



# NEW WORLD NEWS

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## STRUGGLE AND CONTEMPLATION

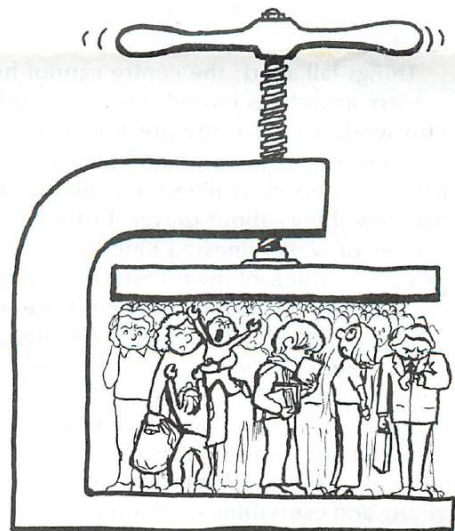
IN HIS BOOK, *A life we never dared hope for*, Brother Roger, Prior of the ecumenical community in Taizé, France, warns, 'Never let yourself be trapped in the alternative, either commitment to the oppressed or the quest for sources. Not struggle or contemplation, but both together, one springing from the other.'

Both for the sake of the oppressed and of the free, the struggle for world change is urgent. We are all under threat in a world where millions starve and suffer injustice. But as the struggle for a better world has a human, as well as a structural, dimension, those who wage it must find an answer to the seeds of destruction within them—selfishness, hate, dishonesty and the readiness to use others. This inner liberation begins with a determination to live differently, but can only grow through a living relationship with God, which is a fruit of contemplation.

Some people are more inclined towards the struggle, others towards contemplation. Most of us do not make a very good hand of either. We need to seek for deeper roots in our spiritual life, so that God can use us more widely in the world; and for an active concern for the world, so that our faith does not stop at a personal level.

Moral Re-Armament is one attempt to bring together the complementary strands of struggle and contemplation. It is a bid to change the world, rooted in the daily practice of silent, listening prayer. In this issue we examine the connection between the two.

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■ No time to be quiet?...page 7

ALAN THORNHILL is an Anglican clergyman, responsible for a small parish in East Sussex:

## RHYTHM WITHOUT BLUES

THERE WAS A MAN LONG AGO who won a monumental victory against the powers of evil in his nation. Virtually single-handed he routed the false prophets.

However, evil never gives up. This valiant man, who had withstood hundreds, suddenly lost his nerve and fled from the threats of one powerful woman. Then God took a hand in the situation. He took Elijah, for that was his name, right out of his activist life in the public arena and put him alone in a cave in the desert.

'What are you doing, Elijah?'

'I have really stood up for you, Lord. But it's no good. Nobody else cares. I'm at the end of my tether.'

Self-pity, self-importance—the best can be addicted to these. God gave him unhurried time, and looked after him physically—some food, some sleep, plenty of exercise. The elemental forces of life rocketed around him. But gradually he was at peace inside. At last he was ready to let God talk to him—a still, small voice. The same old question came again, 'What are you doing, Elijah?' First the familiar gramophone record, 'I have been very jealous for the Lord God of hosts etc, etc...' 'Get some perspective, Elijah. Incidentally,' (I love that word in a modern version of the Bible) 'there are 7,000 other people who have not gone over to the enemy.'

So at last he was ready for action again. He got his instructions—take a hand once more in leadership; most important of all, train someone else to do his work better than he did it.

This is an authentic picture of the rhythm of life: action stations, all-out battle, then solitude, recovery, time alone with God, the self-emptying and fresh perspective which the Bible story calls 'standing before the Lord'. Then probably more action follows, but with a new sense of direction, of strategy, of team-work.

Our age, by and large, has lost this rhythm. People dash for the pill-box or the psychiatrist instead of the quiet spot alone with God. The militants become mad, the think-tanks get stagnant. We are a sick, unstable, self-centred generation:

'Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world.'

Can we learn again the precious rhythm of action and contemplation, of pressure and prayer?

