

D. Channer

‘ I AM NOT AFRAID to die. We’ve all got to die sometime. What matters is what we are living for when death meets us. It’s no use trying to please people. I used to please my people by blaming the whites. It was very popular and I had a big following. But it’s no use having thousands of people following you. We must please God alone. ’
 —Arthur Kanodereka 1930-78
 (see inside)

NEW WORLD NEWS

Vol 27 No 8 13 Jan 1979 8p

PERTH’S 150TH ANNIVERSARY LORD MAYOR CALLS FOR ‘FERMENT OF CHANGE’

by Andrew Lancaster

IN 1829 THE FIRST WHITE SETTLERS were landed by Captain James Stirling on the sandy shores of the Swan River. They founded the city of Perth. This year Western Australians are celebrating the 150th anniversary of that event.

Australia, however, was settled some 40,000 years earlier when the Aborigines arrived and came to terms with the land they found. This perspective was evident at the Moral Re-Armament International Conference in Perth which opened the New Year. The mysterious note of the didgeridoo throbbed and an Aboriginal warrior threw away a spear in a traditional gesture of welcome to the delegates from 19 nations who came to the ‘camp’ of the Bibelmun tribe—on whose tribal land Perth now stands.

Soup kitchen

This rarely-seen ceremony was offered by Elders of the tribe to signify their responsibility as hosts to the overseas guests. Maori and Papua New Guinean leaders replied formally in their own languages on the visitors’ behalf.

Following the ceremony, the Lord Mayor of Perth, the Hon FC Chaney, officially opened the conference. He quoted the preamble to the conference programme, ‘Is Western Australia to concentrate on de-

veloping its material resources, or on creating a leadership of compassion and national character prepared to take responsibility to help solve the problems of a world in crisis?’ He continued, ‘Your movement, which sets out to change individual lives, has now evolved to a point where it seeks to change the lives and outlooks of people of entire nations. Do you then regard yourselves as the leaven which will cause a ferment of change for the better in the political and social mores and structures of our day? I would hope you do.’

Australia’s Minister for Aboriginal Affairs, Senator FM Chaney—who is the Lord Mayor’s son—was one of five Federal MPs who took part in the conference. In his first major address since his appointment to the portfolio, Senator Chaney said, ‘I do believe in your theme, “People can change”. There is no substitute for healthy, positive attitudes at the individual level if we are to progress in race relations.’

The theme on New Year’s Day was ‘Beyond 150 years—new ways for the future.’ Senator Neville Bonner, Australia’s only Aboriginal MP, pointed out that the indigenous people had stood on their own feet for 40,000 years until the white man came. ‘It behoves you, the conquerors, to assist us back to our feet,’ he said, ‘so that we may stand shoulder to shoulder with you to

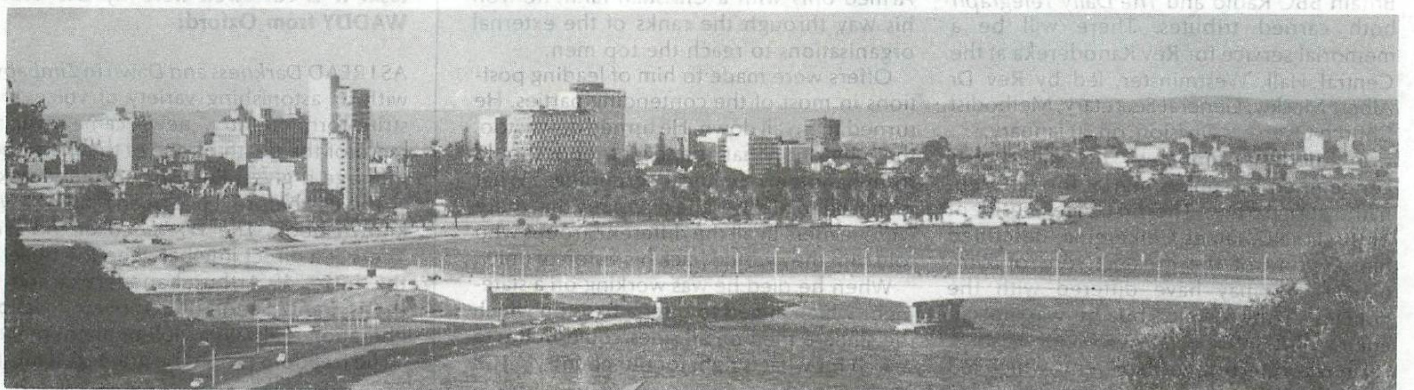
build Australia into the greatest nation in the world.’

