

Archbishops' moves

DOES THE INDIVIDUAL COUNT or is he the prisoner of his environment? Is Christianity about changing structures or changing people? Is it relevant to social and economic issues — and should it be anyway? What is the balance between protest, exhortation, conversion and violence?

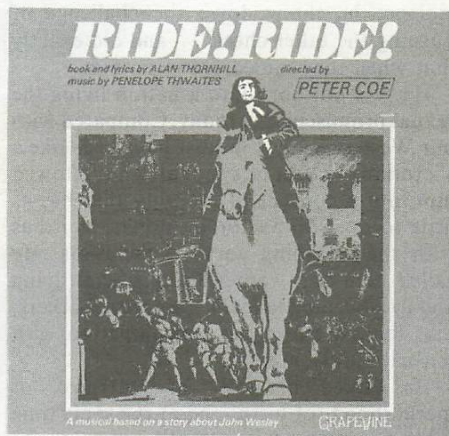
These are questions raised by last year's Call to the Nation by the Archbishops of Canterbury and York — and examined by Garth Lean in a new book *Rebirth of a Nation?* to be published in June.

The Archbishops, whose action roused considerable controversy, will follow up their first initiative by the publication on 14 June of *Dear Archbishop* by John Poulton, based on the 28,000 letters received by the Archbishop of Canterbury in response to the Call.

This will be followed a week later by Garth Lean's book which was originally to come out in May under the title *Archbishops' Move*. *The Bookseller* reported, 'In order to obviate confusion with the Hodder and Stoughton title *Dear Archbishop*, Blandford have conceded a title change to *Rebirth of a Nation?* and have agreed to postpone publication until 21st June.'

'Garth Lean,' reports Blandford Press, 'gives evidence of developments in family, industrial and public life in Britain and abroad which make one hope that the Call could be a turning point for Britain with repercussions far and wide. It is a guide through the millions of words already uttered in the debate and a useful text for discussion groups.'

'This pungent book probes a British situation, but it is a situation so similar to that in other countries that readers all over the world will be inspired by it, as they were by the author's seven previous books.'



'Ride! Ride!' LP

Record ride

THEIR ROYAL HIGHNESSES the Duke and Duchess of Gloucester will attend the gala London first night of *Ride! Ride!* at the Westminster Theatre on 20 May. They have accepted an invitation to be guests of Aldersgate Productions who are staging this musical by Alan Thornhill and Penelope Thwaites.

More than 50,000 have already seen *Ride! Ride!* as it tours Britain. The *Hull Daily Mail* wrote of the performance there, 'John Wesley's words and their timeless message came through strongly.... With fine acting and singing by a cast of 22, the audience was treated to a piece of first class entertainment.'

Earlier this month the *Methodist Recorder* had a four-page 'pull-out supplement' on *Ride! Ride!* The supplement quotes church leaders of different denominations who have seen *Ride! Ride!* They include the Bishop of Southwell, Rt Rev J Denis Wakeling, who felt it was 'a most moving experience' and Monsignor Peter J O'David who writes, 'My co-Vicar General Monsignor E H Atkinson and I were both deeply impressed by the play which brought home to us the sincerity and holiness of John Wesley.'

'Pilgrim Records' have released an LP and a cassette with 19 songs from the show. Available from Grosvenor Books, 54 Lyford Road, SW18 3JJ. Price £2.95 (incl VAT). For all orders sent with cash, postage free within the UK.

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

Easter

*He fooled you all, didn't He —
You didn't believe what He said.
You fled when He roused their hatred;
Never dreamt He'd rise from the dead.*

*But He roused you all, didn't He,
With His talk of fishing men.
Now He writhes on the Cross in anguish,
Will you drop all and follow again?*

*And He thrilled you all, didn't He,
When He spoke of men being free,
Free from their hidden corners,
From self-love's tyranny.*

*Then He filled you all, didn't He,
With hope for the world to come,
Where men'll obey His father
Until His work is done.*

*So He changed you all, didn't He,
Filled you with His Grace;
Wrought a miracle in your heart
When you looked Him in the face.*

