

NEW WORLD NEWS

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Playwright Henry Macnicol (left) meets actor Don Simpson who takes the title role in his play 'Keir Hardie—the man they could not buy'. Macnicol saw his play, which has been touring Britain for the last two years, for the first time in Sheffield last month—he has been working with Moral Re-Armament in Zimbabwe Rhodesia. 'Keir Hardie' is visiting North-East England and South Wales before coming to London next month. See back page.

National wheelbarrow

ONE ENCOURAGING FEATURE of our present situation, amidst all the problems, is that we may be in the process of re-learning old truths that are important for the future.

One such truth is, I believe, the following: what is intangible is not necessarily insignificant, and what is unofficial is not unimportant. I recently had lunch with Hugh, a retired civil servant who spent many years in Africa, and a foreign diplomat in London who is closely associated with the Zimbabwe Rhodesia conference. At the end of the lunch the diplomat said to him: 'I am amazed at how much you are doing about the Rhodesia situation without us knowing

about it and without you getting any recognition for it.' Anyone who knows one tenth of what Hugh has done about Rhodesia over the past three or four years will confirm the accuracy of this remark. It was encouraging to find a professional diplomat recognising it.

In another totally different problem which has been in the headlines all too frequently over the last year or so, I also recently heard one of those involved pay a strong tribute to the quiet bridge-building between the conflicting parties, of another friend, Michael.

Both these instances recalled to my mind Chancellor Adenauer's comment 30 years

ago that, through Frank Buchman's genius, Moral Re-Armament had played 'an unseen but effective part' in relation to various post-war international agreements.

Another point which I believe we are re-discovering is that the wheel of our old national wheelbarrow can turn forward as well as back. Surprise, surprise! After years characterised by withdrawal symptoms, we may actually be re-discovering—in the Rhodesia conference and in other ways—that initiative is possible, leadership is possible, and they may even pay.

But with that truth hangs another: to turn an endless dialogue into a productive negotiation, you have got to put something into the pot. What goes into the pot costs you something. The cost may be measured in tangible ways, for example money, or measured intangibly, in personal inconvenience or sacrifice. But it is as we take such steps in faith, nationally and individually, that doors open and the way ahead becomes clear. **A R K Mackenzie**

Introducing...

Jill Robbins



OF THE LAST 12 years I have spent five in Asia, Australia and the Pacific working with Moral Re-Armament. It is a tremendous privilege and I have made countless friends. You are never the same again after such experiences. When I returned from my most recent visit a few months ago I was asked if I would take on the business management of this weekly paper, *New World News*. That was a complete surprise. I gave it much thought as I realised it would need to be a commitment for some years.

When overseas I saw with fresh perspec-

tive what goes on at the Westminster Theatre centre; the books that are published, the films and cassettes, the plays, this newspaper, the training given to friends from around the globe, and I realised again all the hard work that goes into this. I was quite clear that it was time I helped carry the work load of our London operation—the thought I had was 'to do a period of national service'.

What better way than in seeing to the distribution of this paper to 72 countries? It is a chance to serve these friends I've made and many others besides.

Recorder's read

THIS WEEK'S *Methodist Recorder* carries a review of *Freewoman* by Frenchwoman Claire Evans. Hannah James writes, 'This courageous commentary delves into the complex implications of contemporary issues such as liberation, marriage problems ("Why change partners if it is possible for both to become new people?"), the motherhood explosion, and love. Seldom a more humbling or inspiring read.'

New World News tells of the advance of MRA around the world, of the new books being produced; it has articles that stimulate thought and undergird faith. It can be read in half an hour, ideal for those who lead busy lives. It is remarkably cheap—in Britain it works out at less than fifty pence a month.

Could all of us who are subscribers think how many subscriptions we plan to sell each year? Could we think when each issue arrives whether we need any extra copies to send to friends, or send to people who need the thinking it provides?

MARXISM, HUMANISM AND CHRISTIANITY—THE ZAMBIAN CHURCHES

PRESIDENT KENNETH KAUNDA of Zambia, one of the elder statesmen of Africa, is a Christian who believes that his people need an ideology, a national philosophy, a guiding set of principles and aims for their developing country. He calls it humanism. It has been the subject of innumerable talks by him, party conferences and lectures, and he has written a book about it. By 'humanism' he does not mean the scientific agnosticism which aims to improve man's condition by man's own intelligence plus good will, which is called 'humanism' in Western Europe.

Kaunda's humanism may be described as the philosophy powering a national effort to create a caring society, which includes a belief in God, a love of country and the democratic socialism which aims to root out poverty and end the exploitation of the poor by the rich.

