

NEW WORLD NEWS

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Montreal

ALONG THE BANKS OF THE ST LAWRENCE

IN THE WEEK that Canada installed her youngest Prime Minister ever, 39-year-old Joe Clark, more than 60 young North Americans gathered in Montreal, Quebec, for a Moral Re-Armament workshop on the theme, 'Dynamic of effective living'.

The conference was hosted by young Québécois. A year ago, explained Guy Dubreuil, they had decided to work together and this unity of purpose had made the conference possible. After the conference another of them, student Chantal Létourneau, said, 'This conference has strengthened me in my convictions. I have seen people change for the sake of a better society.' She had decided to spend time every day in quiet, seeking God's direction for her life.

Participants—students, young workers and professionals, and young parents—came from Canada's French, English and Indian communities and from the USA. Said one of the latter, Charles Guerin, a high school student and professional jazz pianist, 'This is the first time I have been challenged to call on God when I am feeling OK. I asked Him, "What is your plan?" and He told me I would find it in work, my music and the people I meet.' He had been dishonest and was going to start by putting this right.

katchewan, at his Reserve at Caughnawaga, near Montreal.

Jean Gagnon, director of a drug and alcohol rehabilitation centre in St Clementin, had attended the conference with three of his staff. They invited the group to spend two days at their centre. There René Vincent, another of the staff, told them how he had nearly been destroyed by drink and drugs. Then, after other methods had failed to release him from their grip, he had found a full answer in Jesus Christ. 'If I have peace in my heart now it comes from God,' he said. 'You can have your trips but they are nothing compared with the freedom you find if you accept Christ in your life.'



Jean-François Bertrand

Speaking at a meeting after the week's programme, high school student John Gardner from Alabama said, 'I was afraid of being rejected and not liked. I thought that if I drank a little then maybe I would be accepted at school. Now I see what a bigger challenge and thrill it can be to follow God's will.'

At the paper mill and port city of Trois Rivières the international group was received in the home of Jacqueline Pellerin, community leader of Hertel, a poor area of the city close to the river. The day before, the Mayor of Trois Rivières had officially opened a re-development project which would provide new homes for one hundred families of the district. Madame Pellerin told the visitors of how MRA had inspired and strengthened her in the responsibility she had taken for this project, which, a Provincial MP later told them, was being used as a national model for the development of other under-privileged areas.

The young people met six MPs at the Provincial Parliament in Quebec City, both from the Government Parti Québécois, and

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Jacqueline Pellerin

In all, 14 countries were represented, several by young people studying or living temporarily in Canada or the United States. Three people had come specially for the workshop from France, following a similar conference in Orleans at Easter.

After the weekend conference, 21 of the participants joined in a week's action programme which took them to four cities and towns along the St Lawrence River in the French-speaking province of Quebec. The Grand Chief of the Mohawk Indians, Andrew Delisle, received a group which included Cree Indian Alvin Manitopyes from Sas-



FRANCOIS LESSARD, personnel consultant, Montreal: 'This weekend is the first time I have considered English as a good language of communication rather than an instrument of domination.'

Of his work he said, 'Many people think that they have an objective when they only have preoccupations, such as becoming the head of a company. A true objective makes you and others grow in maturity. If you do not have a true objective you are condemned to reacting to others.'



MEI ANG, from Singapore, studying in Toronto: 'Before this moment I didn't have much idea what God had in mind for me. But this conference has planted a seed in me.'



ALVIN MANITOPYES, Cree Indian from Saskatchewan: 'Often our elders get up early to listen to God and to pray. I would like to make it a point in the future to follow this practice.'

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from the Opposition Liberal Party. They also met senior aides of the Premier and of the Leader of the Opposition, and were received in the Parliament Building by Jean-Francois Bertrand, assistant House Leader and son of a former Premier.

M Bertrand spoke to the group of the need to stand firm in the face of the opportunities political life offered for corrupt practices. He had appreciated from MRA that it was possible to be political opponents without personal enmity, he said.