AS



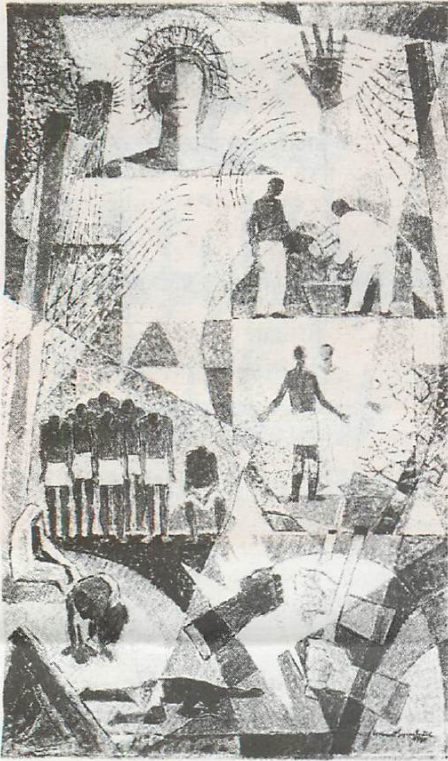
'Everybody's needed' — Martha (Caroline Villiers) cares for the inmates of Bedlam.



'The pillars of society' — the quack doctor (Richard Warner), his socialite wife (Abby Hadfield) and the Anglican rector (Brendan Barry).

Scenes from 'Ride! Ride!'. For news of the show turn to p4.

Photos: Robinson



Barbed-wire or Reconciliation by Lennart Segerstråle

An end to detente with Evil

Sydney Cook looks at Easter 1976

IT WAS 2,000 YEARS AGO, and his enemies were about to crucify him. He knew that their plans were ready. And he knew how he would be killed.

He said to his friends, 'If I am lifted up from the earth, I will draw all men to me.'

Did he mean that the style of his death, 'lifted up' on a cross, would be a magnet drawing all races to his teaching and his way of life?

Whatever he meant, that is what happened. The Jesus who was cheered to the echo one day and a week later spat on, speared and nailed between two thieves, became the unseen inspirer of the greatest revolution yet in man's relationship to God and his treatment of his fellowmen.

Foolish things have been done in the name of Christianity. Cruel things have been done, and still are. But they have nothing to do with the teaching of this amazing person, who gave men the incredible command to love their enemies, and so lived it out himself that in death's agony he could pray for his torturers, 'Father, forgive them, because they do not know what they are doing.'

In an age which matched our own for

violence he threw down the challenge of 'turning the other cheek' — and did exactly that when they rained blows on him.

He was not born into a nation living the sexual promiscuity of today. Compared with our Western society it must have been like a Victorian era. But he swept all who followed him into a concept of morality that has as little to do with Victorian 'don'ts' as it has with the 'anything goes' of the 1970s. He called men and women to sacrificial living and to a burning love for the needs of others, that left no room for preoccupation with sensual indulgence.

He talked naturally of marriage, of motherhood, of birth, and at the same time put forward the claims of a liberating purity that begins in the mind — which honest men and women admit is where the lures of lust and perversion begin too.

His call to 'treat others as you would like them to treat you' sums up all that is needed for members of the human race to get on together. In a recent BBC radio programme, 'Any Questions?', one of the panel said he was an atheist but was convinced that any problem in the world would be solved if we applied the teaching of Jesus in the Sermon on the Mount.

Chain reactions

He was killed, not because he was wrong but because he was right. He drew out the hate in human hearts that preferred the darkness of compromise and corruption to the blinding light of his moral standards.

He draws that hate today, and has drawn it down the centuries. But where it has come face to face with his uncalculating love, it has yielded, and always will yield. After his death, the power of that love reached out to win his greatest opponent, Saul of Tarsus.

A few hundred years later it changed a young roué of North Africa into a St Augustine. Again a few hundred years and it turned the popular leader of Assisi's jet-set, Francis, from pursuit of cash, comfort and fine clothes to one of the greatest known imitations of Christ's own life — and as a result turned the trend of an age from materialism to care for men.

The heart of a John Wesley was fired by that power in eighteenth century Britain and, from the flame, sparks leapt to the Tolpuddle Martyrs and the beginning of Trade Unionism, to Wilberforce and the battle against slavery, to Shaftesbury's reforms, to Keir Hardie and his fellow Labour pioneers.

At the turn of our own century a Frank Buchman, seeing the gulf between the way he was living and the perfection of Jesus, gave up his hatred of six men, put things right with them and set off a chain reaction of reconciliation that has affected nations and still goes on.

Bigger, more basic

It is a power that has captured men of the Far Left and the Far Right and enlisted them in a bigger, more basic transformation of society. It turned journalist Peter Howard in-

to a revolutionary of whom Mau Mau leaders said, 'If we had met white men like you there would never have been Mau Mau' — and black South African fighter William Nkomo into a man who could shame the toughest believers in apartheid into change.

