

New Zealand sportsman's declaration

AS THE RUMPUS over the Olympics dies down, New Zealand sportsmen are rallying to a declaration on the aims of sport.

The Evening Star of Dunedin carries a front-page report headlined 'Sportsmen urge racial equality', and support the declaration in an editorial as a 'deserving and commendable project'.

The Evening Star's report reads:

A 'sportsman's declaration' is being circulated among all prominent sportsmen in New Zealand, by Dunedin Maori elder, Mr Wi Duff.

Mr Duff is chairman of the Dunedin Maori Committee; a member of the South Island Maori Council; and a member of the New Zealand Maori Council. He is a former officer of the Maori Battalion and was himself a sportsman and administrator.

He told the *Star* today that he has become increasingly concerned with the obstruction of political and racial issues into sport, particularly racial overtones. Mr Duff says that a new approach is needed to sport based on dialogue between races and nations.

'Sport is becoming a victim of the turmoil of the modern world,' Mr Duff says, 'when it should be a way of making friendly contact and creating a meeting point where understanding can begin.'

'Instead of the usual sporting after-match speeches at functions in South Africa, our sportsmen should be taking the opportunity of explaining to South Africans our New Zealand philosophy of racial equality and harmony.'

'New Zealand can be a lighthouse to the world in the matter of racial understanding, in spite of the minor problems we experience. Most of the trouble that northern centres have stem from misunderstandings

which come about from lack of communication and this can be applied on an international scale.

'But sportsmen should be proclaiming how this country feels and not just making polite noises overseas. They should be taking the message that we do not condone policies which result in the oppression of any people—black or white, or any other colour.'

It is because of this, and his deep concern about the sporting situation as it is developing that he and a group of like-minded friends designed the following declaration which has already been signed by George Nepia, Bob Scott, Ben Couch, and local Maori sportsman, Muru Walters (all former All Blacks), and Barry Hadlee, who played cricket for New Zealand.

The declaration says the signatories believe

- Sport for its own sake is not enough, but sport in the right spirit will be a great factor across the world.

- Sportsmen need to speak out and spell out a proclamation, a Sportsmen's Ethic.

- In teamwork, discipline, courage, determination and honour in the best tradition of true sportsmanship.

- In freedom for everyone to live as God gives him the right to live.

- Man's many colours are complementary, and that character is more important.

- Changes are inevitable and that open doors, dialogue and good relationships will bring changes in the right direction.

- Every nation has a unique responsibility in creating a truly just society, free from exploitation, hate, fear and greed.

- Sportsmen must speak out for unity beyond race, class or creed, where the unselfish man loves and respects his neighbour and cares for his needs.

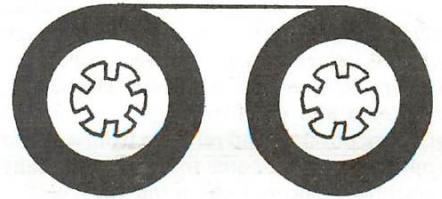
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**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT

Mr Duff considers that the declaration project, to be effective, must gain momentum right across the world. He feels that many people would want to support the project and those who do can contact him at Dunedin 43-706, or by mail at box number 197.

He is hopeful that sporting bodies will take the issue up and give it their support. 'I believe that sportsmen have a tremendous role to play in contemporary and future history—not only sportsmen but the man on the street can help build and shape the kind of society we all long for,' Mr Duff said.

Caux Youth Session cassette report
SEE INSIDE



Civic leaders at film showings

THE FOYER of the Westminster Theatre sparkled with historic coats of arms and gold chains at the end of July when civic dignitaries from Durham to Devon enjoyed two informal evenings at the theatre following their attendance at the Royal Garden Parties.

They came at the invitation of Sir Nicholas Garrow, OBE. Thirteen years ago, when Sir Nicholas was Chairman of Northumberland County Council, he initiated these annual receptions so that his colleagues in Local Government could learn, at first hand, of the work of the Westminster Theatre in strengthening the moral fibre of the nation through plays and films of MRA.

After a supper, served in the foyer, Group Captain Foss, Secretary of the Friends of the

Westminster Theatre, conducted the guests on a tour of the theatre backstage. This year, the film, *The Voice of the Hurricane*, was screened. The play had first been produced at the Westminster Theatre. It was introduced by the author, Alan Thornhill, who spoke of the relevance of the film to the situations in Africa and Britain today.

The two occasions were chaired by County Councillor John Pate of South Yorkshire County Council, and Councillor L G Richards, member and former Sheriff of Norwich City Council. Councillor Richards said, 'Local Government spends a lot of time dealing with bricks and mortar and material needs; but the inspiration of Moral Re-Armament helps to create the spirit needed to build communities.'