After a weekend of theory and a week of action, links developed between the participants. Andrew Trotter, from Washington and Lee University in Virginia, USA, summed up the spirit when he said at a public meeting in Quebec, 'This week has helped me to think of the whole continent of North America'. He and his fellow Americans plan to host a similar conference next year.

Booked to USA

WHEN TWO BRITISH PUBLISHERS visited Virginia, USA, earlier this month, the superintendents of two school boards told them, 'We must now concentrate on the moral development of the children in the education programme of our schools.'

The publishers, Hugh Nowell and John Faber, of Grosvenor Books, the London-based publishing house of MRA, were in the USA for the American Booksellers Convention in Los Angeles.

Theirs was the only display at the Convention to make the International Year of the Child its main focus. A four-foot high photograph of a child's face, taken from the cover of the new book *Listen to the Children*, formed the backdrop to the stand.

The book, which will be published in Britain in early July, is compiled from the experiences of families in 17 countries. 'They are finding a new form of family life which is frank and open,' says the book's compiler, Annejet Campbell. 'It is based not on the domination of parents, or of children, but on a common search for what is right under the authority of God.'

Other books featured by Grosvenor Books in Los Angeles included two books on liberation—Victor Sparre's *The Flame in the Darkness* about the Russian dissidents and Claire Evans' *Freewoman*. A number of American publishers took copies of these titles with a view to publishing US editions.

'*Listen to the Children*' by Annejet Campbell; '*The Flame in the Darkness*' by Victor Sparre; '*Freewoman*' by Claire Evans, £2.25 each postage paid.

All available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, or in Canada from Miss Irmgarde Westerman, 387 Cote Ste Catherine Road, Montreal, PQ, H2V 2B5, and in the USA from Mr Ben Brinton, 15 Rio Vista Lane, Richmond, Virginia 23226.



Jerome Choquette (right), former Quebec Minister of Justice, with members of the travelling group.

M Choquette was guest speaker at the Canadian National Prayer Breakfast earlier this year where he said that God had become a 'taboo' in certain groups and societies. 'In this way we are alienating the most decisive factor from both our personal and public lives,' he said. 'This wrong perspective leads not only to the disorders of our individual lives, but to disorder in the life of our societies and nations.'

On the same occasion, he spoke of the need for reconciliation between the peoples of Canada. 'If we cannot reach each other under the authority of the love of God, then it would seem practically inevitable that pride and egotism will bring about the destruction of our country.'

'I am not saying that God is federalist and anti-separatist,' he continued. But, he said, the Holy Spirit could so influence all those responsible that Canada could have a 'creative message to the world'. 'In the world today humanity needs examples of peoples not only being able to solve their differences, but to use their differences as complementary, in order to achieve harmony and peace and the well-being of their members.'

Outside the law

Albertan doctor PAUL CAMPBELL has recently revisited his home country. He writes:

CANADIANS STILL LACK a fundamental democratic freedom—the freedom from regionalism and provincialism, the freedom to become a nation with one heart, mind and goal. Quebec is not alone in her antipathy to Ottawa. There is a long and deep anti-Ottawa feeling in Canada's booming industrial area, Alberta and British Columbia.

When Allan Blakeney, the Saskatchewan Premier, told the Council of Canadian Unity in Montreal recently that Canadian politicians needed to articulate a vision for their country, his speech hit the front page of the *Montreal Gazette*. 'We politicians tend to deal in practicalities,' he said. 'We like bargains where the advantages and disadvantages can be added up in an accountant's ledger.'

'We have never talked about dreams, about what Canada means to us, about what this country might be in the future. We think about it—sometimes passionately. But we are somehow reluctant to voice that passion for fear of our efforts being labelled cornball or maudlin.'

'We have failed in the most important task of all—to articulate a vision of what Canada might be in the next century, a vision which can arouse the enthusiasm of

all of us, whether we are English or French or native or any one of the dozens of nationalities that have come together in this country.'

He concluded, 'The challenge to the rest of us is to build a Canada that can command the loyalty of Quebecers. I believe that is a more important challenge than any restructuring of the constitution, important as that is.'

