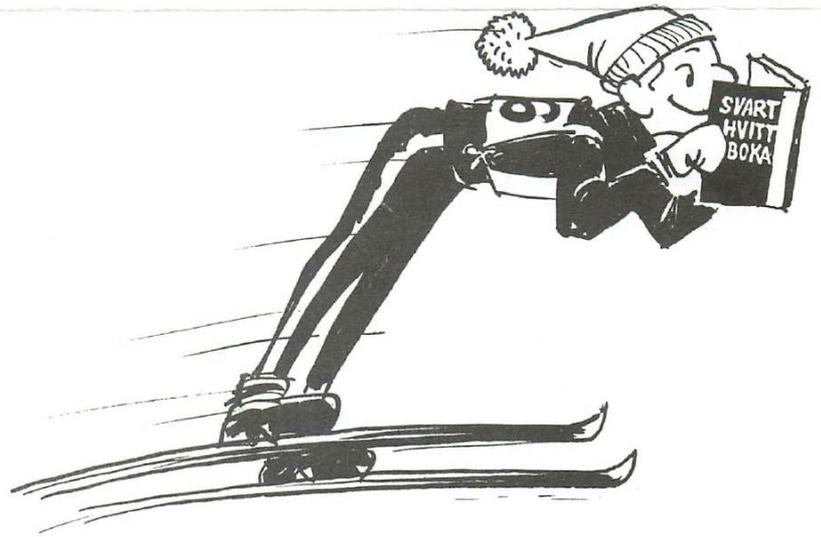


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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

The Black and White Book takes off in Norway



Foreword by former
Education Minister (see page two)



SVART
HVITT
BOKA

SYDNEY COOK
GARTH LEAN

CULTURA FORLAG

Black and White Book in Norway

'THE BLACK AND WHITE BOOK is sweeping Scandinavia,' wrote the educational correspondent of London's *Daily Mirror* some months ago.

After the Danish and Finnish editions there now follows the Norwegian, while a Swedish edition is in preparation.

Why this interest? In his foreword Norway's former Minister of Church Affairs and Education, Anton Skulberg MP, writes, 'Character and standards help above all the individual to master his own situation. They also challenge the individual to affect the society in which he lives. The border lines between right and wrong, honesty and dishonesty, become the guidelines for his involvement in society.'

One of Mr Skulberg's last acts in office before the change of government last month was to give the book to all 155 members of the new parliament. The Norwegian edition opens with a quotation* from Henrik Ibsen's *Brand* – a character who fought for absolute as opposed to relative truth.

'This is the book I have been planning to write myself for the last twenty-five years,' said a senior civil servant. 'It has already helped me solve a difficult problem in my life,' wrote a high school student who had got the book from a classmate.

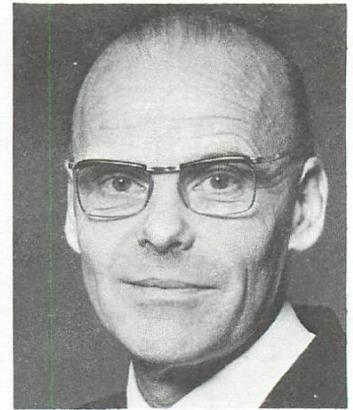
A wide use of *The Black and White Book* is visualised during the coming months in Norway. It has begun with a 'Black and White Book week' in Oslo. Students set up book stands at the university, in some of the high schools and in the streets of Oslo.

'Object of our junior high school education in Norway is to train the youth "to become independent and responsible citizens". The book can help us teachers to achieve that,' said a headmaster. With other teachers he is sending a letter to all junior high schools of Norway, recommending the book as a text book.

Of the first issue of 3,000 copies 1,000 have already been sold.

Foreword to Norwegian edition

by Anton Skulberg MP
Minister of Church
and Education
Oslo, May 1973



THIS 'HANDBOOK OF REVOLUTION' gives an important signal: There is a sharp border line between black and white, good and evil, right and wrong.

