

at a glance

CHANGING MINDS

THE MRA FILM *A Man For All People* has been shown to the Annual Congress of the African Farmers' Union of Rhodesia.

William Kona, President of the AFU, after welcoming the Minister of Internal Affairs and the Minister of Lands and Natural Resources, welcomed James Trehane of Moral Re-Armament.

After the film, Mr Masenda, a Vice-President, said, 'William Nkomo gave his life so that people changed their minds and hearts. In Rhodesia we need people who will change and live peacefully together. We must pray to God to change our selfish attitude to other people. For people close to Mother Earth, this is a fitting film to kick off our conference.'

So enthusiastically was the film received that it was shown again on the second evening of the conference. Speaking after this showing, Mr Kona said, 'Moral Re-Armament gives us something deeper to live for — to be determined to do what is good and right, and to stand by the truth.'

SOMETHING NEEDED

THE ALTOONA MIRROR (Pennsylvania, USA) carried a leading article last month entitled 'Re-emphasis on morality needed', in which the editor concludes:

'Leaders of America should plan a moral conference — a new Moral Re-Armament such as the movement started by the Rev Frank Buchman in the 1930s.... Today, as never before, perhaps we need leadership for such a movement in America.'

Rev Buchman's idea was that the world can only be changed by men and women improving their own personal morals — taught 'world-changing through life-changing'.

We need something. Neither our social programmes with their political orientation nor our politicians are slowing our steady decline into moral bankruptcy.'

INTERCHANGE WANTED

SPEAKING in the Westminster Theatre, London, on Brazilian National Day, Nelson Marcellino de Carvalho from Rio de Janeiro contrasted the needs of the developing countries with those in Europe.

'In Europe I have often heard two words spoken — "participation" and "monotony" — participation in the decision-making of industry, and monotony in the style of work,' said Marcellino, who at the age of 20 founded the Union of Clerical Portworkers in the Port of Rio, and later was the co-founder of the Dockers' Union of Brazil.

'In Asia, Africa and Latin America,' he continued, 'there are millions of people who feel neither participation nor monotony because they have no work. And because they have no work they have no money to buy food. So eventually they die of malnutrition and starvation. That is a real problem that has to be looked at.'

'Frank Buchman said that through MRA, "Empty hands will be filled with work, empty stomachs with food, and empty hearts with an idea that really satisfies."

'I want to leave with you,' said Marcellino, 'the fire of a passion in your heart to set right the injustices in the world.'

With Marcellino were General Hermes de Guimares and Antonio Rodrigues from Salvador, state capital of Bahia. The three visiting Brazilians made a strong appeal for young people to go and serve in their country with Moral Re-Armament.

Meryl Christian, from Durban in South Africa, who was for three years in Brazil with MRA, said, 'In Brazil I learnt to use my heart, and to love and serve another country and her people as my own, noticing not their colour but their character. I also feel the link between Brazil and Africa is very strong.'

'When some of the Cuban soldiers in Angola were asked by journalists what they as foreigners were doing in an African country, they said, "We are not foreigners. We are originally Africans," and I asked myself how much more, then, are the Brazilians, when so many of them have African blood. I long that the interchange of men and women with the answer to hate and greed and fear can grow between our countries.'

The international audience, which included guests from the Brazilian and Portuguese embassies, also saw *Build on Solid Ground*, the slide/tape story of the Favelados (shanty-dwellers) of Rio.

THREEFOLD MESSAGE

DAMASIO CARDOSO, the docker who stars in the film *Men of Brazil*, a true story of how a change in men transformed the port of Rio de Janeiro, sent the following message to the MRA World Assembly:

'Caux is not a centre of science and technology. It is much more than that. It is a laboratory where human consciences are purified — where man learns to realise that it is not with his weapons that people's hearts and minds will be conquered, but with the weapons of God. And God's weapons are threefold — love, love and much more love.'