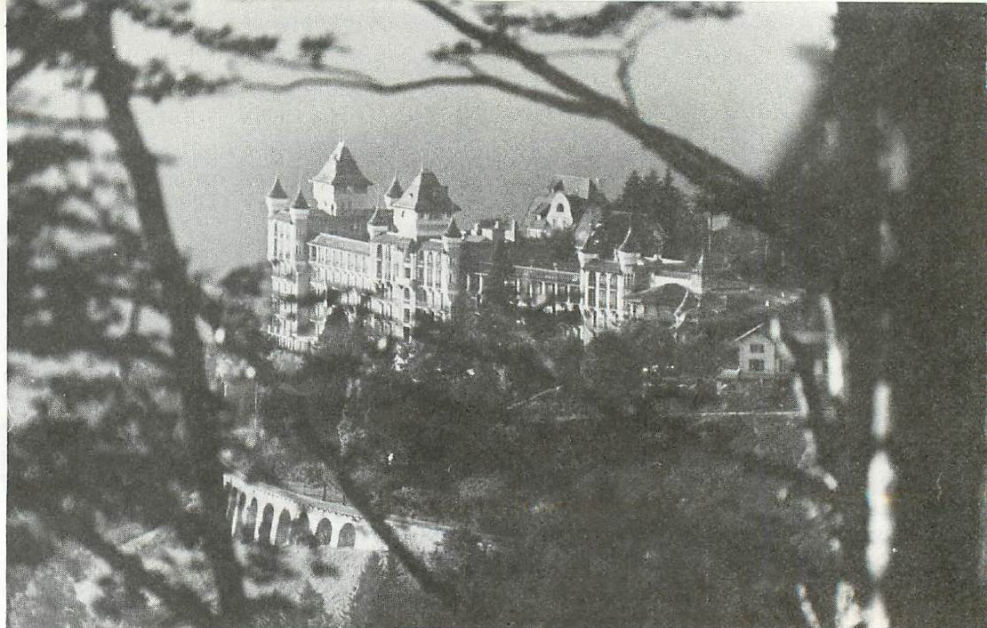
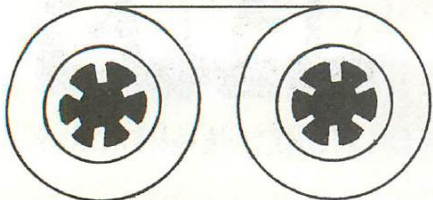


Councillor Jack Fletcher (left), Chairman of Pendle District Council, talking to Councillor Robert C Smith of Avon, at the film showing.

photo: Shah

This report of the special session for students and young working people at the MRA conference centre in Caux, Switzerland, is drawn from the script of a new cassette. The cassette was produced during the session by the 34 young people from 14 nations in the media workshop.

For all of them, it was a first venture into the skills of recording, editing, interviewing and scripting.



Mountain House, Caux

Photo: Austli

'That's what we're living for'

(Bird song into noise of train stopping. Voice over.)

Commentator: Here we are at Caux, the world conference centre for Moral Re-Armament, high above Lake Geneva in the peace of the Swiss mountains. Built at the turn of the century as a luxury hotel, Mountain House's turrets and towers give it an air of a fairy castle.

At our feet, Montreux; to our left the snow-capped majesty of the Dents du Midi; the mountains of France opposite us; and the rippled moods of the lake swinging past Lausanne to distant Geneva.

From 30 countries, 200 or so of us have gathered for a special session for students and young working people. From high schools, universities and colleges; a painter, a journalist, nurse, carpenter, electrician; from ease and comfort, from countries of grinding poverty, and refugees from war and oppression; we've come to Caux with many questions. Questions about the world we live in, its problems. And questions about ourselves, and the part we can play in bringing the needed change in structures and motives.

We in the media workshop want to show you around; to share with you what we've discovered and uncovered, and maybe answer some of your questions *(music under)*.

It's all rather overwhelming at first. The people, the place, the stories, and the questions you begin to ask yourself *(music up)*.

SOLO:

*The days and months and years
Are slipping from my hand,
Their passage has the rhythm
Of the sea upon the sand,
But they vanish before I can tell
If I've ever used them well,
Where do they go, I want to know?
Sometimes I want to stop their flow,
I've a question, its answer I must know.*

CHORUS:

What am I living for? (twice)

*Can I help a world that's hanging,
Constantly banging
Like a broken door?
What am I living for? (twice)
Can I use the gifts God gave,
Humanity to save
And build a world of peace for evermore?*

SOLO:

*If I'm here such a short time
Is there one seed I can sow
That men's faith will strengthen
When they see it grow?
If we listen and find
What the morning has to say,
Like a map spread before us,
God can show the way.*

CHORUS:

That's what I'm living for (twice).

