

# NEW WORLD NEWS

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Sri Lanka—Temple Trees official residence of Prime Minister Premadasa  
Inset: President JR Jayewardene

## A SPUR TO SRI LANKAN DEMOCRACY

CAN POLITICIANS apply high ethical standards and stay in power? The Government of President JR Jayewardene and Prime Minister R Premadasa in Sri Lanka was elected on their promise to the people to build a 'righteous society' and make honesty paramount in politics. They received an overwhelming mandate to do it.

The participation of the Prime Minister and other members of the Government in the visit of a five-nation Moral Re-Armament force to the island, under the leadership of Rajmohan Gandhi, was seen by many as a step towards this goal. When he opened the MRA seminar in Colombo on 'Prospects of Democracy in Asia', Prime Minister Premadasa outlined his Government's efforts to answer 'the two great drawbacks of present-day democracy—corruption and inefficiency' by bringing government closer to the people and by maintaining a free press and 'freedom of dissent'.

### Temple trees

Sri Lanka was the first country in Asia to have universal franchise, which was introduced almost 50 years ago. At the 1977 General Election over 86% of the voters voluntarily went to the polls. 'This is a record for any democracy,' said the Prime Minister. 'Since Independence we have changed Government six times through the ballot without any resort to bullets.

'There is always a tendency among human beings to please themselves before they please others. It is this corrupting influence of power that we all have to guard against.

'It is not a matter of "What do I get out of this action or that?", but "Is it right or wrong?" There can be no democracy without morality and there can be no morality without religion.

'Today the conflict is not between one religion and another, but between religion and irreligion—between those who believe in spiritual values and those who have embraced mere materialism.'

The *Ceylon Daily News*, largest English daily in Sri Lanka, carried the full text of the Prime Minister's speech.

In his key-note address at the seminar, Rajmohan Gandhi appealed to the people of Sri Lanka to hold fast to the flag of democracy. He said, 'Sri Lanka and India are islands in the sea of totalitarianism. It is in their own interests and in the interests of the democratic world that the experiments of Sri Lanka and India should succeed.'

Three days later, a reception was given on the lawn at the Prime Minister's office for members of the Cabinet and other leaders to meet Mr and Mrs Rajmohan Gandhi and the international visitors. Mr and Mrs Gandhi were the Prime Minister's guests at his official residence, 'Temple Trees'.

A committee from different communities had arranged for the visitors to travel to five towns and various rural projects. They addressed students at the university in Peradeniya and also at Trinity College, as well as other citizens at a public meeting in Kandy.

They were also received by the monks of the famed Temple of the Tooth.

Food Minister SB Herath presided over a public meeting in Kurunegala which he and the District Minister had organised. And the visitors saw the development work there, including the Mahaveli Project which aims to irrigate 900,000 acres in the dry zone and to settle 200,000 families on five-acre farms

in the first phase alone.

Sri Lanka faces difficulties arising from Tamil-Sinhalese confrontation. Grievances, hurts, suspicions on both sides, have accumulated over the years and have led to violence on various occasions.

The Tamils comprise about 20% of the country's population of 13 million. At its first national convention in 1976, the militant Tamil United Liberation Front called for a separate Tamil nation. President Jayewardene's Government is beginning to deal with discrimination against them.

In Jaffna, in the predominantly Tamil area, the MRA force were guests of Tamil leaders and their Members of Parliament. 'Change yourself before change others,' headlined one Tamil paper, quoting Rajmohan Gandhi who spoke with his team at many schools, at the bus depot and at a public meeting for 500 in the town hall. At the bus depot, Mr Amirthalingam MP, Leader of the national Opposition, said, 'A change of heart is needed on both sides.' The *Sun* also carried a picture of Prime Minister Premadasa standing to offer a plate of sandwiches to the Leader of the Opposition at the reception for Government leaders to meet the MRA team in Colombo.

### GCD and GDI

## RHODESIA/ZIMBABWE We need not wait

THE BRITISH FOREIGN SECRETARY was represented by Robin Renwick, head of the Foreign Office's Rhodesia Department, at a service commemorating Arthur Kanodereka, the Methodist minister shot by assassins in Rhodesia in December (see NWN Vol 27 No 8). Richard Luce, Conservative spokesman on foreign affairs, was also present.

The service, at Westminster Central Hall, was led by Dr Albert Mosley, General Secretary of the Overseas Division of the Methodist Church. 'Let us think not only of Arthur, but of all those who have died for the sake of reconciliation in Rhodesia/Zimbabwe,' he said.

