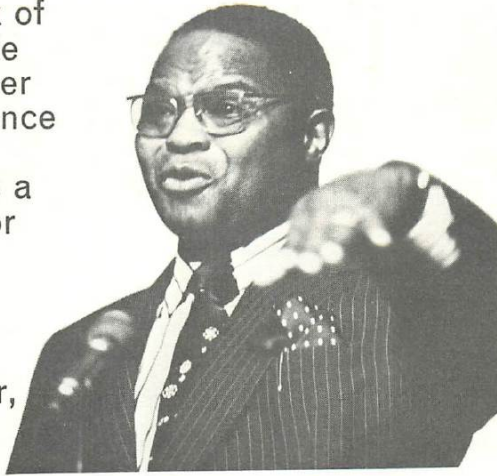


'Caux is the think-tank of the world where people put their heads together and produce a conscience that can never be forgotten. It generates a passion for fighting for what's right.'

C K Mageza
Minister of the Interior,
Gazankulu,
South Africa



NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

CAUX at a glance

●OVER 750 men and women from 36 countries are attending the MRA World Assembly now in session at Caux, Switzerland. They include a special plane load of 102 from Scandinavia.

●BELGIAN NATIONAL DAY was celebrated at a session addressed by ten Belgian students, Walloon and Flemish, the two language groups in the country.

'Belgians could make a completely new contribution to international affairs through learning to live and recreate afresh each day the motto of our country: "Strength through unity",' said Alick Sytor, a student from Antwerp. 'As a French-speaking Belgian living in Flanders, I used to treat the Flemish-speakers with distrust and little consideration.' Turning to the Flemish representatives present he concluded, 'From the bottom of my heart I want to ask your forgiveness for my attitude.'

A Flemish schoolgirl, Bernadette Fryns, underlined the longing of the young Belgians present to strengthen the unity of their country: 'If we can achieve this aim we can help other countries with problems of division.'

●A LEADER of one of South Africa's black homelands called for development without bitterness. C K Mageza (see box above) addressed a session attended by Perez Guerrero, Venezuelan Minister of State and a former Secretary General of the United Nations Conference on Trade and Development.

The Gazankulu Minister referred to the task in the homelands - 'where people live, starve and have no work' - as 'trying to produce fertile soil and water from rock'. 'But I want to take this on,' he said, 'in the spirit of Caux. I am very proud of my country. To be a South African goes deeper than colour pigmentation. I have discovered here a deeper meaning to militancy and a deeper sense of humility.'

●A DELEGATION of eleven students and two professors from the Pro Deo University in Rome has been attending the first of two study courses and creative

workshops which have brought together young men and women from all over the world.

●PROFESSOR Mathivha from South Africa's University of the North described the struggle of ideas there that led to a wave of student trouble in 1972. 'We are busy trying to solve man's resistance against change,' he said. 'We are busy trying to shape the change, that the change must be that which God wants, not what man wants.'

●75 DELEGATES from the World Conference on Evangelism in Lausanne visited Caux. 25 of them stayed on to see the new play *Return Trip* (New World News 27 July). They included five bishops or heads of national churches.

●THE US AMBASSADOR to the UN in Geneva, Francis Dale, attended at Caux a private showing of a new documentary film made in Ireland. The Ambassador said, 'Those of us who are in rôles where we can perhaps alter the course of mankind a little bit would very much appreciate the kind of assistance that only you can give.'



The Italian delegation arrives



U S Ambassador Francis Dale (right) meets Irish delegates

The radical voice of Wales

by Paul Williams

NO ONE NOW DOUBTS the permanence of the new pride in Wales and things Welsh that has been growing here for the past few years. 'Isn't it an exciting time to be living in Wales?' people have asked me on more than one occasion. And it is hard to disagree.

The fact that Welsh-speaking MPs from all parties took their Oath of Allegiance in Welsh as well as English for the first time in the history of Westminster is an expression of the new atmosphere.

The seriousness with which everyone is taking the Kilbrandon proposals for the devolution is another. Wales and Scotland are, says the *Western Mail*, 'on the verge of the greatest constitutional change since their respective Acts of Union.'