Commentator: Our first meeting was over an informal picnic supper and entertainment on the hillside looking out over a glorious view. Some of those responsible for organising this big jig-saw puzzle of people, languages and activities, gave their reasons for taking this initiative.

Commentator: German theology graduate Michael Herwig outlined the aims of the study course that would occupy most of our mornings:

Michael: Many of us have come from countries which are in deep trouble. Somebody told me, 'What really is worrying me is the gradual loss of freedom in my country.' And it is not a world of harmony, as we see it here; it is actually a world of conflict. The only question is whether we get involved in the right kind of battle, or we become victims of the wrong kind of conflict. And what that means, and how the world looks like, and what we are meant to do—this is all the theme of the study course.

It has four objectives. One: to study the issues in the world; what are the problems? Two: what are the underlying ideological forces? Three: what will be my part, in my life, in this battle in the world? Four: what decisions does it take?

Commentator: Elisabeth Tooms, who's just graduated in law from Oxford University explained the aims of the creative workshop:

Elisabeth: I think the main aim of the creative workshop is to explore together how we can best express our ideas and things we would like to say to people, through the medium of theatre, through music, and also through the visual arts like posters, designs, and how we can use the press and the various media to express what we feel.

Interviewer: Are you just helping people to express themselves better?

Elisabeth: No. We don't pretend to try and give anyone a training in how to speak or in how to sing. But we really want to find out together how we can put across what we think. Because lots of people can express themselves very well. There are many plays written, many good ones. Songs are sung. But they are very often pessimistic and not exactly helpful to people. They spread despair. And the thing we want to put across is to build up a sense of hope, and a sense of how people can together work towards a truly free and unselfish society.

Commentator: Several parents attended the conference with their children. Sturla and Viveka Johnson spoke to us of their family experiences:

Sturla: Our aim as a family is very simply to be a revolutionary cell in society. And that is an aim which includes all four of us. A family that tries to follow God's guidance becomes



a revolutionary family, whether they like it or not (*laughter*). It takes you out of the circle you are living in, and into the wide world.

Then I thought of honesty in the family, which I find very important. For many years I thought honesty was just a matter of finding out where I was wrong. But I realise that honesty has to be two ways, and this morning my wife said to me: 'You are too lazy to really think through what you can say to people.' (*laughter*) Well, I can truly say that I'm grateful she says things like that; I know she does it because she really wants the best to get out of me. So that's the type of honesty we have started.

Viveka: When my daughter Inga came home from school one day, she said that four of her class-mates had parents who are divorced. 'Are you also going to get divorced?'

We could tell her that when we got married, we'd decided that this was going to last for life. And Inga was very happy when she heard that. But that means that we have to solve the problems that come up between us. And it wouldn't work unless we had an aim outside the family.

Am the type of person who likes to decide; but we have seen in our family that it goes wrong when only one person wants to decide, whether it's the children or Sturla or myself.

Commentator: We heard from many different speakers. Jens Wilhelmsen from Norway told us:

Jens: Now, when we look at the future, I think there are three possibilities ahead of us. One is a giant explosion in which we blow ourselves off the face of the earth. And that is very possible, isn't it?

Second is a steady decline in freedom and a corresponding increase in tyranny. Actually, we must face the fact that the nations who respect human rights today are a small island

and a shrinking island in a big sea of dictatorship. I think part of the threat is the growth of technology and of science which makes it possible to create a de-humanised anthill society such as Orwell describes in his novel 1984.

The third possibility, I believe, is a birth of real freedom which will sweep the tyrants of all ideological colours off their feet and off the map. But I think it will have to be a freedom very different from what we have today. When man himself will be free because he lets the power of God break the chains of hate and fear and selfishness which bind him. A society which will give greater freedom because self-discipline makes it possible to reduce social control and interference. We shall know freedom from want all over the world because men learn to share. You know, Frank Buchman, who started Moral Re-Armament, said 40 years ago, 'There's enough in the world for everyone's need, but not for everyone's greed.' And I think that is still true. We shall know freedom from obedience to tyrants because we decide to obey God.

Now, do you think all this is just a pipe-dream? Is it? Or can it happen? I don't know.



