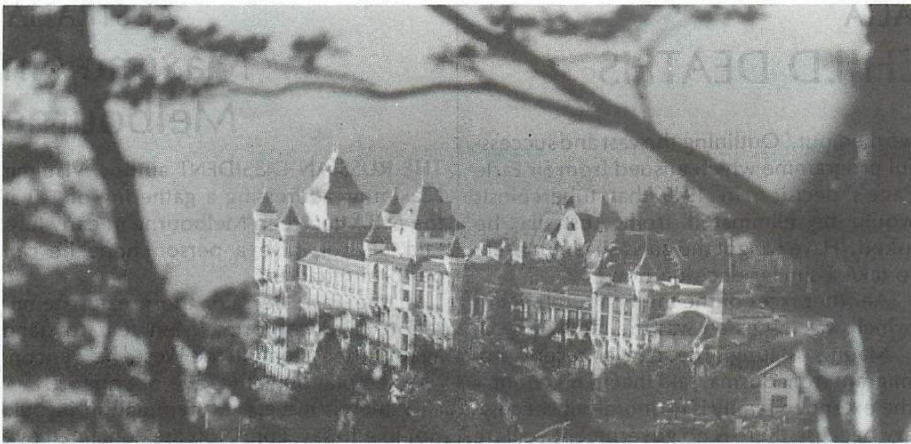


# NEW WORLD NEWS

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Mountain House, Caux

## WINDOWS OPEN FROM CAUX

**The 1979 conference for Moral Re-Armament at Caux, Switzerland, opened on July 14 with a ten-day session on 'The Theory and Practice of Moral Re-Armament'. DENIS NOWLAN gives his impressions:**

TO DESCRIBE the training session just concluded at Caux is no easy task. If I say that it was a time of discussion and reflection on themes ranging from 'How can pride and hate be overcome?' to 'How can we impact the course of world history?' and that 300 people from 25 countries took part, I would only be hinting at the human richness of the past ten days.

Caux is a place for paradoxes. The idyllic scenery, the beauty of the buildings and the welcoming atmosphere restore tranquillity to the spirit of people coming from troubled corners of the world: people like the Cambodian refugee who had to flee her country with her children, leaving her husband to an uncertain fate. For four years she had forbidden her children to speak of him because she was afraid of weeping in front of them. At Caux she found the courage to face her loss and the freedom to show her sorrow. 'We have cried together,' she said. 'And sometimes we are able to laugh, even with the tears still on our cheeks. The wall that divided us has fallen.'

For those of us who come from comfort and security, however, Caux opens a window onto another world: one of scarcity and fear. Meeting people from Iran, Lebanon,

Zimbabwe Rhodesia and Namibia, shakes our complacency and we are forced to ask ourselves fundamental questions about the purpose and pattern of our lives. Such questions led us to two realisations. Firstly, if we are to live as responsible human-beings we must confront and tackle the real issues in the world: political, economic and social. And secondly, if we are to go to the root of these problems, we must confront the enemies within us: our lust and pride.

City Councillor Masuda of Himeji, Japan, illustrated this when he said that democracy in Japan was being critically weakened by spiritual confusion in families, colleges, industry and politics. 'When people change,' he went on, 'a new world is open.... There are two ways we can choose: to open our minds and help other nations; or to close

**Most of us, at one time or another, have caught glimpses of what God may be calling us to; but we find it difficult to really respond. We have all kinds of excuses, all sorts of other urgent priorities, which finally crowd God out and lead us into small meaningless lives. Doing God's will requires a fundamental decision; to put God first and to give Him full control of our lives. Taking such a step is one of the most freeing experiences one can have.**

—from the notes of one of the training sessions.

our minds and think only of ourselves. There is something at Caux that the whole world needs.'

Among participants from the Muslim world were citizens of Tunisia, Iran and Lebanon, and four students from Egypt. Salah el-Khatib, an Egyptian accountant on his second visit to Caux, compared the creative power of Islam in its early days, when it had inspired a great civilisation, to its present state, increasingly smothered, he said, by materialism. He hoped that it would regain the spiritual power that it had had as a struggling minority. He was going back to Egypt convinced by his time at Caux that 'nothing can come between us: neither faith, nationality nor colour.'