As Welsh is heard in the Palace of Westminster and from young language demonstrators in Trafalgar Square, it is natural to enquire: 'With what kind of voice is Wales going to speak?'

I remember in Asia in the early 'sixties tuning in to 'The Voice of America' for the world news. It was always clear, always distinctly American and, in those days at least, always predictable on its attitude to the major world events.

What is 'The Voice of Wales' going to be? How will it sound to the world, and what will it have to say?

Often it has been the voice of bitterness and complaint. 'I see the whole Welsh nation,' said Rhydwen Williams, the Aberdare poet whose poem on the miners was read recently over BBC Wales, 'mirrored in the miner's community. It is a community ravaged and used for selfish ends.'

Wales depressed, despoiled, exploited, scarred, neglected, getting again and again 'the dirty end of the stick' are familiar notes in speeches and editorials.

Other voices of course mingle with and often drown this voice of bitterness. Wales, after all, is 'the land of song', whether it is the mass singing of the rugby crowds at Cardiff Arms Park or

the more tuneful rendering of Wales's famous male voice choirs and its *Cymanfa Ganu*.

There is the cultural voice of its *eisteddfodau* and the religious voice of its chapels. There is the music of the harp and of the ancient language. There is the rising voice of national consciousness.

The note of militancy, of clashes with the law and the 'London' government over the language issue is heard especially from the 'direct action' campaigns of *Cymdeithas Yr Iaith Gymraeg*.

While some admire their self-sacrifice, other deplore their activities outside the law. Those who get close to them see that for many the struggle goes beyond the bare preservation of the language to the values and way of life they associate with it.

'The creating of the community which is the life of the language,' wrote Gronw ap Islwyn, last year's chairman of *Cymdeithas Yr Iaith Gymraeg*, 'is a spiritual matter, calling upon individuals to commit their whole life to values that are eternal and to the concrete realisation of those values.'

Both these younger 'radicals' and the more 'orthodox' nationalists, as well as many others who would associate themselves with neither, are immensely conscious of Wales's long Christian heritage. Welsh historians look back on the 5th and 6th centuries, 'the Age of the Saints', as the golden age of Wales.

'At that time,' says Gwynfor Evans, president of *Plaid Cymru*, 'Wales retained its civilisation intact in a period when the lights of Christianity were extinguished all over Europe. The names of 500 of the Christian leaders of those days, known as saints, are alive in Wales to this day, kept in the names of churches, villages and towns.'

'It was at this time that Christianity was taken from Wales to Ireland and to places in the west of Europe, especially Brittany.'

Dr Evans calls this 'Wales's greatest contribution to civilisation'.

Does Wales still have contributions to make, through her special blend of Christian civilisation? Can new answers

applicable to a world in crisis, be found and fashioned here? It is part of the exhilaration of living in Wales that some of her prominent public figures think that they can.

In his book *Wales Can Win*, Gwynfor Evans writes of Wales becoming a 'laboratory for creative social experiment'. The Welsh can, he says, be 'pioneers in developing a more humane society'. They might find new answers to unsolved problems of industrial relations, finding how to 'overcome the alienation of the worker from his industry'.

They might give trade unionism new tasks and new goals, come up with new ideas in the fields of social service and community welfare, tackle the problems thrown up by automation and industrial growth. Above all, give new creative content to democracy, so much under pressure in our industrialised societies.

These fruits, as Dr Evans recognises, can only come about through 'a fundamental shift of values'.

'The domination of material values, which have put things in the saddle to ride man, must be changed. Priority must be given to the high non-material values which are incorporated in the long history of Christian and pre-Christian Wales.'

Indeed it was the abandonment by the Labour Party of the values of Keir Hardie and its succumbing to 'gross materialism which had no place for the non-material values of the Welsh tradition' that Dr Evans blames for many of the difficulties Wales has experienced this century.

Whether one agrees with this diagnosis or not, there can equally be no doubt that the inherent radicalism of Wales has done much to enrich the whole Labour movement in the past few decades.