Afterwards many of the 400 present returned to lunch at the Westminster Theatre. Foreign Office officials mingled with white Rhodesians and senior officials from several of the black nationalist groups. The frank conversations that took place were evidence that the work Kanodereka gave his life for—of uniting the men on all sides above the power struggle—has not stopped with his death.

In Salisbury, Rhodesia, black and white in almost equal numbers filled the central Methodist church for the commemorative service. Rev Kanodereka's own church in Harare was packed. Many spoke in tribute at both services.

The main daily paper, *The Herald*, quoted Stan O'Donnell, former Secretary for Foreign Affairs, whose son was seriously injured in

**RHODESIA/ZIMBABWE contd p4**



## STILL BREAKING BARRIERS

Government and Opposition on parliamentarian who 'never let human relationships get submerged under the pile of paper work'

THE NEW YEAR SESSION of the German Bundestag (Parliament) began with its President, Dr Carstens, paying tribute to the Social Democrat MP, Adolf Scheu, who died suddenly at Christmas.

Dr Carstens, a member of the Opposition party, the Christian Democrats, said of Scheu: 'Whatever he undertook in the industrial or political field was marked by his sense of Christian responsibility. For many years he helped to organise inter-party prayer-groups in Parliament.'

Scheu had many times built a needed 'bridge between the political parties', said Dr Carstens. He would be remembered especially for his speech during the Budget debate of 1975, when he had suggested that an ethical code of parliamentary behaviour should be developed, based on the spirit and principles of Christianity.

Scheu himself had not been sure on that occasion how his speech had been received. In fact, it was taken up by papers throughout Germany, and was the subject of 20 editorials. He received hundreds of letters of support.

Herbert Wehner, Chairman of the Social Democratic Parliamentary Party, paid his own tribute to his colleague at a memorial

service in Wuppertal. 'In Parliament, he never let human relationships get submerged under the pile of paperwork. As a politician, he was always looking for the common ground and points of contact which we need in our national life if our citizens are both to receive their rights and to fulfil their duties.'

'Adolf Scheu does not need our praise,' Wehner added, 'but we need his example.'

Scheu had joined the Christian Socialist Service movement in 1929. It was dissolved by the National Socialists in 1933. In the early 'thirties he met and began his life-long association with the Oxford Group and Moral Re-Armament. In 1941 he was imprisoned by the Gestapo for a period.

Following his election to the Bundestag in 1969, Scheu regularly attended the MRA World Assemblies at Caux in Switzerland, and worked with MPs from many other countries to have parliaments across the world represented at those assemblies. Just before his death he was outlining plans for a cross-section of politicians to take part in the dialogue at Caux during the coming summer.

According to his friend, Pastor Burkert, the secret of his effectiveness in Bonn was



Adolf Scheu

that he took time each morning to try to find God's direction in his daily work and his relationships. Then he wrote down not only what he felt he should do, but also the ways in which he felt he needed to be different. 'Like everyone he had his faults, but he did what few do—he admitted and was sorry for his mistakes.'

The words of the Lord Mayor of Wuppertal may best sum up how he tried to live, and describe a quality that would revolutionise politics the world over. 'He could forgive. He could also—which for most of us is much harder—ask for and accept forgiveness.'

SBC

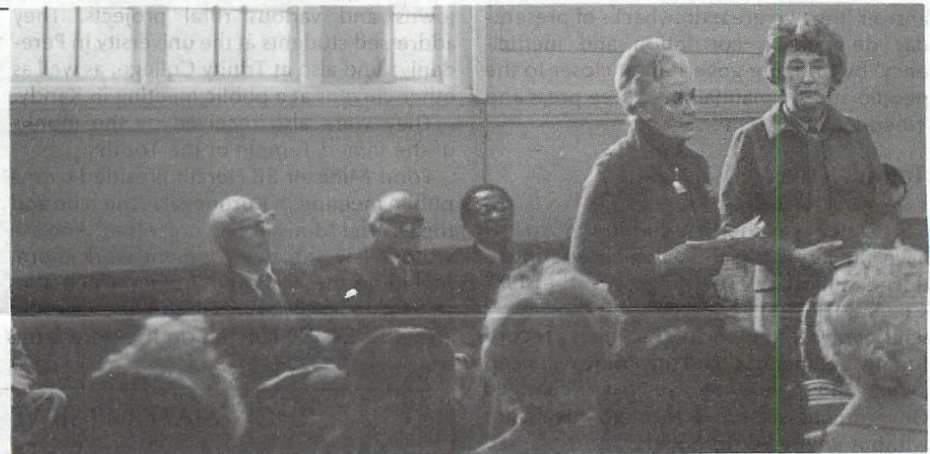
## Newcastle united

TYNESIDE, known for its poverty and hunger marches in the 1930s, is becoming known in Britain for pioneering work among its different racial communities. Some of those responsible for this work, from several communities, last week held a conference on 'Hope in a divided world—the ordinary man's decisive part'. Nearly 200 people attended, including the Presidents of the Chinese, Bangladeshi and African Community Associations. The Chief Constable of Newcastle sent two senior officers to represent him.

