

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



The Egyptian delegation: from L to R (back row) Soheir Kamal, Hoda Elagati, Manal Haidar, Rakia Mansour, Dr Hassan Abdoun, Laila Shaat, Dina Hammad, Samia Kholoussi. (Front row) Sherif Mohamed, Aly El Ezabi, Ahmed Abdoun, Alaa El Gibali, Isam El Kalioubi. The delegation was based a few days at the MRA centre, Tirley Garth, in the heart of the industrial North-West of England.

Egyptian students build bridge with Britain

by William Conner

PHOTOS BY EDWARD HOWARD

THE HOPES of the world have been following the lone figure of Henry Kissinger as he tirelessly jets around the Middle East in a second round of his diplomatic 'musical chairs' in quest of an interim peace agreement—an extended truce. But some familiar with Mid-East issues feel that the chief merit of the settlement now will be to gain time.

Time alone will not make Arabs less bitter about the grim lot of their Palestinian brothers. Nor will it make Israelis less fearful of threats to their survival. There are forces at work in the world who use bitterness and fear, and the situation is full of opportunity for them.

For example, the sight of Israelis building new settlements, now more than fifty in number, from the occupied Golan Heights to Sinai, is not reassuring to the Arabs. At the same time, the Palestinian refugee camps are inevitably

breeding grounds of violence and militancy, and of course to the Jews the fedayeen seem a threat to any peace settlement.

Time alone will bring no remedy. But in the time gained a new note of statesmanship must come into the picture. The missing ingredient of trust must begin to be born. It is an intangible factor that only men with a living faith and open to superhuman wisdom are likely to inspire.

One hope on the Middle East horizon may be the positive quality detectable in the leadership of President Anwar Sadat. He is outstanding among today's leaders in the action he has taken to see that his pivotal nation, as it moves into the age of technology, retains the best of its tradition and culture. He speaks of 'science and faith' as being the pillars of his programme of development.

Involved in a war situation bequeathed to him by history, and facing great economic problems, Sadat refuses to be preoccupied only with the present and the material. He is embarked upon a reconstruction of the shattered cities of Port Said, Ismailia and Suez, rehabilitating the million refugees driven from the Canal provinces by the war. He wrestles, too, with the problem of extending personal liberty without exposing it to misuse.

President Sadat and his wife, Jehan, are both particularly interested in the outlook and thinking of the 350,000 students at Egypt's nine universities.

It is significant that each of the last three summers has seen the visit to the Moral Re-Armament World Assembly at Caux, Switzerland, and to Britain of a government-backed delegation of Egypt's student leadership. They are selected with

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On the invitation of the Chairman, Sir David Barritt, the delegation visited the Cammell Laird Shipbuilding Company, Birkenhead, and were guests at a lunch with senior management of the shipyard. Here the Deputy Managing Director, G A Smith (left) answers a question from Sherif Mohamed, of Alexandria University.



Aida Mohamed, from Mansoura University, presents an Egyptian bracelet to Mrs Cornwall-Legh, wife of the Chairman of Cheshire County Council, at a lunch in the County Hall. The medical student said, 'If we build society on a foundation of science alone, it will not prove adequate for the future of humanity.'



J M Plumley (left), Professor of Egyptology, was host to the delegation at Cambridge University. The Egyptian party visited the universities of Oxford, Durham and Edinburgh and were welcomed by the President of the Liverpool students.



On the factory floor at British Leyland, Birmingham. Dr Hassan Abdoun, leader of the delegation, thanked the General Manager with the words: 'I want to say three things. Thank you for lunch. Thank you for the visit. With the principles of Moral Re-Armament you would double your production.'



At the Liverpool Cotton Association.

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the greatest care from among the top all-round students of every faculty in their universities. Special emphasis is placed on their interest in international affairs and in meeting European counterparts concerned that the spiritual and moral values common to both Islam and Christianity play their part in the society of the future.