Now there has been an interesting development. Kaunda has been having to contend with enormous difficulties—economic (the transport to the ports of the copper which is Zambia's main export), agricultural (the urgent need of maize and fertilisers for his people), and the high price of his principles in his policies towards Southern Africa. Some of his party leaders, perhaps impatient at the slowness of growth, have been urging that the way to humanism is through 'scientific socialism'.

But senior churchmen of all demoninations in Zambia have issued a warning. It was printed as a full-page in the *Times of Zambia* and the *Zambian Daily Mail*. It is signed by the two Archbishops, all Bishops and leaders from Catholics to Baptists, who felt that there was considerable confusion among the faithful who are being deliberately encouraged to think that Marxism and Christianity were much the same.

They warned, amongst other things, that, 'One of the purposes of the recently established Young Pioneers is precisely to indoctrinate young people with Scientific Socialism. Have parents been asked about this? In this context we record our alarm at the proposal that all youth organisations should be suppressed in favour of the Young Pioneers. Is Scientific Socialism to be taught in our schools? If so, to what extent will it interfere with the teaching of religion, which is the strong desire of the great majority of our parents?'

The churchmen's intervention has provoked a national debate. President Kaunda concluded in a recent television broadcast that the aims of Marxism and Christianity were the same. The difference was that the Christian believes in God and the Marxist does not—and that makes all the difference!

This debate is a key issue for many countries in Africa—indeed throughout the world. Because of its importance we print here extracts from the pamphlet *Marxism, Humanism and Christianity*, which is a letter from the leaders of the Christian Churches in Zambia to all their members about 'Scientific Socialism'.



'He placed men and women in the world to develop it... co-creators with Himself'

THE MODERN MOVEMENT towards socialism began in the nineteenth century by reaction to the uncontrolled capitalism of the Industrial Revolution. Its general thrust is that the wealth of society should be placed at the service of all through public ownership of the means of production. It has taken different forms in different countries throughout the world and is still undergoing various transformations.

Over 50 years, the socialist movement split into two paths, democratic socialism and scientific socialism.

Socialism is in harmony with Christian beliefs, in so far as it means a system which tries, by public ownership of the means of production, to make a nation's wealth serve all its members fairly. God intends the earth and all it contains for the benefit of every member of the human family. Therefore, created goods should flow fairly to all.

The Christian Churches find it necessary to reject only those forms of socialism which do not respect the dignity and religious dimension of man and which, therefore, can never lead to real humanism. Scientific socialism is one of these.

Wipe out

Marx and Lenin alike were professed atheists and hostile to religion. Marx was ready to tolerate religious practice, believing that it would necessarily fade away when the economic basis of society has been transformed, resulting in the destruction of the false belief that God is the ultimate ruler of human life. He did not, however, encourage an active campaign for the abolition of religion.

Lenin, on the other hand, campaigned to wipe out religion in all its forms. 'A Marxist must be a materialist,' he wrote, 'that is, an enemy of religion.'

In case we should doubt their words, Marxists add the testimony of their deeds. There is not a single country where they have come to power where they have not taken steps to root out religion from the hearts of the people. To verify this, we have to look no further than to what is presently happening in Africa from East to West.

For these reasons we think it important to point out the implications for religion of taking the scientific socialist road, which may not be understood fully at present. Scientific socialism is thoroughly opposed to Christianity and even to a simple belief in God.

Like socialism, there are many brands of humanism, some of which quite contradict some others. They have in common a desire that human beings should be at the centre of things and that all that is on earth should minister to them.

Atheistic or secular humanism says there is no God and that we should not live as though there were. We should look to ourselves as the highest authority and on the material world of the senses as the only

CHURCHES SPEAK OUT

reality. The spiritual world does not exist. We are in charge of our own lives and destiny and do not need to refer to any deity.

Christianity sees men and women as called not only to be fully human but also to grow as members of God's family—to mature manhood to the measure of the stature of the fullness of Christ'. We believe that the organisation of society and everything else in the world should help them to grow in that calling. This is the meaning of Christian humanism.

From the beginning God placed men and women in the world to develop it. By entrusting them with this task, He made them co-creators with Himself. The purpose of human labour is to master the material world and create the conditions in which each human being can discover his or her talents and develop them to the full.

Thus, the human person has been placed by God at the very centre of creation. The dignity and worth of each individual human being is of infinitely greater value than the whole material world, which is merely the environment in which he or she can fulfil themselves. It is the spiritual value of human persons that lends importance to the material world which serves them.

