

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



A view of Lake Geneva from the terrace at Caux.

Caux: summer sessions

The World Assembly for Moral Re-Armament in Caux, Switzerland, celebrates its thirtieth year this summer. We print here part of the general invitation, and details of the sessions.

You cannot continue to cry 'crisis' without providing an adequate answer. The habit of crisis breeds the habit of apathy. We must lift people to a new level out of the fogs of fear and the bogs of bitterness where today humanity founders. Until we deal with human nature thoroughly and drastically on a national scale, nations must still follow their historic road to violence and destruction... Cabinets and diplomats with this force will be totally effective for they will have the power to turn their enemies into friends.

FRANK BUCHMAN, July 1947

If we were being presented with some new scheme for the public welfare or another theory to be added to the many already put forward, I should remain sceptical. But what Moral Re-Armament brings us is a philosophy of life applied in action. To provide teams of trained men, ready for the service of the state, apostles of reconciliation and builders of a new world, that is the beginning of a far-reaching transformation of society in which the first steps have already been made.

ROBERT SCHUMAN, March 1950

The purpose of Moral Re-Armament is to create a climate of sanity in the world. Such a climate is basic to solving the problems of poverty, hunger, illiteracy and war. Moral Re-Armament aims to put men in touch with the one source of statesmanship and grace, for it suggests a simple experiment that anybody may try — the experiment of listening to God. It is the ultimate in realism.

KIM BEAZLEY, January 1973
former Minister of Education, Australia

Peace, the fair distribution of wealth and resources, social justice, participation — these must be not just ideas, but goals whose realisation demands a change in human nature. This has been the uniting theme of all the Caux Assemblies since 1946.

The thousands of participants from all continents who have come to Caux during the past 30 years have found here:

- The *training* which enables them to orientate themselves in today's world and to take the personal decisions needed to become effective in crisis or prosperity;
- The *perspective* and atmosphere where forces of reconciliation can begin to work between representatives of different races, peoples and social groups;
- a *plan* for the reconstruction of society, from the restoring of relationships in families to establishing new policies between nations.

There will be sessions devoted to different subjects, but there will also be a regular conference programme all through the summer. In seminars, meetings and informal discussions, through films, plays and other means, the participants will have a chance to work out for themselves and for their nations how to move 'from diagnosis to cure'.

Everyone is asked to contribute to the cost of the assembly according to his or her means and conviction.

Special sessions so far announced include:

- **A Study Course and Creative Workshop for students and young working people July 11 - July 25.** 'A chance to meet personalities from many countries. We will use theatre, music, art, etc to express our convictions.'
- **Education — what for? July 24 - August 3** Session for all those interested in questions of education. 'In the jungle of modern society and in the stress of ideological argument, education has a decisive part to play not only in schools and universities but also in family life, industry, the mass media and public life.'
- **Men of faith — for a fraternal community August 2 - August 10** Session called by a group of 70 men and women from France for the peoples living around the Mediterranean. 'Because of their geographical position as well as for other historical and practical reasons, the nations located on the shores of the Mediterranean, heirs of centuries of tradition, are now called to the task of uniting the world. Former colonies and colonialists, nations rich and less rich, those who welcome immigrant workers and those whose workers emigrate, consumers and exporters of raw materials, all will overcome their understandable antagonisms and draw from their different faiths the sense of their common task — to build a community of peoples.'
- **General session August 13 - August 26** Training in Moral Re-Armament with representatives from all continents.
- **Industry — battleground or living society August 28 - September 2** A conference for industrial management. A number of trade union officials and politicians will also be invited to contribute to the discussions. 'How can we ensure that industry is not a battleground for power but is a living society where the human spirit can flourish and where people work together effectively to meet the needs of mankind?'

For further information and applications write to: The Conference Secretary, Mountain House, CH-1824 Caux.

A 25-minute nationwide programme was broadcast on Norwegian TV last week under the title 'Voices from Asia, an encounter with Asian youth from Moral Re-Armament'. After interviews with four of the cast of *Song of Asia*, the programme ended with the song, 'Who will break the chain of hate?'

A well-known TV critic 'phoned immediately and said, 'I was really moved, the Asians answered with dignity.' The biggest Christian daily, *Vaart Land*, writes that the programme was 'what St Paul would call "worthy of all honour"; we should pay attention to this'.

