

Saigon: President Thieu meets our correspondent

AN OFFICIAL DELEGATION representing Moral Re-Armament took part in last month's 7th Triennial Conference of the Vietnam Confederation of Labour in Saigon.

The delegation, which consisted of Mr and Mrs Alain Tate of Paris and Mr and Mrs Don Simpson of Hong Kong, was greeted by Tran Quoc Buu, President of the Confederation, along with 15 other trade union representatives from Asia, Australia, the Americas, Africa and Europe, and in the presence of President Nguyen Van Thieu and the Saigon diplomatic corps.

The following day Alain Tate, who has been associated with the French trade union movement for 17 years, was

invited to address the 900 delegates. He referred to the 'many mistakes we French have committed here during the past 80 years' and said, 'Knowing that we are largely responsible for the sufferings of your people, we wish above all to humbly ask your forgiveness'. He then outlined the world programme and outreach of MRA.

Mr Buu warmly appreciated the speech on behalf of the conference. Later in the day he introduced each overseas delegate to President Thieu at Independence Palace. The President was interested to receive from Mr and Mrs Simpson a copy of their tribute to the Vietnamese people carried in New World News (18 August 1973).

TIRLEY GARTH, Tarporley, Cheshire – training centre in the North of England.

Jeremy Knebel writes in this issue how he found there a 'living faith'. Dick Pearce, a New Zealander, writes from there about 'aims and resources'.



CHRISTMAS BOOK SUGGESTIONS

SEE INSIDE

**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT



Aims and resources

by Richard Pearce
Mechanical engineer and former executive member of the Public Service Commission of New Zealand

'SET YOUR MIND on God's kingdom and His justice before everything else and all the rest will come to you as well.' How does this command, given by Jesus about 2000 years ago, match our present situation? The truth is that it is the only programme which does.

We are beset by an oil shortage. Amidst all the tragedy and sharpened hate of the recent war in the Middle East, the reduction in oil flows may yet be seen as something that helped the world. We have been faced with the fragility and rapacity of the economic system that creates our wealth. Oil is only one of several important and limited resources of which we will become painfully aware in the next 50 years.

The oil crisis brings to light some obvious needs. One immediate requirement is for courage in politicians, in industrial leaders and in the ordinary man to face the realities of the situation. On the practical side there is urgent need for new energy sources, particularly portable sources for vehicles and agriculture. It is an opportunity for bold internationally co-ordinated research and development. Nuclear power will help; but the problems of nuclear waste disposal are very considerable. But greater than these needs is the necessity of a new aim for civilisation. This was shown by the analysis made by scientists at the Massachusetts Institute of Technology.

The MIT study, in which the best available information on growth, pollution and population was analysed by computer, predicted disaster of incredible magnitude if we maintain our present aims of increased wealth. Large variations of the factors that were more uncertain did not appreciably affect the

result. To produce an acceptable result the scientists had to assume levels of industrial activity and personal wealth that presupposed a radical change in human nature.

The cutback in our capacity for continued growth comes at a time when nations of the third world are looking to economic growth to lift from millions the heavy burden of poverty and hunger. India, for example, is heavily dependent on oil for industrial production, for transport and as a raw material in fertiliser production. Increased fertiliser production is essential for continued and vitally necessary agricultural growth.

What is to be the fate of India and so many nations in a similar situation? Mrs Gandhi, the Prime Minister of India, said in her address in Toronto earlier this year that 'the sudden fear of affluent nations that the earth's resources are fast running out had prompted a reluctance to help in the development plans of poor nations'. This, if true, is a sad commentary on our life and aims.

The economic growth of India and other developing nations must clearly continue at the fastest possible pace. It will mean for a time an increase in their use of oil while our use of it decreases. Alternative energy sources may require more capital investment than oil consuming equipment does and more advanced technology than some developing nations can support. Could the decrease in available resources worldwide be more than matched with an increase in care by those more fortunate? If we are not generous enough to accept this target we must not expect to avoid a heavy retribution.

