

Shop floor action



BRITISH LEYLAND trade unionists, deeply concerned about the future of the British car industry, have moved into action.

Together with 'Action '75', the campaign of British trade unionists whose aim is to 'put the needs of the nation before self', they have drawn up a broadsheet entitled '1978 must be make not break year for British Leyland'. They have distributed some 15,000 copies at the gates of all British Leyland factories in the Midlands of England.

'The problems of British Leyland are the problems of the whole British motor industry—intensified,' they say. 'The problems of the motor industry are the problems of the whole of British industry—intensified.'

'It is only through the individual commitment of every employee—shopfloor and management—that the necessary improve-

ment in quality, reliability and productivity can be achieved.'

Endorsing the decision of shop stewards at Longbridge, one of British's Leyland's largest factories, to follow procedures for continuing production while dealing with disputes, they call on the management to regard this as an opportunity to replace suspicion with trust based on honesty. The broadsheet quotes a number of trade union leaders including the District Secretary of the Amalgamated Union of Engineering Workers for Birmingham East, who says, 'I want to see the industry producing the vehicles that will again make the label "British made" a guarantee of quality, and creating the wealth which is so badly needed to pay the bills for new schools and hospitals and overseas aid.'

NEW WORLD NEWS

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Convenors and shop stewards—representatives of the shop floor workers—have been ordering hundreds more copies of the broadsheet for distribution to their members.

One steward, after reading it, said, 'This is the most sensible document on British Leyland I have ever read', and has offered his help in implementing its ideas in his factory.

Bert Reynolds, Secretary of 'Action '75', says, 'Many we met on the shop floor tell us they want continuous production, quality and the introduction of an incentive scheme that is clearly understood by all concerned. The future depends on a commitment by that majority to create the spirit in which such issues can be worked out.' Many have contributed ideas to a new broadsheet now in preparation.

Behind the strike

BRITAIN FACES a crisis in industrial relations, wage rises and inflation. This tends to make us miserable, cynical, or both. Apart from being an unpleasant state of mind, it also makes us part of the problem. If we want to contribute to bringing an answer, here are some points we might consider.

First, we need to understand better what is happening. It means being realistic about the media. Most of those engaged in the media are doing their best, but they operate under many disadvantages. The result is an element of distortion—which in most cases

is neither malicious nor intentional. The picture we get is often less than true to life. It is surprisingly helpful to be aware of this.

There is a side to the Ford dispute which is easily overlooked. We may argue as to who was right or wrong—Government and management whose intransigent handling of the 5% wage limit was bound to provoke a militant reaction, or the 57,000 workers who walked out. But the reaction of the workforce was not surprising. Assembly line or foundry work is so grim and dull that a stoppage can come as a welcome relief.

Behind all this there is the ideological factor. There are forces which seek to destroy

our country. The car industry is high in their priorities. The way this news is reported weakens our image and authority abroad. But we are still building and designing fine cars, some of them top sellers in many countries.

We live in a world with problems that are far beyond human wisdom to solve. But man's extremity is God's opportunity. What all these situations need are men and women who live and apply an ideology based on God's power to change people. If we are on the look-out, if we are truly open to the unexpected thought, we may find quite unexpectedly that we have a part to play.

George Walker

Where has he been?



WHERE HAS BUNNY AUSTIN BEEN since he left championship tennis 40 years ago? This was the question asked by London journalists in the week of Britain's attempt to win the semi-finals of the Davis Cup for the first time since Austin's day.

Asked this question on BBC Radio 4's Saturday morning sports programme, Austin replied that apart from his service with the American Air Force during the war, he had been engaged in the worldwide programme of Moral Re-Armament.

Had this led to opposition, asked LBC, a local London radio station, on their morning magazine programme, AM? 'If you challenge the moral standards of an age, you do get opposition,' Austin replied.

In spite of playing in two Wimbledon finals and in the victorious Davis Cup team

for four years running, Austin is still only on the waiting list of the All England Tennis Club. Was he bitter about this, the interviewer asked? 'No,' he replied.

