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Red Cross

What can I do for him?

by Naomi Echlin

A JAUNDICED CHILD of four years, the size of a baby, lies dying on the roadside, unheeded by the endless stream of refugees. TV brings it into our homes in all its starkness. Last week it was Kampuchea. This week East Timor. Where next? Nightly we see the unfolding tragedy.

My conscience dictates I should live with the reality of the situation every waking hour. So easily it could be my country, my family homeless and starving. Yet something inside me switches off. It is too big, too imminent, too horrific. As a sop to my conscience I write a cheque and pray, but what difference can that really make? I feel uncomfortable living in a safe country, in a warm home with an assured income. I even resent this constant intrusion into my mind and vision of a situation I did not create and cannot help. What can an ordinary person do?

I began by praying for a sense of identification; for compassion and a developing social conscience. Frank Buchman, the man who started Moral Re-Armament, once prayed for a sensitivity towards people. Later he admitted he sometimes wished he had never done so because of the intense pain of the consequent reality. Is there some con-

nection between today's trend to euphemise all forms of personal pain and suffering, to look on them almost as an affront and to bend backwards to deny and evade them, and this unwillingness to entertain the reality and pain of the wider world issues confronting us? Can one be shut out without the other?

Already I had chosen, simply and safely, to invite Jesus Christ to dwell in my heart every day. In all sincerity I wanted to walk hand in hand with Him at His pace and in His direction, but it had been with the implicit assumption that the path would lie through fairly green and pleasant lands. It was a limited aspiration.

People with names

I needed an expansion of horizon, to allow God's whole world to enter my heart and imagination every day: not only the world of Kampuchea and East Timor, but also the rugged world right round my own comfortable front door, with its unemployment, drugs, poverty and refugees. I need to do so not in any academic sense, but rather to think and feel in terms of individual human beings who have no work, who are

beaten by drugs, who are drop-outs, people with names and souls.

As I began to think like this I realised I already knew some of them personally. This walk with Jesus Christ now extends beyond green pastures to our own contemporary dark satanic mills.

Because 'the whole world's in His hands', and because God can convey His plan to those who will to listen and obey, I decided some weeks ago to be done with fretful frustration, and begin to seek how to bring cure. That day a Marist Sister called and told me of a Vietnamese family living not ten minutes walk away, in need of visiting and simple care. They told the story of their 57-days' journey to Australia in a leaking boat.

Just 20 minutes drive away I met a social worker at a hostel for 500 migrants. 'What can you offer?' she asked. 'Perhaps I could be a friend to just one migrant,' I tentatively suggested. Her face lit up as she explained that this was the greatest need.

An imperceptible shift of heart is taking place, from the impotence of looking on at the dead and dying, and thinking in mass terms, to the heart-expanding experience of seeing and meeting real people close at hand. As we drove through the grounds of the hostel, children and their parents smiled and nodded to us, and we to them. Soon, I hope, some of us can become friends.

Rather than allowing the size of the problem to blackmail me into doing nothing, far better to give my one drop of care and compassion in this ocean of suffering, and in the darkness of despair to light my one candle.

Welcoming a new Muslim Century

by Dr Charis Waddy

who was the first woman to study Arabic at Oxford University. She holds a Doctorate in Islamic History, and is the author of 'The Muslim Mind'.

FOURTEEN HUNDRED YEARS of the Muslim calendar have passed since Islam began. On the first day of Muharram (November 20) nearly a quarter of the human race—some 900 million people in a belt that now girdles the world—moved into a new century.

The programme of celebration will be spread over two years and cover wide fields of scholarship and social research. 'The first year will be devoted to a sort of stocktaking of ourselves, our history, our achievements and our weaknesses and our failures,' says Dr Inamullah Khan, General Secretary of the World Muslim Congress.

He continues that it would be much better for the Muslims to do their own stocktaking. And in the second year, on the basis of this stocktaking they should plan their future, taking inspiration from past achievements and avoiding the pitfalls and mistakes which they committed for one reason or another, in the past.