At Caux, among 700 delegates from 41 countries, the Egyptian delegation made a notable contribution. They took part in the study courses and 'creative workshops'. Several spoke with insight of the change of heart they had seen demonstrated, and themselves experienced, and of how it could bring solutions to current problems.

Laila Shaat, from Alexandria University and member of the Egyptian hockey team, said: 'It was amazing to me to find such a call to absolute moral standards in Western Europe. I was far away from these principles, but MRA helps me to practise my religion. These standards are not new to me, but practising them was the new thing.'

One of the delegation, Hoda Elagati, who had been wounded as a result of the recent war, told of the release from hatred that she found at Caux. This in no way weakened her commitment to justice, but, as she said, she saw for the first time her enemies as people in need of hope.

Another, Ali El Ezabi of Cairo University, said that he learnt at Caux of others who suffered and met 'people of faith determined to change the whole world from its roots by helping men get rid of their bitterness'. Caux had removed, he said, any suspicion that morals were a shelter for weak people. Seeing very strong personalities applying moral standards in their daily life in Europe gave him the practical answer he was looking for.

After leaving the World Assembly at Caux, the delegation spent three weeks in Britain, travelling through the country with British students. They visited universities, industrial centres, and farms, in each place staying in private homes. They were able to study a number of situations in which Moral Re-Armament

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**'My Communist friends are disillusioned,
my bourgeois friends bored'**

The Adequate Revolution

by **Garth Lean**

From a talk given to young people at Caux

WHY MORAL RE-ARMAMENT?

Does the world need it? Why should anyone who hopes to stay alive for the rest of this century be interested in it?

What makes people like my wife and myself go on with it after forty years – and what makes our son, a highly successful young journalist, and our daughter, just out of Oxford University, as keen as we are?

I met Moral Re-Armament in Oxford in the 1930s. There were at that time three million unemployed in Britain. Hitler had just come to power, and the Spanish Civil War was on its way. Many of the brighter spirits of the years ahead of me – the best poets and scientists – had become disillusioned with successive Governments, Labour and Conservative, which seemed to do little for the unfortunate. So they turned to Communism. It was a generous gesture, for they were ready to smash their own pleasant privileged way of life for something they hoped might help the unemployed. I, too, was strongly drawn that way. For I, too, wanted to find something which could alter conditions.

Incomplete

But I also wanted to find an answer to certain more personal problems – in myself, in my family and for my friends. I was treating my girl friend badly, leading her on for my own pleasure. I was egotistical and two-faced. I could not control many wrong things in my character – and so was quite unable to help my friends to control theirs. My Communist friends could not help me in these more personal matters. They revealed the same lack which Che Guevara later found in Cuba – that the revolution of Communism did not change people. It was not a complete revolution.

One factor that I remembered, from my history studies, was that the greatest revolution in British history had been a spiritual one which changed tens of thousands of people's characters and led on to gigantic changes in social conditions. I started my new life hoping, but far from sure, that this could happen again.

Over forty years I have seen this taking place – and on a far bigger scale than I had imagined possible. And while

most of my Communist friends of those Oxford days have become disillusioned and most of my bourgeois friends bored, my wife and I have never been bored and are more convinced than ever of Moral Re-Armament's truth and effectiveness. We think it even more relevant today than it was for us then.

Right blend

Why? First, because the world is even more fragmented into rival groups, nations and points of view than in our day. Hatred and violence are more dangerous because of the improved weapons available, both weapons of war and weapons of propaganda. So Moral Re-Armament's power to make enemies into friends is more urgently needed than ever. What MRA did to reconcile France and Germany and to help bring African nations to freedom without bloodshed is universally needed.

My second reason is that we live in an ideological age. Don't be deluded into thinking that détente means we can all relax into our Western selfishness. The Russians were quite honest about their aims at Helsinki. They said they seek détente because it is the best condition in which to intensify the ideological struggle. And who can blame them when they see the mess we in the West have made of democracy? Neither they nor we have found the right blend of freedom and self-discipline. We could demonstrate it, if we applied Moral Re-Armament on a national scale.