ABOVE:

The theatre workshop produced plays and sketches in many languages. Young Dutch and Belgians in a classroom drama face up to the implications of the attempted suicide of one of their friends. Photo: Buehler

LEFT:

The music workshop in a recording session for the music on the cassette Photo: Buehler

TOP RIGHT:

Mishak Ndisi (right) from Kenya, special adviser on youth to the Director General of the International Labour Office, one of the speakers who addressed the youth session, meets participants informally over a meal. Photo: Azopardi

ABOVE RIGHT:

Some of the media workshop recording for the cassette in the cafeteria Photo: Buehler

NEW RELEASE

CAUX 1976

An hour-long cassette report of the youth session.

- With 5 newly recorded songs.
- Some of the history of Caux's 30 years.
- Highlights from this summer's session.
- Extracts from speakers, including Australian MP Kim Beazley.

Available from: Grosvenor Books, 54 Lyford Road, London SW18 3JJ. Price £2.20 (incl. VAT) + 20p p&p.

But I am convinced of one thing—that if those of us who are in this room now decide to give this task everything, absolutely everything we have, then anything is possible. Anything is possible. And I think that is the unlimited adventure which we are called to.

SOLO:

*In every heart, there's a spark
That can't be killed*

By stone or steel.

*Through all the lies, it never dies,
However dark things feel.*

*There is a door in every wall
Of selfish pride*

We build so strong.

*Then bitter men are free again
To end the years of wrong.*

*For every man can be a new man,
And every heart can sing a song,
Yes, every man can be a new man,
And every heart can sing a song.*

(Chorus repeat)

Ezekiel (Kenya): It wasn't easy. I went back to university, and I cleaned up my room, allowed God into my heart, and left all I was doing before and started working for new team-mates for creating a climate of sanity in the university.

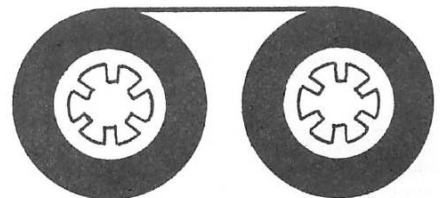
As your motives change, society's structure will advance. By choosing unselfish motives for our own lives, we are participating in the creating of a new, unselfish society.

Therese (Switzerland): And I myself had to re-think my whole way of thinking. I had to think of the way I was living—I was not living up to what I thought. So, after some time, I had a real battle going on in my heart, because I really was searching how to live. I felt society was pushing on me rules, and it was everybody else's fault that I was not happy. For the first time there was this person Jesus coming near to me. And he had the same battle before he went to the Cross. When he said 'yes', I knew now it was the moment to really decide what I wanted to give my life for. I knew I didn't want to give it for the same thing as I had up to now.

I think I just want to pass on the experience, what God has given, to other people. Because I feel that if a person like me can change, everybody could change. This can happen to everybody, this miracle. (*Music fades up underneath.*)

CHORUS:

*For every man can be a new man,
And every heart can sing a song,
Yes, every man can be a new man,
And every heart can sing a song.*



S African defines Swiss mission

'SWITZERLAND BRINGS US South Africans an inspiration that a united nation can be built across linguistic, religious and cultural lines,' said Chief Minister of Gazankulu, Professor Hudson Ntsanwisi on Swiss National Day at the World Assembly for Moral Re-Armament at Caux. 'I have learnt here that patriotism can be forged from people who speak various languages if they accept God's guidance in their lives.'

The Chief Minister who said he had learnt to praise God, cherish his family and serve his fellow men at a Swiss mission station, said that an inescapable confrontation between black and white nationalism is building up in South Africa. 'A great deal of emotionalism is being generated from racial fears,' he said. 'A resort to violence will only impoverish the country bringing destruction, death and sorrow in its train and the ruthless suppression of the conquered, be they white or black. The big problem is to arrange matters in such a way that the various population groups live together in harmony without any group fearing to lose its cultural identity.'

'A change of heart on all sides is needed,' he added. 'Here at Caux we see the tremendous vision that that may be possible. This place stands as a concrete symbol of a new world without fear, without hunger, a world where justice will rule supreme and where a man can stand erect as I stand today. The Swiss have carried the banner of Christ and proclaimed God's word all over the world. If mankind is enriched by the divine spirit and stands square on the absolute moral standards we find here, it will survive.'

Healing source

Kim Beazley, the longest serving member of the Australian Parliament and Minister of Education from 1972-75, said that it was Switzerland's destiny to live the cross in her flag and to bring healing to the nations. 'It is within reach that Switzerland could become the source of ideas by which mankind can live,' he said. 'Modern governments are using torture, drugs and the abuse of psychiatry as techniques of power. The root of democracy is the eradication of the motives of cruelty, callousness and domination which exist in all of us, and which need to be faced and cured. People who face these motives in themselves and allow God to cure them can face cruelty and domination in society and cure society.'