BOOKS FOR INDIA

IN GRATITUDE for all that the cast of the musical show *Song of Asia* gave during their recent tour of Europe, a group of their hosts have raised the money to send them copies of recently published MRA books. Books are also being sent to India, where exchange regulations prevent the import of MRA books except as gifts. Two hundred are

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

Lessons from Vietnam

SEE
INSIDE



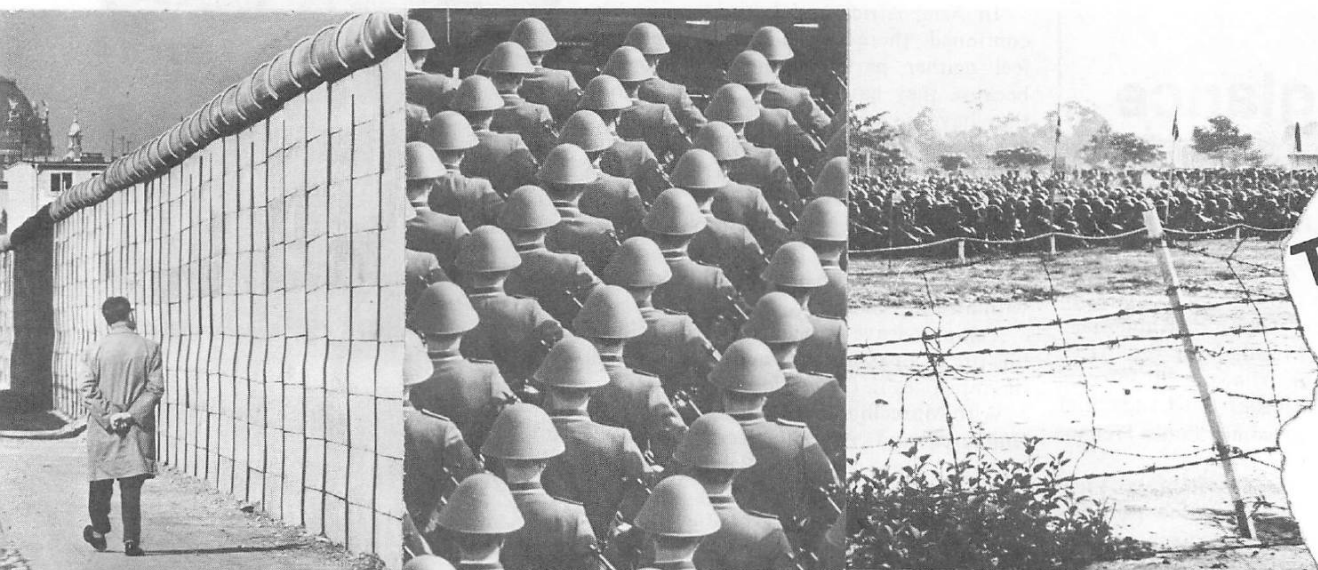
already on their way, donated by people in Britain and other countries in Europe.

The books include *Dynamic out of Silence* (a biography of Frank Buchman by Theophil Spoerri), *The Song of a Merryman* (a biography of Ivan Menzies, Gilbert and Sullivan star, by Cliff and Edna Magor), and *Hit Hard and Enjoy It* (by cricketer 'Dickie' Dodds).

'Faith-building books are the ideological vitamin needed to strengthen fighters for a world governed by God,' writes Kathleen Hill-Williams, whose initiative this is. The fund is still open, as more books have been requested, and gifts can be sent to Miss K Hill-Williams, 12 Palace Street, London SW1E 5JF, marked 'Books for India'.

RIDE COMMENDED

NEW WORLD NEWS carried a report on *Ride! Ride!* at the World Methodist Council in Dublin (NWN Vol 24 No 44). We print here a resolution proposed by John Haven, which the conference passed unanimously. It reads: 'This thirteenth meeting of the World Methodist Council, having heard the enthusiastic commendation of the Wesley musical *Ride! Ride!*, presented to an audience of 1,200 persons during the gathering of the Council and Conference, believes it to be a powerfully effective means of communicating the Gospel and commends to member churches its production in theatres across the world.'



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by Jean-Jac

SHORTLY AFTER the fall of Saigon, we wrote in the *Tribune de Caux* of our hope that the subtlety of the Indo-Chinese temperament would lead the new regime in Vietnam to be different from other communist countries, that by skill it might bring the whole population together in the reconstruction of the country and for the establishment of a better society. Did we really believe this possible? I do not know. It is easy to indulge in wishful thinking about nations one loves.

We have to face the fact that, for Vietnam and for her neighbours, as for other nations before, Communism with a human face is an impossibility. Unfortunately this fact is probably not enough to alter the point of view of those Western intellectuals and journalists who have voiced encouragement for the 'liberation' of Vietnam. Facts sometimes prove powerless against set ideas.

tōtālītār'ian adj. Of, pertaining to, régime which permits no rival loyalties or parties and arrogates to itself all rights including those normally belonging to individuals.