During a period of illness and nights of wakefulness, I learnt new things about prayer. I came to look forward to the times of wakefulness, a time to repeat familiar hymns and texts; to think of my friends; the many couples I have helped to marry; the village where I live, road by road or house by house; the church congregation, pew by pew. It did not seem so much a time for asking for things, even healing. After all, when you are in your mid-seventies, everything is a bonus—you are in injury time. In the silence there came again the still, small voice, 'Don't worry, don't fret. I will give you all the time and energy you need for anything and everything I still want you to do.' Self-pity and self-importance seemed to dissolve. Incidentally, think of all those thousands who have not bowed the knee to Baal. ■

## 32 STEPS AND THEN SOME

by Mary Lean



JOHN CRAIG, would not call himself a contemplative. 'I don't get up at the crack of dawn,' he says, laughing, when ask him about the practice of his faith. What he has done, through a long career in the steel industry, is to 'attempt to establish a working relationship with God'.

This attempt began in the Thirties and has taken Mr Craig through 33 years on the accountancy and financial control side of management, first with the Scottish steelmakers, Colvilles, and then with British Steel (BSC), where he ended up Chief of Staff in the Financial Division at the head office in London. It has continued since retirement in 1972, through two years in the Philippines as consultant for the World Bank, three years as the European correspondent for the American journal *The Iron and Steel Maker*, and now as business consultant, freelance journalist and grandfather of nine.

'Unless you feed the spiritual side of your nature, you'll end up being run by the instinctive side,' Mr Craig explains. 'I love those words in the Phillips translation of the Epistle to the Romans—"If you cut the nerve of your instinctive actions by obeying the Spirit you are on the way to real living." This to me is the crux of the way we will move from our present chaotic society to a new society. We have to make fundamental changes in conservation and in the world's economic geography. Unless we have people who are free of destructive instincts we're going to have tremendous conflicts.'

### Danger point

So what has this search for a working relationship with God meant in practice? His answer is concise. 'When you finish one thing, you ask, "Lord, what comes next?"'

In a busy life like his, it must often have seemed obvious what needed doing next. Why bother God?

'That's one of the major dangers a qualified accountant and economist runs,' Mr Craig replies. 'He considers his expertise will be sufficient, and it never is. Let me give you an example.'

'I was once running a meeting with my staff to consider changes in our procedures. We had worked out 32 steps from where we were to where we wanted to be. The critical

step, which involved a radical change in thinking, was number ten. When everyone started talking about number 11, I said to myself that we'd passed danger point.'

Then the discussion bogged down. 'I asked one man what he thought. "You are all talking about numbers 11 and 12," he said. "I still don't understand number ten." Another said, "I don't think Mr Craig wants us to talk about number ten."' We adjourned for lunch and I took the opportunity consciously to seek for inspiration. I realised that what was running me was fear that I would not get my own way. So we had to go back to number ten again.' Eventually the meeting accepted the tenth step and moved on to the others. They got stuck again on the last three. 'We adjourned and it took me a whole day to work out what had gone wrong. We discovered that there were two or three steps missing, and when we worked these out the programme was readily accepted.

'This experience taught me that I needed other people's minds and that I couldn't afford to be guided by my fears, self-sufficiency and belief that I knew what was best. It may seem a waste of time to refer back to God, but in the long run it's a time-saver.'

## Bright ideas

Mr Craig describes the growth of this working relationship as a process of 'progressive enlightenment'. 'I find God's always explaining things to me.' Fairly early on in his career he returned to Colvilles after a period of sick leave to find that some of his innovations were not working out well. He asked the advice of some friends who had also learnt, through Moral Re-Armament, to refer to God for guidance in their daily affairs. He told them that he felt he was a failure and that he should resign. Then they sat in silence together, asking God for inspiration as to what he should do. 'One of my friends said, "I don't know who is talking to you about failure, but I don't think it's a loving Heavenly Father. He might call you a sinner."' This was an absolute revelation to me. After that whenever I made a mistake I tried to get God's mind on what sin had created it, so that He could deal with it.'

The 'sin' might, as in the case of the 32 steps, be self-righteousness and fear. On another occasion, his wife provided the revelation. 'If you carry on in the office the way you do at home, it's not surprising you're in a mess,' she said. 'You get very bright ideas, but when you begin to implement them you get bored with them and never finish the job.' Mr Craig comments, 'It helped, because it was true.' On a third occasion, when a major error led to temporary suspension from his job, he realised that he had suppressed something which had hurt him deeply and that this hidden grievance had clouded his judgement.