'We need to show that people of different backgrounds, traditions and cultures all have a part in creating a new world,' said Hari Shukla, Tyne and Wear Community Relations Officer.

'We represent a cross-section of races and cultures,' said Lady Chapman, a leading Conservative in the area, to the conference. 'With our utterly different backgrounds, we can learn about the class struggle, the hurts and bitterness of past deprivations and exploitation. These must be healed. To do this we will need humility and penitence.'

Several spoke of what had led them to decide to help make a multi-racial society work. Hasmuk Stanakiya, originally from Uganda, who is a bus conductor, told of an



Lady Chapman and Betty Gray speaking at Newcastle.

experience of discrimination which had embittered him. Then the rest of his family, fleeing from Uganda, had been made welcome when they arrived in Britain. A chef in a leading London hotel provided them with food. 'This care helped heal that bitterness,' he said.

Suresh Upadhyay, a sales supervisor, told how surprised he was when, waiting at a bus stop, a young Englishman came over to talk with him. It had never happened before. The young man was a Christian, and they found common ground in their belief that the materialism which controlled so many people had to be cured. 'I felt that through the encounter with this lad, Christ was encouraging and reassuring me, a devout

Hindu, that He was working in an unseen and often unrecognised way, for the good of mankind.'

'The whole conference is so different from what I expected,' said one Englishman sent by his organisation. 'What struck me most was the honesty.'

BBC Newcastle broadcast an interview with Rex and Betty Gray, two of the initiators of the conference. Metro Radio, the North of England's largest commercial station, and the *Evening Chronicle* interviewed conference delegates.

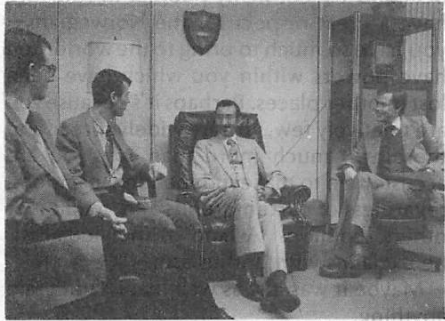
Now it is planned to take a multi-racial group from Newcastle to the international MRA Assembly in Caux, Switzerland, this summer.

G IBOT



## Student record

The Mayor (centre) with Glen Woodbury and guests.



E Peters

CITIZENS OF ROANOKE, Virginia, are not going to be beaten by the neighbouring city of Richmond. They returned from last year's 'Richmond—a model city' conference (NWN Vol 26 No 8) determined to set to work to create a model city nearer home.

Glen Woodbury, of the Roanoke YMCA, writes: 'Some of us in Roanoke, questing for a new vision for our city and country, invited an MRA group to meet responsible people of the community with us.

'We had two long interviews with Dr Noel Taylor, Roanoke's first black Mayor—a Baptist minister who, when he came to the city

17 years ago, was not allowed into the Hotel Roanoke because of his race. He told us of his concern over how Christians live during the week 'after the benediction on Sunday'—could MRA help provide the new stimulus?

'At Washington and Lee University the Inter Varsity Christian Fellowship had its largest attendance ever for a meeting instigated by freshman Andrew Trotter, where William and Clara Jaeger from Britain spoke on the impact of Christian experience on local and international affairs.

'Dody Matze interviewed some of the visitors on her local TV show, *Insight*.'

## An exile on freedom

'WHAT HOPE do you see for our country?' asks a Ugandan princess of an exiled Russian professor—one question in an evening of lively interchange between Ethiopian, Eritrean, Ugandan and Russian exiles.

The occasion was one of a series of evenings that have been held recently in the Sanderson Room, atop the Westminster Theatre in London—evenings varying from a slide presentation on Brazil to a gathering of parents who talked about families. But a common thread runs through them all—the idea that everyone can find God's direction for the situations they are confronted with.

The Russian professor had no easy answers on Uganda. But, he said 'the first step to free my country is to be free from all blame myself. Apathy, laziness and sinfulness destroyed my nation. I am to blame for that, too. If you identify evil with yourself, then you find freedom, and that leads to a destiny.'