Austin was in the news in connection with the new musical, *Love All*, which opens at the Westminster Theatre on 26 October. The *Evening News* wrote on 5 October:

'Bunny Austin, the last Englishman to appear in a Wimbledon tennis final, is to have his life story told as a stage musical.'

'But it is more than just the story of the quiet Cambridge graduate who introduced the wearing of shorts at Wimbledon and helped Britain to win the Davis Cup.'

'It will tell of his marriage to actress Phyllis Konstam—who died two years ago—and how they stepped out of the limelight to work for Moral Re-Armament.'

The real summit



by Alan Thornhill

A FEW YEARS AGO the chancellor of a great university said to me, 'Our aim is to help all our students to get rid of their sense of guilt. We have made great progress, but we haven't quite succeeded fully yet. But in ten years we shall have got rid of the sense of guilt altogether, and then we shall be free.'

I have been wondering, as it is ten years since he said that, how he is getting on with his programme. Because the truth is, we don't get rid of a sense of guilt by ourselves. When we try to get rid of it by ourselves, we shove it deeper down in our natures. I wonder how much of the horror and terror and violence, as well as the humbug and smugness and self-righteousness in the world, come from a deep sense of guilt. It may be guilt about myself, or it may be about society. We can't get rid of guilt by suppressing it.

Guilt is actually a marvellous thing to have. It is God's door-handle into my life if I let Him get hold of it. A small sense of guilt and thus of sin means a small sense of God.

For me the first thing to do with guilt is to name it. A young man came to see me and after a lot of humming and ha-ing he said he had not been totally successful in being absolutely pure. He didn't look very happy and I finally said, 'Are you trying to tell me that you are living in a pigsty?' 'Yes,' he said. 'That was really what I wanted to say. But it was too difficult to say it.' And he looked so relieved. Call sin by its right name.

The next thing is to ask God to deal with what I can't deal with. God can deal with a sense of guilt. I told a friend once, 'I feel very wrong things about my friend. I must go to him and tell him how sorry I am that I feel this, that and the other, and that I am terribly wrong.' The person I was talking to said, 'Your friend doesn't need all your garbage. He has quite enough of his own.'

Garbage disposal

Then I realised that I would never get rid of my sense of guilt by talking like that. I must let God deal with me before I went to my friends. God took my guilt away as a gift. Then I went to my friend and we had a marvellous talk together. It wasn't easy. But it was not so very hard. God forgave me, so I could forgive my friend and be forgiven. Let

God deal with a sense of guilt and then you are a free man.

The last point is to let sin go forever. Quit the sin that created the guilt and go out into action.

One of the things that moved me most about President Sadat's visit to Jerusalem was that summit meeting he had with God, before he attempted to have a summit meeting with another statesman. Suppose that there was that summit meeting with God before all our summit meetings, then we wouldn't heap our garbage on one another, from one nation and one race to another. Then we would have something to give at summit meetings, because God had given to us—freedom from guilt.

‘Not long ago a reader sent me an extract from a speech by an American senator: ‘The world today is looking for men. It is looking for men who are not for sale...men with consciences steady as the needle to the pole...men who can tell the truth and look the world right in the eye...men who know their message and tell it.’

Perhaps, before too long, such men may govern our affairs. ♪

Lord Chalfont, writing in *The Times*, 2 October 1978.

Sunshine on the snow

In his book, 'Design of My World', the Anglican Bishop in Iran, H DEHGANI-TAFTI, describes the experience which completed his conversion while a theological student at Cambridge.

THE FIRST DAYS at Cambridge were intoxicating. But when the first excitement passed away I once more came face to face with the realities of life.

No one seemed to understand me, or if they did I was unable to be helped by them. The religious terms such as 'Surrender yourself to Christ', 'Pray and He will grant you peace of mind', and 'Make your mind blank when you want to go to sleep, and just throw yourself on God' became for me mere clichés void of any real meaning. Had my friends nothing else to offer?

I was like a ship on a stormy sea whose anchor has been lost, whose compass has been damaged, and whose rudder is not working properly.