Border lines can be dangerous though they may be necessary. But the lines, as they appear in this book, are *not* drawn between people or between groups of people. The border lines between good and evil, right and wrong, go through each person. We all stand in the middle of the same struggle, regardless of attitude, social position or political view.

Many hold the view that standards are harmful because they create personal conflicts. It has been attempted to solve conflicts by removing standards. However, it turns out that this only increases the problems because it is an attempt to flee from them. The more we try to flee from or suppress the problems, the bigger they become. It is like building a dam across a small stream – the water rises higher and higher.

The right way is to attack the problems while they are still small and can be solved. It is both difficult and demanding, but here is where the border lines between black and white can help us. By following these lines we can see where to go, and the sharper the contrast, the easier it is to see the lines. We recognize this in many aspects of life. Particularly where it comes to deciding between truth and falseness, which is where many of us are put to the test every day. Truth is one of the most powerful factors of life. So long as we keep within the white area of truth, we shall not be vulnerable.

Character and standards help above all the individual to master his own situation. They also challenge the individual to affect the society in which he lives. The border lines between right and wrong, honesty and dishonesty become the guidelines for his involvement in society. This challenge is a big one, regardless of one's attitude to life and it will certainly not be smaller for those with a Christian faith.

All of us are part of the Almighty's plan and it is imperative that we should become instruments for good. This is where revolution makes its entry. Revolution begins with each person. It is not an aim in itself. The personal change it produces releases activities that may gradually change conditions at home, in school, at work and perhaps even in society. This is the constructive revolution – the revolution that aims not to tear down but to build.

*

Bailiff: My dear friend, it helps little to call something white as a glacier when the crowd shouts black as snow!

Brand: You probably shout with them.

Bailiff: Now, now. I don't shout black but grey. The times are humane; people must meet each other, rather than rubbing up against each other. Remember that this is a free country, here everybody's opinion counts. How dare then one person, against everyone else, pass his judgement on what is black and what is white.

from Henrick Ibsen's play *Brand*

'If we Welsh and Irish could speak together of an aim we had found that united us above our divisions, not only would we solve our own problems but the whole world would listen.'

This was the conviction of Glamorgan County Councillor Glyn James as he welcomed an Irish delegation to the weekend conference, 'A Task for Wales'.

'We don't look back far enough'

WITH THE DELEGATIONS from Wales and Ireland at Tirley Garth, the MRA centre Cheshire, were others from nine countries as well as some from Africa and the Middle East.

The conference was called by the Welsh delegation of 55 which attended the MRA world assembly in Caux, Switzerland, earlier this year to 'Explore further Wales's task in Europe and the world'. Two of the Welsh delegation that went to Switzerland have since left to work with MRA in India.

'Are Ireland's troubles our concern?' was one of the themes of the weekend invitation.

The Rev E H Griffiths of Caernarvon who translated *The Black and White Book* into Welsh called for far greater traffic across the Irish sea. There was a tendency he said for Wales to look back with bitterness to 1536 and Ireland to 1689—but we ought to go back further to the fifth and sixth centuries when Christian workers went backwards and forwards between Wales and Ireland. It was from this golden age for both Wales and Ireland that we should draw the inspiration for the future.

'The two nations have become strangers down the centuries. I have not taken sufficient interest in Ireland myself. Now I want to do more to link Caernarvon to Northern Ireland.'

Mrs Eluwa, a Nigerian studying at Cardiff University, compared the sufferings in Ireland with those in Biafra where she lived through the Civil War. 'The trouble comes when we Christians who know the answer stop short of it somewhere,' she said. 'We stop listening to the still small voice.'

Other themes were: How can Wales speak with a voice of unity in a divided world? How can we demonstrate the cure for violence? How do we pattern the way a Christian nation answers its problems?

The multi-media production *The Next Step is Revolution* was shown at the conference and invited to visit Welsh colleges and industrial centres.

Decision making

by
Peter Hannon

'HOW DO YOU MAKE your decisions? By the time I have taken into account what I think this man feels and that man feels, this pressure and that pressure, the moment to act has often passed; and when I do act I am not satisfied with what I do.'

