

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



Members of two official Egyptian student delegations sing and dance at Caux in honour of Swiss National Day. (centre right) Shaban El Shafei, from Tanta University, Vice-President of the 300,000-strong General Students Union.

CAUX at a glance

SUMMIT MEETING

Four South African Homeland Chief Ministers are now taking part in the Moral Re-Armament World Assembly in Caux, Switzerland.

They have joined parliamentarians and politicians from 11 countries for a special session.

The Chief Ministers are Chief Lucas Mangope of Bophuthatswana, Dr Cedric Phatudi of Lebowa, Professor Hudson Ntsanwisi of Gazankulu and Lennox Sebe of the Ciskei.

LUNGS OF A NATION

Gustave Morf, author of *Terror in Quebec*, an authoritative study of the FLQ separatist movement, warned that though the methods have changed the

battle for power goes on.

He was addressing a session on the conflict of ideologies in the world.

He noted that the FLQ had bombed firms involved in industrial disputes and assassinated a Minister of Labour. 'They wanted struggle and conflict, not agreement and peace,' he said. Now direct terrorist action had ended, but, he continued, 'The struggle goes on. It has moved to the battle for control of the trades unions - will they form an extra-parliamentary opposition, or become a second government?'

Referring to the danger of a dock strike paralysing the east coast of North America, he concluded, 'We have examples of this ideological battle everywhere in the world, in all the key industries, and the ports are the lungs of a nation. The demands are not just for wages and conditions but for control. There's no willingness to compromise in an ideological conflict. It's all or nothing, a fight to the finish. MRA is a positive alternative to class war and has shown itself effective in other situations and in other countries.'

AMERICAN INDEPENDENCE

Two hundred Belgians, Swiss and French of all ages and backgrounds joined 600 delegates from 36 countries already at the conference for a French-speaking session on the theme 'To build a society at the service of all men'.

On behalf of 40 Americans present, Daniel Braddock, former US Consul General in Bombay, expressed his regrets at 'the misunderstandings and the circumstances that have divided us these last years, and for which we must accept a large part of the responsibility'.

He continued, 'We trust that in the spirit of MRA, and with God's help, we can together move towards the friendship that we for our part so desire.'

Richard Ruffin, who worked in the Pentagon, added, 'Thank you for helping us to achieve a certain independence from British taxation! In America today we need a new independence. We need to be free from the bondage of blame, bitterness, and of all the hurt of these

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R D Mathur (standing) and Niketu Iralu (left) from India address a study course for students and young working people.



Young Americans (foreground) participate in a study course.

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'A fresh factor at work' is the theme of a series of industrial seminars to be held at Asia Plateau, Panchgani, India, in the coming months.

The seminars will be held on 6/12 October, 3/9 November and, in the New Year, 4/10 January.

The subjects to be dealt with will include:

- Industry's fullest rôle in the nation
- Confrontation, co-operation or chaos
- Productivity and partnership in industry
- Automation and humanisation
- The factory and the family

The invitation states: 'The unique element of these sessions is workers and managers sharing their experiences together, studying the art of tackling human bottlenecks at all levels of industry and learning how to find "what is right" rather than "who is right" in every situation. The study goes beyond industrial relations techniques to the fundamentals of changing people whose prejudices and points of view can be the nation's most expensive overhead.'

Actions of a revolutionary

WHAT SHOULD BE the response of the professional man to the world trends which confront us all? This is the question which was exercising my mind as I

Story of a transplant

WE HONEYMOONED in the Swiss Alps, and there was an extra fairy-tale quality as it was the first year after the war. One day we were crossing a ravine by a narrow bridge and I said, 'My mother used to tell a story about a honeymoon couple crossing a bridge like this and the husband slipped in and was never seen again.' Somehow this wasn't just a joke. It reflected an underlying attitude to life which always picked on what could go wrong rather than what was going splendidly right.

As a child our family life, hard though my parents had worked, had contained many difficulties. Two gifted people with strong temperaments were rather overwhelming to six growing children.

We were young in the First World War and every breakfast my father used to read from the casualties list the names of friends' sons who had been killed. And in the following ten years there

practised as a chartered accountant, in partnership with three others, in a small country town.

The practice was a prosperous one. Each year our fees increased and the net profit grew accordingly. In the back of my mind, however, was the persistent thought that the struggle for higher incomes in society is a denial of Jesus Christ's teaching that 'Ye cannot serve God and Mammon' (Matthew 6 v 24), and that one effect of this struggle, if it were carried to its logical conclusion, could be the paralysis of the democratic community. On thinking it over it also became clear to me that the answer lay in individuals like myself facing these issues in our own lives. If I did this then I would have a basis for communicating to others what I had found.