One factor the MIT scientists have not taken account of is the full effect of a radical change in human nature. While their research proves the need for more modest material objectives, it does not allow for the vastly increased output, energy and creativity of men and women who follow the leading of God. A limitation of our material objectives will either be imposed by authoritarian government or will come from within as we each obey the inner voice of God. The task of encouraging the world's leadership and ordinary men and women to listen to this voice and obey it is immense—but with it there is the promise that as it is carried forward, and despite the physical limitation of resources, there will be unexpected solutions and unforeseen developments. These will make possible the eradication of hunger, poverty and injustice across the world.

The true purpose for each person is to serve God. As we do, the unsatisfying pursuit of a higher standard of living will give way to a new quality of life that is truly satisfying and which will ensure that the children of today in every nation have something to which they can look forward.

Faith by experiment

by Jeremy Knebel
Student at Salford University

I REALLY MET Moral Re-Armament at the beginning of the university summer vacation three months ago although I had known of it for a considerable time because my aunt was in MRA all her life. I was confronted with the answer to my doubts for all that time but I always shied away from it. I had not bothered to investigate, only because there was a great deal of suspicion about MRA in secular circles in Britain and in church circles too.

I was not brought up in a conventional church background, my parents not being religious. I did attend church regularly because the people next door attended and I used to mix with them a lot.

Until I was 18 I had no real faith. I learnt that you can search very hard and, in my case, desperately for a faith and to know God, but you don't realise that you have to pay a price for it, that it means straightening out all the inconsistencies in your life by the standards of Christ, measuring your life against His. This was never made clear to me in Church.

I used to search deeply for the hidden truths of Christianity so I would 'understand' it and try to define it for myself.

Wills and money

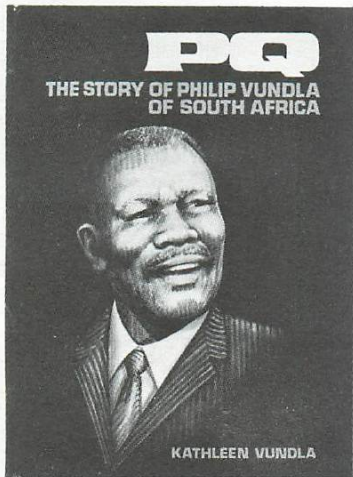
by C K Prescott
in Rhodesia

IF I WERE one of those millions condemned to go hungry to bed each night (they say half the world's population 'lives' in this state) how would I feel? What would I think of Christianity which is reputed to be the religion of nearly a third of the world? Isn't time long overdue for a new look at the world's resources and the thorny subject of money? For most this subject raises emotions of distaste, worry, greed, secrecy or guilt—all negatives! One hears the misquoted statement: 'Money is the root of all evil'—of course, it is 'the



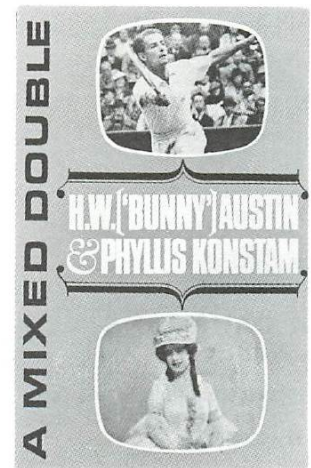
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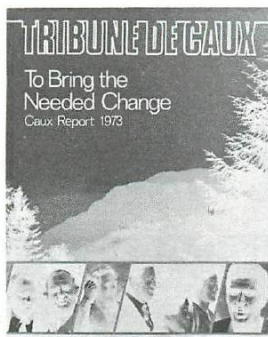
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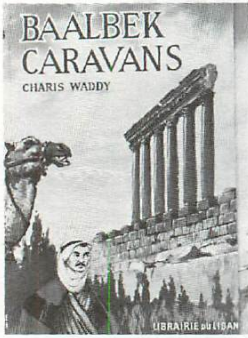
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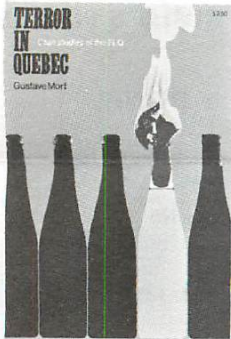
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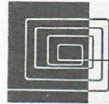
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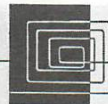
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Robert Schuman, Prime Minister and Foreign Minister of France, and Jean Monnet, Commissioner-General for the Modernisation of France, who together launched the European Coal and Steel Community in 1950.