Far-reaching change

Thirdly, the whole world now knows that we are all even more likely to be strangled by man-made pollution or starved by man-made shortages of food and energy than destroyed by nuclear bombs. This is a situation created by all of us, Communist and non-Communist alike, East, West – though the developed nations are most to blame. It faces all of us. The man who knows most about it, world wide, the UN Secretary General of the Environment, says that the only possible answer is 'a moral and spiritual revolution so far-reaching that it changes our life-styles and penetrates our economic and poli-

tical systems'. That is what Moral Re-Armament is – or what at least it is meant to be.

Fourthly, what about the generation gap? Some people of my age say it does not exist. But it does. In fact, young people tell me there are several gaps. They say the gap between teenagers of today and those ten years older can be as big as that between the twenty-year-olds and my generation. But there is an answer. We find in our family that the generation gap is simply an honesty gap. When we parents are dead honest about our faults, our children can trust us and we can pioneer a new world together.

Is this important? An English anthropologist said recently that 'the family is the source of all our discontents' – and he would like to do away with it. He is wrong. It is not the family as an institution which is the problem, but we people who make up the families. Particularly in the Western World, we have made millions of families into hells because of our lust and selfishness. And every divided or broken home does increase the hatreds of the world. I have seldom known a really bitter man whose bitterness did not start at home. Equally, united families and reunited families can clear up national situations. Moral Re-Armament produces such families.

Those are some of the reasons why I think Moral Re-Armament to be essential equipment for anyone who wants to see the world better – or even survive – in the next twenty years. Its secret is its revolutionary nature. Trotsky once said that anyone who wanted quiet and ease had been born into the wrong century. Lenin added that if Christians could show him ten men who lived their faith as uncompromisingly as St Paul, he would change revolutions. This is a time for all-out living.

Cutting corners

That is why Moral Re-Armament aims at moral standards: absolute honesty, absolute purity, absolute unselfishness and absolute love. No relative standard is revolutionary enough for modern conditions. Look where relative standards landed Stalin and Nixon, to mention only two.

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If you cut corners on moral standards, or only care for your own crowd, family, religion or nation, disasters are inevitable. We all have experience of that in our own lives.

That, too, is why Moral Re-Armament teaches us to listen to God. God's will done on earth as in heaven is the only adequate revolution. And how can we find his will if we do not listen to Him. God never got a chance to tell me what He wanted me to do. Frank Buchman, the initiator of Moral Re-Armament, said one of the most revolutionary things I have ever heard. 'One minute out of touch with God,' he said, 'can menace a nation.'

This is also why Moral Re-Armament says everyone must start with himself. Every person and nation wants some other person or nation to change. But the place one can start is with oneself. The most reactionary person is the one - and it is often me - who wants someone else to change but refuses to change himself.

Terrible tragedies

I have sometimes been asked the question 'Why Moral Re-Armament?' No doubt you would answer, as I did, that the principles of MRA - absolute moral standards, seeking the will of God and starting with oneself - are there in your religion. Certainly, they are in mine, though so often I and other Christians have not practised them. Muslims, Jews, Hindus and Buddhists, people of every faith and no faith, have suffered terrible tragedies just because we have not done so.

What I found Moral Re-Armament provided which institutional religion, in Britain at least, did not provide was three things. A strategy to turn back evil. A force with which to work at that task. And a chance to work with people of all nations and points of view.

Infancy

Lastly, I would like to say that Moral Re-Armament is still in its infancy. Its greatest years are ahead. It is God's property, not ours. It is something which God has raised up for the age we live in and for the years ahead. It will be people like you who under God must shape it and carry it forward into the next decades. Shortly before he died, Frank Buchman said, 'I'm learning more about Moral Re-Armament every day.' That is what we have the chance to do here at Caux, to learn together, to decide what needs changing and to go back to our countries and make those changes come to pass.