News is scarce, but what we know for sure is that in both Vietnam and Laos, tens of thousands of men, whose only sin was to serve in the army or administration of their country, have been sent to 're-education' camps, the whereabouts of which are kept secret. Their families have no news of them for three, six or even eight months. In Vietnam, the population is controlled with the utmost rigour, each family having to keep a watch on two others, each citizen having in like fashion to spy on two friends, each promising to denounce any counter-revolutionary tendency. Informing on others is the chosen means of bringing 20 million human beings into line.

Many questions throng my mind when I think of encounters my friends of Moral Re-Armament and I had in South Vietnam during 1974. Sometimes, because of the systematic anti-Communism practised in government circles, we felt the need to bring new perspective into the minds of those we

met. We underlined the fact that a man is a man, whatever his political colour, that he is not automatically a beast to be shot down because he believes in Marxist theories, and that if he does so believe, it is often simply because he has seen in democratic nations no more than a lukewarm desire to deal with the injustice and decay which characterise our societies.

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Our Vietnamese friends who are still in Saigon may perhaps recall such discussions with much bitterness. Those to whom we were unable to give sufficient hope to sustain them in present circumstances, probably curse us for daring to claim that within the most committed Communist lies a man with cares and hopes, fears and doubts, a man who could change, who could even know an inner liberation and the certainty that he is a child of God. We still believe this, for if we ceased to distinguish between a man and the idea he holds, the world would soon become unfit to live in.

At a time when Communism has established its hold over new peoples, and when it is working relentlessly in countries like Portugal, Italy and Angola, the issue of what attitude to adopt towards its offensive takes on a renewed relevance.

The disciples of Lenin are quick to throw back curt accusations such as: 'Deep-seated anti-Communist, capitalist lackey', etc.

Let us look behind the words. The Communists are past masters in the art of twisting words to their ends: for them anti-Communism denotes any person or group who does not serve their interests or who expresses the least criticism of them. This abuse of words has succeeded marvellously, for it enables them to put all their opponents in the same box, and to put them on the defensive.

My definition of an anti-Communist is someone who sees in the ideology of

We reprint this article from the *Tribune de Caux*, the monthly editor of this French-language monthly. He has spent many years in As

Moscow and Peking the supreme embodiment of the forces of evil, against which it is therefore his sacred duty to campaign. The moment one believes it is Satan in person reigning at the heart of the Kremlin or the Forbidden City, it is understandable one should want to eliminate at any cost his harmful influence.

Viewed from the other side, it is capitalism that stands for total evil. As we well know, discussion in this case is barren and futile.

It is significant that most of the leading intellectuals of Eastern Europe who have taken refuge in the West, as well as their colleagues who succeed in making themselves heard even inside their countries, oppose with a moral idea the notion that right and wrong are determined by politics. Solzhenitsyn considers that the line of demarcation is between truth and falsehood.

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This line runs through every country, whether Communist or not. As soon as a man, a leader or a regime uses lies to maintain power, he sides with the forces of evil and as a result ends up exploiting others, ignoring their rights, then getting rid of them. In some supposedly civilised societies, there is a hesitation about resorting to extreme methods and so more subtle means are invented to eliminate those who think differently, yet the final objective remains the same. 'The time has come,' writes Vladimir Maximov, 'when once again we must call lies, violence and tyranny by their rightful names, whatever colour they wear — black, brown or red.'

TOTALITARIANISM

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Jean-Jacques Odier

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...ia and knows Indo-China well.

Let us not forget too quickly. We are more ready to condemn Stalinist atrocities than the exploitation caused by our own ancestors in Africa, or the massacres they perpetrated in China at the turn of the century.

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It is true that the Marxist dialectic, in essence, does not recognise good and evil as taught by the great religions. 'From the point of view of Communist morality, the only moral acts are those which contribute to building the new Communist society.' This quotation from Radio Moscow is in the clear line drawn by Marx and Lenin. We cannot hope to reach agreement at this level. Nevertheless, and this is a notable fact, class morality is beginning to crumble. The Soviet leaders can no longer dispose of some opponents with the same freedom as ten or even five years ago. With Alexander Solzhenitsyn, all they could do was expel him from Russia. Andrei Sakharov is subjected to all kinds of difficulties, but no one can touch him. At least, let us hope not. For several months now, even the Communist parties of the West feel obliged to dissociate themselves from the repressive methods of the Soviets. If he is not careful, Georges Marchais (Secretary-General of the French Communist Party) will soon be showered with requests for clemency to be passed on to his colleagues in Moscow.