Can this event in the Muslim world be a rehearsal for the year 2000AD? Such dates are an opportunity for taking a new direction. Is there a hope that those who serve God may decide to undertake the gigantic tasks of the coming century together?

There have been signs of the birth of such co-operation. Sixty years ago one of the first Christian leaders to move in this direction spoke of 'the comradeship of our joint belief'. Since then a dialogue has slowly developed, fruitful where it takes place between those who respect each other's convictions and honestly seeking to apply the truths they hold. In wider fields, Muslims

MUSLIM WELCOME contd p2



Dr Charis Waddy

MUSLIM WELCOME contd from p1

and Christians work together in every world institution and international conference.

Such advances never fail to encounter obstacles. And this is so as the new Muslim century opens. A group of students caught up in the revolutionary upheavals in Iran have shown themselves capable of challenging a great power. An astonished West is tempted to reply in kind. Yet this can be as irresponsible as the conduct we criticise appears to us.

The view from Tehran is of a pure Islamic East versus a corrupt infidel West. Whatever short-term measures are taken, long term

policy is called for. The danger is real of a general hardening of divisions, between the West and the Muslim world, along stereotyped and simplistic lines. Yet at this point, any solution to the problems of hunger and poverty depends on developing co-operation.

Hysteria in face of an Islamic threat has not been unknown in European history. Just before the Crusades, in the year 1076AD, the great Pope Gregory could write to a Muslim ruler, 'We believe in and confess one God, admittedly in a different way, and daily praise and venerate Him, the Creator of the worlds, and Ruler of this world'.

But 20 years later, another Pope preached the First Crusade, with results that still embitter Muslim-Christian attitudes. Whatever motivated the attack—fervour? fear? fanaticism?—it can be said that the Christian message has lacked credibility in Muslim eyes ever since that aggression in the name of Jesus.

Captivities and plagues

Four hundred years later the aggression was coming from the Ottoman armies which overran Hungary and threatened Vienna. A wave of fear swept the rest of Europe. Nothing was too bad to say about the invaders and their faith. A great Swiss reformer, Theodor Buchmann (Bibliander), put the blame, as a Christian should, where it belonged, at home. 'The beginning of all these wars, captivities and plagues may be clearly perceived to be in ourselves which are Christian men by name only, not in deeds or living,' he said. 'The same ungracious deeds which we abhor in others,

yea or greater mischiefs, are done amongst Christians.'

In the long term, a humble and deliberate return to Christian values could be the highest statesmanship the nations of the West could contribute to the world scene. Our representatives could then offer, and seek, co-operation based on the values of faith and integrity common to all the great religions, and in particular to Christianity and Islam.

Militancy needed

To the Christian who takes seriously his commission, that 'God's will be done on earth as it is in heaven', militancy is not something to fear. Militancy is needed, against evil of many kinds. It is a valuable quality, not to be wasted on scape-goats. If men of faith can be militant together, instead of against each other, a new era is in sight.

The depletion of resources is an urgent concern. But it is in replenishing the neglected stores of character, so precious and so perishable, that hope lies.

Dr Muhammad Abdul Rauf, Director of the Islamic Center, Washington DC, said recently, 'For 1400 years the minaret and the steeple have pierced the sky side by side. In view of their common heritage and a value system that shares a belief in Allah, Moses and the Torah, Jesus and the Gospel, there is no reason why they should not continue to do so—and every reason why they should.'

In wishing our Muslim friends well, at this beginning of a new century for them, we look forward to an era of growing co-operation in meeting the needs of humanity.

Dawn for Zimbabwe?



Mrs Thatcher and President Kaunda at 10 Downing St.