Other prominent Aborigines spoke during the conference. May O’Brien, an authority on Aboriginal education; Eliza Isaacs who established ‘Eliza’s soup kitchen’ to meet the needs of the poor of all communities after a visit to the Moral Re-Armament World Assembly in Caux in 1971; and Elizabeth Hansen of the New Era Aboriginal Fellowship. With them spoke author Dame Mary Durack Miller, whose pioneering Irish family established enormous cattle stations in Queensland and the Kimberley ranges in Western Australia’s far north.

Footballer

The state of Australia’s race relations was illumined by Al Grassby, the Commissioner for Community Relations: ‘There is not much morality in condemning apartheid in South Africa as a Government policy if we practise it in most of Australia as a personal policy. “Australian” is not a race but an ideal we all live, a set of common objectives binding diverse peoples together in a vision of unity, justice and harmony.’ Peter and Shirley Gordon, from South Africa’s Coloured community, brought to the conference the reality of life there and of the practical

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A life of courage

FRED REA, a well-known Methodist minister in Rhodesia, sent us this article:

ON THE AFTERNOON of 18 December two men called at the home of Rev Arthur Kanodereka. Shortly afterwards all three drove away in his car. The following morning his body was found on the roadside, about 28 miles from Salisbury. It was lying beside his car which was riddled by more than 60 bullet holes.

When Kanodereka was minister in the Mount Darwin Circuit, guerrilla warfare broke out in his area and he gained first-hand experience of its terrible effect upon the life of the community. It was then that he began to realise that freedom does not 'come out of the barrel of a gun'. However, this conviction in no way lessened his loyalty to the cause of African liberation.

Shortly afterwards, he was transferred to Salisbury. It was at this time that an event took place that radically changed the course of his life: he attended a conference organised by Moral Re-Armament in the University. There he made the painful discovery that he had been allowing his opposition to white racism to turn him into a black racist. He found moreover that there is a better way of achieving revolution than by means of violence and hatred, and that for those who profess to follow Christ this is

the only way.

Arthur did not believe his new-found vision was calling him to abandon the sphere of political action. He became Treasurer of the United African National Council led by Bishop Muzorewa. At any time the task of combining politics with active participation in church leadership is a difficult one, but in the circumstances of contemporary Rhodesia it is vastly more difficult—and dangerous. Many of his colleagues and Church members disapproved and maintained that a minister of religion ought not to attempt to wear two hats. It was not an easy decision, nevertheless Arthur strove—I believe sincerely—to put Christ first in his politics and to allow Christ to guide him through the maze of daily decisions.

Hazard

In 1976 he was chosen as a UANC delegate to the Geneva Conference convened by Britain. While there he strove to build bridges of reconciliation between the rival parties.

A remarkable friendship developed between him and Alec Smith, son of the Rhodesian Prime Minister. These two men of completely diverse heritage and culture travelled together in Rhodesia and abroad, striving for a just and peaceful settlement of the country's problems founded on Christ's power to transform lives.

Arthur was a man of complex personality: he had to fight against deep-seated pre-

judices and tendencies in his own nature—racism and tribalism, personal ambition and male domination. Outsiders saw his imperfections; only those in close touch with him were fully aware of the depth of his new commitment to Christ, of the reality of his spiritual growth and the urgency of his desire to allow Christ into every part of his nature. On the day he died he told a friend, 'I want this to be a quiet Christmas, when I can let God show me what more I can shed from my life so that I can be more like Christ.'