This softening, let it be stressed, implies no concession on fundamentals. What can it signify when there are, according to Andrei Amalrik, three million Russians detained for political offences in the Soviet Union? It in

no way detracts from the reality of the concentration camps, seen recently on our television screens. The reservations of the European Communist parties are, for instance, unlikely to stop the Soviet Union trying to reconquer Yugoslavia as soon as circumstances are favourable.

And yet we can no longer look at things quite in the same way. Why?

In every human being, whatever positive or negative training he may have received, there is an innate sense of what is good and what is bad.

Secondly, even in the Soviet Union, some men have been ready to give their lives for truth. In an interview with the French political weekly *Le Point* Solzhenitsyn says: 'The very moment our wills moved beyond the point of resignation, the very minute we risked death, the huge Soviet machine was held in check.'

And finally, for the last few years we have been seeing an increasing interpenetration of our two worlds. With respect to those who refuse all contact with the Communist world, there is no doubt that this interpenetration favours the exchange of ideas, and that in future the Soviet leaders must — at least in certain domains — reckon with world opinion. Ideas do not only pass from East to West.

But what ideas? Are we to preen ourselves because the capitalist notions of free competition and profit are now part of the Soviet economy? Would we be proud to show the products of our film industry to the Moscow public?

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It would be tragic if, just as the Iron Curtain begins to open and the 'dissidents' have at least a small chance of being heard, our Western countries were too busy adapting their moral standards to fit in with modern life.

If we do not think that morality is meant to serve one class alone (whether it be the

ruling class or not), then it is a question of fixing our own moral code more firmly than ever to absolute values. The true answer to totalitarianism, in other words to the process by which one person or one group identifies itself totally with the truth, is to put ourselves deliberately in the field of morality where not one of us has claim to absolute truth, and where we are only able to tackle the evil we think we see in others in so far as we recognise it in ourselves.

This moral and spiritual battle is above party and ideology. It can be waged, at least on an individual level, under any régime, in Santiago or Minsk, Pretoria or Hanoi, Paris or Washington.

It demands courage rather than bravado, compassion rather than calculation.

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Solzhenitsyn replied simply to the journalist of *Le Point*, who asked if the West should risk a world war for the freedom of others: 'I speak to you of spiritual will-power and you reply with strategy.... Man's inner will is more important than politics. If the leaders of the East felt in you the slightest spark, the slightest enthusiasm to make freedom survive in your nations and spread beyond, if they felt you were ready to sacrifice your lives for that, right now, it would be they who would capitulate.'

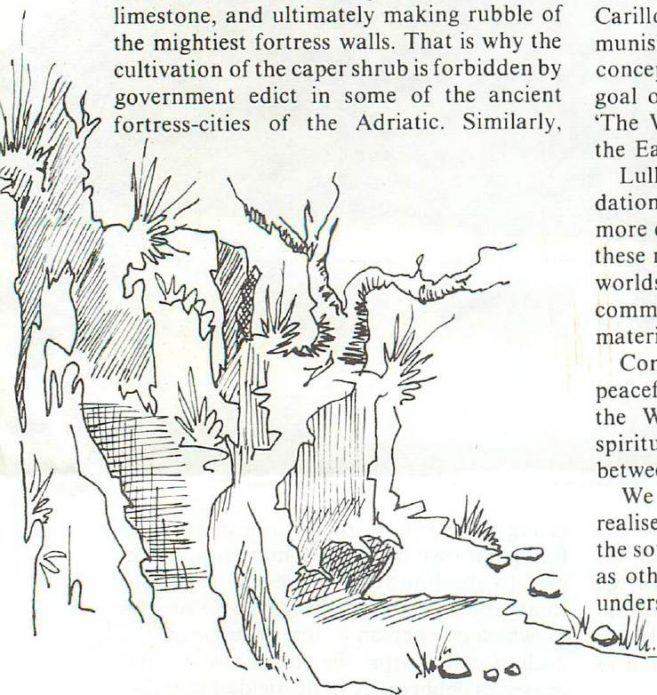
This spirit alone offers hope of convergence between the many of every régime who sincerely want a just and fraternal society.