*You bring me news of a door
That opens out at the end of a corridor;
Sunlight and singing;
When I had felt sure that every corridor
Led only to another, or to a blank wall.*

T S Eliot

That door will have opened for Zimbabwe, God willing, at the conclusion of eleven weeks' negotiations at Lancaster House. It is only the beginning. The difficulties ahead

are mountainous. As a Zimbabwean nationalist put it, 'The question is whether it is now possible to start a campaign of national reconciliation.' But the door is opening. And God has answered our prayers. People outside may not realise that in Zimbabwe Rhodesia prayer has been going on round the clock. A white Rhodesian mother, with two children, living a busy life, describes in a letter how privileged she felt to play a part—by getting up at half past midnight to spend an hour on her knees asking God for His guiding hand on the London talks.

Many factors have contributed to this break-through. Zimbabwean intermediaries have been at work with persistent courage in the hotels of the leaders, urging them to settle. Some of them had found a new impetus from their time at the international assembly for Moral Re-Armament at Caux, Switzerland. No one can assess how much influence they and many others have had. What is certain is that the leaders have not been allowed to forget the demand from their people at home for peace and the chance for a fresh start.

The determination, clarity of aim and patient firmness of Lord Carrington and the British team has been another factor. 'We are responsible' has been the new note. Throughout the continent Africans have

sensed the wind of change—and the friends of Britain have rejoiced. It is nothing to do with an imperialist control; it is a readiness to take risks (and the British governor faces big ones) in order to end a war that is costing one thousand lives a month with devastation in its train. The question is whether we will be generous with continuing care, aid and technical assistance in the form of good men after the British governor has done his job and returned home. The temptation to be rid of a most awkward problem and turn inwards to our crises at home is real. Could the Zimbabwe experience be providential—as a means of forcing us to look outwards and a step towards solving our own economic difficulties through a new perspective on the needs of Third World countries?

The part played by Presidents Kaunda of Zambia and Nyerere of Tanzania, supported also by Manley of Jamaica and Fraser of Australia, may prove to have been decisive. It has been an extraordinary year. The Commonwealth Heads of Governments conference in Lusaka, which the pundits feared might split the Commonwealth, not only produced an agreed formula for solving the Rhodesian deadlock; it created a degree of trust between individuals, so that when President Kaunda visited London he could

ZIMBABWE DAWN contd p4

CALLING ALL AMERICA'S FRIENDS

by Gordon Wise



WHEN YOU SPEND any time in Washington DC, you soon learn that the Presidential election of 1980 is casting long shadows ahead of it. Prospects for various Presidential candidates penetrate every main paper you read, jump out from the television and form a constant topic of conversation. Understandably. America is a great democracy and people really take an interest in their national politics, as they should. And there is no obvious front-runner, which makes for never-ending speculation.

Circles of political discussion in Washington are much the same as in other democratic capitals. There is a curious mixture in public reaction of professed distaste for 'politics' and actual fascination for them. Yet low polls here, as in many of the remaining 26 democracies of the world, indicate the irresponsibility of voters who complain and yet who do not take the one important step available towards rectifying the complaint—voting.

President Carter came into the White House for two main reasons: he and his men were dedicated and tireless workers. They set their sights on the White House from a long way back. And President Carter's moral and spiritual tone was a refreshment after the unsavoury revelations of the Nixon era. It was 'time for a change'.



But now the opinion polls (the ubiquitous mixed blessing) indicate that many of the voters who supported Carter now want to change again. They say he has not been able to solve the main problems, such as inflation and the energy crisis. Special interest groups who supported Carter, like the blacks and the unions, use the cliché, 'What has he done for us?'

It is not all the President's fault. Congress has become touchy about its prerogatives which were eroded during the Vietnam war period and when Nixon was in office. So legislation and initiatives from the White House would have needed far more tact, diplomacy and respect for the law-makers than has been shown by those around the President in the White House, if they were to ensure the passage of the President's cherished measures.

It appears that President Carter's staff, though loyal to him, hard-working and reasonably able, have not established the rapport with the men in Congress, to put it mildly. One senior official even compared the White House staff with the pioneers in

the West who pulled their covered wagons into a defensive circle when the Indians attacked. 'That's no way to run a country,' people say.

