

TREASURE IN THE OUTBACK

KIM BEAZLEY was Australian Minister of Education in Gough Whitlam's Labour government. The Melbourne paper 'The Age' wrote of him, 'Kim Beazley is not a man who can or will silence his conscience—regardless of whether it might be politic to do so.' He writes:

POLITICS is about motives, vision, aims, the depth of thinking and planning. Purity has to do with motives, imagination, dreams, the recesses of the mind. The issue in statesmanship is what is one's life given to. Dirt in my life as a politician meant the cardinal aim of getting power, and that aim reasserts itself if ever I live for self-gratification.

The people I had least cared for in practical policies were the Aborigines. When I met MRA an early thought was that if I lived absolute purity I would be used towards the rehabilitation of the Aboriginal race. Towards that rehabilitation—of course, the vital decisions belong to the Aborigines.

At that time I did not understand clearly what this thought meant, but I realised that if the Aborigines owned no land they would always negotiate from a position of weakness. From this proceeded a campaign to put the

recognition of Aboriginal land rights on the Labour Party platform and to implement it in the Cabinet. This was at a time when this idea was still considered eccentric in the Labour Party and before the Aborigines themselves had spoken of it.

The desire for strength and independence for the Aborigines came when God's direction and honesty began to break the magnetic pull of self-gratification in my life. I participated in select committees on the issues of Aboriginal voting rights and health, preservation of their culture and education in the mother tongue. By extending an earlier scheme every Aboriginal child in secondary education was in effect put on a scholarship.

Only one thing can occupy the imagination at one time. What the imagination is given to is my treasure at that time. Purity is to treasure the well-being of somebody else.

In practice the thought about absolute purity meant burning the pornographic books I owned—allegedly scientific but their effect on me was far from dispassionate science! It meant a new relationship in marriage and a new power to live without the compulsions of sex. It meant making

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time every day to think about the world around me and its needs, and writing these thoughts down.

Impurity is a death-dealer—it means at best neglect of others and at worst their exploitation. Neglect and exploitation of the Aborigines have been rooted in impurity. Impurity in me will tolerate that but purity in motive seeks solutions. Politics is supposed to be about meeting the needs of others and the education portfolio in particular is about the needs of the younger section of the nation. They deserve the clarity of selfless thinking.

Nothing has brought Moral Re-Armament more opposition than its belief in Christ's uncompromising standard of purity. Many, blinkered perhaps by their own preoccupations, tend to see this only in terms of sex.

But purity is something much wider and greater, out of reach but, write our contributors, worth stretching for.

WORDS AND MUSIC

HUGH WILLIAMS is a playwright, his wife, **DELL**, a graphic designer. Both have been closely associated with the development of Christian drama at the Westminster Theatre, London. They write:

HUGH had been in love with Dell for six years. Dell fell in love with Hugh a few days before they became engaged. We have been married for fifteen years this month.

We were already committed to pursuing God's plan for the world before we were committed to each other. (We sometimes need to remind ourselves of this. It gives perspective!)

So, there are several relationships we need to work at together. Our relationship to God, our relationship to each other and our relationship to our two boys, to those around us, and to everyone we meet.

We have discovered that the same core is needed in all these relationships—love without demand.

A high ideal—and we cannot claim that we always manage it. We are not always caring enough and we often fall into the temptation of demanding that other people will change their attitudes, or agree with us, or like us, or help us.

Nevertheless this is our aim in all our relationships, because our objective is 'Thy will be done on earth as it is in heaven.'

When we are demanding—that is when we are out to get what we can for ourselves from the relationship—then other things happen instead: frustration, irritation, bad temper, self-absorption, all leading to lack of love for each other or for anybody else. This demand can take many forms and disguises, whether it be for sex, for comfort, for attention—or to be collected at the station after a hot hard day's work!

When we lack love or affection or care, a dryness and hollowness creep in—the sort of hollowness St Paul must have sensed when he wrote about 'a sounding brass' or a 'tinkling cymbal'. Or, as someone more recently described it, 'You get the words without the music.'



So the two are linked and inseparable. When we truly care for each other and for those around there is no demand, and when we are free of demand, we are free to care.