A Vietnamese woman writes us from near Saigon: 'In my moments of meditation, I think back every day to my stay in Caux, and the great world family of Moral Re-Armament. I pray for you to continue your action until life becomes less unhappy, and man learns how to love.'

This cry, which reaches us through the screen of censorship, confirms Solzhenitsyn's recent words, namely that the real battle is between us and ourselves.

Gone to seed?

THE CAPER SEED has a way of embedding itself in crevices, sending its roots into the limestone, and ultimately making rubble of the mightiest fortress walls. That is why the cultivation of the caper shrub is forbidden by government edict in some of the ancient fortress-cities of the Adriatic. Similarly,



materialism, multifaceted and flexible, is planting the seed of accommodation and compromise into the walls of freedom.

In Italy, for instance, there is the call for an 'historic compromise'. In Spain, Santiago Carillo, the Secretary-General of the Communist Party, put forward a bold new concept recently: 'I believe in the ultimate goal of convergence of ideologies,' he said. 'The West must become more socialist, but the East must become more democratic.'

Lulled to sleep by this spirit of accommodation, the West responds with detente and more detente, not realising that if successful, these manoeuvres could ultimately link both worlds in a synthesis of humanism and communism, leading to a final and ironclad materialist hegemony of the world.

Confronted with the distinct possibility of peaceful take-over, what can those of us in the West do, who believe in moral and spiritual values and in the eternal battle between good and evil?

We must start with ourselves first and realise that our form of materialism corrupts the soul and rapes the world just as ruthlessly as other tyrannies of class or race. We must understand that without a voluntary change

of heart in the West, the rest of the world can ill afford our kind of freedom permanently. Our ethic of conspicuous and wasteful consumption must be altered by the recognition that we live in a world of limited resources, in an age of limits.

The seemingly irreconcilable split in our Western personality between the way we live and the ideals we profess, must be healed.

But above all, before it is too late, we have to make an essential discovery. The discovery of the caper seed in us: the inner core of selfishness which is at the root of our nature and which no human can change, no effort can transform, but which, by the eternal sacrifice of Christ freely accepted, can be reconciled and transfigured. The experience that this innermost change is a gift, will transform our attitude towards the world, and fill us with compassion for the human condition. Therein alone lies the cure for materialism.

We must also discover the immutable relationship between human independence and total dependence on God. Our only chance of survival is to counter the caper seed with the mustard seed of faith.

PAUL TR

A PRAYER

*Lord, you know better than I that I shall soon be old,
for I am growing older every day.
Help me not to become a chatterbox and keep me from the disastrous
habit of thinking that I have something to say on every occasion.
Free me from the desire to arrange everybody's business.
Make me thoughtful and serious-minded,
but without becoming sullen.
May I help without dominating.
It sometimes seems such a pity
no longer to use my great store of experience...
but you know, Lord, that I would prefer to keep a few friends.
Keep me from getting caught up in recounting a thousand details
and give me wings to come to the point.
Detach me from my aches and pains
and help me to bear them patiently.
Help me to be gentle, but not too gentle....
I would rather not be a saint;
it is sometimes very difficult to live with a saint.
But a bitter old woman is the very devil.
Help me to enjoy life; there are so many good and amusing things,
and I would not like to miss any of them.*

This prayer, believed to be by a French nun in the 17th century, was always carried by Helene Carmichael, from Paris. It was found among her papers when she died in Caux in August.

Dangerous to evil

'THE ART of the future must be dangerous to evil.' This quotation from the Finnish painter, Lennart Segerstråle, provides the theme for a series of Westminster Theatre Forums which will examine the power of art and the artist in the battle between liberty and tyranny, good and evil.

New World News is publishing the dates of these Forums as many of our readers outside London and Britain may like to tell their friends here about them.

The Forums, which are open to the public, are a sequel to the Theatre Study Weekend at the Westminster in March 1974 and the conference for European artists at Caux last year on the theme 'The Artist, the Critic and the World'.

Thursday, SEPTEMBER 30, 1976

Painting

Norman Adams, RA

Thursday, OCTOBER 21

Music

Dr William Reed with Kathleen Johnson, Paul Petrocokino, Jonathan Sparey, Penelope Thwaites

Thursday, NOVEMBER 11

Crafts

Michael Leach

Wednesday, DECEMBER 8

Theatre

Hugh Steadman Williams

Thursday, JANUARY 13, 1977

The Writer as Prophet

Malcolm Muggeridge