Central

In an age when we are being told ad nauseam that big bureaucracies, big internationals, big syndicates, high technology have reduced the individual to a zero on a computer print-out, it is time for a re-emphasis. The individual is all-important in mastering inflation, the erosion of moral values, and racial, class and regional antagonisms. No government can legislate the inner discipline, the sense of responsibility, the national and world consciousness needed by free men. They are the product of individual decision and commitment.

As in Britain, the Conservatives are now in power in Canada. The central question is whether they will address themselves to the task of the moral and spiritual regeneration of the nation. Without that, unity will be hard to come by.

There is a latent hunger today for moral purpose and involvement. Some would say this is the business of the religious leaders, but if we are to solve our countries' problems it must become the religion of our political and business leaders.

'Two blades of grass where one grew before'

Canadian farmer **John Bocock** talks to Philippe and Lisbeth Lasserre.

JOHN BOCOCK runs a big stock farm in Alberta at the foot of the Rocky Mountains with his brother. He has made it his aim to run his farm in a way that combines respect for tradition, on land of which the Indians have long been guardians, with meeting the demands that the world today makes of agriculture.

'A farmer faces two challenges,' he explains. 'First, he has to grow two blades of grass where one grew before, to feed an increasing world population. Most experts agree that this is possible. The second challenge, which is really a tougher one, is to change the thinking and living of people so that our increased production, the second blade of grass, becomes food on the dinner plates of the world and not a burdensome surplus.'

'As a younger man, I couldn't see how an ordinary farmer in Alberta could do much about the second challenge. My highest aim was just to have an efficient farm. The university taught me to manage my cows, but I didn't see how to manage my relationship with my brother. I am critical by nature, so when there was a problem on the farm I tended to blame my brother for it, while hiding my own mistakes. As he is the elder, he didn't like this at all.'

One man slavery

In 1958, while still a student, Bocock met Moral Re-Armament. What made a strong impact on him was that people from many backgrounds and different races got on together and were evidently affecting their families and their countries. He decided to apologise to his brother. Then to his great surprise his brother put things right with their father. This was badly needed. 'There was a complete change in our family life,' he said. 'Since then we do make mistakes, but we now have the basis on which to face mistakes clearly and find an answer to them.'

On their 1400-acre farm there are 70 dairy cows, 300 head of beef cattle, and hay, lucerne, barley and rye for the livestock. John's parents live on the farm, and also two workers' families. The whole Bocock family meets around the same table for the midday meal each day.

'A one man dairy farm is almost slavery,' says John. 'So it makes good sense to farm together with other people, preferably your own family, provided you get along together. People are concerned about the

survival of the family farm, because it is recognised that that is the ideal unit. The family farm will survive if the family survives.'

A few years ago the Bocock brothers had to face the fact that the farm was running them and they were not running the farm. They knew the temptation farmers have to want to own all the land next to them. 'Then you are likely to work yourself to death,' says John, 'and end up with bitter neighbours.' So they cut back from 1830 acres to 1400. 'We found we had more time for our neighbours and sometimes to travel, and we still have an economic unit.'

Energy

John is aware that greed for land has been a destructive element in his country's history, and that when the white man came to Canada this greed drove him to do unspeakable things to the North American Indians. 'They considered the land as a trust they must hand on to future generations,' says John. 'But we came in with the concept of land as a commodity to be bought and sold to the highest bidder. So we are losing our best farm land to parking lots and supermarkets.'

A mining company was planning to establish an open face coal mine on rich farm land. The farmers' organisation, of which John is regional president, opposed the plan and, convinced the Government that the mine should be placed, at marginally greater cost, on the eastern slopes of the Rockies which are not arable.

Convinced that the energy crisis is their concern, John and his wife Jenny (daughter of the former tennis champion, Bunny Austin) recently put theory into practice in building their house. They went to the extra expense of building the walls thicker than regulations required and putting in triple glazed windows on three sides. When the temperature is forty below outside, hardly any heating is needed during the day because the sun shines in through the large double glazed windows on the south side. Because of extra insulation they do not need air-conditioning, which uses up much energy in summer.