God Himself has set the standard. St John summarised it when he wrote, 'We love because He first loved us.' There is no demand in that love, however passionate the expectancy. We are left free to respond or not. Because of that freedom, that lack of demand, that passionate expectancy, it is infinitely attractive. We are drawn to it as to a mountain spring, or an early morning rose, or the smile of a child. And as we strive to give each thing a name, however indescribable, we call this Purity.

Citizen diplomats

by Charis Waddy

author of 'The Muslim Mind'

OLD STYLE DIPLOMACY regarded international relations as a government to government affair. Today, they are increasingly a matter of people to people—and a responsibility which no one can escape.

During a six-week sojourn in the United States I found the American people wrestling with this proposition. Policy-makers in Washington were finding their initiatives undercut by actions taken by the media or the public. The presence of countless Iranians—many in great personal difficulties—faced ordinary American families with the question of what attitude to adopt to individuals when their country's policy is condemned. American educators faced the question of whether the experience of overseas students in America wins the country friends or enemies.

In this the United States is no different from any other Western country, and the conclusions she reaches can illuminate similar choices for Britain and the rest of Europe.

Freed Slaves

The connection between personal contacts and international understanding is particularly obvious in regard to the US's difficulties with Iran, Afghanistan and the Arab states. The widespread resurgence of Islam has been accompanied by a deeply felt revulsion against Western materialism. This is partly due to past policies, where charges of exploitation are hard to refute. But much is a reaction to the way of life encountered by thousands of businessmen and students from Muslim countries in their contacts with their Western counterparts.

Many of the next generation of Middle East leadership—men and women—are now attending Western universities. The attitudes they form will affect the policies of their countries—and these attitudes depend very much on how they are received. They may find common aims and vision or they may go into opposition.

A professor told me of the culture shock he sees in freshmen from the Middle East when they find their fellow students conducting their love affairs in the shared dormitories. Many encounter criticism when they try to find their own accommodation. Others draw the conclusion that they can take liberties which would be impossible at home—and give themselves and others a bad reputation.

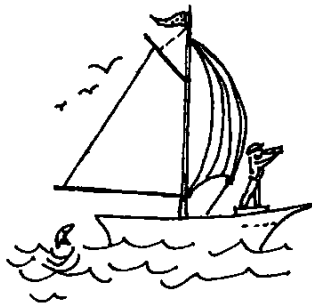
On both sides, individual actions are generalised and taken to represent a whole culture. The hurt and contempt that grows up is usually connected with some question

of sex, or of family values. Yet there are countless American homes which could share their own high standards and help people far from home to keep faith with their beliefs, their family links and loyalties.

Where individual responsibility for a nation's role in the world is recognised, the relevance of high standards of personal conduct becomes apparent. Connected with this is the attempt to understand and respect the standards of others. This was the view of a group of Boston students, who decided to spend an evening considering relationships between Muslims and Christians. They invited the president of the Muslim Society in the college to join them. He spoke of the question of authority—of who should control resources and events in coming years. 'Man is created by the Master, to master the world,' he said. 'That is his destiny. We must serve our Creator, and then we shall be able to control the world He has created.' Such service was a choice, and it meant twenty-four hours a day, seven days a week for the rest of a person's life. He made it clear that man is meant to be a slave to his Creator—and to nothing and nobody else.

Sex and money make many into slaves. Sound policy can only be framed by people free from such domination. One aide in Washington indicated that a possible sphere for united international action might be that of monetary corruption: the 'we do it because they do it' philosophy might be abandoned, and a common code replace a common cynicism.

Such moral choices by individuals, which break the control of money, of sex, and of others' opinions, have a great deal to do with creating a new climate of respect and trust between nations.



'Only slaves to the compass and the chart can enjoy the freedom of the seas.'

ANON

PURITY MEANS ADVENTURE, enjoying being different. It means expecting the unexpected. It means more variety. While embracing one or two age-old rules, it means freedom from conformity, from the fear of other people and from petty regulations. It means being the servant of all and slave of none.

I used to be quite content with black and white television. But colour television took me into a new dimension.