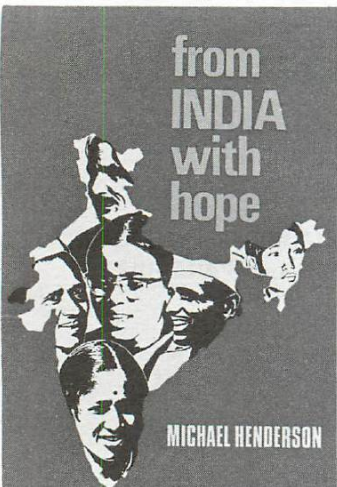
Left: Konrad Adenauer, first Chancellor of the German Federal Republic and co-founder of the European Coal and Steel Community, set the seal on reconciliation between France and Germany by signing with General de Gaulle the Treaty of Friendship in 1963. Right: Edward Heath, Prime Minister of Britain, met Georges Pompidou, President of France, in May 1971 for talks which led to the conclusion of negotiations for the entry of Britain, Ireland and Denmark into the European Economic Community.

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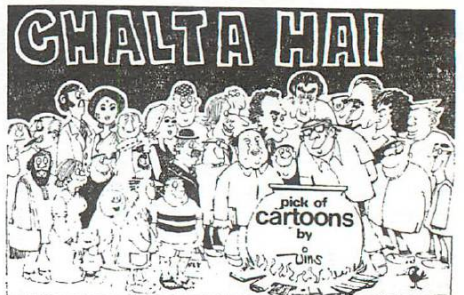
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I did not realise that you had to start by changing, that it was not a matter of understanding, that would follow later. In other words if I changed myself on the assumption that God would honour it (instead of the other way round) He would grant me His own truth in His own time.

Exam time was a disastrous period because all things converged (uncertainties and doubts about my faith; pressure of work and study; and family problems – a brother who was ill), leading to an eventual crisis. I did not know where to turn. At that point I realised that my faith had been empty and the thought came to me: 'Go to Tirley Garth (an MRA centre near where I live).' I knew it had been so powerful in the life of my aunt, so I went to investigate. Also I appreciated the opportunity to get away from home because the situation was very tense.

In Tirley I found the real presence of God and the Holy Spirit at work. There I could experience the change produced in other people, something I had never really seen before. I had seen other Christians enjoying true Christian fellowship obviously linked by some unseen power, but it had never meant anything to me and it frightened me off. I could not live into it at all. I had never seen anybody come out of a really squalid situation and be changed, in other words I had never seen any working experience of God in someone's life. But in Tirley, in a quiet and systematic manner, I saw people's lives changing sparked off by the atmosphere of faith and real care which they found there. This is how I came to find a living faith at Tirley as opposed to a passive one.

There were several things I had to change on. As a university student, I had been a victim of the life-style of student. You are exposed to so



much that is going on around you and subject to many temptations which you are insulated from in most jobs. There was no catastrophic wrong in my life, but I failed to take a stand on things like cheating Social Security, which is common among students who have to get some money during their vacation periods. Because of the inflation in Britain, during the vacation period jobs could not be provided so you are allowed to draw your money – just a bit of pocket money – for those who don't need it. I used to do this. It was not illegal, but totally in the wrong spirit. On one occasion, I was asked to present myself for a job. I deliberately went to the interview late, hoping somebody else would have got the job already, which did in fact happen. So I returned the money for that week, as I had got it under false pretences. I sent *The Black and White Book* with it, and apologised to the Social Security centre on behalf

of all of us.