Of course 'Welsh values' are the monopoly of no party or group. If materialism is the enemy, it can as easily descend on a party which makes its election motto 'Wealthy with Wales or broke with Britain' as one which is alleged to regard non-material values and ideas as 'all poetry'.

As moral and spiritual values they are constantly exposed to erosion and can

This article first appeared in 'Welsh Nation' under the headline 'What will be heard from the voice of Wales? Let it be Christian charity'.

never be taken for granted. No language policy can restore them once lost—for they can only be the fruit of costly individual decision.

To a world undergoing a crisis of values the radical Christian voice of Wales can come through as a supremely important one.

Recently, a member of the Northern Ireland Assembly wrote to a group of Welshmen who had sent her *The Black and White Book**: 'I feel that it is in the outlying areas of Britain, such as Scotland, Ulster and Wales, that we can do most to save England from the materialistic mess into which she seems anxious to fall.'

Could helping England, and even the EEC, find an answer to materialism today be a contribution to civilisation as great, if not greater, than when Wales exported her Christianity to Ireland and Europe in 'the Age of the Saints'?

'Wales's greatest destiny,' said one Welsh parliamentary candidate in the M. elections, 'is to help cure all wrongs in every part of the world.' If Wales found a better way than violence or hatred to solve its language and constitutional problems it would certainly have something to say to those with similar aspirations (and similar frustrations) in many parts of the world.

It has been truly said, 'Any idea that leaves anybody out is too small for this age.' Welshness alone, or the idea of 'Wales first' will not and cannot stir the world. But a Wales demonstrating for all what a practising Christian society is meant to be like certainly can.

A Wales applying with all the verve, passion and imagination of which she is capable the truths at the heart of her centuries-old heritage will unfailingly command attention.

'And nations shall run unto thee, because of the Lord thy God.'

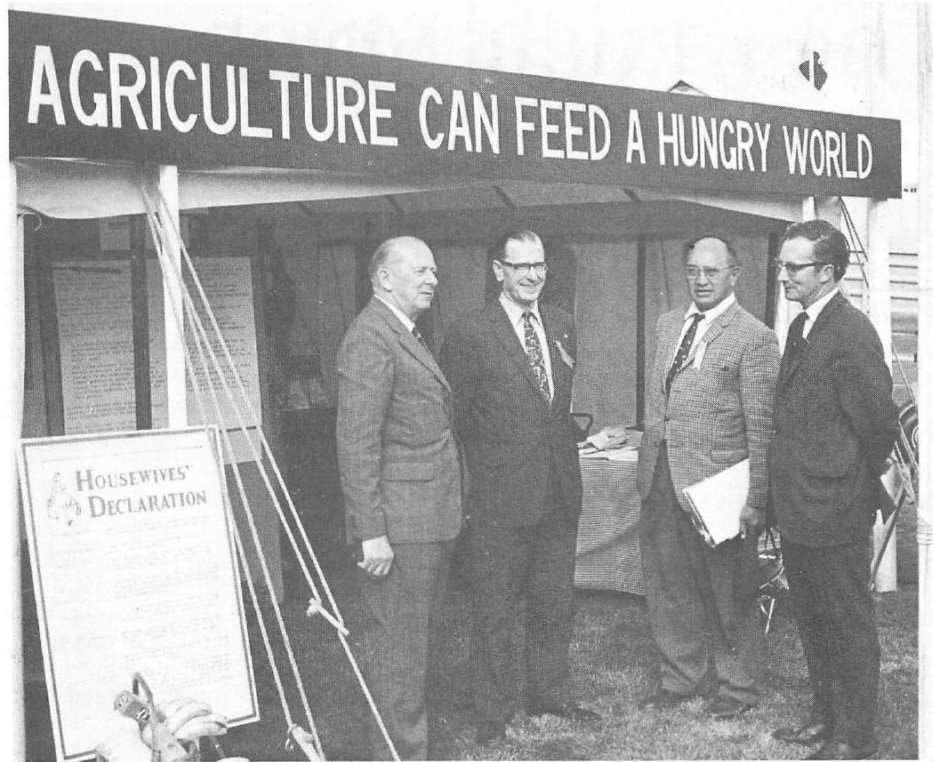
What a rôle for Wales can start today. It is not a political matter. It is not dependent on any political time-table. It starts as individual Welsh men and women decide to make a start themselves—in our homes, factories, farms, offices, chapels, schools, clubs, committees and councils.