Jill Robbins

DOCTOR'S DILEMMA

SHEILA ANDREN is a clinical medical officer and the mother of two children:

IF I AM to cope with the situations that arise for me as a doctor and a mother, I find I have to know what I mean by purity. If I put off thinking about it until a crisis arises, I find myself with an inner conflict but without the clarity and convictions needed to resolve it and set course again.

It is too simple to think of purity solely in physical or verbal terms. Purity has a lot to do with the motives between people—it is a reflection of care. It is the cleanliness and health that develops sound relationships through trust, honesty and unselfishness. I find none of these easy. But such relationships have given me a quality of friendship and deep pleasure, which make aiming for purity fulfilling.

These views form my present standpoint and I value them, but what should I say to other people? As a doctor people expect me to give them advice. I listen, diagnose, prescribe—and people accept this. But illness affects the body, the mind and the spirit and full health comprises all three. Often patients are seeking physical cures for emotional and spiritual afflictions, and advice on the real nature of their problem might be resented. Unless people discover that purity is vital for emotional and spiritual well-being,

THERE IS NOTHING unusual in preferring to work with some people rather than others. But when I am working with someone I don't naturally get along with, I become negative. When my colleague makes suggestions, I think of all the likely problems. But when my aim is pure and selfless enough to want to make another person greater than myself, love and care come for those around me.

The quest for approval is so strong in me that at times it produces a paralysing fear. But I have realised that the Holy Spirit can be more impeded by impure motives and lack of love than by mistakes.

Purity is not a state to strive after but a gift to accept. For me it means thanking God for all His gifts and not comparing myself with others.

Linda Pierce

'The cost to the public of marital breakdown, including supplementary benefits paid to one-parent families, children in care, prescriptions and hospital admissions is between £500m and £1,000m a year.'

THE TIMES 22 May 1980, reporting on Jack Dominian's survey on 'Marriage in Britain 1945-80'.

Roasting the old chestnut

The writer is a television journalist

'DON'T YOU EVER let your hair down?' a colleague asked me in the pub last week as I ordered a ginger beer. This old chestnut gets thrown at me from time to time by friends who are intrigued by the fact that I don't smoke, drink or sleep around.

I laughed, but it saddens me that so many people only think of enjoyment in terms of sex and other forms of physical and material satisfaction. This, in my experience, is one-dimensional living which does not satisfy at all. It's like a dog chasing its tail: pursuing an elusive indulgent ideal, and succeeding only in revolving in a narrow, mindless orbit, with little regard for other people.



From duty or the heart?

WHEN I WAS TRAINING to be a nurse, the faith and moral values I had grown up with were severely tested. Suddenly I was alone in believing that Christ's absolute moral standards were important, whereas before I had had my family and friends to support me.

Then I was sent to work on a gynaecological ward. At first only one aspect of the situation hit me—in one bed a woman was desperately trying not to lose a long-awaited child through a miscarriage, and in the next another was casually getting rid of her second unwanted pregnancy.

Over the weeks I worked there I became horrified by some of the abortion cases I saw, many of them girls my own age. One took place at eighteen weeks, through induced labour. It was just as if the girl was having the baby. I realised our society had become sick.

I was leading the kind of life I believed a Christian ought to live—more out of duty than conviction. I did not feel my way of living could inspire or even interest these girls. One of the values I accepted was absolute purity, but I had always been rather apologetic and embarrassed about it, because my heart was not in it.

As a result of working on this ward I saw that absolute purity is not some recipe for staying out of trouble, or for being good, but a powerful positive force, something the people I was looking after desperately needed. It was a vital element in the kind of society I wanted to be part of.

Barbara Gray

Real fulfilment, I have found, comes from following one's deepest sense of calling. For me, as a Christian, it means trying to gear my whole life to what I would call God's will, rather than to the immediate demands of self-interest. I don't always achieve this, but I have put it to the test enough to know the resulting sense of peace, security and joy, which cannot be put into words.

This aim demands a single-mindedness, which is impossible if I am bogged down in the hang-ups that so easily arise from the pursuit of sex and the use of drugs, spirits and security-centred relationships as props for my self-confidence.

