

Cardinal speaks to conference

HIS EMINENCE CARDINAL KOENIG, Archbishop of Vienna, spoke last week to the Moral Re-Armament assembly at Caux, Switzerland.

'It is not so important to change structures or talk about needed social changes. It is far more important that man changes and that he knows what God wants him to do. As a bishop and a leader of the Church in the diocese of Vienna, I too need to revise my life, and the best way to do that is to listen to what other people tell me and to watch examples of other people who have changed. That is inspiring. I would like to encourage you all: don't give up, whatever problems you face, because we need Caux more than so many institutions in the world. We need a spiritual and moral infrastructure, and that is what we should all try to bring to our personal life and to those with whom we work.'

A report of the Caux conference for politicians will appear next week.



D Channer

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FAITH ON THE JOB

New World News asked people in a variety of occupations how their faith is expressed in their everyday work.

Potato priest

LEENA IMPIÖ is a writer, as well as a teacher. And we were discussing writing when her husband, the MP for a Finnish constituency where there are more reindeer than voters, leant forward and announced that 'from just ten centimetres in a newspaper I once received 300 train wagons of potatoes'.

Lauri Impiö and his wife were in Switzerland for the political session of the MRA assembly at Caux, with a party colleague, veteran MP Mikko Asunta, just retired after 20 years in parliament. We were having breakfast together when Mr Impiö offered us this intriguing bait. A story was clearly on its way.

Eleven years ago, Mr Impiö told us, he was responsible for the welfare programme of the Church in the north of Finland. Winter came suddenly in September that year, snow covering the potato crop before it could be lifted. Potatoes are the area's main produce, and as it is the poorest part of

Finland, great suffering was anticipated.

The Impiös had a journey to make. As they drove 500 kilometres south, worrying about the problem they had left behind them, they began to see people harvesting potatoes. They spent the night in a hotel. 'I found it hard to sleep,' Mr Impiö told us. 'But when I woke up next morning I was quite certain what I should do. I took my pencil and wrote out an appeal to the people of the south and

centre of Finland to help the north.'

The article was printed in the Church paper—and three weeks later more than £500,000 worth of potatoes and other crops arrived in the north of Finland, given by the people further south. At a time of unemployment, when many were leaving the area in bitterness, this did much to improve feelings between the people of the different parts of Finland, which often run high. 'That winter people in the north began to talk of the southerners as human beings. One seldom heard the word "exploiter".'

The project earned Mr Impiö the local name of 'potato priest'. The story certainly proved his point about the power of the pen. But it taught Mr Impiö something else as well—'The starting point may be very small, but when God is wanting to influence affairs He does it, if we are ready to be used.'

The story made us want to know more. If this was what obedience to God had meant before Mr Impiö entered politics, what did it

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Left to right: Mikko Asunta, Lauri and Leena Impiö



D Channer

Secretarial secrets

Margaret Cook
secretary, London

I AM A SECRETARY, which means I type letters and reports, answer the door, make phone calls on behalf of many other people, mend the photocopier, send telexes—in other words, my job is to communicate.

What do I as a person communicate? 'Here I am, you lucky people, but not for long?' 'Can't you see my work's more important than yours?' Or, 'I've got time to help you—what can I do?' When somebody approaches me and says, 'You must be terribly busy but do you think you could...?' I know that if that is the impression I have given, I have got my priorities very wrong. I

am rarely at a loss for something to do. But I often have to stop and ask God to list my many things to do in His order of priority and not mine. Then my mind may get clear on what time to phone someone to be sure and find them in, instead of spending time and energy getting annoyed by trying six times. Or I see some things that are even more urgent than I thought, some which can wait until the next day, and perhaps others which I was trying to squeeze in out of selfish motives but which do not really need doing at all. The result is that I will no longer be seen to be a martyr for the cause, hurtling from one vital activity to another. In fact, I may have time for an unexpected visitor, or to help a colleague with her work, and shall probably be more effective in communicating what God is doing in the

world rather than what I am doing.