What was I to do? There were several possible alternatives. One was to try to change the basic objectives of the partnership. Another alternative was to resign and take employment with a different firm. A third was to resign and start a new practice elsewhere.

The first would take time and there were no signs that it would be successful. The second was perfectly practicable but the effect of it would be to pass the

were deaths in our immediate family and serious illnesses. The prevailing atmosphere was stoic courage and endurance, rather than joy and hope. We had seemed to have so much and yet there was tension, apprehension and even nervous breakdown.

Fortunately my husband – who had had so much less materially – had a bouyant optimism, reinforced by a hard-won faith, which made the climate of our married life very different from that of my childhood. But over the years he used to tease me about my habit of expecting the worst and living in a state of over-conscientious apprehension. It laid a weight on him, for he had to be bouyant for two, which was sometimes unreal. To counteract such unreality I had become more 'realistic' and heavy.

Domination

One day there was talk around us of dominating wives who made their husbands small. I thought, 'In our family it's the other way round – he is the strong one.' But feeling a bit anxious, nevertheless, I said one night, 'You ought to think out and tell me where I dominate you.' He dutifully tried to be helpful, then as I continued to press him, he suddenly said, 'Well, *that's* where you dominate me. You can jolly well think it out for yourself.' He turned over and instantly went to sleep. I stayed awake thinking furiously, a curtain was drawn back and light shed on dark places for the first time.

basic problem over to others without finding an answer to it myself. The third possibility seemed dangerous since I had few financial resources to carry a new practice, but at least it would provide me with an opportunity to test out my beliefs in a working situation.

After praying about it, it seemed quite clear that God wished me to move in the third direction and that I should resign, confident in His ability to guide and to make provision for all the needs of myself and my family. Incidentally, these needs included future income tax liabilities of £1,000 in the following year and a further £2,500 in the second year.

I acted upon the decision. Some of the guidelines adopted in the new practice may be of interest. These are as follows:

1) Fees are to be set at a level judged to be in the national interest and are to be subject to the guidance of the Holy Spirit.

2) No attempt is to be made to attract business on a basis of low fees. Also, no efforts at promotion are to be made nor are personal relationships to be developed with a view to obtaining work. (The latter is easier said than done and I find that the redeeming power of

Finally one clear thought emerged, 'Your roots are planted in a soil of tragedy, so whatever you draw up from the earth is tragic. God could transplant you into sweet and healthy soil if you asked Him.' Manifestly a plant cannot transplant itself so it was an act of faith to believe this could happen. I got on my knees and asked for the miracle and went to sleep believing it would be given.

From that day I knew my roots were in a different soil. It is no longer an effort to be positive about life, to feel that wrongs can be righted rather than 'courageously' endured. It has ended the constant fight against self-pity because I no longer feel sorry for myself. It has lifted the domination of my husband by my weakness.

If this can happen to me surely it can happen to all who feel crushed and bitter from the difficulties and tragedies of the past—minority groups, nations who have been wrongfully treated by others, those who have had less who are burdened with an understandable bitterness against those with more. While still in the grip of these feelings we are only creating fresh tragedies for a new generation and sucking dry those whom we pick on as responsible for our troubles, or who we hope will be able to help us now in a fruitless effort to get the past redeemed.

If we accept God's redemption we are free to shape a future different from the past.

SCB

Christ is necessary to avoid self-deception).

3) Debts due from clients are to be written off without comment if they are not paid within six months.

Some of the high points of the actual experience have been:

1) A well-located office with secretarial service was made available by my first client who immediately guaranteed enough work to meet the cost of these services for the first year.

2) All liabilities of the practice have been met within a reasonable period.

3) All bills rendered, with one exception and excluding those sent out just recently, have been paid. Even clients in financial difficulties have been reasonably prompt in their payments.

4) Cash came in from an unexpected source to pay the first income tax liability of £1,000. The second liability has also been paid.

In conclusion, I can now say from personal experience that, when one puts the national interest ahead of personal profit and it is done with God's guidance and help, the result is a new freedom and His resources become available in an unimaginable way.

BGM

The nurse that nearly wasn't

FROM AN EARLY AGE I wanted to make a success of my life. It was going to be full and absorbing, as far as I could plan. At the age of sixteen I was quite clear that I wanted to become a doctor. I loved school and studies, so I didn't mind the many years of work this would take.

My parents' greatest wish as we children grew up, was for us to have a faith. Even when we were quite small they tried to make this practical. As a family we used to sit quiet and listen, so that God could speak in our hearts. It seemed very natural.