I had been quite a rebel at school, talking loudly in the back row, playing up generally and feeling superior. So I had to straighten that out. Also our student dialogue had not been on the highest level where purity was concerned. This is one of the biggest battles you have to fight at college.

You hear a lot about student unrest and apathy but most of the students have no notion what to put into the place of the Establishment. They don't really know what they are searching for.

University training today is floundering in uncertainty and lack of purpose. The education it seeks to provide has ceased to capture our imaginations. The sense of adventure in learning comes when we realise we are unravelling God's plan for the universe. We need that special insight to make 'knowledge' come alive in our minds instead of leading us into self-destruction.

love of money...' which is attacked. Yet money is essential for the functioning of the human race. Then surely that functioning is unlikely to run smoothly – and indeed it does not – if money is approached with an attitude of distaste, worry and the rest.

'The earth is the Lord's and the fullness thereof' – or is it? The 'fullness' is interpreted by money. And can the Creator's attitude to His 'fullness' be anything but gloriously positive? For Him surely the word 'money' could never be a 'dirty word' – the misuse of money is a different matter. But if we concede that the earth is the Lord's, then why don't we let Him administer its resources His way? Why not expect His 940 million 'Christian' agents worldwide to pioneer this way?

If Christians were to take their Bible – their 'Instruction Manual' – seriously, they would find a different attitude to money. There is a discrepancy between

the 'manual' and the operating of it by its users. Or perhaps its users have failed to note what are its instructions on the subject of money. And even if noted, how easy it is to say that those instructions were 'meant for those days only'.

If the Founder of Christianity gave so much thought to money, then was it not intended that these truths should apply to this day and age? For instance, has the recording of the despatch of Christ's group, two by two, with specific instructions to take no money with them, something to say to us today? And the story of the widow's mite? (our attitude to our possessions and how we use them?) And the instructions about not 'sitting on' wealth and hoarding it? Does the 'manual' say capital is sacred and not to be touched? How do today's cynics – too often found in religious circles – assess the statements that the birds are provided for in spite of their lack of labour, that the lilies in the fields are

beautiful without working for it?

In that connection it can be asked if it is in the 'manual' that one's family has a claim on the possessions entrusted to one, as God's steward, during one's lifetime? Shouldn't God have the decision about the disposal of these possessions after He removes the steward from his commission by death? We have no record that Christ made a Will, but we do have the record that He bequeathed His Mother not to His blood relations but to one of the family of those who were fully committed to doing God's Will. If Christians had Christ's attitude, their last wills and testaments would be made according to His will rather than to their self-will.

The Christian philosophy is that there is enough in the world for everyone's need but not for everyone's greed. God's perfect ordered plan includes the universe, whether it is in the world sharing

WILLS continued on page 6

●The Pontypridd weekly *Rhondda Leader* reported the 'Task for Wales' conference at Tirley Garth on its front page with the headline 'Welsh and Irish search for unity'.

●An estimated 450,000 people in Eastern France, Luxembourg and Belgium saw the film *Happy Deathday* in its French version on Tele Luxembourg last week.

●There will be a New Year Conference at Caux, Switzerland, from 26 December to 7 January. The conference centre will be open from 22 December. The invitation states, 'Never has the cost of intractable human attitudes seemed greater. Will we continue to talk of peace and expect more violence? Men and nations lose their sense of purpose, and few think beyond themselves and their own problems.'

'There is an answer: God has a plan for the world. And each of us can have a distinctive and perhaps unexpected part in shaping something new.'

'Christmas, when God gave mankind a new chance, offers fresh hope for situations and individuals.'