Absolute honesty in the office means, for example, that I am honest about my mistakes even when nobody else would have noticed. It is only my own illusions and the image that I have of myself that are shattered—my colleagues are far more realistic about me! People can trust you when they know that you will be honest about your mistakes—and a 'secretary' means one whose job it is to keep secrets, so trustworthiness is as necessary a skill as shorthand or typing. Mistakes are not to be avoided at all costs—I find the more I venture beyond my experience and known limits, the more mistakes I make, but the greater the lessons I learn from them and the closer I come to God, because I need Him more.

Servant of my members



D Channer

Keith Standing
trade union official

THERE IS HARDLY a major decision that I have to take in my work on which I don't seek the guidance of the Almighty. Absolute standards are fundamental for me. Regarding honesty—I am always conscious that I must not accept inducements from employers to do the wrong thing by my members. Secondly, I must not betray the trust which the union puts in me with regard to expenses. Thirdly, I feel I must be honest in the advice which I give to the members and also in the cases which I present on their behalf. Industrial relations are in essence human relations, and if I put forward dishonest evidence in support of a case, I will lose the trust of the employer and the members.

Although I used to smoke and drink alcohol, I do neither any more because, with the responsibility that I have, any decisions that I take and any advice which I am required to give should be given whilst I am sober in mind and body. I meet a great number of women in my work because women comprise 55% of our union. I have decided to respect those women as I respect my mother, my wife or a sister. Decency and modesty are the little brothers of purity. Purity, I believe, is granted by God when it is

asked for in humility. When you decide firmly to lead a clean life, purity doesn't become a burden, it can be a crown of triumph. And I believe there is a need for a crusade of manliness and purity to counteract and nullify the work of those who think that man is a beast.

I am thoroughly satisfied and happy in my work, and I have to take care not to become so involved in it that I neglect my family. Before I became a full-time official, recognising that it would mean a long time away from home on occasions, I discussed with my wife whether I should even make the application. We jointly decided I should, and my wife has never complained during the years that I have been a full-time official, even though I have been away on many, many occasions. It's a fact that amongst trade union officials the rate of separation and divorce is extremely high, and I did have to make a conscious decision to be at home as often as I reasonably could.

Another point relating to unselfishness is that I've got to promote the need for the members and employers to consider the situation of others. In Britain we spend six times more on aids to slimming than we give in aid to the developing world. Furthermore the most recent budget reduced by £50 million the anticipated British overseas aid to developing nations. I believe these are things about which we should be very ashamed.

As a trade union official I see myself as a servant of my members, who tells them what they need to hear, not what I think they will want to hear. I've found that to love people doesn't always mean that you like them. It means fighting for the best in myself and the other fellow, irrespective of feelings.



The Turner family

Home rules

Jean Turner
housewife, Oxford

'DADDY'S A TALKIST and a typist,' was our younger daughter's description of the time-honoured profession of a writer.

This particular writer needs the household around him to be well-organised and neat. I had been a schoolteacher before we were married, and discipline, I felt, was going to be essential for our home. So we made sure that a list of house-rules was pinned to the side of the cot as soon as each new offspring drew its first breath:

- No one over six weeks old to be fed between 10pm and 6am.
- No one over six months to wail unless in physical distress.
- No one of any age to pester for goodies when shopping and expect to receive anything but a good telling-off.
- Everyone to retire in different directions after lunch for at least an hour and disturb no one else, etc, etc.

These rules were, for the most part, selfishly conceived and ruthlessly enforced for the convenience of us parents and the furtherance of career. Fortunately, before we had got the children out of rompers and into military uniforms, a friend reminded us

Taking the bad with the good

Joyce Kneale
teacher, the Isle of Man

AT ONE TIME when I was teaching in London, I was puzzled about how on earth to get a class of unruly children to concentrate. I then had an interesting thought. It was that I should see every parent of every child and I should tell them first one good thing about their child and then one bad thing about their child. This was an exciting experience.