It involves discovering a simple, basic programme for living by listening to God's guidance each day and accepting for ourselves the changes in life-style we would like to see in others.

Out of her concern to give to others, Wales will find herself. Such an historic task, such a fulfilling of its civilisation, will not only produce unity but take care of any worries of Wales losing her identity.

The world would not mistake the Voice of Wales.

*A 'Handbook of Christian revolution', produced by Moral Re-Armament. The Welsh translation, *Y Llyfr Du a Gwyn* is published by the Welsh Books Council.



The MRA Stand at the Royal Welsh Show. (r to l) Norman Green-Price; Tom Ormond, New Zealand farmer and member of the Maori Council; Michael Lennon, New Zealand trade unionist; and Stanley Barnes, until recently Projects Manager for the Australian Dairy Produce Board.

Report from Norman Green-Price, farmer in mid Wales and former High Sheriff of Radnorshire

ON 9 APRIL 1974 President Boumediene of Algeria made this statement in *The Times*: 'With Europe we could start to build up a new kind of world society, with more human and spiritual values, in which human beings can find true fulfilment and where poverty and misery can be eliminated.'

'Together we could seek a new life-style which will make possible the sustenance of the 8,000 million people expected on this planet by the year 2,000.'

It was because of this challenge that a group of us farmers felt the need to offer European agriculture an adequate response through a Stand at the Royal Welsh Show held in Mid Wales on the 23-25 July, 1974.

Supporting the theme of the Stand 'Agriculture can feed a hungry world' were Sir Henry Plumb, President of the National Farmers' Union and T M Evans, President of the Farmers' Union of Wales.

In his statement Mr Evans said, 'World famine could be just around the corner. The traditional bread baskets of the world have no surplus. According to some scientists there could well be a serious drought cycle starting in 1975.'

'Faced with this prospect on top of an already serious food shortage farmers need imaginative policies and massive support from Governments now.'

'We urge the governments of Europe to undertake this task in two ways as a matter of immediate policy.'



The President of the Farmers' Union of Wales, T M Evans, with others at the MRA stand.

1) To accelerate technical aid to the poorer nations so that their agriculture can be used to meet the world's needs.

2) That Europe increases food production as quickly as possible and budgets to make available to the developing countries a planned quantity of needed commodities at a price they can afford, while at the same time allowing producers a fair price for their products.

'In order to undertake this urgent task together, the reconciliation that has already begun in Europe needs to be fostered.'

'Farmers not only want a fair deal for their produce. We also want an outward looking Europe not just a rich man's club.'

Through the medium of continuous slide presentation, books and personal discussion, visitors to the Stand began to understand that only through change in men and growth in character can the

WELSH SHOW continued on page 4

Once I was blind...

'If I had not met Moral Re-Armament, I would have been dead now.' Those are the words of Antonio Rodrigues from the city of Salvador in the North-East of Brazil. It is a region in rapid development industrially, but with great social needs.

Antonio Rodrigues had been successful in politics and was doing well as administrator in a firm of civil construction, when an incurable eye disease stopped his career. All purpose in life seemed lost. In total despair he turned to heavy drinking.

Today he is a man of hope and aim in life. Together with his wife and others he is giving God's challenge to comfortable living, corruption and injustice in his area and city.

We let him tell his own story:

I AM PENSIONED OFF as 'incapable of work' at the age of 40. The doctors say that I will be totally blind in some years.

I lost my parents when I was still a baby. My grandparents did not want to take care of me. Then my sister and I were separated and through my childhood I lived in many different homes. For a time I had to earn money for my studies by selling sweets on the streets. So I know what it is to be hungry and poor. But at the age of 16 I had the opportunity to enter the Merchant Navy

and in the following five years I visited 45 countries.