These evenings are the inspiration of Peggy Metcalfe, a senior civil servant. Last year she wrote to several hundred people

who concern themselves with the work of the Westminster Theatre, pointing out the possibilities of the Sanderson Room.

'Could we have open house there for five days a week?' she asked. This could become a place where those who long for something new come to find a purpose for their lives.' She envisaged providing a simple meal and making the room available to those who wish to use it.

### Cooking

Two decided to take on the catering—Eva Ricketts, a professor of dietetics, and Vilma Maritz from South Africa. 'When I was working at the Westminster Theatre six years ago,' says Vilma Maritz, 'I got to know South Africans of other races and made friends with people from other parts of Africa.' When she returned home she helped to found Kontak, a movement of Afrikaans women who want to build bridges between people of all races. 'So many people find a new attitude at this theatre,' she says, 'I wanted to put every effort into making the Sanderson Room open and available all the time for this work.'

## WHAT CAN YOU DO?

by RW Wilson



D Chamber

CRISIS IS A SCHOOL of faith and character. Anxiety and apathy are both against God.

Faith includes the steady conviction that God is master of events, and will use these events if we are ready, to penetrate more deeply into people's lives. It is natural to do all we can to extricate ourselves from evil situations. But to get the Holy Spirit's light on what God is seeking to reveal and do, in and through people, is far more fundamental. He is intervening. He ceaselessly works, by any and every means, to develop His redemptive purposes for mankind.

The word 'crisis' means decision. I go on strike against God's love by choosing

indulgence, anxiety, or bitterness. I can seize every chance of bringing the truth of God's answer to everyone, making use of every available means—my own experience, books, meetings. Above all, it means living life moment by moment in God's miraculous satisfactions, choosing Him constantly.

Our present extremity is the normal end product of neglect of God's ways and the conscious choice of our own. Many people are starting to sense this. So we face a moment of opportunity. St Paul says he glories in tribulations.

One step all can take is an overhaul of the human spirit—a fresh, and maybe costly, grasp of absolute honesty, purity, unselfishness and love, a decision to bring God's healing power to bear on known evil ways and habits, to spend long enough in serene quiet in the morning for God's perspectives to occupy the heart and mind. Prayer needs to play an increasing part, so that the conquering forces of the Spirit are released beyond our knowing in men and women's lives. This calls for time and leisure of heart.

We are called to live victoriously. Known

compromise has a far more fundamental effect than we realise on the extent to which God can use us. It reduces vitality, extinguishes tender hopes, and means missing the whisper of God's direction, which if obeyed could turn a key in some life that affects the nation. Each needs the belief that God is the answer, and has His answer ready and waiting to reveal and put into effect through human instruments. The instruments, too, are prepared, if we reach them.

Exceptional days do not change our normal task. We are called to work with God to change the main aims of people's living. Man's rightful purpose is to glorify God and enjoy Him for ever. From that fresh motive wholly new patterns of life naturally spring. It is an aim which calls for the full use of will, heart, mind, brain, for the varied skills with which each is endowed, for the sense of adventure and love of the unknown which is deeply planted in us all.

St Paul's words are a charter for these days: 'Hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away.'



In 1940 an Englishman made a dangerous escape over the mountains of North-West Norway to the sea, after the army camp where he had enlisted was destroyed in the German occupation of Norway. When EDWARD GOULDING recently revisited the scene of his escape he was interviewed by KARI GISKE for the weekly newspaper, 'Sunnmørsposten'. Here we reprint part of her article, starting where she writes of Goulding setting off across the mountains:

WE CAN SEE HIM in our mind's eye—one lone Englishman trudging, rucksack on back, through the deep melting snow of spring, on a steep and icy mountain crag aptly named 'The track of the Ogres'.

He seems to read my thoughts for he laughs and shakes his head. 'I soon saw that I shouldn't be able to make it, but just then I stumbled upon a little hut. I got inside and pondered what to do. After an hour I heard voices, and told myself, "Now you're bound for a German prison". But it was a group of young Norwegians. For them the war was over. They took me under their wing and got me safely over the mountain. Four days later we were in Stranda and I watched them as they sadly handed in their weapons.'