Far from depriving me of something, such streamlining has led to a fuller life. It has brought me deeper, warmer friendships, in a world where relationships are often shabby and superficial. And it constantly broadens my horizons, leading me to people and parts of the world I would never have had room for.

I am not interested in living by rules for the sake of it. That would be boring and joyless. But as a means to an end, the choice of purity is liberating. It frees you to enjoy life at a deeper, multi-dimensional level that excludes no one.

This, as I told my friend in the pub, is letting your hair down.

'The ultimate freedom is the right to say no. Tired of the sexual revolution? Want a rest from the pill? Chastity is an old idea with new appeal for people who want more depth in their relationships, more peace in their lives.'

COSMOPOLITAN January 1979,
introducing article by Paul Solomon.

As powerful as poverty

ONCE I THOUGHT that purity meant 'no'. I have discovered that it means 'yes'. It is not the absence of something, but the presence of something.

Once I thought that purity and chastity were the same. I have discovered that they are different.

Chastity is the necessary, sometimes difficult, prelude to the thing we really long for, what the psalms call our 'heart's desire'—being at one with ourselves, with other people and with God.

Purity is this thing we really long for. It lives in the mind and the heart. It is the light which illumines every relationship and makes clear the path to God. And it is the key to the creativeness which exists in even the most retiring person.

Perhaps it is also the key to the permanent revolution. Perhaps to live by an absolute standard of purity in our generation is as revolutionary as to live by an absolute standard of poverty was in St Francis's generation.

Ailsa Hamilton

they will never regain their whole health—but they need to learn this from their own experience and not from advice.

It is important, too, for children that they discover some things for themselves. Both as a doctor and a mother I find it difficult to resist controlling others by imposing my ideas, yet it is a necessary prerequisite for their growth. Whether that growth is healthy or not depends on the quality of my relationship with child or parent. If I live what I profess I become the channel through which growth and health can flow.

Should I say something to the patient who comes in for the pill when I know her husband has had a vasectomy? How should I respond to the friend with a husband and two children who confides that she is unfaithful? Neither accommodating justification nor flat condemnation will help, but my relationship towards them can allow them to open up and talk the matter out. At this stage if I say clearly what I believe is needed in my life, it may well help them.

Knowing a good recipe does not make a good cook and the same is true of standards. Only practice produces results. We need to help each other. If the motive between people is pure then there is hope. It means that we stop being against people, and begin, with God's grace, to help them to live differently.

'I chose to become celibate not because I had had so much sex, but because I wanted to redirect my sexual energy... You never reach the point in celibacy when you are tired of each other, or take each other for granted... You reach a plane when sex is not your main interest any more... The advantages of celibacy? Deeper perception and sensitivity and a higher level of awareness.'

Television personality, quoted by Paul Solomon in COSMOPOLITAN January 1979.

PURITY IS SIMPLY love that asks nothing in return. St Clare of Assisi wrote: 'Run to the perfection to which the spirit of God calls you'. It seems to me that while love of God is both the impulse and the goal of that journey, it is purity that gives the freedom to run, rather than to shuffle along it.

Angela Cook



FREE TO BE PASSIONATE

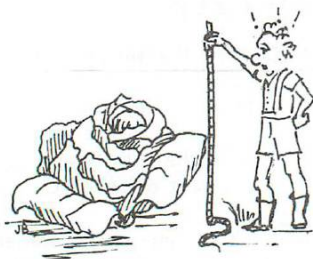
by Paul Campbell

PURITY IS ONE OF THE GREATEST concepts of our life on earth. It touches and enriches everything we are and do. As it develops so does our happiness, our health, our relationships, our effectiveness in helping other people.

We accept purity as essential in many areas of life. In a part of Nigeria which I visited recently, pure water was considered to be a far greater need than more doctors. Laws are enacted to ensure the purity of the food we eat. We evaluate quality by purity—whether we are buying silk or listening to the tone of a great violinist. The advancement of science depends on the purity of observation and motive of the scientists.