An advance photo and story sent out by the state-owned TV was published in the main papers and throughout the whole country. The Norwegian TV and radio magazine had a headline 'Young bridgebuilders — Asia is a changing continent. A group of young Asians want to play their part in giving it direction and have taken up MRA'. We print below the full text of the interview.

INTERVIEWER: In October sixty young people from different countries in Asia visited Norway. Through words and music they wanted to present the ideas of Moral Re-Armament which have had a certain power of penetration also in this part of the world.

We will meet five of these young people in our studio today: Nyanam Kanagasabai from Malaysia, Pradip Mukherjee from Eastern India, Niketu Iralu from Nagaland, Neerja Chowdhury from New Delhi and Leo Laita from Papua New Guinea, which became independent last September.

The sixty young people come from different religious backgrounds. In our studio we have three Hindus and two Christians. One of the Hindus is Nyanam from Malaysia. She is a doctor and also plays on her national hockey team. We first want to ask her a little about the principles of MRA.

INTERVIEWER: What are the main principles behind Moral Re-Armament?

NYANAM: We believe in four standards, absolute standards of honesty, purity, unselfishness and love, and we use these four standards as guidelines in our lives to see where we need to be different and where we need to change if we want to see things different in other people and in the society that we live in.

We also believe that when man listens God speaks, when man obeys God acts, when man changes, nations change. We practice this idea of listening to our inner voice and put into effect whatever thoughts we get during these times of quiet.

INTERVIEWER: And you think that if the whole world starts to use these four absolute standards and listens to the inner voice, the world will change?

NYANAM: Definitely, yes!

INTERVIEWER: You talk about this inner voice; now we talk about conscience. We have been taught that the conscience is something which is different in different parts of the world. One who has been brought up in a Hindu country gets a guilty conscience for something which a person in a Christian part of the world does not get a guilty conscience for at all. Now, you talk about the inner voice as if everybody had the same conscience, how is that?

NYANAM: I believe that the inner voice is

God speaking to man. The conscience is something that grows with our moral values. It is something that differentiates between right and wrong. Different people have different levels of conscience, but as we live by these standards our conscience-level also grows, our capacity to differentiate between right and wrong grows.

INTERVIEWER: So truth and purity will be the same for different people from different walks of life and different religious backgrounds?

NYANAM: I think truth will always be the same, whatever background you come from, as long as you search for it, and live by what you feel is right.

INTERVIEWER: I want to ask you about how you met Moral Re-Armament, Leo. How did you meet MRA?

LEO: I met MRA through a musical show in 1970 at the University of Papua New Guinea where I was studying economics.

INTERVIEWER: What was it that took you so much that you joined this movement?

LEO: When I went through these four standards that Dr Nyanam mentioned, and put things in my life right which I felt were not straight, I found a hope that I could be used to cure the division between the one thousand tribes in our country, and the different races.

INTERVIEWER: How did you feel you could help to build bridges between the races through MRA?

LEO: First of all I had to deal with my own prejudice against the other language groups, and other tribes and other races, and I think it was on the basis of this experience in my own heart that I saw that something could happen to other people in the country.

INTERVIEWER: Has MRA had a great following in your part of the world?

LEO: Well, the first touch we had was in the 1930's when some headhunting tribes, through the idea of listening and obeying, gave up headhunting. But I suppose these people didn't travel much, so the idea didn't spread in the name of Moral Re-Armament.

INTERVIEWER: But now these days, does it mean much for the country?

LEO: Yes, four of our cabinet ministers practise listening to God every morning to get direction on their national policy.

INTERVIEWER: That's interesting. I'd like

to change over to India. What's your background, Pradip?

PRADIP: I come from a working class family and I believed in violence.

INTERVIEWER: In violence?

PRADIP: In violence, and I thought that was the right way to bring social justice in our country. But I realised that it may be the cheapest, easiest way, but it's not valid in the long run.

INTERVIEWER: How did you change your viewpoint on this?

PRADIP: Because I was in that movement, the Naxalite movement, for quite a while, and things were getting from bad to worse, and it made me think whether what I was doing was right, and I realised that character is the fundamental thing in our life. If we have the character right, then we have the nation right.



(r to l) Neerja Chowdhury, Niketu Iralu and Pradip

INTERVIEWER: Have you experienced the Moral Re-Armament ideas can do anything about violence?