When I told the parents the good thing—how grand the child was at maths, or how very well he attacked his reading—they felt very pleased with themselves and there was a pleasant atmosphere. The next point would fall with a dull thud. 'Why do you think your child is so rude?' perhaps I would say, or, 'He never finishes the job he starts,' or, 'He's always poking the one next to him.' And very quickly would come the response, 'Oh, his father's been like that ever since we married,' or, 'You know it's grandmother: she gives the children everything they want,

tidies up after them, and so on.'

Then I remember one of the mothers, who said, 'I got married far too early. I didn't know what I was in for and I had three children by the time I was 18.' Her husband had started drinking a lot and seeing other women, and he was never at home.

I had the thought, 'Tell her something that means a lot to you.' So I told about my own mother, who also married very early. She also had troubles, arguments were normal in our house, and then one day she decided she would be the one to bring the new spirit. She stopped nagging and decided to cook nice meals and to care. And suddenly our house became a home.

I didn't hear much from this mother for about three weeks and then the father came to see me in school. The staff were terrified because he usually came to blow up the headmaster. But instead he told us some of his problems. In another three months I heard that he had redecorated his house, he began taking his family out, his son began to work. The mother came and told me they had begun to sort out their arguments.

I realised that parents don't want a lot of good advice. They want a friend who cares for their child and who's willing to tell some of the deepest struggles that go on inside.

Ballroom business

Cleiland Donnan
dancing school teacher, Virginia

THIRTY-THREE YEARS AGO at the age of 24 I assumed responsibility for the Junior Assembly dancing school for teenage boys and girls. I had never worked with adolescents before, and this seemed a good way to make a contribution to young people. It became my business.

I decided that the large number of boys and girls whom I taught needed to be treated as individuals. Dancing is the instrument we use to create an atmosphere where young people can learn to be at ease with



P. Shah

Sow psychiatry

Sam Fripp
farmer

ALL MY LIFE I have lived and farmed in Africa. I took for granted that I would give the orders and the work would be done by others.

In February 1978 my wife and I decided to move to Britain with our two small children. I am now responsible for a 200-sow pig enterprise on a Suffolk farm. I found the hard work, which continues through all weathers, difficult to get used to. In addition, I now have to mow the lawn, wash the car, dig and plant the vegetable garden, and do numerous household jobs which previously were done by servants. However, my wife and I have gained tremendous satisfaction from these tasks. We have also gained a new love for the land.

Anyone aspiring to be a psychiatrist, a teacher or a preacher might do well to spend time working with pigs. Like us humans they are very stubborn, determined to go their own way. It is easy at such times to lash out with a kick or get in a rage. When I do this it is not the pig which gets hurt, but my foot! I am learning that there is a better method to deal with both pigs and people—a way of firmness, with love, care and humility.

One colleague at work seemed to me to be moody and difficult. The thought came one day that much of the fault lay in my uncaring and unapproachable attitude. I said this to him. The running of the piggery is now very different. The tension has gone, and the two of us can creatively plan our work.

No need to drift

Mary Embleton
student



D. Channer

WHEN I WAS 18 I very much wanted to go to Oxford University. Yet on the morning when my application had to be sent, I found a strange, unexpected certainty in my mind that I should make Cambridge my first choice. It was hard to trust this leading when the Cambridge interviews proved tough. Yet it was my Oxford application which was rejected and at Cambridge that I got a place. In these last three years I have had the underlying security that I was where God intended me to be.

I had always thought that the way to pass on faith to your friends was to try and care for them and their problems. While this is true, I have also learnt that you build trust much more when you admit that you, too, go through problems. For some time I was too proud to tell any of my college friends

Ending paralysis



D. Channer

Mary Joan Holme
physiotherapist, London

'WE DON'T WANT a technical expert but someone who will build relationships.' That was the brief when I accepted a new job six months ago. It was to take charge of a busy physiotherapy department, nine staff, 16 students, the care of 50 in-patients and up to 300 out-patients a day. It also entailed the building and maintaining of good relationships with most of the other departments and the medical staff in the hospital, as well as raising morale in the department itself.

It has been a tough six months. There has been support from some quarters, opposition from others. At times it has seemed an impossible job, totally beyond me. And yet it has been rich in friendship and humour.