It has reached an Alexander Solzhenitsyn in prison camp, as well as thousands whose stories we do not know, giving them physical courage and a fearless yet hate-free spirit that has challenged both Soviet suppression and Western softness.

And a Mother Teresa of Calcutta, whose ministry to the outcast and suffering has made her one of the great figures of our age.

Love, and a sword

There was love at the Cross. There was also a sword — a sword that cut cleanly then, and has cut cleanly ever since, between right and wrong.

That first Easter was an unequivocal 'no' to what is wrong in the human heart and a triumphant 'yes' to the change that can come in that heart when we accept the power of the risen Christ to live by the standards he set.

It was a 'no' to detente with evil.

The carpenter's son from Nazareth did not identify evil with any particular party, any group, race or class, any colour, age or nationality, not with any 'them'. It comes, he said from the wrong things in our own minds and motives. He spelled them out — 'lust, theft, murder, adultery, greed, fraud, sensuality, envy, slander, arrogance' — and made clear that those who want to live as sons and daughters of God and build His society on earth, must live the opposite of that list.

If we don't, and if we who call ourselves Christians cling to the compromises which made Mahatma Gandhi say 'Give me your Christ but not your Christians' — our race and class prejudices, our well-fed indifference to hunger elsewhere, our business bribes, our political dishonesties, our mistresses and boyfriends on the side, our backbiting against other language or religious groups — then we crucify him afresh and rob humanity of the solution he gave his life to bring.

Goodbye to self

But if we men and women in all continents accept the challenge, forgiveness and victory of the Cross, in his power saying goodbye to self, we shall be used to bring about a new turning to God's sanity.

And there can be an Easter resurrection for the world.

For black and white in Rhodesia. For Greeks and Turks on Cyprus. For governments, guerrillas and refugees in the Middle East. For Africa and South America. For the miners of Yorkshire, Scotland, Wales — and the plantation workers of Asia. For Ireland. For the hating and the hated, the bombers and the bombed, the powerful and the suffering. For scattered minorities and for the mighty nations of China, Russia, America.

'I will draw all men to me.'

The power is his. The choice is ours.

The choice before Rhodesians

by Henry Macnicol

False beliefs

Many whites in Africa obviously still believe that civilisation is in their exclusive custody and that a white man is almost invariably more cultured, more peaceful and less greedy, in brief more civilised, than a black man. The latter finds such an attitude infuriating as well as amusing, but the attitude is, as far as one can see, a reality.

Not all the evidence of the materialism and the lust for power in "the white world" that produced Hitlerism and Stalinism has been able to erase the conviction of some whites about the superiority of the white race.

Likewise, many blacks seem convinced that they are more just than the whites; to them the departure of white power will automatically result in the removal of oppression. They cling to this prejudice against the evidence of a series of countries in Africa ruled by blacks where the exit of the European power has been followed by the oppression of the majority by a small minority — and sometimes by the suppression of one ethnic group by another.

What is freedom in Africa to mean? Is it to be unlimited freedom for a few at the top and unlimited obedience for the masses? Is it to be a nominal freedom with real power being exercised from Moscow, the capital of a European country? Without a leadership that disciplines its own desire for power, pomp and affluence, freedom will prove to be a fresh round of sadness for the masses in whose name it is sought.

A prejudice-free child in any race will understand what "leaders" do not: that the beliefs about whites being more civilised than blacks or blacks being more just than whites are false. 9

RAJMOHAN GANDHI

writing in 'Himmat' about Rhodesia

A WHITE RHODESIAN and a black one spoke side by side recently to a crowded gathering in Harare. The black man introduced the white as his friend. 'I used to hate the white people,' he said. 'I thought, if we could only bring them down, we would be able to come up. Now I know that God has made us black and white so that we can search how to live together. In this country, we need one another.'

'If anyone had told me a few years ago that I would be standing here,' said the white man, 'I would have said they were crazy. But people can change. I have discovered that in my heart. Then we can work for what is right for this country.'

Men like these are not waiting for either a political settlement or a blood-bath to decide what is to happen. By their own decisions and actions, they have begun building a new society; and they are doing it together.

'So must I'

In recent weeks, I have seen such people at work in Salisbury drawing-rooms, on Bulawayo farms, in school assemblies and church meetings, in white suburbs, African townships and the tribal trust lands. They present evidence from their daily lives of how a new society grows. Whites are passing it on to blacks; blacks transmitting it to whites.