Arthur is but one of many who are putting their lives in hazard for the sake of the Christian way in Rhodesia. However, two facts stand out with clarity about his life.

Arthur had courage. As Chairman of the Contact Committee of the UANC, he risked his life by going, unguarded, to meet with various groups of guerrillas in an effort to persuade them to cease fighting after the March 3 Settlement—a venture that cost some of his colleagues their lives. His recent visits to Maputo and Lusaka were also acts of courage, as was his determination to return afterwards to Rhodesia.

Arthur was passionately dedicated to the reconciliation of all groups. During the past year most of us were content to do nothing but 'play for safety'. Not so Arthur! He boldly took the initiative for peace. He made contact with all sorts of political leaders, both black and white, from the Prime Minister down, and wherever he went he bore testimony to the way of Christ.

Why to Maputo?

IN MANY PARTS of the world newspapers paid tribute to Arthur Kanodereka's work. 'In the Zimbabwe to be, his was to have been the role of a leader who preferred teamwork to self-glorification,' wrote the Indian weekly, *Himmat*. 'Second to none in battling for his country's liberation, Kanodereka was ahead of others in battling for its unity. He wanted the leaders of a free Zimbabwe to govern for and at the pleasure of its people, and not arbitrarily.'

The Swedish daily, *Dagen*, wrote, 'He fought without weapons for his country to be governed by the principle of what is right, and not by one group or another through weapons and terror.'

The *Richmond Times-Despatch* headlined its editorial 'A Peacemaker's Death', and in Britain BBC Radio and *The Daily Telegraph* both carried tributes. There will be a memorial service for Rev Kanodereka at the Central Hall, Westminster, led by Rev Dr Albert Mosley, General Secretary, Methodist Church Overseas Division, on 30 January.

In Rhodesia/Zimbabwe the killing was condemned by spokesmen of the different nationalist parties. The first Vice-President of the UANC, James Chikerema, described him as 'one of the greatest sons of Zimbabwe'. He may have differed with the policies of the UANC, but he was not an enemy of it.'

He was referring to the events which led

to Kanodereka's expulsion from the UANC four months ago. From his frequent meetings with guerrillas, Kanodereka knew what they thought. He felt deeply for them. And the suffering of the people in the villages and tribal lands was a constant anguish to him. He did all he could to encourage the Transitional Government, of which the UANC was part, to move fast and firmly enough to convince the guerrillas that a real transfer of power was intended. When he saw this was not happening he spoke out and was expelled.

But this did not stop his work. With one or two like-minded Zimbabweans he began to formulate a new programme to bring together the divided factions and avert the threatening civil war. He decided to go himself on one more dangerous mission, to meet the leaders in Mozambique and Lusaka, and attempt to bridge the divisions. Armed only with a Christian faith, he won his way through the ranks of the external organisations to reach the top men.

Offers were made to him of leading positions in most of the contending parties. He turned them all down. He turned down, too, the suggestion that he and his friends should form another political grouping. What mattered to him was the discovery that there were leaders in all the different groups who told him they would back his vision of unity.

When he died he was working on a statement which aimed to offer a basis on which the sincere men on all sides could unite 'to search for what is right for our country'. **JCB**



D Channer

For every brother on every rooftop

Three days after Arthur Kanodereka's assassination, a booklet by Hugh Elliott, 'Darkness and Dawn in Zimbabwe', was published. It tells of Kanodereka and of other Rhodesians, black and white, committed to the same task. It is reviewed here by DR CHARIS WADDY from Oxford:

AS I READ *Darkness and Dawn in Zimbabwe*, with its astonishing variety of voices from strife-torn country, news came over the radio of the death of one of the men whose message it gives, Rev Arthur Kanodereka.

The day before, I had been reading a well-known book, *The Wretched of the Earth*. There is a direct line between the bullets in the heart of Arthur Kanodereka and the thesis Frantz Fanon puts forward. 'National liberation is always a violent phenomenon.' 'True freedom cannot be granted, it must be

To Zimbabwe's future

Two days before his death, Arthur Kanodereka spoke to black and white students on their return from a Moral Re-Armament conference in South Africa.