It was at 23 that I discovered the illness in my eyes, but I did not give it much importance. With determination I went into political campaigns and got well known. My eyesight turned worse. Full of bitterness about it and to drown my sorrow I drank and smoked a lot. It was at this time that I met my wife who fought for me to overcome the problem of drink. I married and have two small daughters.

One day I just could not do my work properly because of the bad eyesight. The only solution I found was to drink more. The result was that I had to leave work. Finally I was declared 'incapable of work' and was without a job.

I got to know of Moral Re-Armament through various teams visiting Salvador. Over a year ago a British couple was invited for lunch in my home. It was a time when I was drinking very heavily. When they were about to leave, the husband simply said 'Take care'. Something in the way those words were said touched my heart. I was challenged, and accepted the challenge. I gave up drinking and smoking, and now I have a faith in God that I earlier had lost.

Bitterness only leads to hatred and then to violence, destroying the community and the nation. Though I never preached violence or division, I passed it on by the way I lived, wherever I was. In my home I always regarded my father-in-law as a hard and impossible man. But I was wrong in my careless living and my hatred against him, and apologised to him for that.

With the navy I once visited South Africa, and got very hurt by the treatment I received there as a black man. It was the care and service of a white South African working for Moral Re-Armament here in Brazil that once again opened my heart. Having asked her and her family forgiveness for my bitterness

I would like to visit that country again when God tells me to.

Moral Re-Armament has shown me that God has a plan and a destiny for my life in spite of my physical weakness. Now I am living to give to others this faith that God has given me.

To learn more from people of many nations and see how to help in their situations I am participating in the World Conference of Moral Re-Armament at Caux in Switzerland this summer.

GREAT INFLUENCE

Veritas, the publishers of the Austrian edition of *The Black and White Book*, have sent 20,000 copies, at their expense, to German-speaking parishes in Austria, Germany and Switzerland.

The foreword is written by Father Bernard Bot SJ. The edition also prints a statement by Cardinal Franz Kön. 'The *Black and White Book* will have a great influence in the German-speaking world.'

The first Austrian printing is 50,000 copies.

MUCH NEEDED

A two day conference was held at the Divine Word Seminary, Poona, at the invitation of the Rector, the Rev Father Joseph Peringalloor. Five of his students had been to Asia Plateau, Panchgani, and he wanted all the 104 seminarians to have the opportunity to live in the atmosphere of MRA.

Welcoming the MRA force to the Seminary, Brother Alois who had been to Asia Plateau said, 'MRA has a magical power that can change people. It is a new determination to change the world and you cannot do that without changing yourself. It is not religious as such but it helps us who have religion to practice it.'

During the conference emphasis was placed on listening to God and one session was given over entirely to sharing thoughts from the inner voice.

The Minister of St Mary's Church of North India, Rev P Gaikwad, invited the cast to sing and speak instead of the sermon at the communion service. Afterwards they conferred with Rt Rev A W Luther, Bishop of the Leprosy Mission of India. He gave his blessing and thanked God for the ministry of Moral Re-Armament throughout the world; for its founder and for the four absolute moral standards. He prayed for the centre at Panchgani and for 'its work of revival and reformation which is so much needed in this country'.

WELSH SHOW *continued from page 3*

present crisis in feeding the world be adequately tackled. Over 100 copies of *The Black and White Book* were sold.

The 12 minute slide presentation, shown on special automatic day-light equipment loaned by the Ministry of Agriculture, told stories of how agriculturists who have been trained in Moral Re-Armament had begun to respond to the challenge of President Boumediene.

One of these who himself assisted at the Stand was Stanley Barnes MBE, formerly Project Manager of the Australian Dairy Board, who is currently trying to enlist support for a scheme to combat malnutrition among children in developing countries.

Also assisting with the presentation was Tom Ormond, a New Zealand farmer and a Member of the Maori Council and Michael Lennon. These visitors from abroad were able to meet some of the leadership of Welsh Agriculture including the President of the Royal Welsh Show, Mr Evans, with whom they had lunch. They were also interviewed by press and television.

Help and contributions for the enterprise came from all over the country. A group of housewives produce 'A Housewives' Declaration' which presented their conviction of how housewives could help practically in the world food crisis.