## No taskmaster

'You have to be absolutely honest with yourself about what you are feeling and then ask yourself whether that passes the test of absolute standards of honesty, purity, love and unselfishness,' he says. 'When you are hurt, you cannot heal it yourself. You have to ask God for healing. Otherwise you suppress it and it becomes a hidden motive which distorts all your thinking. I could keep you going for three issues on that!'

Part of the continuing revelation has been Mr Craig's discovery that while God's righteousness demands changes

from anyone who sincerely wants to work with Him, God is not a disciplinarian but a loving force. As a student John Craig stopped trying to live by God's direction. 'At that time I looked upon God as a taskmaster,' he explains. 'Anything I didn't want to do was likely to be God's will—and I really had to get away from that.' Experiences throughout *his life*, confirmed by books read 'later in my pilgrimage', have upturned this belief and given him a sense of absolute security in God's affectionate handling.

## Power struggle

'This was rather dramatically demonstrated to me at the age of 36, when a surgeon put a hand on my enlarged abdomen, after a week of drip-feeding, and said that he was going to operate. I panicked. "Is this the end, Lord?" I asked. Clear as a bell the words came back, "No. Just relax, sink back into the arms of the nurses and surgeons, and if you fall through those, underneath are the everlasting arms." Since then the fear of what is going to happen to me has never dominated my thinking.' It freed him, as Chief of Staff in BSC's Financial Division, to recognise that he had organised himself out of a job, to tell the firm that he could no longer justify the salary they paid him and to accept early retirement, even though this meant a considerable drop in income.

Was it more difficult to work out his principles in top management than it had been at the beginning of his career? In some ways no, he replies, because alongside his growth in responsibility, his relationship with God was also growing and becoming more intimate. 'The thing I have found difficult is that business presents itself to many in top management as a power struggle which they have to win. Of course, I too have dearly wanted to have control at times—realising that this is not the way has been part of the progressive revelation.'

## Curtain lifted

How did he work in this environment? 'I can tell you what I did—but I can't tell you whether it achieved anything. When I was picked out of five to take over the co-ordination of BSC's Financial Division, I called the other four together and told them, "I am publicly identified with a revolutionary movement based on approaching problems in a non-aggressive, non-acquisitive manner. However I know my rugged human nature will rear its ugly head, so if you ever see me trying to become acquisitive or aggressive, please let me know." Two mentioned the dangers as they saw them, and that was the last we heard of it.'

Mr Craig makes no claims for what his approach has achieved. 'I don't think we're meant to know.' He recalls a holiday in Rome in 1957. 'I felt I'd made a complete mess of things, and that the experiment of trying to live by God's guidance hadn't worked out. It was one of those occasions when I really heard God—"You will never know, and you are not meant to know, what I, God, have been able to do through you on those occasions when you have condescended to follow my lead". Later that day I met an Australian who said, "You don't know me, but I know you." He told me that an article I had written in Scotland had been reprinted in Australia and that he had used it to help a friend. I had a mental picture of God's hand lifting up the corner of a curtain and of Him saying "Now do you see what I mean?"' ■

# SILENCE IN ACTION

In his new book, *'Keine Zeit für stille Zeit?' ('No time to be quiet?')*, Swiss author PIERRE SPOERRI examines the value in public and private life of the practice of silence. People are turning increasingly to meditation and reflection, he writes, because of an increasing awareness of the emptiness in their pressured lives and of the need for renewal. 'In every one of us there is a deep longing to bring our way of life into harmony with what we most deeply want to achieve,' he observes.

Silence is also a means of finding deeper insight. 'Anyone involved in political issues and public life discovers again and again that in the final analysis it is the things behind things which lead to decision,' writes Mr Spoerri. 'Whether in international issues like the tensions in the Middle East, Southern Africa or Ireland, or in economic issues, behind the technical questions stands man, with his fears, hopes or hate. Anyone who does not understand the things behind things and take them into account, will always go wrong in his judgements and decision-making.'