THE CRISIS IS WORSENING. When you don't have God you lose hope.

I am thanking God for what has been done so far. God is taking care of this country—even if there are deaths every day. But the response of people is too lazy—not quick enough.

Thank God for the four moral standards, and listening to God every morning, when you are given hope and He says, 'My son, there is something for you to do.' When I was in hospital He told me to meet some of those I didn't like. We can meet people like that, sit down with them.

My attitude used to be anti-white; now I can sit down with whites. When I began to forgive, and face the crisis, I began to care for both black and white.

We need men and women to save the country. In the Bible, there is a story of God saving a city through only ten people. Maybe He is raising us up to be those people.

In Lusaka and Maputo I met homesick men. They asked, 'You people at home, what are you doing? You are praying for a settlement; are you sure you will get it?'

You young students have some business to do in Lusaka and Maputo. I was in Lusaka during the second raid; in Maputo I met distorted men, who are ready to fight to the finish. We can save those men. We must take MRA men to Maputo. I went to church in Maputo. We must listen together with our friends there.

You can hardly make your enemy a friend if you won't meet him. If we are people who listen to God and who want to strive ahead, we have got to love those who shoot us, who put landmines for us—men who you know killed your father, mother, brother.

Same for all



J. Azzopardi

by Steven Sibare

THE LIFE of Arthur Kanodereka has been a challenge and a guide to me. As an ordinary person I felt welcome at any time. He gave the same treatment to everybody whether rich or poor, black or white, educated or not.

One incident I always remember took place just after he had met MRA. Arthur had learned one secret—listening to God. He tried it and his life was transformed beyond belief. He invited some of the conference delegates to his Church in Harare, where I

New light



J. Franzone

In a letter published in the Rhodesian daily, 'The Herald', on Christmas Day, Salisbury accountant DON BARNETT writes:

AS A WHITE RHODESIAN I count it a special privilege to have been a close friend of Mr Kanodereka. He was 'Uncle Arthur' to our two small sons and I was touched when, on the day he was killed, with the future of our country much on his heart, his concern was that both he and I should not neglect our wives and children.

was a regular member.

Two days later, he invited me to the MRA house in one of the suburbs. On the way he told me of his change. 'I have lost my bitterness and hate for the whites,' he said. 'I listened to God and He showed me that hate and bitterness are wrong. I have been a minister of the Church for 16 years. In all that time I have not met people who listen to God. These Moral Re-Armament people listen to the Almighty.'

I couldn't argue with my Reverend because I could see that there was something new in him. Since that day he lived and worked according to God's guidance. His main aim was to get people to listen to God every morning. Whenever he made a mistake, he admitted it the moment he realised. He was not ashamed to say sorry to anybody. I shall always cherish his example, his passion and his vision for a new Zimbabwe, and a new world made up of new people.

When I first heard him say: 'I now feel called by God to preach the crucified Christ to all people, black and white', I began to understand Christianity in a new light.

When I heard him speak of the aspirations, hopes and fears of his people and his unswerving commitment to battle without fear or favour for a country in which it was character regardless of colour that mattered, I began to see black nationalism in a new light.

The faith and hope which my wife and I have in a Zimbabwe showing a new light to Africa and the world has been largely inspired by this great son of Rhodesia. We feel a personal deep loss at his going, but greater is the loss to our country of one of the inspired statesmen in the world.

As a tribute to this great man of God I want to commit my life to building the peace in the world for which the unavoidable price is the personal change Rev Kanodereka exemplified.

seized.'

Some books are seminal: pregnant with consequences, the dictionary says. They sow the seed of a harvest of thought and action across a class, a race, a continent. They polarise diffuse elements, feelings widely experienced by suffering humanity, and give them clarity. Those who read or listen no longer feel isolated—part of their very life and heart is made articulate. Thousands no longer feel impotent—a framework of combined action begins to be a possibility.