What made the conference refreshing was that, no matter how learned or spiritually developed, so many people seemed to find something new. A Cistercian monk from Belgium told how after over 30 years in the monastery—a life dedicated to prayer and meditation—he had come to Caux feeling a sense of inner fatigue. He said that he had never heard of the idea of writing down the thoughts God gave him in quiet. 'I tried it this morning and received just these three words: "Me laisser faire—let Me do it."'

A French couple who described themselves as 'Catholics, practising but not believing', said that they came to Caux 'without any problems—the image of the ideal couple'. In Caux they realised that things were far from right. Mme Cribier said she saw how she had worshipped her husband as the 'god' in her life, forcing him to

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## CALL TO END CHILD DEATHS

MANY AUSTRALIAN sandwich bars sell souvlaki and pizza as well as meat pies. Melbourne now has a larger Greek-speaking population than any city except Athens. Recently 24,000 Vietnamese 'boat-people' have added to the country's substantial Asian community.

How to make a multicultural society work? A group of teachers has decided to get to grips with this question. They have organised a series of seminars on the multicultural society and related issues.

The 80 participants at the first session came from many ethnic backgrounds (see *New World News* 14 July 1979). They were welcomed by Reg Blow, Field Officer for the Dandenong and District Aboriginal Co-operative. He was grateful, he said, that the seminar was being held at the MRA centre because it was through MRA he had found a cure to his hatred and a more effective way of working for his people.

The discussion ranged over many aspects of the issue but soon centred on the needs of the Aborigines, as speaker after speaker from that community rose to say what they felt.

Mollie Dyer, who was recently decorated for her work with the Aboriginal Child Care Agency, had come to the seminar, she said, with a briefcase of resolutions passed by conferences all over the country on improving the situation of Aborigines. She pleaded for help in turning words into action.

In the next session, Kim Beazley, former Federal Minister for Education, called on Australians to make the decision that Aboriginal infant and child fatalities be reduced to the same level as that of the European population. 'That is the strategic decision,' he said. 'Then the tactics will have to be

worked out.' Outlining the vast and successful programme which ensued from Sir Earle Page's decision in 1949 that tuberculosis would be eliminated from Australia, he asked, 'Have we got the guts as a community to take a similar decision now?'

Another facet of the multicultural society which was discussed was the family.

Maung Maung Thaung, a recent immigrant from Burma, said that in his country the extended family is economically necessary because there is no government welfare system. But, he added, it also develops give and take between people, and a sense of security. For a family newly arriving in Australia material needs are well catered for, but one problem is the sense of being socially unsure.

### Say 'no'

'Never underestimate the teaching role of the family,' said Ruth Woodhouse, a nurse working at an alcohol and drug rehabilitation centre. Habits of addiction and of succumbing to peer group pressure were often learnt when parents used socially accepted drugs or were unable to say 'no' when pressured into civic activities. She commented that people who spent time in a doctor's waiting room waiting for a valium prescription could better spend the same time talking out their problem, and providing such a chance to talk should be one role of the family.

One teacher reported that after the first session he had visited a number of Greek families from his school to increase their understanding of some of the school's programmes. He found a warm response and promises of future involvement. JCB

## Maximov in Melbourne

THE RUSSIAN DISSIDENT author, Vladimir Maximov, addressing a gathering of 120 at the MRA centre in Melbourne in early July, said, 'If you give a person hope he can perform miracles.'

In the East, he said, the greatest temptation is to conform. 'Men fear to stand against the system. In the West,' he went on, 'the temptation is the love of comfort.'

'Which is the greater temptation I would not like to say. For if you are contained by a wall, when you hit it with your head you feel pain, but at least you know where the opposition is.'

Maximov is spending a month in Australia, speaking in a number of cities. In Melbourne, where his tour started, *The Age* carried a 1,100-word interview with him on its editorial page. In it Maximov carried on the theme of hope, commenting, 'One of the "achievements" of totalitarian regimes until recently was that they managed to maintain an atmosphere of hopelessness in their countries.' They did this through press control and statements that their policies were being 'welcomed all over the world'.

Now, Maximov continued, one of the subtle changes beginning to take place was the spread of counter information which the authorities could not stop.