From this we conclude that a world fit for men and women, besides economic and political structures within which they can fulfil themselves, must also take account of their spiritual nature and respect each one's dignity and worth. Without this no revolution can better the lot of mankind nor bring true welfare.

A society based on respect for the human person will protect those inviolable rights which extend to both material and spiritual needs: the right to a fair share in the wealth that is given to the nation for the good of all, to food, clothing and shelter; the right to a fair opportunity in life; rights of free speech and participation in politics, rights to freedom of religion and conscience.

Freedom a luxury?

Society must protect all these rights for everybody. It may not treat them just as something to be achieved at a future date. It must secure them in practice here and now. That is why we reject a programme of social, economic and political action that is ready to suppress fundamental human rights in view of some future classless society. Totalitarian Communist countries may say that freedom is a luxury the poor cannot afford. Christians, on the other hand, condemn a system that does not try to protect basic rights at all times, even in the midst of the struggle for a better society.

Equality means not only the fair sharing of material goods, but also and even more, the recognition of each one's equal value on a level that far surpasses that of material needs. We are called to that 'freedom of the children of God' which is given by the truth

'We need God's help to become more human and to create a better world'

and includes the right to 'worship in spirit and truth'.

We recognise that in every society the freedom of individuals needs to be restricted for the sake of the common good. But the individual also has an absolute value. There is a point beyond which his rights may not be curtailed. We therefore reject an ideology which subjects the individual at all times to the collectivity and is ready to abolish his rights to property, freedom, religion and even life itself when these seem to stand in the way of revolutionary goals.

Marxists say that all injustice springs from the class conflict, which in its turn is a result of private ownership of the means of production. They believe that doing away with private property will make all forms of oppression disappear. We find this explanation of the 'human condition' wholly unsatisfactory. The root of evil is within us, so that we need God's help to become more human and to create a better world. The origin of evil is found not on the level of matter, but in the human spirit with its selfishness, pride, greed, hunger for power.

So far Marxists have everywhere failed in their ambition of producing an ideal society because of another twofold error. They misunderstand the origin of evil and think that a humanist society can be established merely by political and economic action.

This is not to deny that evil can be embodied in social structures that are dehumanising and sinful, nor that the organisation of society affects us powerfully for evil or good. But the causes of injustice are not found only in the economic or political circumstances of life. Consequently, however necessary a revolution may be, if it is



based only on politics and economics it will not remedy injustice.

No new society without new hearts: it is our sinful tendencies that prevent us from making a world fit for humans. Political and economic reforms are necessary. But of themselves they do not affect the inner man and do not touch the root of evil. Unless we renew ourselves with His help there can be no new society because society cannot be better than those who compose it.

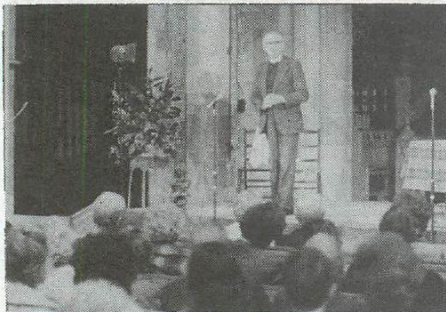
Caricature

Believers possibly share no small portion of the blame for the appearance of atheism. The religion Marx rejected was a caricature of the faith that has been given to us, a result of that sin from which the Church's members are never free. To recognise this fact is to be called to conversion. While asking forgiveness for our sins of omission, let us pray that we may be more faithful to the light that is given to us in our own day.

We are not prepared to do injustice to some so that justice may result for others. Indeed, injustice done to one is injustice done to all.

It is not enough for us to be against scientific socialism or against capitalism. We need to reflect seriously on our traditional values, on the social teaching of the Churches and the Gospel in order to contribute to building a society where humanism can flourish, where the goods given by God for the use of all are justly shared, where basic needs are met, the dignity of man is respected and freedom reigns. This is the challenge of the present hour.

Keir in Cathedral



The Provost of Sheffield Cathedral, the Very Rev W F Curtis, introduces the performance of 'Keir Hardie—the man they could not buy'.



Don Simpson, who plays the part of Keir Hardie meets a lady after the performance whose family had cherished for 80 years an autographed photograph of the labour pioneer.

THE HIGH VAULTED ROOF of Sheffield Cathedral rang with Keir Hardie's conviction last week as 400 people filled the nave at the invitation of the Provost, the Very Rev W F Curtis. The Lord Mayor and Lady Mayoress of Sheffield, Councillor and Mrs George Armitage and the Deputy Chairman of the South Yorkshire County Council, Joseph Brough and his wife, were among the large audience of councillors and steel workers, students and clergy, company directors and veterans of the labour movement who were welcomed by the Provost. One miner had come straight off the day-shift. A computer-programmer had driven from Hull.