John and his brother also plan to erect a high moisture grain silo, in which grain with

20-30 per cent moisture can be stored. This eliminates the need for grain-driers, which also use up energy.

As the cost of living goes up, and particularly the cost of fertilisers and fuel, productivity is a vital matter for them. 'It's better for a farmer to get more production from the acres he has than to farm more acres,' says John. 'It is also important to have good relations with your workers. Farmers have been notoriously bad employers. When two Albertan farmers get together, they first talk about the weather and then get on to "the labour problem".'

John Bocock is one of those Canadians who believe in national unity. Though a Protestant, he is proud to have been to a Catholic school, to live alongside Ukrainians, Germans and French-speaking Canadians in their neighbourhood, and to know that his daughter will start learning French in primary school, which he did not have the good fortune to do. He is happy to point out that St Albert, the municipality in which his farm lies, was the first permanent settlement which a famous Quebecois, Father Lacombe, founded in Alberta.

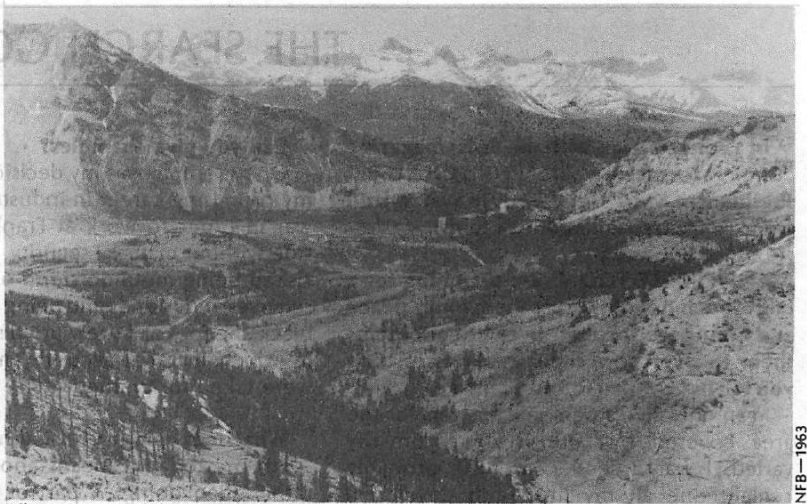
Mosaic

He speaks with feeling of a recent visit of 25 Quebecois whom he had met through Moral Re-Armament. 'They spent three days with us,' he recalls. 'We put them all up in our homes. Then I took them to Jasper National Park in the Rockies. While we walked in the gardens of the Canadian National hotel, a woman from Quebec fell on her knees before a flower-bed facing the mountains. "To think that this is my country!" she exclaimed.'

'I had the same powerful conviction on the banks of the St Lawrence near Quebec. I heard the blocks of ice hurtle against each other in the river as they broke up at the end of the winter.'

This prairie farmer, who has opened his heart to the needs of everybody, does not see Canada as a melting pot of peoples. He sees his country as a mosaic of races and communities proud of their roots and each faithful to their culture.

Translated from 'Tribune de Caux'
by Michael Hutchinson



Albertan view of the Rocky Mountains, below which lies the Bocock farm.

NFB-1963

THE SEARCH GOES ON

In a conversation with the Swiss magazine 'Caux Information', HENRIK SCHAEFER, President of MRA's legal body in Switzerland from 1968-77, spoke about his faith.

MANY PEOPLE TODAY are searching for a faith which not only gives them inner peace and a purpose for their lives but also helps them to overcome their weaknesses. Can you tell us how you found a faith?

I can only give a personal answer, for the area covered by faith is extraordinarily varied. I was a seeker and will probably remain one all my life. Faith developed from three elements: Decision, Experience, Obedience. In theory these three elements may be neatly separated. In practice, however, they usually overlap.

I was stimulated to a decision by a conversation with an acquaintance, who explained that there is a living God with whom it is possible to have a personal relationship. I decided, if God did exist, not to stop him coming into my life.

This decision led later to the experience that there is something that cannot be proved, but can be experienced: a God who speaks, who achieves something for me and in me that I cannot do in my own strength.