PRADIP: Yes, in 1973 in one of our car factories in my city there was a strike. Two men who were responsible and belonged to different unions took up the challenge of Moral Re-Armament of what is right for the country and for the workers, and the strike was solved. In '74 the production had increased. I think if it is possible in a situation like this, there is some hope for a country like India.

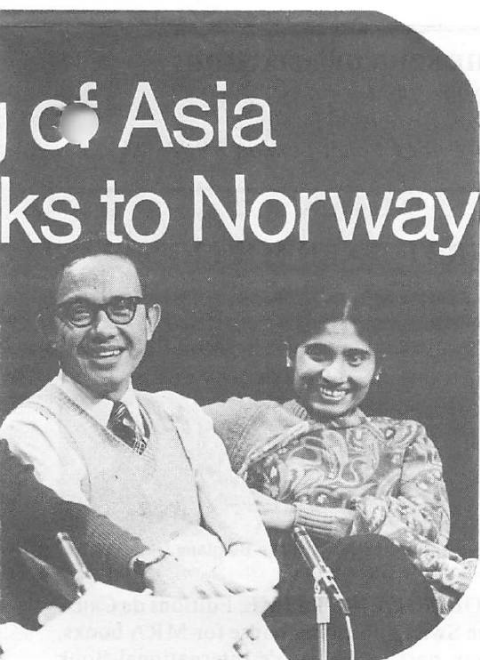
INTERVIEWER: We hear from Papua New Guinea and your part of the world that reconciliation between groups is the main thing, or is a great thing for MRA. Now, if there is an unjust partner on the opposite side, if there is an unjust management who oppresses and exploits a group of workers, how can you talk about reconciliation? Is MRA willing to go in and take sides with the oppressed?

PRADIP: Well, when I say strike, I am not against strikes. There should be a strike when the strike is just for the country and just for the workers. But I am against strikes when the motive is rather self than country; and MRA is for change in management and workers, and that is what I am fighting for.

INTERVIEWER: So you as a Moral Re-Armament man would support a strike if you felt this was a just cause to fight for?

PRADIP: If it is just for the workers and just for the country, then I'll fight for the strike.

INTERVIEWER: Nyanam, there was one thing I should have asked you. When you talk about God speaking to your conscience or to your inner self, and you don't obey, which I suppose you sometimes don't, is there some asking of forgiveness within Moral Re-Armament? Do you have to ask God for forgiveness when you don't obey Him?



Mukherjee with TV interviewer Sverre Tinnå.

NYANAM: There are no rules in Moral Re-Armament. But all of us believe that we must ask for forgiveness when we have failed.

INTERVIEWER: And then you would receive forgiveness?

NYANAM: Yes, I do believe that God does forgive. When we ask for it in true repentance, then He does forgive.

INTERVIEWER: And if you don't repent and don't ask for forgiveness?

NYANAM: If I don't repent and don't ask for forgiveness, then I don't think God will forgive me, because I haven't asked for it.

INTERVIEWER: I asked you about this because in this group also are two Christians and I want to question you, Niketu Iralu as a Christian from Nagaland, which is a part of India where the Christians are in a majority. In Christianity we have been taught that forgiveness is only given through belief in Jesus Christ who died for us on the Cross. How do you as a Christian look upon this

thought in Moral Re-Armament that God is listening and God is forgiving everybody who comes to Him without believing in Christ?

NIKETU: My experience in India as a Christian working with people — most of them non-Christians: Hindus, Muslims, Buddhists—is that forgiveness is an experience everybody can find. If it is a doctrine of religion, most people will have different ideas and it could end in a discussion which has no value. But I believe that forgiveness is directly related to truthfulness about ourselves, in ourselves, real honesty that reveals us as we are.

For me the first experience of forgiveness was when as a Christian I had to ask a Hindu and his family to forgive me for having hated them very intensely, in fact I wanted destruction for them. When I asked them to forgive me, I found that I could ask God to forgive me also, and I understood as an experience that that was the forgiveness that Jesus Christ talked about.

I feel He died on the Cross for all of us. We do not die on the Cross. But all of us can be so truthful about ourselves that our selfishness and our selfwill can die. I think His dying on the Cross was a symbol to show us that. I thank God this is an experience which anybody can experience — it is a universal property, not just the exclusive property of we who call ourselves Christians.