In his chapter, 'Growth through silence', Mr Spoerri considers how regular time spent in quiet with God can help politicians and private individuals to live and work more effectively. We print extracts from this and the final chapter:

A REGULAR TIME OF QUIET, just like any other spiritual exercise, can easily become routine, even dry, unless wider and deeper areas of personality and activity are constantly being drawn into its field of energy.

Sooner or later each of us must come to grips with certain questions. Doing so almost invariably leads to greater depth. These are:

- What are our priorities in our work and in our life?
- What importance do we attach to the dynamics of forgiveness?
- Are there parts of our character which we know are underdeveloped?

■ There is hardly anyone in active life who has not thought about the question of priorities. In the summer of 1981, the Finnish politician and former MP Margit Borg-Sundman told colleagues from all over Europe how she had had to redefine her priorities: 'My diary was full and I was proud of it—I liked to be able to show other people how busy I was. I took a pencil and went through the entries. "Cocktail party"—I thought it was important to show oneself everywhere. I struck it out. Then I saw "fashion show"—I had better not go there either, even if it would have been good to meet the women! I struck it out. Then there was one of the committees I belonged to—I could send a substitute, maybe she could do almost as good a job as I did. And I cut out one organisation—and, surprisingly, it survived without me.'

Everyone has experienced how hard it is to resist someone who wants you to believe you are the only person who can carry out a certain job. Half of you believes them, the other half is on guard against the well-packaged words of flattery. Before you know it, you have given away what little space you have won in your schedule.

Few people can honestly say that their time is solely devoted to the essential. Every activity has its routine and its empty moments. If, however, the unsatisfying, empty periods begin to predominate and if, as is not always the case, one has the freedom to make basic changes, these should be made. If there is no more time to think, no time for the family and those with whom you work closely, then a surgical intervention seems absolutely necessary—even if it hurts at first.



'imprisoned by the past'

■ What importance do we attach to the dynamics of forgiveness? For some years I have kept running into this theme. I first had to come to grips with it when a relation asked for a talk. He was a convinced Christian, but he told me that he simply could not believe that Christ's death on the Cross meant full forgiveness for his life and mistakes. At one decisive moment during the Nazi period he had simply closed his eyes and excused himself by saying that he had not been born a hero. Again and again, in moments of rage, he had destroyed relationships. This talk—and many others—forced me to face the question: how do you help another person both to accept full forgiveness and to forgive others?

In recent years I have had much to do with people from areas whose inhabitants are imprisoned by the past. Whether it is in Ireland, South-East Asia, Israel, Palestine or Southern Africa—everywhere history weighs heavily on the shoulders of people, as well as governments. Often the grandchildren and great-grandchildren of those who suffered want to take revenge on the grandchildren and great-grandchildren of those who caused the injustice. So to present difficulties, which seem almost insoluble, is added the mortgage of the past.

This dynamic of forgiveness has a daily, personal dimension. The Bonn MP Jan Oostergetelo was asked how much faith in Jesus Christ helped him in everyday political life: 'I require faith because I am always in need of forgiveness and direction,' he replied. 'Prayer and reflection are for me the means of finding the certainty of forgiveness, of overcoming feelings of guilt and fears, and of finding help in decision-making. Again and again my faith in

Jesus Christ helps me to draw breath in the stress of political life. I am learning bit by bit to put up with loneliness and to keep a happy heart and a sense of humour which I regard as a wonderful gift of God.'



'One person puts thinking first,...'

■ Are we conscious of the fact that parts of our personality are under- or even un-developed?

Each of us probably knows that our personality has its weaker and stronger sides. Our closest relations or fellow-workers often don't let us forget this! It is natural for one person to see himself as more of an organiser, another as a thinker, a third as an improviser and a fourth as an artist. One person likes to formulate ideas and speak; another prefers to listen. One puts thinking first, another feeling, and a third doing. It is important to be aware of the temptation to use the experiment with quiet as a means of developing our strong sides and suppressing our weaker ones. In other words; the activist can use, or misuse, the quiet time to organise and sharpen his activities. The extrovert is in danger of concentrating more on the outer world, while the introvert runs the risk of losing himself still more in his introspection.