WILLS continued from page 5

of oil, or the fair distribution of food, or simply His care for the bird falling to the ground. 'Where God guides, He provides' - the accent being on *guides*. Christ guided twelve young men to do a job for Him, tramping the country in couples, and they 'lacked for nothing'.

If He can provide for 12 young fisherman types, then surely He can provide for millions equally so that nothing is lacking. Far from 'pie in the sky', this is pie on millions of plates! This is sound economy. It is 'as safe as the Bank of England' - safer, actually (How stable is the £?).

The proof of the pie is in the eating. The writer can, with a host of others, testify that God's economy is gilt-edged. Finance is never a worry for those who work for and with the All-Provider. Are not all who call themselves Christians committed so to live? Something - or someone - guides our money spending in any case. Is it the crisis of the moment? The family demands? The family solicitor? A sentimental whim? The state of the stock market? You name it! Or is it the All-Wise Creator with His 'thus saith the Lord'?

The experiment needs faith and guts. But for many so to live will be a new experiment and then a glorious experience of God at work in the realms of finance.

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Louise Rush (right) returns as Mickey Merry
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Is it necessary?

Extracts from a story in *Hebret*, a daily newspaper published in Asmara, Ethiopia. (Dej. Ghebryohannes is an Ethiopian Minister of State)

H E Dej. Ghebryohannes, who has recently returned from Europe, in an interview granted to the reporter of the Tigrinya newspaper *Hebret*, stated that he spent more than six weeks in Europe, at the invitation of the World Moral Re-Armament Assembly, to participate in a series of conferences held mostly in Caux, Switzerland.

H E said that these conferences were attended by delegations of 43 countries from Asia, Africa, Europe, America and Australia, and that the discussions held were on different subjects including education.

'During the conference,' H E said, 'views were exchanged on how to apply effectively the four absolute moral standards of Moral Re-Armament all over the world so that men may live peacefully, using scientific discovery for the progress of mankind, rather than using it for the destruction of life - as has happened many times through man's selfishness.'

He said that by applying absolute love, absolute honesty, absolute unselfishness and absolute purity man can create a world of happiness, using for his own good all the resources God has given him.

He also pointed out that Moral Re-Armament requires personal change, which must come from the individual himself. 'If we want others to change,' said Dej. Gebryohannes, 'we must change ourselves first.' He stressed also the necessity of applying moral principles to maintain the unity of families and avoid the breaking-up of homes.

Continuing his statement, H E said that during the conferences held in Caux, there were meetings with representatives

from South Africa and Rhodesia, and there was a useful exchange of views as to the most effective way to create understanding and harmony between black and white, at present divided by discriminatory laws.

He expressed his conviction that Moral Re-Armament is the only effective means of solving the problems of the world. He emphasised that in the past three years he has witnessed the growing faith of men in Moral Re-Armament as an effective instrument to remake the world.

He stated clearly that Moral Re-Armament stands against all forms of colonialism, and fights everything that colonialists would encourage - advocating absolute moral standards. 'Human society based on these standards,' said H E, 'would flourish and triumph over the eternal enemies of men, such as ignorance, disease and famine.'

At this point the journalist wondered whether Moral Re-Armament is really necessary for our country, since our people are well known for their good manners and disciplined life. 'I do not deny that our people are morally disciplined,' said Dej. Ghebryohannes, 'but this does not mean that we do not need MRA, especially in city life, where people tend towards drunkenness, prostitution and selfishness. To fight these signs of corruption, we must encourage Moral Re-Armament.'

When asked who should change first H E said, 'All should change, but the change should first come from the leaders, whose behaviour can influence people. For instance, in the family the father must change first, so that the rest of the family may follow his example. The judge, the administrator and all in responsible posts can change people if they behave honestly, applying all the standards of MRA in their lives.'

Concluding, H E emphasised that a mistaken man can be convinced that he must change not by force but by persuasion. He stated that human societies can be improved by absolute moral standards. 'These are the objectives which everyone must follow.'