An undergraduate who was keen on Moral Re-Armament knew a Christian leader who had been able to help a number of young people through their difficulties. He advised me to write to him asking for help.

I took courage and wrote to him. Within a

few days the answer came giving me time and place for an interview. In the first interview he let me do most of the talking. He listened to me for about two hours pouring out my heart to him with tears. I felt he loved and understood me, and I was certain that through him I could be healed.

In one of his talks with me my friend suggested that I should read the Psalms, and the Book of Job particularly. The reading of these two books did to my difficulties what sunshine does to snow.

I found myself saying with Job: 'Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know ... I had heard of thee by the hearing of the ear, but now my eye sees thee; therefore I despise myself, and repent in dust and ashes.'

Third stage

Repentance was what I needed! Repentance from regarding myself as the centre of the world. The fact was that I had never realised what a self-centred man I really was. All my life I had seen myself through my own created glasses, and never had looked at myself through other people's eyes or in the light of the Cross of Christ. Now, as with Saul of Tarsus, something like scales fell from my eyes and I saw myself as the sort of person I really was: a statue of selfishness, the essence of pride and conceit.

I shudder to think that there was a time when I truly believed that the whole of our

Church in Iran depended on me! Apart from my own 'wholeness', if I was going to be a useful servant of God for His Church, this awful unconscious pride had to be broken. It is comparatively easy to correct a child who is conceited, but a miracle needs to happen if a conceited young man is to repent. But the God who had a design for my life saw to it that this miracle was performed. By His grace gradually I felt myself coming down from the sanctuary in the Temple of Life where I was constantly thanking God for what I had achieved, to the doorstep of everyday living, asking the Lord to have mercy upon me a miserable sinner.

The change in me was so great and deep that I thought I had just been converted, and that before this I had not been a Christian. I told my Cambridge friend this, but he said that I certainly had been converted before; conversion, however, he believed had degenerated. His idea was that usually with people, at least in non-Christian lands, their emotions are converted first, then their intellect, and the final stage must be that of the will—the centre of the man's personality. Unfortunately sometimes people stop at the first or second stage and go no further, and that is when the seed is either taken up by the birds of the air, or burnt by the sun, or choked by the thorns. I was sure he was right, and I knew then that my conversion had only reached the second stage and had stopped there. Now the progress of conversion was directed into the sphere of my will.

*United Society for Christian Literature, 1977.

SOUTHERN AFRICA

MAN BY MAN THE CATHEDRAL GROWS

In the darkening situation in Southern Africa, hope lies in the profound changes in attitude taking place there, and spreading on both sides of the colour line. Here MARK SWILLING, a university student in Johannesburg, tells what happened to him.

I SAW THINGS WRONG in my country. I ran away only to find as great a mess elsewhere. Then I went to the MRA centre in Switzerland. There I met a black South African who loved his country. He told me about his of life—living by absolute standards of honesty, purity, unselfishness and love—and that he was out to rebuild Africa and the world. He taught me to listen to God.

This shook me to my very roots. When I

listened I realised that I criticised the Government for exploiting the black man, but I myself was exploiting women. I criticised Afrikaners, saying they acted in a superior way, but I myself was arrogant.

My thought was, 'Ask forgiveness of the men you hate, and then you go out to change them. Give up smoking, swearing, drinking and sex.'

I became a free man. I had to pay a price—to take full responsibility and blame for the wrong things my people have done to the other races here. I am sincerely sorry.

We will only bring a solution to South Africa if we change and let our hearts speak to our enemies' hearts. That ends confusion and brings the cure.

Three years ago DON BARNETT, a chartered accountant in Salisbury, Rhodesia, had never had an African, other than a servant, in his home. He faced the same challenge as Mark Swilling. He has now won the trust of black nationalist leaders and his firm's black employees alike.

I WOULD LIKE TO TELL you about a young black man who is a friend of mine. I also happen to be his boss. About a year ago I heard there were troubles in his marriage and I began to talk to him. After we had discussed many things I said, 'Even if you reject everything I say, please just try listening to that "inner voice" and see what happens.' Thank God he did do that. One of the first thoughts he had was to see his father whom he had refused to see for some three years. The most amazing reconciliation took place and his attitude at work and in his home changed noticeably.