INTERVIEWER: Do you often discuss religious problems when you travel as a group like this?

NIKETU: Very frequently and very lively ones.

INTERVIEWER: What is the main topic of the discussions?

NIKETU: Of course the usual ones as to which is the best religion sometimes. Then you have religious nationalism so to speak that comes up. But we find that we can learn from another person from his experience of reality, from his life, from his hopes, longings, joys, sufferings. What he has found out as a result can be of direct relevance to another person whether he is a Hindu, a Christian, Muslim, Buddhist or Communist or agnostic.

INTERVIEWER: Neerja Chowdhury, during your tour you also visited Laos, and you gave performances also for groups that included Communists. How do the Communist groups react to your message?

NEERJA: In Laos, the Pathet Lao, the Communist Pathet Lao people came to see the show, as well as men from the government side. One of the generals of the Pathet Lao, who actually had negotiated for the coalition government that was formed in April last year, after the show, he said that this was the true voice of Asia, we excluded no one from our message. And then we were of course able to meet with lots of students in Vientiane and the neighbourhood and have discussions with them, and indeed to work with them.

INTERVIEWER: Many people have the impression that Moral Re-Armament is very

anti-communistic in its approach and I think that it cannot be denied that in the past it has been at times. How do you look upon that?

NEERJA: I think it is fair to say that in my association with Moral Re-Armament in the last ten years I have not come across this anti-communistic thing of MRA at all. MRA really tries to deal with the hates, the greeds, the basic attitudes and motives of people. And to create the new type of man which neither the capitalist society nor the Communist society has so far succeeded in doing. Pradip wouldn't have been working with us today if it was anti-communist. So I don't think MRA is anti anyone, really. It is pro change in everyone.

INTERVIEWER: Do you look upon MRA as a real help to solve the social and economic problems of your part of the world?

NEERJA: Although I should say that there are no simple solutions, the problems are so gigantic, I would also say that structural changes are needed, and very essential. But side by side we must have fundamental change in the motives, character, attitudes of our people. Because you can have the best plans, you can legislate plans, but you've got to have people of integrity, unselfishness to really make them work.

I would really say that a moral and spiritual revolution which Moral Re-Armament stands for is an added impetus to our development. It will not only help in reaching a higher standard of living and economic development, it will help us keep a contact with our roots, traditions and our culture which is a very important thing. And what we would like to really search for is to learn from the mistakes that other developed societies have made so that we don't repeat them.

DURING THE LAST THREE WEEKS members of the cast of *Song of Asia* have been in 13 different countries.

From Stockholm in mid March they divided up in teams of four and five and went to France, Portugal, Italy, Malta, Switzerland, Holland, Britain, Germany, Turkey, Sweden, Norway, Denmark and Finland.

In countries they had visited before they renewed contacts with old friends. In places where *Song of Asia* had not been they gave people a taste of it.

For the three who went to Portugal the days began at 8 am, but discussions really got going after 10 pm. In 15 days they visited ten cities and towns. They met some of the 700,000 refugees who have come from Angola and Mozambique. A Catholic priest in Coimbra told them, 'The philosophy of MRA has found the equilibrium point between the material and the spiritual.'

An officeholder of the Christian Democratic Party of Portugal expressed his desire to send some of the younger people in his party to the leadership training courses held in Caux. 'We must consciously train leadership for the future,' he remarked. 'In the past, leadership in Europe has been left to the imagination and fancy of individuals.'

CIGDEM BILGINER, from Turkey

When I was at university, I was out to try everything and to find something that would really satisfy. It led me to having plenty of boyfriends and, finally, to taking part in riots against the establishment and against America — in fact, the car of the ambassador at the time was burned on our campus.

I was disappointed because the people who were responsible and out to break down what was already there did not have the answer to corruption and impurity which I was looking for. I was dissatisfied, and it was at this time that I came across the idea of absolute standards — honesty, purity, unselfishness and love — and also the idea that is the theme of *Song of Asia*, that in every heart there is a still small voice and, if one listens to that voice, one can discover the right path for one's life.

It altered my whole thinking and freed me from the past mistakes, and I put right stolen exam questions, and books which I had stolen from the library and many things which I had hidden from my parents in my own life. As a result, we were able to trust each other.