Two people made life particularly difficult. I did not know what to do next to improve the situation. I prayed for many nights for something to happen either in me or in them. The effect on me was that I lost my paralysing fear, and somehow the attitude of both people has altered so that we can talk. This is very necessary in a hospital! Such experiences are helping to form in me a new and rock-sure faith.

that sometimes I couldn't sleep at night. But I found that talking with a good friend helped to relieve the tension that was stopping me from sleeping, as well as making her feel she could talk with me. This was so even though in many areas, like politics, we have very different views.

With others, I have found passing on your faith is not a matter of deep talks so much as how you live your day-to-day life. I enjoy my work, and I know I am meant to put my very best into my essays. After some months one of my supervisors commented unexpectedly on a 'commitment in life', which, he said, he sensed from my work.

It has been helpful to begin thinking what some of the purposes of study are, rather than just drifting through the education system. The philosopher, Simone Weil, regarded study as a means of developing the faculty of true attention, in our relationship with both God and other people. I think you can learn much about God and His Creation from whatever area your study is. Then studies cease to be a separate compartment and become closely linked to the everyday world. It was, for instance, work I had done on recent Egyptian history which, when I went to Egypt not long ago, helped me to care about the future of that country.

that a family powered by ambition was on one of the shortest routes to hell.

In order to change direction, we not only had to listen quietly to find out where God wanted us to go, but also to act on the things He clearly wanted us to do.

We have had to learn to trust that God can guide a child just as surely as He can guide the great intellects of our age (ie parents). We have had to learn to share our needs and difficulties, sins and stupidities with all the family. We have each had to shoulder responsibility—taking on together all the work that has to be done in our old house, its garden full of nettles and thistley old field. We have each had to take responsibility for our own lives, since God does each of us the honour of treating us as responsible individuals, whatever our age. For instance, the children have so far chosen their own schools and have therefore felt obliged to make a go of it when they got there.

The old authoritarian house-rules, incidentally, have not been thrown away. They have turned out to be good guidelines, adhered to by all of us, because they help set each member of the family free from the demands of the others. Our children even threaten to put them into the computer for their own future families.

So how many problems have we left? As many as there are people in the house.

one another.

There are many discouragements. I can do a thing only because I want appreciation. This is difficult to face up to and rectify, yet I have found there is nothing equal to a face-to-face apology. Asking the help of the Holy Spirit plus talking over any difficulty with a trusted friend is a sure way to help me find how to meet a need.

This year I asked a busy senior high school graduate why he had wanted to be a pupil for three years and then be an assistant for three more years. He said, 'The Junior Assembly is the only place I know where high standards are kept. So many teenagers are not being taught how to keep their standards high. Don't ever let down your standards, Miss Donnan.'

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mean afterwards? He did not pretend that this was an easy question.

'You have to make compromises in politics,' said Mr Impiö. 'And you have to ask all the time whether you are compromising out of weakness.'

'There are two ways of avoiding muddy waters,' he continued. 'One is to state firmly that I cannot compromise. This usually results in finding myself alone and with as little influence as I had before entering politics.'

'The other way is to make it clear to my colleagues what I feel—without assuming that their motives are dirty. Then we can talk as people who have all been elected because we want to do something for the country together. I find they are ready to listen. It is a long and difficult way—because we have to work out together what to do, without being guided by selfishness, political career, or what's best for the party.'

The idea that his faith had an application to his political life first occurred to Mr Asunta during a visit to Caux in 1959, when he had just become an MP. 'I would say that it is here that my political work really began. I had often felt inferior because I was a

farmer and did not have the same academic background as my colleagues in parliament. After being here I lost that inferiority.' Later he became Chairman of his party, the Finnish Conservative Party.

Leena Impiö had not always been sure that politics was a proper sphere for people of faith at all. 'I used to think that politics was a dirty business. Little by little, I have started to learn that politics can also be inside God's circle of influence, and that it is a sin not to take the opportunity of influencing things when one has a chance.'

New vistas

Life for a politician's wife is lonely anywhere—but especially in such a sparsely populated country. From the Asuntas' home you can see the lights of the nearest house only on clear nights. For Mrs Impiö, far north in Finnish Lapland with her husband in Helsinki, it has been easy to feel neglected.