Obedience is the third element. When I began to obey the inner voice, I discovered that this hitherto unknown God has a plan for me which I can not only glimpse from time to time, but which I should follow unconditionally. This obedience includes all areas of life. For me it involves far more than keeping certain rules of the game that are, so to speak, laid down by God. It involves constantly being ready for new phases of my life, for change and a fresh start. It means again and again questioning my position, my aims and my way of life, everything that I am, have and think I know.

Can you give examples?

One example was my decision to give up my promising career in industry during the war in order to work at Frank Buchman's side without material security. In doing so I risked being misunderstood by most of my relatives and friends and being regarded as a black sheep. For I grew up in surroundings in which material security and prosperity were taken for granted.

What does being a Christian mean for you?

For me today it means above all, *being* rather than *doing*. A part of this being is accepting every aspect of one's nature, including the dark side. Only when I know that I myself would be capable of doing what others are imprisoned for does my superiority disappear. I don't need to talk about it. My fellow men feel it if it's genuine. This realistic self-knowledge became possible through the experience of the presence of the Spirit of God that forgives and heals.

What, in your opinion, endangers faith?

One great danger is when I imagine I have at last gained possession of the ultimate truth. Then I become superficial and my faith is a routine that no longer has its roots in seeking and is no longer renewed.

I see another danger in setting limits to God and to myself. Usually I know exactly what I should do, but then comes the temptation to hold back, to chicken out. I have experienced this again and again when it was a question of sharing with others something of the little material wealth that I possess. But fortunately I have always won through to taking this step.

What strengthens faith?

A faith has, of course, to be constantly nourished and deepened. I find the Bible

the basis for that. Inward and outward conflicts also lead to new realisations. There have been crises which have helped to strengthen my faith, as long as I have not avoided them. There have also been people who have helped me. They have asked questions that have forced me to ponder things that I had not sufficiently thought through. In all this, it is important that I always find my way to my own position.

What are your most encouraging experiences?

I have found great encouragement when people come to me—and I can hardly remember them—and tell me, 'Our conversation at that time was decisive'. Then I know that it was not my purpose but Christ's presence that was at work. A life that is closely bound up in this way with the fate, victory, defeats and growth of others is rich and fulfilled.

Have there been painful experiences?

It always hurts when I have to admit that I have been blind or superficial in my dealing with people, that I have therefore evaluated them wrongly and not been able to help them. But such experiences have their positive side if I come through them to closer insight into myself and others. Without pain there is no inner growth, no deepening of faith.

What do the Bible, prayer and silence mean to you in all this?

Everything belongs together, forms a whole. Just as the power station is the prerequisite for light and current, so the drawing on all these sources is the prerequisite for shaping one's life from day to day. There is never a lack of opportunity for passing on the riches that are thus obtained.

Politician's about turn

'MORE THAN COINCIDENCE'—the story of a politician's new lease of life after his party was swept out of power—is described by the *Church Times* as 'lively and thought-provoking'.

Richard Holloway, reviewing this new book by former Australian Navy Minister Malcolm Mackay, writes, 'The discovery that Dr Mackay made was quite simple but revolutionary: by rising early in the morning

and seeking guidance from the Spirit of God, followed by strict adherence to any commands that "came through" (provided they did not contradict the absolute standards of Christ), he found that his life was completely turned round.

'Some of the most moving and compelling writing in this book is about Dr Mackay's discoveries in the life of prayer,' he continues. 'We need more prayer. We need more people to listen to God and do what he says. We need more of the reconciliation that would follow from all this.'

Dr Mackay has been surprised by the response to the book. 'An Australian GP telephoned from Melbourne for a copy, and

then, having read it, telephoned again for another eight,' he says.

'What makes someone like him spend significant sums of money on a book which costs nearly £7?'

Perhaps the answer lies in the comment another reader made to Dr Mackay recently, 'When I think of the cost of weapons to kill people, the cost of books like yours which save twisted lives is tiny.'

'More than coincidence' by Malcolm Mackay, St Andrews Press, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, £6.95 post free.