Mr Beazley added that democracy does not consist merely of voting. 'It is,' he added, 'a universal taking of responsibility and a consistent refusal over generations to succumb to fear. Switzerland is meant to

export the moral fibre which rejects fear and takes responsibility.'

He concluded that that quality of life is taking root in Switzerland. 'It needs now to develop from snowfall to avalanche among the nations,' he said. 'There is no greater task to which to give the mind, the intellect and the capacity for insight and compassion.'

A R K Mackenzie, until recently the British Minister at the Economic and Social Council of the United Nations, spoke of the need for this spirit if conflict between the rich northern and the poor southern nations was to be solved. During his 30 years' experience of the United Nations, he had seen the remarkable contribution which Caux had made to successive conflicts — in particular those between East and West, during the Cold War, and between black and white in the period of de-colonisation. Now the situation had arisen where seven hundred million people were living in absolute poverty in the world, while a small minority were living in affluence. 'Small islands of richness cannot survive permanently in enormous seas of poverty,' he said.

Honest aid

'In recent years I have been greatly concerned at the United Nations with this problem. The answer, I am convinced, lies in bridge-building which comes from honesty. A rich world needs to be honest about aid. We have not given as much as we promised, or as much as we ought to do. We must also be honest about many other things and so produce the confidence which makes a different international order possible. The developing nation, on its side, must be more honest about the corruption which wastes aid and about the extent to which they should produce food for themselves.'

'Such basic honesty cannot be produced by sessions at the United Nations,' Mr Mackenzie concluded. 'But, it is being produced at places like Caux. There is, in fact, behind all the other conflicts, a struggle inside each one of us — a struggle whether we are influenced by propaganda and what is in the interest of our own section, or by what we know to be right. In the final issue the future of the world depends on victory in that inner battle in each one of us.'

◀ **Read 'Dear Archbishop' by John Poulton for a straightforward account of 'The Call to the Nation', and the letters the nation wrote to the Archbishop. For an analysis of the Call and the essential vision needed to respond to it, read 'Rebirth of a Nation?' by Garth Lean. Perhaps these two books will encourage some who haven't responded to the Call to the Nation to start now. ▶**

BBC RADIO LEICESTER

Hitting out

AS THE CRICKET SEASON unfolds, and the England selectors search for the elusive secret of success, Dickie Dodds' autobiography *Hit Hard and Enjoy It* has been provoking considerable interest in the review columns.

The Cricketer magazine writes: 'Certainly Dickie Dodds has written an unusual cricketing autobiography. But then Dickie was an unusual person, and became a very unusual batsman.'

'He is one of a number of notable games-players who have embraced the whole-hearted brand of Christianity called Moral Re-Armament. The kernel of his book is the story of how his religion changed him from being a good but dull opening batsman into the most exciting opener of the post-war years, and to your reviewer it made fascinating reading.'

'When he started to play regularly for Essex, he prayed for guidance on how he ought to play his cricket, and the thought "Hit the ball hard and enjoy it" came unsought into his mind. Here I must quote him: "Of course this was it. A God who loved beautiful things would not love the dull old cricket I played. Nor, in my deepest heart did I, for the thing I most enjoyed was the creation of beautiful stokes." This surely is well said, and it is no wonder that Dickie won the affection of the crowds and the admiration of his fellow cricketers throughout his long career.'

Stamp of entertainment

The *Brentwood Gazette*, under the headline 'Sporting story that stands apart' writes: 'Dickie Dodds is one of sport's true gentlemen. Mild-mannered, thoughtful and a sincere Christian, his cricketing career was marked throughout by the indelible stamp of entertainment.'

'A flourishing batsman and a great favourite with the Essex supporters, his approach to the game was based upon simple desire to "Hit hard and enjoy it", which is the aptly chosen title of his book, published by *The Cricketer*.

'Never pious or pretentious, Dickie Dodds is amusingly self-deprecating in a thoroughly readable story which I can recommend to all who have seen him play... and to those who have not.'

'The bookshops are crammed with ageing sportsmen's autobiographies—but this one truly stands apart from others of its type. Read hard and enjoy it!'

'Hit Hard and Enjoy It' by T C Dickie Dodds (The Cricketer) Hardback £4 available from your bookshop, or from MRA Books. 'The Cricketer' has made a special paperback edition available to the readers of 'New World News', obtainable from MRA Books only. Price £1.95 plus 25p p&p.