When I was eight years old the parents of two of my best friends got divorced. I was afraid that this could happen to mine. When I asked my mother about it she said: 'As long as you see us listen to God in the morning and write the thoughts down in our books, you don't need to worry.' Although I didn't really understand what a quiet time was, I knew it was a very important thing.

One day my mother had the courage to tell me honestly about her life and the mistakes she had made—how she and my father had made a new start when they met the challenge of Moral Re-Armament. To hear this meant a lot to me and helped me open my life to them.

What fascinated me most was the idea that there was some very special plan and destiny for each person. I wanted to find God's plan for my life. But I was so set on what I wanted myself, that God had no real chance to get through. I needed to give all my longings and my life unconditionally to God, before He could show me anything for the future. During that time I began to understand what was involved in this. I had a good honest look at myself and asked God to show me the real person. I resented being a girl and was keen to compete on equal terms with the boys in sports, technical and other fields. I could not be a man but part of my desire to be a doctor was in fact an attempt to prove myself in some way.

I saw how I had hurt people, how determined I was to pursue my own life, no matter what happened to anyone else. It shook me to see how selfish my 'normal' way of life really was. Only

by the grace that Jesus gives, could I be different. I made restitution where I could and accepted His forgiveness. Since then I have felt the need for this to be a continuing experience.

Finally I knelt down and asked God to take me and use me for whatever He wanted. It was as if I got an instant reply: 'You are meant to be a simple woman who serves God.' Soon after that I wondered whether I should be a nurse. When people had suggested this before I had often thought, 'I can do better than that.' Now I knew this was the course I should take. I became a nurse. Others are meant to be doctors, architects or politicians. The important thing is that each person knows what is right for him or her.

I spent five years nursing and thoroughly enjoyed it. But it is easy to take even a gift given by God back to yourself. Although I tried to pass on what I had found to some people, I often went my own way. I did the things I wanted in my time off, and found the work absorbing and satisfying. But feeling satisfied with what you are doing is not necessarily the test of a worthwhile life. To aim for that is in fact selfish. I have now come to the conclusion that the real purpose of life is to find and do God's will each day. And this gives true joy and satisfaction.

Proposal

One year ago I got married. In his letter of proposal my husband had said: 'I can't promise you much in the way of material riches, but the thing I can and do offer you is my love for Christ and my love for you and all the consequences of that.' We have joyfully launched out on that basis, without a home, a salary or security for the future. It is not always easy to live that way. But now that we are staying in South Africa, it helps us to understand the fears and conflicts that people here face about having a secure future. Once when I was fearful, it took me several days before I turned to God. But when I did, I felt He was saying: 'If you follow the path I show you, it may mean sacrifice, but I will look after you, at all times.'

I realized that we are only afraid when we want something for ourselves. Fear is wrong, just like hate or stealing are wrong. But if we face it for what it is, Christ can take this burden from us. Then we become free to do what is right.

Throughout our lives we have the choice to do what we want or to selflessly seek God's plan. The choice we make day by day moulds our character. To decide to obey what God is saying in our hearts is both difficult and simple. But it is clearly a very important thing to do.

Maria Grace

last ten years. We need to be free from the domination of false gods – money, other people, self-absorption.'

He concluded, 'Any people who honestly face their own natures, and the nature of their countries, can help us in America to be really free. All of us, and all our countries, must find this total independence.'

French and Americans listened with interest to Phan Van Tao, assistant manager of a textile business in South Vietnam, as he said, 'For 30 years my country has only showed the world the picture of her wounds. Nations friendly to us give us their material, technical and financial aid, but we need something else too: moral, spiritual and humane means without which the material aid will not bring the longed for results. To come through the war, we were sometimes pushed to selfishness and dishonesty. Help us to overcome our weaknesses.'

UNSEEN RESERVES

Lennox Sebe, Chief Minister of the Ciskei Homeland in South Africa, referred to the solution of the previous week's industrial disputes in East London, Cape, in which he played a part as spokesman of his people.

'These problems can be frustrating and heartbreaking,' he said. He spoke of his position as 'the mediator between the powers that be and my people, who only ask for their three meals a day. But this seems to fall on deaf ears.' He continued, 'This is where I feel that MRA plays a prominent part, because there are two things to do – to be belligerent, and when you are belligerent you make the position worse. The other course is to draw on the unseen reserves which come from the basic standards of MRA.' He announced that the proposals he had made before his departure – in three days and nights of hard bargaining – had been accepted by the industrialists involved.