About two months ago he was beaten up by six young whites and his car was badly damaged. The following morning I went to

see him in his home. I told him how sorry I was for what my people had done to him and to our country.

He said, 'I have been a fool. I told my friends that white people could change and I have sold them down the river. There is only one answer. I am going to kill. If I kill five-year-old whites or 95-year-olds, I don't care. That is the only way we will answer this sort of thing.'

I said, 'You have begun to listen to God. Do you think that is what He wants?' He said, 'God is dead. Some of my friends have a pot in a corner of their rooms. They put their religious clothes in it to signify that God has forgotten us.'

What do you say at a time like that? Before leaving I asked if we could pray. I asked God's forgiveness and that He might show us how we were meant to work together to fight injustice and build an answer for our nation. I told my friend that officially we would do all that was necessary to prosecute the men.

A week later, when we had instituted legal

A young white Rhodesian whose life has also been changed came to Caux last month from his service with the Rhodesian security forces. At Caux he described the task he, with others of all races, has taken on.

IN OUR SITUATION we do not know what is going to happen in the future. I don't say a crisis will be averted. But whatever happens we are building the foundations of a new society.

I may never live to see that new society created. But here in Europe there are cathedrals that took hundreds of years to build. The men who laid the foundations never saw the cathedrals completed—but without the foundations they would never have been built.

proceedings, he came to see me. He said, 'I am dropping the charges.' I said, 'I won't argue with you, but I can't feel that is right. These men have done wrong and they must face the consequences.'

He said, 'These men are not just thugs—they have probably lost friends and relations in the war.' There are very few people in our country whom the war has not affected.

He said, 'I have already been approached by black men who said, "We can use this—you must press charges and we can use this to start a riot in the city." I would hate my name to be linked in history with the horrors that would result.'

'I can't tell you how bad I feel about what I said to you when you came to my home. I would have killed you if I had had a gun. But I see now that we will never find an answer to the hatred and division in Rhodesia on that basis. I feel I am meant to forgive.'

Two weeks ago he was in our home again with some of our other black and white friends. I want to commit my life with men like that to find real answers for our land.



Don Barnett (centre) with his wife, Penny, and an African nationalist at Caux.

Blessed are the peacemakers

For centuries the world has longed for peace
And found instead of peace, conflict and war,
Though ever and again the love for peace
Has been exploited by such ruthless force
As prostitutes man's longing, planning cold
To close again the circuit and unloose
The voltage and the thunder of new war,
And will again, and yet again, until
The men arise, with peace in heart, who fight
To make peace, changing others, and the world.
Peace needs no patrons, nor those who approve.
Peace needs the men with peace in their own heart,
Peace in their homes, and with their friends, at work,
Bringing an answer valid for their foes
As well as friends. For they alone will be
Peacemakers in the nation and the world.

—from 'The Statesman's Dream and Other Poems' by John Morrison, who died in Inverness in September.

Learning from India

THE WAY AHEAD—a new educational book published by Moral Re-Armament in India—is now available in Britain.

Father MM Balaguer, SJ, former Director of Jesuit Education in India, reviewing the book in 'Himmat' weekly, says, 'It may well prove to be one of the very best books available to educators in India.'

It was written by two English teachers, Ann Rignall and Joy Weeks, both of whom have been working in India for several years. Here Ann Rignall tells why they wrote it.

When the Principal of a girls' school in Madras asked my help in the teaching of moral science, it never entered my mind that a book would result. She wanted to make the subject interesting and relevant, especially for teenage girls. I responded because I feel that often we do not expect enough of our students or put big enough goals before them, and this means that they have no reason to live the way they know they should.

For a year I worked with the teachers of the eighth, ninth and tenth standards. The teachers did the teaching, but I provided

them with material and suggestions on how moral science should be taught.

Our starting point was the world—what was happening and why. From there we worked back to the students' own situations. We found that what was happening in the world was happening on a smaller scale in their homes, their classes and the school.