Similarly, without the purity of a single-hearted commitment to a moral purpose we cannot deal with the deep forces that control us, let alone the forces of division and corruption within society. Christ was the most independent of men, because He was the most dependent on God. Because of His exclusive trust in God, He could deal drastically with the temptations that attacked Him during His forty days in the desert. They were temptations to impurity that are common to us all: to take what He wanted, to do what He wanted and to be what He wanted. When St Paul became Christ's man, he could say with his Master, 'My only purpose in living is to please Him.'

Freedom from servitude—to sex, drugs, drink, to what others think, and to ourselves—is a glorious emancipation. It gives energy for living, broadens and deepens every relationship, ends confusion, clarifies thought and replaces apathy with initiative.



This freedom does not mature overnight. It is the result of growth. Every living thing from the cabbage to the personality has the power of growth. We do not condemn a baby for soiling its nappies—we only become alarmed when the habit persists into childhood. In the same way we must be continually growing in purity, unselfishness,

love and honesty if we are to meet the needs of individuals and nations effectively.

The soul is reborn when, by a simple decision, God replaces self as the centre of life. But the reborn soul is not a fully-grown man—and as in golf or any skill, it is far more difficult to advance from good to best than from bad to good. The trouble with some Christians is that they mistake the beginning for the end. But a baby who remains a baby for twenty or forty years is not something to rejoice over.

Speak of purity and most people think of sex. This is a natural reaction, if a limited appreciation of what purity means. Sex—like the drive for security and success—is such a dominant force in human nature, that the way we handle it shapes our personalities. The body with its demands and energies, its skills and ills, can be a stronghold of self or a beachhead for freedom in all areas of life.

'The pure in heart shall see God... Every man who looks on a woman lustfully has already committed adultery with her in his heart...If you are faithful to what I have said, you are truly my disciples. And you will know the truth and the truth will set you free.'

CHRIST (Matthew 5 and John 8).

If I do not keep my body and relationships under the power and control of Christ, my confidence that God's will and not man's will control the policies of nations is eroded. If I cannot experience freedom from self in my own choices, how can I hope that politicians, businessmen, and trade unionists will be able to fight for what is right for all, instead of for personal power, prominence, profit or sectional interest?

The reality of the growth process is that each of us lives at the level of maturity we have reached. To impose rules of conduct on everyone, regardless of their stage of growth, is not likely to be successful.

I used to try to practise purity in habits and relationships by the exercise of sheer self-will. It was an erratic performance, often covered with pretence. But I'm glad I tried. Pascal describes the truth I discovered for myself: 'It is in vain, O men, that you seek within yourselves the cure for your miseries. Your principal maladies are pride which cuts

'We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offering of a holiday at the sea. We are far too easily pleased.'

C S LEWIS

From Transportation and Other Addresses

you off from God and sensuality which binds you to the earth.'

As I look back I am aware of a developing longing for a purity that would better fit me to play my part in God's master plan. It affects everything I do, my relationships with my wife, my children, my colleagues, my attitude to my country and the world at large.

Some seriously wonder if their understanding of purity in marriage has been too restrictive, or, more often, too broad, and therefore a limiting factor on their effectiveness. The question is answered by the growth which puts a longing for God and His control in the place of our hunger for pleasure or money or knowledge or power.

The conscious acceptance of second- or third-rate living is death to those who come to us or our nation for an answer. The human heart is so constituted that people are not helped by a fellowship of defeat. When a man is drowning a bucket of water thrown in his direction is little help. What he needs is a lifebelt. And to a human soul confused, divided, resigned to selfish desires he cannot master, standards of absolute honesty, purity, unselfishness and love have an attractive power. We are drawn by the tantalising prospect and promise of a greater freedom, a new extension of liberty in daily life.

Far more than anything else we may do, to be our best, purest, most honest, most unselfish and most loving makes us agents for change in others and in the world. The joy of a new brand of liberty comes with unconditional, continuous surrender of our wills to God—a joy which is unadulterated, pure in its completeness and freedom from self.

In today's world, all camps need absolute moral standards and the guidance of God. When men change, they put people first and economic, social and political differences cease being divisive. In a day of moral and ideological confusion, absolute standards mark the way forward for left and right, rich and poor, black and white. Purity is the key, for with purity comes the passion to live an answer and to change the world.