A man in South Africa with critical political decisions constantly on his plate asked me this recently. It was no casual question. On it hang issues of freedom, of violence and of future developments in an immensely complex situation.

Politics has often been described as the art of the possible, the art of compromise. Certainly no-one can discount the multiplicity of factors that have always to be weighed by those in leadership. But, when it comes to the crunch, what criterion rules? Until this is clear confusion seems inevitable.

A friend once asked me, 'What are you living for?' A relevant question. It brought me up short. For while I could plead a mixture of good intentions I knew that my—usually unacknowledged—criterion was the interest of P Hannon.

A man who is openly and unashamedly out for himself is rare. Most of us, when we think of our families or of society know that more is needed. So we try the balancing act between what we think suits us and the needs of others. From this springs the tyranny of tension, the tension of divided aims and a divided will.

Frank Buchman often quoted William Penn, 'Men must choose to be governed by God or they condemn themselves to be ruled by tyrants'. This applies to politics. But also to any situation where we choose the tyranny of unresolved pressures.

'Governed by God'? Is this a realistic criterion? The Sermon on the Mount is unequivocal; 'No man can serve two masters'.

NEW BOOK

The New Morality—Sense and Nonsense by Dr Klaus Bockmuhl, author and lecturer in theology, is the first book in a series, in German, entitled 'Theology and Service' published by the Basel publishing house Brunnen Verlag. Another book in the series, *A Model for Christian Social Action* by Garth Lean, tells the story of William Wilberforce MP.

The 'new morality', says Bockmuhl, is

When Abraham Lincoln spoke of 'having so many evidences of God's direction' he prefaced it by saying, 'If it were not for my firm belief in an over-riding Providence it would be difficult for me in the midst of such complications of affairs to keep my reason in its seat.' I imagine that many of us, with far lesser responsibilities, recognise the feeling.

Another politician, an Australian Cabinet Minister, says, 'In a world that has become noteworthy for disastrous objectives pursued with the utmost ruthlessness, Moral Re-Armament aims to put men in touch with the one source of statemanship and grace. It is the ultimate in realism.' He goes on to define the need, in listening to God, for 'testing the thoughts that come against absolute moral standards of honesty, purity, unselfishness and love' and 'the arrogance-free moral authority that comes if they are applied in the absolute quality to oneself.'

Certain other conditions for receiving God's guidance seem clear:

1. *To want it.* That is easily said. But it means that—more than my own success, my own security, my own satisfaction—I want to be the instrument of God's will.

2. *To want it alone.* When I say with honesty, 'This one thing I do', clarity begins and conflict ends. God does not seem to reveal the thread of His pattern if I try and interweave it with my own designs.

3. *He knows better than I.* It is a decision of the will that God may know more of politics, business, parenthood and so on than I do. At every point when I do not know what to do—and perhaps at every point when I think I do—to turn to God, 'Make the promptings of Your will clear.'

4. *Take time for it.* Do I take God seriously? If I do, then take time as priority each morning, before the pressures begin, to seek His guidance. Your boss expects you to turn up for instructions daily, not just when you feel like it.

5. *Carry it out.* My growth in faith depends on building up, step by step, the certainty in my own experience that God does work when I act on His leading.

Trustworthy, pressure-proof leadership seems at a premium today. It is a costly commodity not achieved on the cheap. But it is open to each of us to prove that it is possible.

a wrong answer to a right question. He traces how the old morality shrank into a code of prohibitions and gave little direction for dealing with particular situations. The 'new morality' starts from the right question, but with its lack of law, spirit or horizon leads to a far-reaching atheism. Bockmuhl believes there is a third way, of Law and Spirit, an ethical code not for pharisees but for the good samaritan, a truly Christian moral code.

See you at lunchtime

'AT THE INVITATION of the Shum, Abdul Rahman Mohammed Ali, the Secretary and officials of the Keren Municipality, police officers, the Secretary to the Governor, Catholic priests and teachers came to a showing of Moral-Re-Armament films at St Joseph's School, in Keren, a town between Asmara and the Sudan border.