Questioned by *The Age* about the Church in the Soviet Union, Maximov said that although the Church hierarchy was not trusted by the people, and believers were severely restricted, in Russia a 'religious renaissance' was taking place. 'People are tending to go back in search of faith.'

He added, 'The greater percentage of prisoners of conscience in Soviet prisons are religious believers.'

### CAUX contd from p1

live up to an unreal perfection. 'But I have loved him poorly, despite appearances,' she said, 'with a cold, hard heart which it has taken many tears to melt.'

'Caux,' said a young German, 'is well known as the place where one takes decisions.' With people returning to testing situations, one realised just how crucial such decisions could be. A Swedish girl told one discussion group how she had been strengthened and encouraged in her faith and spoke of her next project—a Christian youth camp in a Communist country....

Probably the most vivid memory of the session has been the play on the life of St Francis by Hugh Williams, whose title, *Poor Man, Rich Man*, expresses the central paradox of Caux—and of life itself: when you have given everything, you will receive everything. Michel Orphelin's portrayal of St Francis summons all to the crucifixion of the self which is the only source of the joy, peace and freedom for which the whole world longs.

## Freedom to love

ANNETTE HELLEKANT from Sweden was one of those at the Caux session. She said:

IN SWEDEN we have so many divorces and unhappy and fearful children: Last year we had 30,000 abortions. I have seen many of my friends hurt by love affairs. They become hard, and then they cannot love any more, or believe in marriage or a steady family life.

This has convinced me of the need for absolute purity. Purity, to me, means freedom. It means not being controlled by what other people think of me, but loving them for their own sake, without trying to get anything back from them. If you want to give your life for something really great—and I want to give mine to bring God's kingdom here on earth, through His power to remake people's lives—then you have to find purity in your heart and a real love for people. For that I need a miracle.

For nearly two years I have been in Adelaide, Australia. One Good Friday a

group of us decided to go and speak and sing in two prisons. The first was a men's prison—there were about 500 prisoners and many guards. When I stood up and said I came from Sweden, everyone started to shout and whistle.

The next morning I thought about this incident, and about Sweden's reputation. I thought of the cost of all the broken homes and hearts and the lives of all the children. And I faced the fact that I was actually afraid to say that I came from Sweden because of the way people would look at me. Then God told me I was part of all the things I was ashamed of in my country, and that I had to ask Jesus' forgiveness again for the things in my nature that made this true.

When I asked for forgiveness I experienced freedom and joy. And I think my whole country could do the same. We are so privileged and have so much we could give. We could show the way out of materialism, sex obsession and selfishness. Through this experience I have felt a deeper love for Sweden and for the whole world.

## NEW ZEALAND Homesavers

TOMORROW'S HOMELIFE depends on the choices made by today's teenagers. This was the view of the organisers of this year's national 'Save our Homes' conference in New Zealand. For the two booklets that they chose to recommend publicly to the 1300 delegates were *Tomorrow's Parents* by Ernest Claxton and James Fry and *You are more important than you think* by Frances McAll—both written in answer to teenagers' questions about sex, families and the meaning of life.

*You are more important than you think* appeared in Britain last year. Written by a British GP to give to schoolgirls who come to her surgery asking for the pill, it goes beyond such questions to emphasise everyone's importance in creating a world where 'boredom, misery and violence' are out of fashion.

Two New Zealand housewives—Ruth Van der Sluis and Avis Cooper—read the pamphlet two weeks before the conference, and felt it should be on sale there. But it was too late to get copies sent out from Britain. They decided to find out how to get 1000 copies printed in New Zealand. They consulted the



The Grosvenor Books stall at the 'Save our Homes' conference in New Zealand.

publisher and the author in Britain, and 13 days later the first copies were ready. Next day it was on sale at the Grosvenor Books stall at the conference. Three months later, they have nearly sold out.

Mrs Van der Sluis reviewed *Tomorrow's Parents* in the Christian women's magazine,

*Above Rubies*, to coincide with the conference.

*'Tomorrow's Parents'* by Ernest Claxton and James Fry, 65p postage paid; *'You are more important than you think'* by Frances McAll, 35p postage paid. Both from Grosvenor Books, 54 Lyford Road, London SW18 3JJ.

