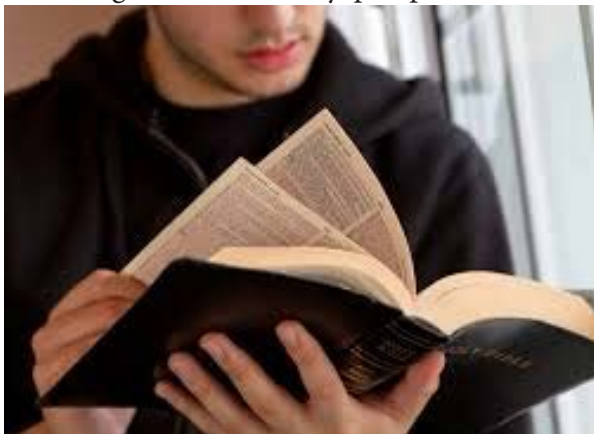


4 Ibid ps 50-55

whole Church to follow his teaching. It is not just an option for the few but a command to all who seek to follow him. Secondly, the image of the cross shows that the passion narrative is the paradigm or example for the Christian life. Thirdly, the new creation speaks of the new life in the risen Christ where death is not the final word under the authority of Christ.

In addition, the teaching of the New Testament according to Hays is conveyed in four modes: rules, principles, paradigm or narrative and symbol, and each text is to be granted authority in the mode in which they speak. The preeminent mode is the narrative mode in which Jesus teaches by his actions. Thus the principles of the Sermon on the Mount are affirmed in the narrative and in all of these modes there is a consistency in responding to evil and injustice without violence. Moreover, to keep within the fellowship of the Church we are adjured to keep his commands and to follow his teaching and his example. "If you love me, keep my commandments." In other words, the reason for choosing non-violence is first and foremost obedience to Christ.

Hays acknowledges the tensions between the unambiguous Biblical canon and the countervailing forces of tradition, reason and experience. He makes the point that these forces are in a hermeneutical relationship to the New Testament but not an independent counterbalancing source of authority. In other words they help us to interpret but do not overrule Scripture. He notes that the conditions of the Just War theory, namely just cause, legitimate authority, prospect of success



and just means derive not from the New Testament teaching but from the process of reasoning that draws on natural law traditions more than on Biblical warrants. Therefore he contends that just war cannot be used as a hermeneutical device to illuminate the New Testament.



Comments

It will be obvious that these two scholars have adopted different approaches to the topic. Biggar, an ordained priest of the Church of England, writes as a Christian ethicist and Hays as a Biblical scholar. Hays draws on the Bible as the supreme authority. Biggar quotes those theologians who in the past have supported the just war and draws also extensively on his knowledge of modern war and interviews with soldiers to illustrate his arguments. Apart from the law of love he does not rely on any foundation in the New Testament, but bases his argument on natural law and the common good which he believes is generally supported by the teaching of the Bible. However, as a Christian ethicist he may come to different conclusion on the common good from that which is found in the Biblical text, in which case he says he may abandon the text. It is apparent that the text at issue would refer to the lack of moral distinction between killing in anger and killing in love

Though Biggar relies on the law of love, one key difference is his interpretation of love. The love which Hays describes is agape love, the love which is illustrated by the life and the passion of Our Lord and illustrated in the narrative of the New Testament. The love mentioned by Biggar is a moral obligation to a neighbour shown in an action to help which can include the death of the person causing the injury. The parable of the Good Samaritan

is often used to illustrate this love, even though the obligation to help does not include the killing of the assailants.

Biggar criticizes Hays for failing to draw a distinction in the nature of love which allows killing where no vengeance is involved. However, the chain which Biggar describes beginning at love and progressing through various stages to the killing of a person has some uncertain links. Anger at an injustice does not necessarily lead to the taking of life and punishment is not the same as killing. Nor is the taking of life the only way to overcome evil or respond to injustice. The New Testament witnesses that Jesus came for this very purpose of overcoming evil and his way of love is non-violent yet full of power. Pacifism is not, as Biggar claims, wishful thinking but deeply grounded in the reality of human nature and in the nature and the power of God. Though Biggar argues his case with great skill, modern war with automatic weapons and killing from a distance like bombing does not give much opportunity for forgiveness or compassion of any personal contact with the enemy. As most casualties in war now are non-combatants, this condition of the just war disallowing killing of non-combatants cannot be satisfied. Moreover, recent armed interventions, though well intentioned, do not achieve their objects in the long term, as Viet Nam, Afghanistan and Iraq testify. The naming of a person as a sinner, as is seen today in the dehumanising of terrorists in order to justify their killing, represents a moral judgment which is unconvincing. The principle of double effect is admitted by

Biggar to be controversial, and indeed using this subjective approach could justify any wrongdoing. The basing of killing in war on the atonement and God's judgment on sinners overlooks the free will which God has given to humankind and allocates to human governments an authority which belongs only to God.

Romans 13 is used by Biggar to draw a distinction between the coercive and peaceable kingdom with the latter being described as being parasitic on the former. This does not take into account the Biblical teaching dating from Samuel's anointing of the first king which teaches that kings and rulers are under God's authority even though they do not recognize it. Because of this Romans 13 urges obedience to authority "for conscience' sake". But conscience works both ways and rulers who break God's laws can be called to account for their wrongdoing.

The sense of moral responsibility which each of these scholars demonstrate is to be acknowledged. Biggar looks at the world as an ethicist, sees the wrongs which afflict it and believes that action should be taken to right these wrongs in the ways that have been used in the past for the upholding of the common good. He also believes that this action can be exercised in love and forgiveness. Hays as a Biblical scholar has the same aims but believes that the actions taken should be compatible with the teaching and example of Christ, through whom the loving purpose of God for humankind is revealed. Both of them are realists in the sense that they both recognize the presence of evil in the world. They agree about the necessity of responding to evil, but they differ in the means which they are prepared to use.

Biggar's argument is based primarily on the situation and seeks to justify war on his own empirical and ethical analysis. Hays' attitude towards war is determined by his understanding of the Scriptures, especially the moral vision of the New Testament.

The question for Christians today is to decide which is the way of Christ.



This paper may suggest some areas for reflection and further exploration:

1. Does the church which has developed the theory of the just war have a primary responsibility in reappraising it?
2. Can it be said that for both pragmatic and theological reasons the situation today may require a different response from past centuries?



3. Does exploring a different way show respect for all those who have died, both soldiers and civilians, in war in the past?

to APF members from Our Treasurer

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Thank you for supporting us in this important Christian ministry.

Mary Davis,
Treasurer

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