'...another, feeling...'

Morton Kelsey describes this process in his book, *The Other Side of Silence*: 'Since extroverts find meaning among people and in doing things, their prayer life will probably be geared to service with and to others....Yet extroverts also need time for quiet and reflection; otherwise they have no chance to integrate what they have experienced among others and find its significance for their own growth and their deeper relationship with God...

'Introverts, on the other hand, already find the inner world fascinating and easy to deal with...Since they enjoy quiet, it is relatively easy for them to find time to meditate and to seek a personal relationship with the Other. Their need, then, is to be called back to the outer world in service to other humans and to society, which is difficult, but necessary, for them. Unless they will get out and deal with the realities of the outer world, both beautiful and sordid, their devotional life tends to become unrealistic and detached.'

Of course, this effort to integrate all parts of one's personality is not an end in itself. Nor is it a psychological technique. Integration is necessary for the sake of the people who live around us and with whom we are in daily contact. Only a genuine balance between the outward and the inward, between quiet and action, giving and receiving, can help us achieve real freedom and creativity.



'...and a third, doing.'

Results from the experiment with silence can be expected on two levels—the personal and the social.

The 'fruits' in personal life are many faceted. I have seen a friend overcome fear, step by step, and watched his faith become stronger. In another case, I have seen constant conflict between inner aims and outer circumstances resolved. In another, daily listening to the 'inner voice' helped conquer a deep fear of decision-making.

Another important personal fruit is the certainty that our acts are in harmony with God. Certainty is both a gift and a precondition—a gift because you can often do nothing but wait for it; a precondition because the experiment with silence cannot grow if it is constantly interrupted by doubts and fears. Reinhold Schneider wrote, 'God's guidance and providence only come into play when there is certainty there; they are fortified by it and slowly life is subordinated to a hidden plan; we do not need to know it; it prevails in so far as we are obedient.'

The social fruits of the experiment with quiet have many names: reconciliation, peace, change of unjust structures, unexpected initiatives, fresh inspiration and vision, not only for individuals but also for whole nations.

There is only one natural ending to a book on the practice of silence, although it is hard to express. Only one thing can help—a practical experiment. The necessary outer circumstances and instruments are easily available. Inner readiness is the only thing we have to contribute ourselves. 'Keine Zeit für stille Zeit?' by Pierre Spoerri, with cartoons by Margaret Gray, is published in German by Caux Verlag. ■

# NO FRIENDLESS ROAD

by Hilary Belden

JULIAN OF NORWICH was 30 when, on May 8, 1373, she had the revelations which she later described in two versions that have come down to us. May 8 is her saint's day and my birthday. She lived out her life in solitude as an anchoress in a cell adjoining a Norwich church. A recent commentator on her writing, a priest, says that through her and other women, 'a new dimension was possible....they opened new horizons to the teaching authority of the Church, which, if it had remained exclusively a masculine stronghold, would have been limited and partial. It would have missed the characteristic genius of the feminine with its intuitive approach to reality. In relation to God, this is the only effective approach.'

When I first encountered Julian, I knew only her most famous words: 'All shall be well and all manner of things shall be well.' They might be facile optimism or they might be a profound truth. I did not know. Mine, at that point, seemed a full, but, on the whole, well-ordered existence. Then several things happened which completely upset any notions I might have entertained about being in control of, or even understanding, much of what was going on in or around me. Julian, as I read her, described to me the extraordinary see-sawing I was experiencing. In surprise and relief, I pinned a copy of her words over my office desk:

'I was filled with a sense of everlasting safety, mightily made secure without any dread. This feeling was so glad-some to me...that I was in peace, in ease and in rest: there was nothing on earth that could have caused me grief. This lasted but a while and then I changed—I was left to myself in heaviness and weariness of myself and irksomeness of my life, so that I hardly had patience to live....Afterwards God gave me again the comfort and the rest in soul....And then the pain appeared again....This vision was shewed me to teach me (as to my understanding of it) that it is needful to every man to feel in this wise—sometimes to be in comfort and sometimes to fail and be left to himself. God wills that we know that He keeps us ever alike secure in weal and in woe and loves us as much in woe as in weal...and both is of love.'