### Expensive toys

Someone arranged for him to get across to Shetland on a fishing boat. He isn't clear how. At all events a lot of strings were pulled. 'Those last hours when we sat in Aalesund and waited for darkness were almost unbearably tense. I shall never forget them. And the relief when we stood on the quay and heard the quiet "chuff chuff chuff" of the engine. I must have known the skipper's name, but I've forgotten it now. There was enough to think about, with the tension and the sea-sickness. You don't pay much attention to your surroundings. —'Well, we managed to get across. So it all

## Turned upside down



Edward Goulding

turned out well, for me at least. It's strange to be here again, after all these years. It all comes back to me with renewed force. I've even met someone here who knew one of that little group. By the way, what is your impression of the society we live in today? You belong to another generation—how do you see things?'

The question comes a bit suddenly, to say the least, after the long monologue about the days of the war, a time when I hadn't even seen the light of day.

What should I tell him? That we are well fed, spoiled, materially satisfied, that we are well off; and that we are looking for a meaning to life now that we have fought for and won a town house and a country cabin, car and colour TV, expensive 'toys' for adults and children? That we have created a complex and difficult society for those who today are young and tomorrow will take over? That more and more people need tranquillisers and psychiatric treatment while they are still young, that we are eternally hunting for happiness and never finding it, and that things are not so good in this beautiful free country of ours?

I don't say it. I can't pull myself together before he starts again in his almost perfect Norwegian.

'You see, what concerns me is what makes people tick. As a full-time worker in Moral Re-Armament—be sure you don't write

"employed by MRA" for all MRA workers are voluntary and unpaid—I travel a great deal and I meet many people. In MRA we have a great respect for the Norwegians—you have so much to bring to the world. You have powers within you which have been lost in other places. Perhaps it's because you are relatively few, you are widely spread and therefore, much more than we, you are accustomed to make independent decisions, regardless of current trends and heedless of others' opinions. A land of individualists!' he exclaims with enthusiasm.

Maybe it was just as well that I hadn't said anything.

'The real question,' he continues, 'is what one can give to others. Turn everything upside down and ask what we can give instead of what we can get. Say to God, "Here I am with all my virtues and vices. Use me." If you then take time to listen, you quickly discover that you really do have something to give. Somewhere there is a use for you. Don't be concerned with who is right, but with what is right.'

### Dynamic

Well, that's a big jump—from Spring 1940 to today, from war to peace. And Edward Goulding is right. He does turn the whole thing upside down. That's certainly how it feels. For in recent years the cry has all been, 'we want, we demand'. Justifiable demands, but still demands.

'What can I give—to individuals, to society, to the world?' There is a positive dynamic in that point of view, something alive, something open. Something which reaches out to others, not in a desperate search for contact, but in warmth.

At least it was good to be reminded of it. And reminded I was, because a man from England came to the North-West to relive days gone by.

Life is amazing, sometimes.

### RHODESIA/ZIMBABWE contd from p1

the war. 'It was Arthur who helped me to move away from bitterness because of this,' he said. The paper also quoted Alec Smith, son of the Rhodesian Prime Minister: 'To me he was a friend and a brother in the struggle for what is right in this land of ours.'

'He loved me enough to tell me where I was wrong and to show me a new way,' Alec Smith went on.

The President of the Methodist Conference, Rev Andrew Ndhlela, led both services, and paid tribute to Kanodereka's work of reconciliation. Dr Crispin Mazobere, Principal of the United Theological College, said 'Arthur had learnt to listen to God. Some of us make our plans and take them to God and say, "Bless this". Arthur had learnt that prayer, "Not my will but

Thine be done".'

In an interview in *The Herald*, Rev Kanodereka's widow, Gladys, spoke of her husband's work as a peace-maker. 'Whoever did it, may God be with you,' she said of his murderers. In a leading editorial, the paper wrote, 'The yearning for peace, shared by the great majority of people in Rhodesia, should be harnessed into something great and powerful. For this to happen, we need leaders able to talk freely to all the factions involved—men like Arthur Kanodereka.'

Meanwhile, others have taken up the challenge to live to heal the nation's divisions. A black university graduate writes from Salisbury about a series of meetings called by two students, one black and one white. 'They are bringing together young people of widely differing views,' he writes.

'In a conflict we tend to feel compelled to align ourselves with either of the sides involved. We become blind to the possibility that neither side is wholly right and neither side is wholly wrong. If we are to be constructive, we must become servants of truth, with nothing to justify or gain for ourselves.'

'A new society will start right in these meetings. We realise we cannot solve our problems by closing our minds to people who think differently from us. We are searching for a great miracle that will save this country. In these meetings we are catching a glimpse of God's power and love as people's hearts gradually open. Now we know we need not wait for a distant miracle, but that each changed heart is a fresh miracle. Each new heart is a supporting pillar for the new Zimbabwe.' **JCB**