'I wanted to possess my husband—and still do sometimes. I've said I cannot cope with the five children, my writing and my job as a teacher, with him away so much. I had to face where I lacked independence and find

how to take responsibility in a new way.'

What had been the significance of the political session at Caux for these three Finns? For Mrs Impiö Caux had been 'a place of hope' in a world where the ordinary person so often feels powerless.

For her husband, the conference had been a unique chance to meet politicians of different parties and countries, and to find a common inspiration. 'The conference put us together in a way that we can look horizontally, straight into the eyes of the other person, and at the same time vertically into the eyes of God,' he said, crossing his index fingers as a demonstration. Then he placed one on the top of the other, tilting downwards. 'If we look down on people, we cannot at the same time look up to God.'

Meeting people from the Third World at Caux had opened new vistas for Mr Asunta. 'It opened our eyes to how selfish we are in Finland, when, for instance, we take 100 boat people in comparison with Sudan, one of the world's poorest countries, which has taken in 500,000 refugees. This opening of the eyes, for us who live so far from the countries of the Third World, was one of the gifts of the conference.'

MARY LEAN

Show you really care

The MRA musical revue, 'Song of Asia', toured Asia, Europe and Canada from 1973-6. Tureiti Hawkins was one of the Maoris who went from New Zealand to take part in it. Now she is a Youth Development and Outreach Worker with the YMCA in Napier, New Zealand. ANN RIGNALL talked to her. TUREITI HAWKINS works with Maori boys, aged eight to eighteen, who roam the streets of Napier. Most of them come from one-parent families, and many have dropped out of school—mentally if not physically. Some have been responsible for the biggest thefts in town. 'But they always get caught,' says Tureiti.

She has had little formal preparation for this work. 'Working with MRA gave me more training than anything else,' she says. 'It gave me experience of working with all sorts of people. I learnt to communicate, which is very important. You've got to get in amongst these kids and do things with them. Then they will listen.'

Tureiti has absolute conviction that these boys could find a different way of life. 'If they get the feeling that you really care, they will try harder to go straight. But you've got to be dedicated.'

It is hard to measure success in a job like this. However, she told me about Thomas, who had spent seven Christmases in penal institutions of one sort or another. One day Tureiti had the idea of taking him to lunch with three elderly sisters who had been

good friends to her. It seemed crazy, but she certainly had no other idea what to do for Thomas. Hesitatingly the sisters agreed. Thomas said very little at lunch, but when they had left, he said to Tureiti, 'If I was married and had kids, I would send them to those old ladies to ask them if they wanted anything from the shops.' This was the first sign he cared about other people at all. Since then he has become one of the most reliable members of the YMCA and has initiated activities. He passed his School Certificate last year and decided to stay on at school.

Tureiti's days are full of visits to courts, parents, schools and social workers, as well as the activities of the YMCA. 'I wouldn't swap these boys for anything,' she says. 'They are down-to-earth and have masses of energy. We have to try and redirect it.'

Down with blood pressure

A journalist

LIFE IS FULL of pressures. I have plenty of them. Some cannot be avoided. Professional training and experience equips one to deal with them. But I find these pressures can often be doubled by bad relationships with colleagues, failure to be honest about mistakes, and the selfish ambition which does not draw the best out of others.

A simple apology for a hastily made decision which turns out to be wrong means it can be corrected, and does more to lower blood pressure on both sides than anything else!

New subscription rates

AS READERS OF NEW WORLD NEWS are aware, we do our utmost to keep the cost of subscriptions low. However, due to recent price increases, a subscription rise has become necessary. Printing has gone up 18%, inland postage 12½% and overseas 20-25% in recent weeks.

The British Isles subscription, now £5.00 pa, goes up to £5.75 from the beginning of September.

Overseas subscriptions, now £6.75, will go up to £7.75 pa, with effect from 1 October. Details of the new rates in other currencies will be announced later.

Individual copies of NWN will in future cost 9p (10 copies and over 8p, 20 and over 7p each).

THE EDITORS