If Fanon and others have with passion produced a *raison d'être* for hate, others can and should do the same for another philosophy, polarising another range of human reactions to life's experiences. The power of such a book as *The Wretched of the Earth* is that it polarises bitterness and despair, and thus gives point and meaning to individual suffering. To do so it has to deny other profound human qualities. Love and loyalty, truth and self-sacrifice, are as wide-spread and as deeply implanted in men as fear and

cruelty and bitterness; and they are even more necessary to the struggle for the survival of the human race.

It is exactly this need which Hugh Elliott highlights in writing of Rhodesia/Zimbabwe in its present trauma of suffering. Some men in the darkness must dare to look to the future. Elliott instances men whose courage pushes forward into new spheres of human relationships even in the midst of flying bullets. The question is, as he says, can these individual initiatives be more than sparks which will quickly die in the night air? In the chequered history of Africa in the past decades there are signs of unexpected and drastic changes of the same sort—he cites precedents in Nigeria and the Sudan.

The individual instances which Elliott uses are very different in character from those with which Fanon illustrates his thesis of violence. These are drawn from the clinics in Algeria where Fanon worked in the 1950s, from among many cases affected by torture, both those who suffered it and those who

inflicted it.

The effects of the book have been worldwide, and it has been called one of the great political documents of our time. In the Chicago riots of 1967 it was said that 'every brother on every rooftop can quote Fanon'.

Who will write the books which 'every brother on every rooftop' will quote, in a creative and constructive revolution?

The dawn Elliott discerns in Rhodesia is dyed red with the blood of many like his friend Arthur Kanodereka and the others who speak in his pages. Such lives, as history shows, can be seminal—pregnant for the future: hidden seed guarding the rich potential of growth for the peoples of the earth. Living or dying, what they have in common is a burning faith in God, and a passion that His will be found and followed.

Not only in Africa are men caught in the dilemmas of a sterile violence. There is a kinship of suffering, and there must also be a kinship of hope, voices to give fertility again and bring to birth new men and new nations.

11,404 miles to see Wesley

IN 1976 a young civil servant travelled from New Zealand to London to see a play. Her journey bore fruit in last year's Auckland season of *Ride! Ride!*, Alan Thornhill and Penelope Thwaites' musical about John Wesley, which was acclaimed by packed audiences and the national press.

What made the civil servant, Marion Neller, battle for two years to gain the rights and find the cast to present the play? A Methodist lay preacher and a producer of light opera, she told the *Auckland Star* in June: 'Wesley did more for England than it can be imagined one man could ever do. People in New Zealand need to be shown the importance of an individual. If more people were fired with such enthusiasm we could become more of a nation.'

The play was presented by an ecumenical company, Pilgrim Productions, formed by Miss Neller with Methodist minister Stanley Goudge as Chairman. The play was directed

by Brian O'Connor, known for his Auckland productions of *Oliver* and *My Fair Lady*. Like the rest of the Company he came to rehearsals after a full day's work. Wesley was acted by a contract draughtsman, Hilton Amos.

Nearly 8,000 people saw *Ride! Ride!* at 20 performances in Auckland, Hamilton and Whangarei. People had to be turned away from the final performances in each place, and some travelled 100 miles to see it in the next city. The leading Auckland musical critic described the show in the *New Zealand Herald* as 'splendid theatre' (see NWN Vol 27 No2). 'John Wesley is alive and well and appearing in Auckland—in a musical of all places,' wrote the *Auckland Star*, 'a show right out of the usual groove of stage musicals in its subject, atmosphere and treatment.'

Four hundred delegates to this year's Methodist Conference saw *Ride! Ride!* as part of their programme in Hamilton. Rev Bill Chessum, the musical director of the show, was a delegate. He said, 'We cannot measure the effect *Ride! Ride!* had on the

Conference, recalling people to the essence of Wesley's truths. It provided an impetus for the devotional periods and highlighted the importance of our roots.'