## SRI LANKA Bus to Bandarawela

IN THE BEAUTIFUL town of Bandarawela, surrounded by a spectacular range of hills in the richest tea-growing area of Sri Lanka, several hundreds of people saw a series of MRA films which were shown in two schools, a college and the YWCA.

Citizens of Bandarawela financed the venture. Due to the prohibitive costs of private transport as a result of petrol price increases, all the equipment was transported in crowded buses and trains. Those projecting the films walked from one engagement to the next along steep slopes, carrying films and equipment on their shoulders.

'Your films have helped us a great deal. Now we can begin to do something in this town,' said a senior railway official. Tea planters are among those who have asked for further showings.



Councillor T F Thomas, Chairman of Powys County Council, is welcomed by Councillor George Richards of Norwich City Council to a reception for civic leaders at the Westminster Theatre following the annual Royal Garden Party Reception at Buckingham Palace.

## WITS AND WICKETS

**Review: 'Cricket from Father to Son' by Dickie Dodds.**

I WAS PREJUDICED in favour of Dickie Dodds' new book on cricket from the moment I heard about it. I have a son who is passionately keen on cricket and we play in the garden each evening. We have learnt to play defensive cricket because, for some reason, the two ladies next door do not like cricket balls landing on their greenhouse.

The book deals with the questions I am asking myself all the time—in particular how much to teach and how much to leave to nature. It is a book for fathers who want to help coach their sons without overcoaching, and for boys who have keenness and natural ability, but need the sure foundation of a good technique.

Dodds is well qualified to write. When he played for Essex 25 years ago he was one of the most exciting batsmen in the world. Batting to him was and is the art of attack, not a process of safety first. The ball is there to be struck, if possible out of sight. I cannot imagine Dickie in a steel helmet.

Cricket is the most character building game I know. If you make a mistake you may be back in the pavilion for the rest of the day. Success and failure go together all the time and when you go through a 'bad patch' it is easy to lose confidence. Dodds deals with fear, ambition and lack of concentration.

He punctuates the details of coaching with dry humour, and presents cricket as an absorbing test of wits. **BRIAN BOOBYER**

**Dickie Dodds opens his book with some preliminary remarks to fathers who hope to use it. Here we print extracts:**

COULD WE AGREE that the main beneficiary of this book is to be the son? If father is, or has been, or even fancies he is, or has been, or should have been, a good player himself, he needs to put all that to one side and henceforth live to make his son great.

For it must be admitted that there are fathers who feel it necessary to demonstrate to their sons, when they are trying to learn to bat, how their own bowling is really unplayable. And for their son aged five or six or even ten, it usually is. The result on the boy in terms of giving him a love for the game, can be fatal. No, father's role is to bowl the sort of ball his son can hit. It will require all the skill father thinks he has to do this.

A father may long have dreamt of his son opening for England, and, as soon as the son can hold a bat, he sets about trying to achieve his ambition. But father needs to be sure that this is really his son's destiny. If it isn't, there is frustration and catastrophe ahead for both. Likewise there are fathers who are determined that their sons shall not enter the world of top flight sport, when, manifestly, this is their niche in life. And there are many grades in between.

*'Cricket from Father to Son'* by T C Dickie Dodds, Kaye and Ward Ltd, available from Grosvenor Books, hardback £4, paperback £2.25 postage paid.

## THE CLAIMS OF UNITY

The question of how people can work together exercises governments and international bodies, sportsmen, families and communities of every kind. In the following extract from their book 'Ce Monde que Dieu nous confie' (this world God has entrusted to us), CHARLES PIGUET and MICHEL SENTIS sum up some lessons they learnt from Frank Buchman, the initiator of Moral Re-Armament:

ONE MAN'S BRAIN is incapable of grasping the complex problems and diverse situations of today's world. Because of this, many people try to practise teamwork. But they are often discouraged by the friction that arises.

Sometimes Communist leaders ask us about the way those responsible for Moral Re-Armament work together, differing as they do in mentality, race and background. They are surprised to discover that activities in different countries are not co-ordinated and organised by some hierarchy but are in harmony because of people who are united and believe themselves to be on an equal footing. To judge by the Communists' questions, the way their various committees and parties operate is not wholly to their satisfaction.