Caux at a glance

CAUSE OF BITTERNESS

Councillor Selwyn Tudball, last year's Mayor of the Rhondda and a member of the Labour Party, said, 'I have come here because of the concern I feel about the bad feeling between the electors and administration. There is an atmosphere of mistrust in my borough, partly created by alleged malpractices in certain quarters. Moral Re-Armament gives us the moral strength to stand straight amidst the pressures of criticism.'

Tudball, a former coalminer, said, 'Here I have met dockers, steelworkers - people of my own class - and people of what I regard as the upper class. I am grateful for what I have found.'

Councillor George Richards, a dentist and a conservative councillor from Norwich, said: 'I want to apologise to Councillor Tudball for blaming him and his party for allowing men whom I considered bitter and destructive to come to power in our political and industrial life. I see that I and my class are responsible for having caused their bitterness.'

'Now I want to work together with everyone to put right what is wrong, heal the hate in Britain and help her find her role in the world.'

MALTESE MESSAGE

A message from the Archbishop of Malta was presented by a Maltese delegation of six, Archbishop Michael Gonzi said, 'I am happy with the work that is being done at Caux. I hope it may continue and I pray that more and more people will come to understand it.'

ETHICS IN POLITICS

A German Federal Member of Parliament, Adolf Scheu, of the Social Democratic Party, spoke of a move amongst members of all parties to establish a code of ethics for Parliament.

Speaking to politicians from Asia, Africa and Europe participating in a special session of the Assembly, he said, 'This move was one result of a speech I made in the budget debate, when I called on all of us who call ourselves Christians to make that visible in the way we live and conduct our parliamentary business.'

'More than twenty newspapers had leading articles on it. I received hundreds of letters, many from members of Parliament. Now colleagues from all parties have declared themselves ready to work for a new spirit in the German

Parliament. Minorities with a positive idea, especially those who seek God's direction, can achieve more than the negative minorities of whom we are so often afraid.'

Speaking with him, Dr Otto Wulff, MP, of the Opposition Christian Democratic Union, said, 'I stand here as a Christian who tries to live my faith. I believe it was right that this speech was made. It has had a positive effect on us all.'

TRUE FREEDOM

As leaders were meeting to discuss the political future of Southern Africa on the Victoria Falls Bridge, black and white from South Africa and Rhodesia were calling at Caux for fundamental moral change leading to 'true freedom - from hate and fear' for their continent.

They were addressing a session of the World Assembly chaired by leaders of the Homelands of South Africa, Chief M M Marishane, Minister of Education for Lebowa, and T M Molathlwa, Minister of Health for Bophuthatswana.

The Rev Arthur Kanodereka, a black Rhodesian Methodist Minister and ANC member, spoke of his experiences in the troubled North-East of his country. He said, 'You don't make good men by hating and hurting people.'

He was followed on to the platform by a white Rhodesian, Alec Smith, from Salisbury. 'We need, black and white, to be ready to make the sacrifices that will truly free us - freedom from hate, greed, fear and prejudice,' he said. 'This is true freedom. We need to give up our pride and privilege to save a continent.'

Other black Africans and an Afrikaans farmer also addressed the Assembly, and underlined the need for change in the motives of black and white alike.

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is being applied. They met men who sought God's guidance in their work and had produced solutions on the basis of what is right, now who is right.

The visit was financed by subscription by the sponsoring Committee for British - Arab University Visits, comprising prominent figures connected with British universities.

Addressing the delegation before their return to Cairo, Abdel Halim Badawi, the acting Ambassador of Egypt, stressed the importance of the visit. In an increasingly materialistic age, he said, it was valuable for young people to have such exchanges where they could appreciate the universal nature of moral values.

Student leaders of the Middle East and Europe are beginning, in this way, to look together for ways to end world deadlocks and injustices. This is indeed a shaft of light in a cloudy Middle East landscape.