'Must our people suffer,' he asked, 'because of people who say, "If we give money to support your Homeland, we shall be contributing to segregation?"' Such people didn't base their arguments on principle, he said, but on fear of being unpopular with other countries with which they have economic ties. 'So they would rather ignore human suffering because of selfish economic ties. It's not a question of segregation but of selfishness.'

Mr Sebe concluded, 'We must be prepared to walk the road of loneliness. Most of us are afraid to be unpopular. We would rather be popular than take the firm decisions in order to solve the problems. We have to see to the great

beyond. What is right is right, and what is wrong is wrong, and it is a sin to debate over a wrong thing. In this spirit you can make a contribution to the millions of people throughout the world who are voiceless, and who have to be contented with nothing. MRA is an instrument. It is the basis, the foundation, on which we are going to build a world for the generations to come.'

INVESTMENT IN PEOPLE

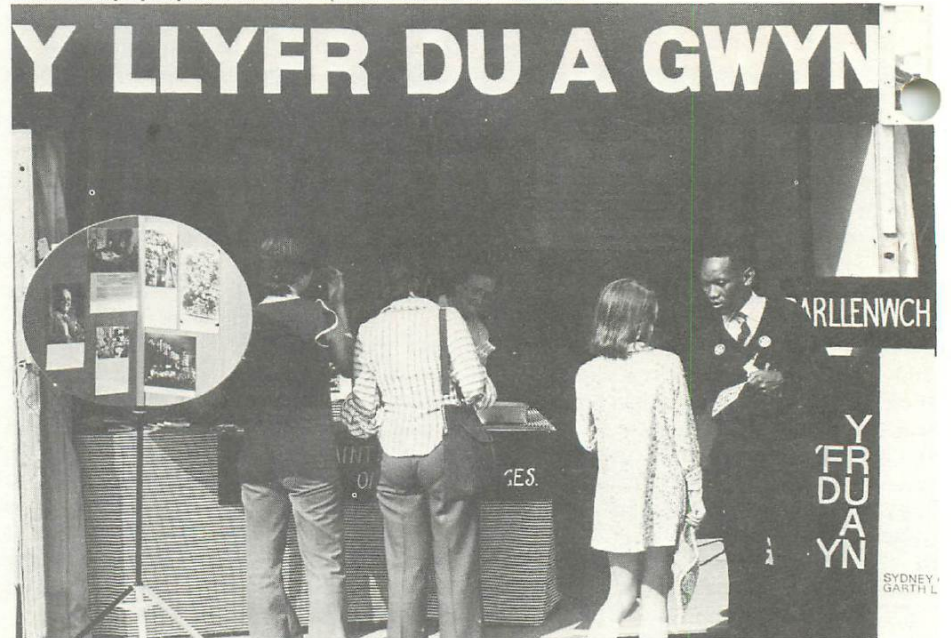
A South African educator rejected the idea that Southern Africa should belong to the Blacks alone. Professor M E R Mathivha of the University of the North asked, 'Can you call a people foreigners after 300 years in a country?'

'If you do, the Americans must come back to Europe, and the English return to the Continent,' he said, to the laughter of American and European delegates. 'God put us all together so that we make a summary of the whole world in one place.'



Professor M E R Mathivha

'Y Llyfr du a Gwyn', the Welsh edition of 'The Black and White Book', is displayed at the Royal National Eisteddfod in Carmarthen, Wales. Sam Pono (right) from South Africa hands out stickers for the book. One feature of the tent was a daylight screen with back projection of slides of the book with a Welsh commentary by Glyn James. 529 copies of the book were sold.



He challenged young Europeans to restore their continent to its rightful place 'so she can fulfil her duties towards others'. 'Will you mobilize the material resources that God has given you to the benefit of all peoples? Investment towards a new spirit in people is worth more than money in the bank, which can lose value, because the human spirit is capable of creating something new. Caux is the school of a new spirit.'

● 'WEST INDIAN DIGEST' for July/August carried most of Conrad Hunte's speech to the Oxford University Africa Society (*New World News* Vol 22 No 18)

● 'THE CYPRUS STORY' has had its first showing in Vietnamese.

● 'BHAVAN'S JOURNAL', the Bombay fortnightly, printed a 2,000 word article by Smt Lilavati Munshi, wife of the late Dr K M Munshi, about her visit to Asia Plateau, Panchgani.

● A CHURCH YOUTH GROUP from Portsmouth has staged Peter Howard's play *The Ladder* for a crowded audience in Crawley, Sussex. *The Crawley and District Observer* wrote: 'The beauty of the summer evening, the old church at Ifield seen through the tall trees and, under the timbered roof of the Barn Theatre, the present generation dramatizing the eternal struggle between good and evil, made one feel that England still has a lot to give.'