## Generous

My unrepayable debt to Julian is for her exploration of the life of prayer, and for the comfort she gives, not by glossing over the pain that is so deeply part of it but by describing it honestly and showing the relationship between our pain and the love which God—All-Mother as well as All-Father—has for us.

As my personal crisis deepened, I felt more and more profoundly that prayer and obedience were the only inward resources I had, but the surges of anger, fear and pain were so close and so hard to bear that I could not see where prayer and obedience were taking me. Julian, whose visions came to her in the midst of an agonising illness, was like a guide. I felt much more strongly aware of sin, and she has much to say about sin and the pain that it causes us. But she also says that it is 'the sharpest scourge with which any chosen soul can be struck'. 'Chosen soul' surprised me as



Hilary Belden

did the conclusion she drew from this: 'As we are punished here with sorrow and penance, in contrary fashion we shall be rewarded in heaven by the courteous love of God who does not wish any who comes there to lose his labours...For He regards sin as sorrow and pain for His lovers, to whom, for love, He assigns no blame.'

Julian has much too to say about prayer itself. It is 'our Lord's will', she says, that 'our prayer and our trust be both equally generous. For if we do not trust as much as we pray we do not pay full honour to our Lord in our prayer and also we impede and hurt ourselves.'

Of prayers that do not seem to be answered, she says that God wants us most of all to know that 'He is being' and so He may wait until we truly accept and trust Him. The two sins that most beset those who have turned away from sin and who honestly seek God, are impatience and doubt.

## Companion

Again and again she writes that she felt Jesus saying to her that the true source of her pain was separation from Him: 'I am He whom you love.' She realised, she says, that 'I can have neither love nor rest nor true happiness until...I am so attached to Him that there can be no created thing between my God and me'.

Julian loved people. She was not proposing a way of loving them less but of loving them more. She did not see the approach to God as easy, but she did see it as born in His love and leading to our wholeness.

To be racked and to suffer in the way that happens to her come to us; to hear Julian saying that at one particularly bad moment she even forgot all her revelations of God's love; and then to hear her great words of affirmation, is to discover a companion—the road we travel is not a friendless one. To read Julian is to share a great experience and to glimpse, helped by her experience and her confidence, that the road goes somewhere and the experience is worth having:

'Love is our Lord's meaning...I am the foundation of your beseeching...

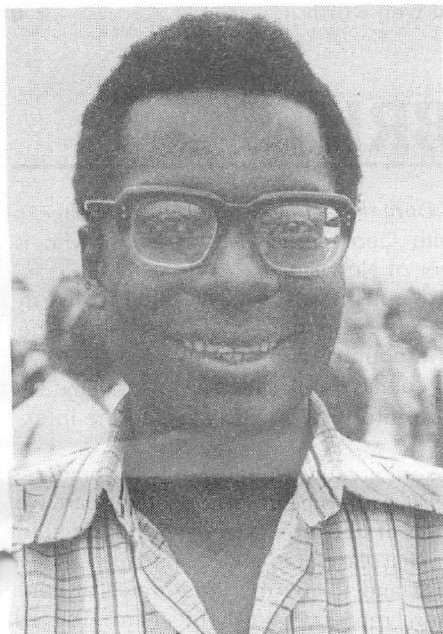
'For it is His will that we know that all the power of our enemy is shut up in the hand of our Friend...

'All will be well and all will be well and every kind of thing will be well.'

Quotations are taken from 'Showings', editors Colledge and Walsh, Paulist Press 1978, and 'A Shewing of God's Love', editor Reynolds, Sheed and Ward 1958. 'Enfolded in Love', Darton Longman and Todd 1980, gives a short accessible selection from Julian's writings. ■

# JOB CHOICES

by Kedmon Hungwe, Zimbabwe



ZIMBABWE, IN COMMON WITH OTHER COUNTRIES, faces many problems—how to bridge our rich-poor gap, how to unite the tribes and races so that we all work together.

My wife, Chipo, who is a civil servant, and I have decided to take responsibility for our country. This means committing all we have to God. It means accepting that dishonesty and corruption are wrong, not just in the lives of public figures, but in our lives too.