Two weeks after the final performance in Auckland, and on the eve of the General Election, a much-respected professor and historian wrote on the editorial page of the *New Zealand Herald*, 'I wish I could find the text of Wesley's opening sermon on which the curtain rises: "Is this a Christian city?" It was well put in this year of election din and clamouring factions. Is it? Is this a land which can be called Christian?'

'You cannot, in any fashion, deny that the greeds, the confrontations and hostilities, which divide us today, would vanish before a great influx of pure Christianity, by some Wesleyan invasion, wave on wave of it, with every billow topped and curling with the humanity, self-sacrifice, decency, mercy, which Wesley brought to the century he adorned.'

"Is this a Christian city?" In heaven's name, is it not time we made it one?"

JILL ROBBINS

MAHATMA'S CONSCIENCE-KEEPER

RAJMOHAN GANDHI'S new biography of C Rajagopalachari, the first Indian Head of State after Independence, appears at a time of political turmoil in India, perhaps not inappropriately. For Rajagopalachari's life can be an inspiration and example for today's leadership in his own country—and in the rest of the world.

When the book was released in London last month, Lord Listowel, Britain's Secretary of State for India at the time of Independ-

dence, described it as 'an account of a great Indian who had the conviction that all political action should be motivated by ethical considerations.'

Reviewing the book, *A Warrior from the South*, the renowned Indian journalist Chalapati Rau wrote of Rajagopalachari: 'He combined an unflinching devotion to Gandhi with readiness to dissent. Naturally, Gandhi called him his conscience-keeper and his only possible successor. Nobody else understood Gandhi or presented Gandhi better.' He added, 'This is easily one of the best biographies by an Indian writer—of one of the greatest Indians.'

The author, Rajmohan Gandhi, is a grand-

son of both Rajagopalachari and Mahatma Gandhi. He is well-known in India for his stand for democracy and free speech during the Emergency and for his work with Moral Re-Armament.

In *A Warrior from the South* he provides an absorbing reconstruction of the Indian movement for freedom, and a history of relations between Britain and India.

The book was released in India in November by the national leader Jayaprakash Narayan at a meeting presided over by the Governor of Bihar. The President of India and Prime Minister sent messages to the occasion, which was widely covered by the press, radio and television. **FRD**

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changes that had come when they had decided to reach out to the other communities. Hans van Wijngaarden from Perth, who migrated with his family from South Africa some years ago, said, 'Separate development means that one part of the community can live as though the other part does not exist. During my 20 years in South Africa I supported a policy of separate development. I want to apologise for my part in the suffering of the people of dark skins in South Africa.'

In a session on 'The nation's health—everybody's business', Douglas Everingham, a former Federal Health Minister who is now the Opposition spokesman on Aboriginal Affairs, emphasised the paramount importance of moral choices and spiritual aims in

promoting the nation's health and welfare.

The family, not the school, was the main agent in education, said Peter Tannock, Professor of Education and a former league footballer. 'It is the function of the school, of the teaching profession and indeed of the State to help the family accept this responsibility rather than to usurp it.'

Scholarship

Perth's newspapers reported a call for trust in industry by trade unionists at the conference. Ted Archer, Industrial Officer of the Warehouse and Shop Assistants' Union of West Australia, said, 'We should assist people from less fortunate countries to get a level of sustenance before we seek a bigger share of the economic cake.' Five officials of

this union attended the conference. One of them, Bill Gormley, told how two years ago the union had sponsored a young Asian for an MRA 'Course in Effective Living'. Since then, 16 of the union staff have contributed voluntarily every month to a scholarship fund to enable others from overseas to have this training.

Ken Colbung, the warrior who had welcomed the delegates at the start of the conference, is universally known in West Australia as an outspoken leader of the Aborigines. At the final session he said, 'We can sit and listen to something—for you that is Jesus Christ. You are going to lift a lot of people's hearts and lift their consciences. That is what MRA does—it looks people straight in the eye and says, "Well, what are you going to do about it?"'