The play was staged on platforms over the chancel steps with special lighting effects from behind the Cathedral pillars. Hardie's convictions as he roused parliament, attacked hypocrisy and spelt out his Christian vision and faith, brought prolonged applause.

After introducing the cast of teachers, housewives, a director and a shop steward, Don Simpson, who plays Keir Hardie said, 'The British theatre was born in the church. It is God's property. That is why we are honoured to present God's truth in this way in the Cathedral tonight.'

The audience surged forward to meet the cast. An electronics engineer said, 'Nothing has hit Yorkshire hearts as hard for a long time.' One lady, a veteran of the Labour Party said, 'That is a miracle play. I had become completely disillusioned. Tonight my courage and faith have come back.'

BBC Radio Sheffield has interviewed members of the cast on three occasions.

Aborigine aims

AN IMPORTANT EXPERIMENT has been conducted in Australia over the past three years. Young people from the Asia-Pacific region, Europe and Australia have been taking part in Moral Re-Armament leadership training courses, 'Studies in Effective Living', at Armagh, the MRA centre in Melbourne, Australia. These courses aim to help participants play a responsible part in creating a selfless society.

Dumodi Ekoeko of Papua New Guinea and Ron Lawler, an Australian, recently journeyed 13,000 kilometres through the North by bus. They spent eleven days as guests of Minjilang Community Council on Croker Island, part of the massive Arnhem Land region of the Northern Territory where the greater part of that State's 28,000 Aboriginal people live. They also visited Alice Springs, the mining city of Mount Isa and the North Queensland coast.

Minjilang Council had sent Eric Kurdpinge, a 20-year-old member of the Gunwinguan tribe, one of four main tribes living on the island, to the MRA course earlier this year.

Whilst there, Eric caught a vision of how he could be used to bridge the gaps with the other tribes and clans within the community. He decided to cut with drinking alcohol and smoking to help equip himself for that task. Eric had before caused more than his share of trouble for the community.

On his return from the three month course he was confronted with the tragic news that one of his clan had died as a result of drinking duplicating fluid. But a council official said that Eric had started to rebuild the morale of his clan group. 'Your course has certainly had an effect upon him and he is affecting the people around him,' he said.

Federal Government policies since the mid 1970s have underlined the need for training for leadership in the Aboriginal communities in the Northern Territory. These policies include land rights, consultation with Aborigines over mining on their land and royalties to be paid, and self management, whereby elected Aboriginal councils have taken over from church missions or government managers. Money and power, rightly, are passing into new hands. The MRA training courses in Melbourne can play an important part in filling this need.

Welcome stranger

'THE STAGE and Television Today' carries a review of *Stranger in the House*, the play which has just finished a run at London's Westminster Theatre. 'As part of a schools programme called, appropriately enough, "A Day of London Theatre", which introduces fourth and fifth formers to the usually unseen nine-tenths of the iceberg called theatrical presentation, the Westminster offers a full-length play,' the review says. 'There is little enough worthwhile written in the straight theatre for this intermediate age range, so Hugh Steadman Williams' articulate script is a welcome addition to the repertoire...'

The Day of London Theatre programme continues playing to full houses of younger children with the popular musical *Joseph and His Amazing Technicolor Dreamcoat*.

Celtic culture

'COLUMCILLE'S WAY' is the title of a new booklet on the life and work of St Columba. It is drawn from Reginald Hale's book *The Magnificent Gael* which inspired the musical play *Columba* which is at present on tour in the gale-lashed Orkney Islands.

The Marquis of Graham writes in the foreword to the booklet, "'Can the individual count in society?" is, I believe, the central question for men of faith and men of no faith today.' Of Columba, he says, 'An influential Irishman and self-imposed exile in Scotland at the earliest moment when Celtic culture was felt on our shores, his example suggests that Christian life is something for the rulers as well as the ordinary people of a country.'

'If those today representing Gaeldom can draw further lessons from their past to help solve the dilemmas of our time, this could open up a new future for the culture and society they cherish.'

'Columcille's Way' available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, 20p, or 28p postage paid.

Darwin's choice

CONRAD HUNTE, the West Indian cricketer, is at present in Southern Africa. But he is at work too in the Northern Territory of Australia—through the film *A Personal Choice* in which he speaks about his faith and the task to which he has given his life.

In this State, 30 per cent of whose people are Aboriginal, black and white alike were stirred by the film's challenge when it was shown recently in Darwin. It is now in use elsewhere in the Northern Territory.