CHARLES OOI, a Chinese from Malaysia:

I was working in a bank in New Zealand, where I also graduated. I asked myself whether I was really equipped to meet the needs in my country.

At the moment there are over 30,000 Malaysian students overseas. And many of them have been caught up with the material way of the West. At the same time they are also eyeing the situation back home with a critical eye. And I was one of those.

In spite of the fact that I had all that I wanted, I was not really satisfied with life in general. I knew that I was only out to get what I wanted from my country. I had never thought of what I could contribute to her as an individual.

One of my initial convictions in joining *Song of Asia* was to take some time to learn and train really to be responsible. For me it also meant measuring my life against absolute moral standards — not just to be good, but in order to be effective in taking on this task.

LEO LAITA, from Papua New Guinea:

95% or so of our people are not educated, they cannot read or write. At the moment that is not a hindrance to anything that we want to do in the country.

I wouldn't like these people to feel that they don't count. So those who are educated must be clear where they put their values, either on people as people, or on things that they get because of education.

If we put too much value in our life on material things, the people who are not educated are going to be very cynical, and I wouldn't like that in my country.

Our Finance Minister has recently told our parliament that industrialisation will not be our first priority in government policies. I am of that view myself because our people have a love of nature — the trees, the rivers, the mountains — which inspires them, and makes them really alert and live. So if we

From 'The Song of Asia Story'

Extracts from the new 60-minute cassette which includes music from the show, as well as interviews with some of the cast.

make industrialisation the thing we want to have most, we might destroy these things in the process which will in some way break that link God has given us, to give us a sense of spiritual perception which I feel we still have.

RINA SAILO, a young man from North-East India:

I was brought up in a Christian family and I always professed to be a Christian. Then I met a man who knew this idea of Moral Re-Armament and he asked me if I would like to pray with him. I wasn't ready to as I hated church people and I hadn't prayed for quite some time. But I was very much challenged by the standards he lived.

I started to read the Bible again, and from the Bible I got the courage to face facts about myself and put things right where I had been wrong.

The first thought I had was to apologise to an enemy I hated bitterly. It wasn't easy but I did it after a long struggle. And I also had to apologise to church people whom I hated. Finally I got honest with my mother about the things I had done behind her back. This was the starting point of my life. And since then I've been trying to follow this inner voice.

A year later the man whom I had hated came to me with a bottle in his hand and asked if I could help him stop drinking. We thought that he should go to Panchgani, a conference centre of Moral Re-Armament near Bombay, and we helped him to go, financially.

Soon after, he got changed, and because of his change it really helped other young people to see and face the facts about themselves.

NEERJA CHOWDHURY, from India:

We were in Wales and we performed in Cardiff and the Rhondda Valley. Along with the miners, many students came to see the show. Seventeen students came from a big comprehensive school. Later on the teacher who brought them told us of the effect it had had on some of them. One of them, she said, had been a vandal. She was very fearful of going into the class because there was abusing and shouting. One boy was known for throwing compasses and knifing people. But after the show, going back home, he said to her in the van, 'You know, Miss, when your home breaks up something breaks up inside you.' Then he told her about his family situation. And he said to her, 'I want to do something really worthwhile with my life.'

THE SONG OF ASIA STORY

£2.22 + 18p VAT (p+p extra)

from Grosvenor Books,

54 Lyford Road, London SW18 3JJ.

FIRST HALF MILLION



King Baudouin, King of the Belgians (right), at the Editions de Caux stand.

FOR THE FIRST TIME, Editions de Caux, the Swiss publishing house for MRA books, took part in this year's International Book Fair in Brussels last month.

The Book Fair in Brussels differs from other book fairs in that it is aimed at sales to the public rather than to publishers and is therefore 'the biggest book sale in the world'. In eight days, it drew more than 189,000 visitors to the Rogier Centre in the heart of the Belgian and European capital.

The theme of the Book Fair was 'Young people and books', and the stand of Editions de Caux featured *The Black and White Book*, on sale in 18 languages. Anyone who could recognise all 18 languages got a free copy — which led to many talks between the visitors and the group from Switzerland, France, the Netherlands and Belgium who helped to sell at the stand.

The sales of *The Black and White Book* in all its editions have now passed the half million mark.