Last week I watched a young black shop assistant deal with an up-and-coming white accountant and his wife. The white couple had never before met a black man who talked to them frankly, but without blame or bitterness. 'What is the change in us whites which you most want to see?' they asked him.

'I think it is in your selfishness,' said the black man. He described what it is like to live, five in a room, in a Harare hostel, with one toilet shared between a hundred men. He went on, 'I was very, very bitter after five years of it. Then I was wrongly blamed for stealing on my job, and sacked.'

'For a time, I carried hatred inside me. Then I faced the fact that hatred is part of the disease that is strangling our country. So I wrote to the people who sacked me and said I was sorry for hating them. Since then I have been able to spread this idea in the supermarket where I work — to my fellow employees and to the customers.'

The white man said, 'I've been afraid to stand up for what is right among my own crowd. If you can do it, so must I.'

Human relations problems

A professor at the University of Rhodesia has started on the same course. There was what he called a 'human relations problem with one of his lecturers'. The lecturer was black. The professor had considered him 'an academic lightweight' — which he wasn't; so he went to him, apologised — and met a warm response.

Since then the two men have arranged eight gatherings in the professor's home, to which each has brought leaders of the white and black communities. It is a bridge-building operation. And the bridge stands on the foundation of the professor's apology.

'Some people see this country as a playground in the struggle between East and West,' a university student said to me the other day. 'God sees Africa not being torn apart but bringing an answer to both East and West. We have a destiny to fulfil: to prove that a nation can be led by men led by God.'

Rhodesia is a land of fighters. We are not meant to share the fate of Northern Ireland, and tear ourselves apart, egged on by world forces with an interest in our destruction. But fighting qualities are needed. The global advance of evil and tyranny must be halted. It is not good enough to be like the Irishman who 'didn't know what he wanted but was willing to die for it'. We need to see our aim — beyond ourselves, our security, our revenge, our rights.

Speaking as a farmer, a financier and a patriot, Sir Cyril Hatty, put this straight the other day: 'Think what our country and its neighbours could do to feed the world! If we can work together for a common objective we will get not only the food production we need, but also the overtones of character-building; and above all, we will do the one thing we want to do — by thinking of other people we will make Africa free.'

Consumed by devils

The minister of Harare Methodist Church is another who is offering his people a goal. 'Where there is no vision, the people perish,' he said to me. He has opened his church, Sunday by Sunday, for the past five weeks, to all people, of whatever race or creed, who want to come to pray and listen to God for His plan and purpose. His services have been packed. In the front sit rows of young men, many of them political militants, gripped by the idea that their minister is giving them. White congregations are starting to join in; last week 70 came from Salisbury's city churches. Taking part in the leadership have been men like Dr Elliott Gaballah, acting President of the Muzorewa ANC (see NWN Vol 24 No 20), and Professor Craig, Principal of the University of Rhodesia.

At one service, a Methodist minister, whose son was being held in detention without trial, prayed the Prayer of St Francis:

*Lord, make us instruments of Thy peace.
Where there is hatred, may we bring love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness,
May we bring Thy Light.*

The Harare minister, like others I have mentioned, has experienced a fundamental change which he talks about. Less than 12 months ago, he was consumed by what he himself calls 'the hatred of seven devils'. Having served for seven years in Mount Darwin, he had committed himself wholly to the black side of what he saw as a race war. The police arrested and interrogated him three times.

Last June he came to the Moral Re-Armament international assembly in Salisbury. There for the first time, he says, he found white Rhodesians with whom he

RHODESIA contd p4

Pilate

*Far from home, he laboured among a proud and foreign people,
Puzzled the complexities of their thought, studied the files.
He was not expert in the knife-edge politics of the Middle East.
Unpracticed, he sought to balance opposing factions, pressures —
'Have no trouble; peace at any price; an inconspicuous
Term of office, then modest honour and comfortable retirement
In a villa not too far from Rome.'*

*He was beginning to learn the delicate art of seeming;
Seeming strong, but bowing to those who counted, and smiling
To those who didn't. Beginning to feel his way,
Instinctive, without understanding, feeling only the balance
Of gold, the weight of friends and foes, the power of interests,
The force of the wind.*

*Bad luck it should happen to him; that history
Should conspire against his name. How was he to know
This could not be an execution like any other? (not too nice
To watch, but over in a few hours; unpleasant while it lasted)
How was he to know that one would die the criminal he was,
One would die another man, the third a man and yet no man?*

*A minor fuss, a warrant signed, an order given, soon
Forgotten in the rush of an efficient colonial administration; a tense
Part of the world too, needing a firm hand.*

*He washed his hands, but could not wash the blood.
Striving to be a good administrator, he became the judge of God.*

AS

RHODESIA contd from p3

could talk about the future of the country, people who needed him as an equal in responsibility. 'I saw,' he says, 'that as a minister of Christ's Gospel, I have a mission to white as well as black.' To fulfil this, he cut the hatred out of his life.