After a term's work the teachers realised that the students were becoming interested in these lessons. So we gave a questionnaire to the students to ascertain their opinions. All of them seemed to be enjoying the lessons. The reason which came up repeatedly was because they were dealing with things that were really happening in the world. Asked whether these lessons had affected their thinking and living in any way, they wrote of decisions to stop telling lies, of not fighting with brothers and sisters, of becoming more tolerant of other people and their views, and of finding a concern for people less fortunate than themselves.

The authors would appreciate hearing from teachers who wish to experiment with this book in their classes. Please write to them care of Grosvenor Books.



Available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ. Price £2.50 p&p 40p.

Because of a book

ABOUT SIXTEEN YEARS AGO, I was reading *Frank Buchman's Secret* by Peter Howard. Among the many stories about Buchman was one in which he helped a man who had a problem over sleeping pills.

I myself had the same problem, having suffered the second breakdown of my life about twelve months previously. For the first time in my life it struck me that it might be possible for me to find real change. I went directly to my room, knelt down and asked God for an answer.

In that moment God showed me clearly that my mistake had been to put my nearest and dearest in the central place in my life, seeking to please them and relying solely on their love and support. From that time forth I learned to put God first, and, in consequence, was able step by step to find answers to the many deep-rooted problems in my life. Through taking time to think in quiet every day I uncovered the pride that so often lies beneath the surface of fear, and the laziness that had caused me all my life to lean on others.

Life continues to be a battle. But, instead of being something from which I seek to run, I find it increasingly becomes a battle in which it is a privilege and quite often a pleasure to take part.

Margaret Mackenzie

Copies of 'Frank Buchman's Secret' are available from Grosvenor Books at the special price of 50p, post free.

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NEW ZEALAND Press for revolution

NEW ZEALAND needs a spiritual revolution. So said New Zealand Minister of Labour JB Gordon in June this year. New Zealand readers have sent us two press cuttings which echo his words.

The first comes from the Catholic paper, the *New Zealand Tablet*. In it Baptist minister Barrie Hibbert stresses the threat to democracy in New Zealand unless a moral revolution takes place.

'What New Zealand needs,' he writes, 'is changed people, changed attitudes, changed relationships.... Something can be done when people with the right blend of indignation and compassion, courage and sensitivity, will stand up and be counted and join forces and stir up a moral revolution in

our society ... unless that happens we may well be doomed.'

The Minister of Labour was 100% right in his call, writes Hibbert. 'But where does it start? In your heart and mine.'

'This spiritual revolution has got to break out in the board room, in the lecture room, in the lunch room and in the bedroom.'

A full-page advertisement, headlined 'Choice for New Zealanders', appeared in the current affairs weekly and broadcasting guide, the *New Zealand Listener*, last month. It marks the centenary of the birth of Frank Buchman, initiator of Moral Re-Armament, and outlines the basic truths of Moral Re-Armament. It was paid for by gifts from 40 New Zealanders 'in recognition of the moral and spiritual leadership Dr Buchman has given to the twentieth century, and indicates their continuing commitment to the ideas he pioneered.'

Bristol works—OK

THE FILM, *Britain Works OK*, was seen in Bristol last week by trade unionists and teachers. Also in the audience was the Chairman of the Bristol Indian Association, Krishna Anand.

The film was introduced by Jack Carroll who was Chairman of the dockers' section of the Transport and General Workers' Union in Bristol for several years. 'I am concerned about the widespread unemployment in the world today,' he said. 'How to help the millions who suffer from it? We need

honesty on the table between worker and employer. Absolute honesty in all negotiations is the answer to the problems of today. As an ordinary trade unionist I am pledged to work with Moral Re-Armament. Many people fear change, but through this idea Britain can take her right place in the

Speaking from the audience after the film, Clifford Wherlock, Training Officer in British Aerospace where the Concorde is made, said, 'Today our quality of life is under threat. I find that people respond to the idea of caring and sharing. That is the spirit we need to solve our problems.'