### Taking risks

Religious leaders ask us the same questions. Collegiality is commended by many but proves difficult in practice.

A monk was discussing this with us. There seemed to be three basic points from our experience of constantly making difficult decisions with other people.

Firstly, collegiality is possible only if each feels responsible not for one section but for the whole. This means that each is conscious of the authority of the Master who alone sees the whole picture, and that obedience to that authority matters more than his expertise. Anyone who thinks he has the whole picture himself is a factor for division in a group of people who want to work together.

Secondly, there must be genuine friendship between people in this group. This may not be possible between all if the group is large; but there must be mutual bonds of brotherly affection between enough individuals so that no one feels isolated and each person feels surrounded by friends.

Thirdly, this quality of friendship must be such that each person can give or accept correction when it is needed.

At this point the monk at Rome with whom we were talking broke in. 'I think we do our best,' he said, 'to practise the first two points. But as regards the third, brotherly correction, I am too polite with my colleagues.'

'Today in our community no one dares any more to give any correction whatsoever,' another monk declared to us. 'Even our Superior only does it in cases of extreme gravity.'

Buchman often used to say to us, 'Every day I have had to risk my relationship with each of my friends.' One of the writers often experienced this, and the last time he saw Buchman he was well and truly put in his place. 'Yesterday you came to see me,' he was told, 'and your report was so full of the part you had played that I can't remember anything else.' It was true. Ten days later Buchman was dying. The memory of this last conversation remains a vivid one. It was the normal fruit of his friendship.

### Parting of ways

To risk relationships and be straight with people means sometimes to lose their friendship. This is the price you have to pay if you want to steer what you believe is a straight course. Some of those who were close to us we have seen move away and take another road. The great brotherhood which grew up around Buchman has known divisions like any other work of man. There is a strong temptation then to think that you are on the right road and the other person has gone astray.

The charity in our hearts in this situation is a test of how far we are in God's hands. In the writers' experience, whenever we have judged the other person the parting of the ways has been permanent, and the links often cannot be renewed. But when we have accepted this situation with charity and seen in it a chance to ask ourselves where we have been wrong, to our great amazement God has brought us together Himself.

Our unity is based on our unity with God, not on any organisational ties we may have made between us.

This is our experience. We offer it in all humility; for who would dare to be sure that he would be able tomorrow to answer the claims of this unity?

'Ce Monde que Dieu nous confie' by Charles Piguet and Michel Sentis, Editions du Centurion, available from Grosvenor Books, £4.45 postage paid.

This prayer was found in an archeological dig in a small village in the south of England. According to Dr Holly Dove, noted authority on ancient manuscripts, it was possibly written by a mediaeval monk.

O, my Lord, I long to be more and more hidden in You. Envelope my will and my thinking. Possess fully the deep intentions of my spirit.

Strip me of all opinions save what You give;

—of all attitudes save those You create;

—of all judgements—for they are in Your hands.

May I be void of all plans except those You reveal;

—of all stimulus save that which You give;

—of all security save that which is mine, moment by moment, in You;

—of all activity, save that which You generate.

Cleanse me of all defence but that You died for me,

—of all weapons but the sword of Truth—lived and spoken;

—of all hope but that You live in power and glory triumphant.

May I be deaf to all calls except the 'still, small voice'.

Make me free of all pleasures except those which please Thee;

—of all joy except that of love for Thee in the service of Thy children;

—of all rewards save that of obeying Thee.

## Archbishop and flame

THE ARCHBISHOP OF CANTERBURY recommends Victor Sparre's *The Flame in the Darkness* in his Diocesan Notes for July, including it in a list of eight books which he has found 'of help and interest'.

The book was described by John Pollock earlier this month in the *Church of England Newspaper* as 'compelling for the sidelights it throws on Sakharov, Solzhenitsyn and the other dissidents'.

'*The Flame in the Darkness*' by Victor Sparre, Grosvenor Books, £2.15 postage paid.



A cassette of highlights from Victor Sparre's visit to Britain to launch the book will be available in mid-August from Grosvenor Books, price £2.70 postage paid. Speakers include Russian dissidents Vladimir Maximov and Vladimir Bukovski.