Some people talk piously of a change of heart — but they mean in somebody else. A change of heart, genuine and effective, can only come if enough of us start with ourselves. It will be found by people who stop the fruitless discussion of 'who's wrong' and start instead now, to work together for 'what's right'.

This is more than a merely personal matter. It is often the missing factor in statesmanship. The so-called 'Free World' is shrinking daily under the onslaught of foes who use military might, political blackmail and economic bribery. They exploit the hates and greeds and fears of the all-too-human men and women who handle national affairs. To meet this threat, both leaders and led need to become incorruptible. That means change in morals and motives.

Politicians who accept such a change may save their nation. It has happened before — much more often than it has been headlined. One man of power who changed in this way was Japan's post-war Prime Minister Kishi.

After her defeat, her enemies wanted to keep Japan, with all her energy, imprisoned in a box marked 'War criminals — guilty'. Kishi knew his island nation must export or die. He planned a journey through the countries which Japan had occupied during the war. He was to make speeches extolling her abilities and economic strength. It was to be a kind of 'detente exercise'.

Fortunately, a Japanese Senator (who belonged to the Opposition Party) perceived that more was needed. She went to Kishi, and laid before him the need for 'a statesmanship of the humble heart', an approach which would start with an apology for the wrongs Japan had inflicted on her neighbours. Kishi accepted the challenge. The honest apologies he made to the people of the Philippines, Korea, Australia, opened hearts and minds to the possibility of a new day, a new relationship. Trade followed.

In recent months, many Rhodesians have been praying, 'Lord, bless our country, may Thy will be done, and show me how to do my part.' If taken seriously this is much more than a prayer; it is a commitment. We need to lay down our own plans and points of view, and listen to God for His instructions. The choice is not between settlement and war, but between God's ways and our ways.

Papers in Britain have been full of comment on Solzhenitsyn's views about Britain and the West. We print below the views of another man from Eastern Europe, Ludek Pachman, a Chess Grand Master from Czechoslovakia, now living in West Berlin. They are an extract from a speech last summer at the MRA World Assembly in Caux, Switzerland.

The strongest weapon

IF FORCE IS TO BE EXCLUDED as a means to obtain liberty, self-defence is the first duty of democracy. The struggle against dictatorship is a moral and spiritual struggle. Truth is the strongest weapon. A dictatorship must maintain its control always through lies. *Prague Spring* was only thinkable because of what had been published over the last twenty years.

The West is over-materialistic. The lack of ideals is obvious. You deal with economic problems, neglecting all other aspects. Nevertheless the West has incomparably more spiritual strength than the Socialist East. There Communism is no longer a movement, but merely an organisation. There is no idealism left, only cynical pragmatism.

So pessimism would be wrong. The most dangerous trend of thinking is to say: there is nothing you can do, it is too late. The West may be threatened. It is not lost. It is necessary to rally forces, above all moral forces. What can be done? First we should revalidate our values and stop making excuses for wrong. Murder is murder. Theft is theft. Violence is crime. Secondly, we should underscore the significance of freedom and democracy. For us in Eastern Europe freedom means the freedom to travel, learn, believe, talk and think. Thirdly, the remaining European nationalism should be overcome. We should cure the fears that one country has towards the other. We have not got much time left. Only a few years to make the unity of Europe a reality.

Minimum foundations

If the elementary moral foundations are not restored, we will be unable to resist Communism. We must achieve at least a minimum of moral re-armament and thus strengthen Western democracy.

In a moral and spiritual conflict you need a dynamic force. In Europe this can only be Christianity. Despite its present crisis, I am convinced that Christianity will achieve its task. We should not prevent its victory through our shortcomings and especially not through our indifference.

The most difficult times lead to the greatest experience, the greatest joy. When I was in prison between life and death I found my way back to God. Isn't what is true for individuals also true for nations?