We realise that a sound home is built on honesty and care but we do not find it easy to be completely honest with each other about our past and present lives—it is tempting to present a false image of yourself to your partner. However, through taking time to listen to God we find guidelines for our behaviour and see what initiatives to take. He gives us the strength to carry out His will.

I am a teacher and I have been under considerable pressure because, under the massive expansion of our educational system, we are being asked to do an abnormal amount of work. I had the chance to apply for an easier job with more pay and privileges and better prospects. It seemed to offer a better chance of self-fulfilment. Yet God showed me that He did not want me to take it, that fulfilment comes from serving others. I can give service through teaching. Later I was offered the chance to be headmaster of a new secondary school. Again God said, 'No.' This cut across my ambition but I know that He has another plan for me. I must wait for it to be revealed.

Time spent alone with God gives me the motivation to keep going when enthusiasm runs out. It also helps me care for my pupils as individuals. Some of them are difficult, they come from unstable backgrounds with parents who run illegal drinking clubs. The previous teacher resigned because he could not motivate the pupils. I believe that God has a plan for each pupil. It is by the way I teach and the care that I give each of them that I can help them to find this as a reality. ■

# Dawn meditation

THE DAWN BREAKS on Christmas Eve. Life throbs around us in the petrol queue. This African suburb is on the go. Buses and cars, people with bundles on their heads pass by.

We all want petrol. The other day we waited four hours—thankful for getting some before the pumps closed down.

*'Will you also wait for God to put into your heart the bread of life? The power that sets you free from self; that gives you a love for people you don't have, a patience, a passion that others find their destiny. Will you feel the pain of failure to live as you should? The cost of selfish desires. Love of comfort. Unwillingness to be hurt for His sake.'*

It's nearly light. You can see the faces as they hurry by for the long-distance bus. A man with a wheelbarrow loaded with bags and a child sitting peacefully on the top. The rest of the family troop behind.

*'Give us this day our daily bread. It's more than flour or mealies, or even petrol. You need fresh sinews of hope, courage and the love that never stops fighting for change.'*

That bus must be full. Men stack its roof with cases, sacks of mealie-meal, even a bed. There is excited chatter. Another mother moves by with a hold-all skillfully balanced on her head, and her baby secure on her back—snug inside a large woollen hat to keep out the morning air. All have gifts for their families. One man carries a heavy sack of salt.

*'Accept afresh His gifts—be His instrument.'*

That Leyland bus is still there. The load on top grows higher as more men wedge things inside the rack.

*'Let your heart fill like that—with His gifts and care for other people.'*

The word comes back: 'No petrol today.' Our spirits take a knock but we eventually find another garage and settle down to wait. Some sleep—others talk. The men on the forecourt say there is petrol, but we must wait for the boss to come. At first he says 'No.' But a lively argument follows and he changes his mind. The queue comes to life. We push each other's cars forward bit by bit. The sun is well up now. New friends are made. I come away with more than petrol.

**Don Embleton, Zimbabwe**

# Eye-opener

IN THE MIDST of all that goes on from the crack of dawn in a household with two young children, the struggle for contemplation takes a decision of the will. Yet, once I have made that decision to listen to the still, small voice, God gets through noise or busyness in an amazing way.

Contemplation for me does not mean a lot of holy thoughts. It is the daily struggle to find and keep God uppermost in a busy life.

I try to capture some essence of where God is pointing me, and the day runs more smoothly for it. He prompts me to see a certain person, to write a letter—all the things that I would otherwise miss because of my selfishness or indifference to what is going on around me.

Giving God a chance in a time of contemplation cuts right across my selfishness, pitches me into other people's lives and opens my eyes to the needs of the world.

**Elizabeth McGill**

# MANIPAL COURSE

MANIPAL, SET ON A BALD HILL overlooking the Arabian Sea near the ancient city of Udipi in Karnataka State, India, is one man's vision made real. Today, 30 years after TMA Pai founded its first college, the Manipal Academy of General Education boasts 36 educational institutions with 15,000 students, and exports its graduates to many parts of the world.