So will morality be the decisive issue in 1980? Perhaps less so than in 1976. But American voters, like those in other democracies, though not necessarily living the highest standards which they know to be right, expect those standards to be lived by their elected representatives. America likes to feel that her policies are conducted with the moral and spiritual issues in mind and in fact expressed specifically. One Congressman asked at lunch, 'What can I do for Moral Re-Armament?' My friend replied, 'You can be the best and most effective Congressman God means you to be.'

At least two of the main contenders for Mr Carter's Oval Office are flawed in the public mind. The present Democratic front-running candidate, Edward Kennedy, is being reminded of the tragic drowning of a young woman in his car in Chappaquiddick in Massachusetts (a name which rivals Watergate in familiarity in the public mind now).

One of the Republican candidates, John Connally, was exonerated on a shady deal charge, but people still ask questions. Since Watergate, the lives of public men are constantly under scrutiny. That in itself is no bad thing. Investigative journalism, though sometimes hypocritical, is here to stay.

One missing ingredient in this and in most capitals is the kind of unselfishness in high places which brings out the best in others. The quality of true friendship is at a premium. The man at the top can be a lonely man, especially if he does not have one or two intimates who share his convictions and to whom he can unburden himself.

Frank Buchman had an earthy comment on American politics some years ago: 'Democrats and Republicans, it doesn't seem to make much difference, some are good and some—not so good. But what is hard to

find is the leadership, the type of man to be in Washington, the universal type of man who really meets people's deepest needs. There are so few in whom people place their full confidence. It used to be a fairly easy job in Washington, wrought with honour. But now with the divergent views, it is beginning to be a considerable nuisance, unless a man has the art of giving something everybody wants.' And Buchman went on, 'Today we need men who take God into their consideration and make Him dominant without piosity.'



In any capital—or nation—such men or women who Buchman describes could be anyone who cares enough to live straight, to draw deeply on God, who cares more about what others become than what they do; who believe that if there is a Divine plan for nations, then there will be prepared people to carry out that Plan—and that God can tap those people on the shoulder if they give Him half a chance.

The heart of America and Americans is large and generous. Her conscience is more sensitive to world deprivations than many. And along with worldly success, there is, in many cases, honest admission of failure, usually in those intimate personal relationships which make life most worth living. More than one successful man or woman said: 'I'm a success, yes, but a failure in my marriage.'

We who reckon to be friends of America across the seas and on the other side of her borders would do well to take the planks out of our own eyes when it comes to fault-finding and declare a moratorium on self-righteousness. If we expect the worst, we are seldom disappointed.

We can choose to live in the great positives about other nations, yearning for them to be and do their best, encouraging those things they do well as well as pointing out those things they do badly. (They are usually well aware of those anyway.) Nations, like individuals, need friends who really care, who speak the truth, yes, but in love and expectation that the best is attainable.

Americans may seem larger than life to less fortunate mortals, but they too get hurt. But never underestimate the basic strength of America. It is an enormous country in every dimension. Sometimes it seems that her enemies appear to be more aware of America's strengths than are her friends.

Let's be true friends to America.



Listening in

'THE FUTURE of humanity depends in great part on the family life they build in their homes,' said Pope John Paul II in Ireland.

And in shaping this future, Mrs Annejet Campbell's book continues to play its part. The Salvation Army paper *War Cry* carried a review of the book last week:

'Are you worried about bringing up your children; concerned about temper tantrums, moods, stealing, jealousy, and so on? Before running off to consult one of the experts you might obtain help from reading *Listen to the Children*, a book compiled by a London housewife.

'There is no need for you to wade through a torrent of psychological jargon, or be made to feel inadequate by experts (who sometimes have to take their own children to other experts). You will be introduced to families from 17 countries who tell of their problems, failures and successes.

'They have one thing in common; they are experimenting with a new form of family life. In each instance both parents and children are learning to listen daily, as a group, to the still small voice of God and, thereby, they are discovering a new way of living.