Zeremariam Fre, a student priest from Keren, introduced the films and students from Keren and Asmara spoke of the change MRA had brought in their lives.

The Shum, who is responsible for 7000 people in his district, in a statement said: "Moral Re-Armament has helped me understand my responsibility in working for my people and my country. I have stopped drinking and other habits.

"The four standards of Moral Re-Armament, absolute honesty, purity, unselfishness and love as outlined in *The Black and White Book* are the same moral standards that the Koran gives us. Unselfishness for me means not just making friends with richer people but caring for the poor people equally.

"People walk 30 kilometres to see me with their problems and I used to say, why do they come at my lunch time, and I kept them waiting. Now I have decided to see them at any time. I will work for all my brothers to come back to the good road."

The following day 350 students saw the films at St Joseph's School.

The above article appeared in Hebrat, in Tigrinya and in Arabic.

For Governor General and Grocer

from our correspondent,
Asmara, Ethiopia

Last week the Governor General of Eritrea, H E General Debebe Hailemariam, received a group of students who presented him with a copy of *The Black and White Book* in their language Tigrinya.

The students told him of their work with Moral Re-Armament and the Governor General said he wanted to help them in any way he could and would like to meet them again.

The Tigrinya daily *Hebrat* wrote, '*The Black and White Book* helps people move from hatred to love, from violence

to peace, from impurity to purity, from selfishness to unselfishness. Every day there are conferences to find political solutions but still the problems are not solved. By reading this book we can find an answer. Everyone can change his character and in this way he can create a new society and a new world.'

Students organised a showing of Moral Re-Armament films to raise money for the cost of printing and publishing. Leading citizens of Asmara as well as businessmen contributed towards the cost.

Businesses and industrial firms have bought copies of *The Black and White Book* for their workers. One factory worker gave a copy to a grocer with whom he had quarrelled two years before. A few days later the shopkeeper said: 'I have read the book and I want to apologise to you for the quarrel we had.'

Standing for Freedom

from our correspondent,
Ndola, Zambia

LAST WEEK, Mr Siame, Chairman of the Independence Anniversary Celebrations Committee of this capital city of the Copperbelt Province, introduced the all-African film *Freedom* to an enthusiastic and distinguished audience at the Lowenthal Theatre.

This was the opening event in the annual Independence Eve celebrations and *Freedom* had been specially requested because it would 'set the right tone and show the spirit in which our independence must be lived' as one of the committee put it when arranging for the showing.

This 'standing room only' audience followed the film with great attention and at the end both the Chairman and another senior City Council official were planning further showings.

Earlier this month *Freedom* was specially requested to open a four-day Triduum at St Theresa's Catholic Mission in the heart of the Ndola Rural District.

The occasion was the celebration of the 100th anniversary of the patron saint, the 25th of the founding of the Mission and the 10th of the opening of the large Convent Secondary School.

Under the deep black sky, washed clean by unexpected showers that afternoon, over 1000 people poured in from the surrounding villages joining those from the Mission complex and their guests to sit on either side of the open air screen. The reflected light from the



screen glinted off the wheel chairs of the handicapped children who are all cared for at the Mission. For the benefit of the many villagers who do not normally speak much English, a Bemba commentary was run on tape between the English of the film.

This commentary in Bemba was again used at a further outdoor show some 70 miles away in another part of the Ndola rural area when a Spanish priest arranged for a showing of *Freedom* for the Mission and the people of his area comprising some 14 schools and 29 out-stations.

On a similar occasion a few days earlier in yet another area a storm wind blew up and it took the combined efforts of several young Zambians to prevent the screen from taking off in full sail! The wind was so strong that one of the metal poles carrying the screen was split. In spite of this almost hurricane weather no-one in the audience thought of leaving—they sat with their attention rivetted to the film on the swaying screen.



Garth Lean (centre) co-author of *The Black and White Book* on the Grosvenor Books stall at the Frankfurt Book Fair.