Last year, Manipal surgeon and professor Dr Shattopathy visited the MRA centre at Asia Plateau, near Maharashtra, with three students. As a result the Manipal Jaycees and the Academy invited an international MRA team of 15, led by Colonel and Mrs R N Rege, to conduct a six-day course at the Academy on 'Remaking Man'.

'In the last 20 years we have failed miserably to create enough jobs for our people,' said Ramesh Pai, Registrar of the Academy, introducing the course, which was attended by 120 medical and engineering students and professors. 'If we do not do much better India is heading for a revolution which may destroy all that has been built up, because anyone without a job will consider those with jobs as his enemies. We too easily say "What can I do?" We can begin by transforming ourselves and our situation.'

## Motivation

At the valedictory function, attended by leading citizens of Manipal and Udipi, participants in the course evaluated their experiences. "'Listen, Lord, for Thy servant speaketh"—what a perfect description of the way I have lived!' said Suresh Babu, an engineering demonstrator. 'I have found what has been wrong with my search. You cannot see the real image of yourself unless you clean up the mirror.' He described how he had begun to do this, by apologising to a *sweeper he had mistreated* and admitting to cheating and stealing books.

The chief guest at the function was Vishveshatheertha Swamiji of Pejawar Mutt, the famous 800-year-old temple of Udipi, who had flown in from a tour in Andhra Pradesh to attend. 'The message that is being spread by MRA in India and the world gives me great satisfaction and I wholeheartedly give my support and blessing,' he said. 'With God's grace and our personal effort, remaking man can be achieved. Man's nature is like a river bed in summer—*scratch a little off the surface and you will see sparkling water*. Moral values must be strengthened by leaders of society, temporal and spiritual.'

Some engineering students, who were planning to start their own businesses, maintained vehemently that absolute honesty was impossible in modern India. In response an employee of the Manipal-based Syndicate Bank offered to help the students find new ways of launching viable enterprises based on honesty. The students accepted his offer and announced their decision to discuss this issue with banking and government officials.

Apart from the course the group gave eight programmes at different colleges and one for housewives. At a special meeting at the Dental College, the Dean of the Medical College, Dr A Krishna Rao, urged students 'to get up early enough in the mornings to listen to God'. 'I have tried it,' he said. 'It's hard—but well worth it.'

## NEWSBRIEFS

A RECENT ISSUE of *Dental Practice* devotes its front page to an interview with George Richards, a dentist who is currently Lord Mayor of Norwich.

Councillor Richards and his wife, Molly, decided to live in Norwich, not from a sense of public service, but because he 'fell in love with the country and the city and the quiet countryside, and of course the Broads as I love sailing'.

'What brought you into local politics?' asked the interviewer.

'My wife had been greatly influenced by Moral Re-Armament and, in 1959, with some misgivings on my part, we visited its headquarters at Caux in Switzerland. I decided to accept the challenge that was put to me—to measure my life by absolute standards and follow the inner voice of conscience and inspiration,' replied Councillor Richards. This led him to begin to take some responsibility in his city, and to try and improve the quality of life in the world in which their five daughters would be growing up.

Councillor Richards is quoted: 'People talk about freedom and democracy, and yet often forget that there is a constant pressure to erode the moral basis on which they are founded.' He gets illumination on his part in 'the struggle' in the hour of quiet he has every morning.

Even as Lord Mayor he devotes most mornings from 8.30 to noon to his dental practice. 'Thankyou for showing us that we can be a caring profession beyond the confining walls of our surgeries,' is the interviewer's final comment.

THIRTY BRAZILIAN CHILDREN have produced a slide/tape show based on the book *Happy Families* by Elizabeth Bradburne and Kathleen Voller. The production, adapted and directed by Henriqueta Bortolotti, municipal art teacher in Petropolis, uses real-life incidents to illustrate the struggle between 'Mr Gimme' and 'Mr Give' in the hearts of children and adults. It is accompanied by the music of Brazil's foremost composer for films and set in Rio de Janeiro and Petropolis.

The audio-visual had its first public showing at last summer's MRA family conference in Caux, Switzerland, and has been welcomed by Brazilian and other educators. It is now available in an English version, which children from several English-speaking countries have helped to make. Available from Mrs Betty Cook, 12 Palace Street, London SW1E 5JF, price £80.

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