Sensitive communication

'Gradually Mum and Dad are communicating better with each other. Furthermore, parents and children are actually learning to listen to each other. This has led the parents into a sensitive understanding of their children's needs. They are discovering that even teenage rebellion can be successfully contained within the loving relationships created by a common search for God's will.

'This could be an encouraging book for many parents. It is nicely bound and well presented.'

Mrs Campbell is at present in Canada, where she spoke last week to a ladies luncheon in Montreal. Among the 60 people present were the Secretary for the Inter-

national Year of the Child Committee for Quebec province, executive members of the Montreal Council of Women, 'traditionalists' and 'progressives' from the Mohawk Indian Reserve at Caughnawaga, and a representative of the black community.

'Both the affluent West and the Communist East are looking for a new way to deal with selfish human nature,' she said. 'That is why this book is written.'

Mrs Campbell continued, 'We must not underestimate the power of evil which is at work to destroy family life. Irresponsibility for our children forces the state to take control of them. Then they are easy fodder for any kind of dictatorship.'

Pioneering families

It was not enough just to defend the old family system. We needed to pioneer a new way of doing things in the family—not with dictatorship or anarchy, but where all could sit down together and find out what was right by listening to the inner voice. Children knew they had two voices inside them—a good one and a bad one. They thought it was perfectly natural to listen together, she said.

'I am grateful for this turmoil in family life,' said her husband, Dr Paul Campbell, one of the few men present. 'It is making us search again deeply for the real significance of the family and to ask seriously what does it take to change character and enable us to live together—to so live that a younger generation finds faith and purpose and the inner discipline they need and the liberty they desire.

'The leadership the women of this country give is fundamental to building the moral and spiritual infra-structure on which a free and healthy society depends. The place for this building process is in the home. The family is where we learn patience with those who seem difficult to us and where we learn how we can change together.' Where families break up, there will be strikes in industry and divisions in the nation, he said. Today politicians needed more than ever the art and the power to unite opposites.



'Listen to the Children' by Annejet Campbell available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price £1.50, or £1.85 postage paid.

That was why a politician's family life was vital to his statesmanship. His private life was the creator of his public performance. Women had the key role in determining the future of the nation.

Following the presentation there was a rush to buy copies of the book. One young mother said, 'I need this book. I've made so many mistakes already.' The following day one of the ladies telephoned to say she had taken two copies of the book to a meeting she had to attend immediately after the luncheon, and had sold both copies.

Dr and Mrs Campbell are going on to visit Winnipeg, Manitoba; Victoria, British Columbia; and Calgary, Alberta, before returning to Montreal.

ZIMBABWE DAWN contd from p2

talk with Mrs Thatcher as a friend. It is reported that before leaving London he wrote an impassioned appeal to her, 'In the name of God, and in the interests of peace, Margaret, I urge you to consider these proposals.' Lord Carrington put them before the conference and they helped to break the deadlock.

A door is opening. But before the 'sunlight and singing', dangers which are humanly speaking overwhelming have to be overcome. Can the warring sides, both undefeated, be separated and a cease-fire enforced? Can free and fair elections be

held under a British governor with no military force (only military observers) to support his moral authority, and a new Government be launched with fair prospects of peace?

Such things have rarely happened in history. But the genius of Africa is surprises. There is already a moral force at work, inside the country, of men and women dedicated to a campaign of national reconciliation through change in people, and the training of a new leadership among the youth. Much will depend on the spirit in which the leaders conduct the election campaign. 'I poured my heart out,' said one Zimbabwean

intermediary about a letter he gave to a national leader, 'begging him to set a standard for clean, not dirty, elections.' Another man who is trying to build bridges has just finished the translation of the film *Freedom*, which played such a part in Kenya before the independence elections, for dubbing into Shona, in the faith that it can be used nation-wide.

'It is the moment for a miracle,' said Frank Buchman in a Christmas message in 1956. He went on to speak of Africa as 'the unexpected source that gives the answer to chaos.' Africa and the world waits for Zimbabwe to give that answer.

H P Elliott