



BRAZIL Speaking out on corruption

On 15 November voters in Brazil went to the polls to elect senators and congressmen.

There are two parties, Arena, the Government party, and MDB (Brazilian Democratic Movement), the official Opposition. All through the election campaign there was heated debate as to the extent and limitations of democracy in modern Brazil, now a rising industrial power and still controlled by a military President.

A group of citizens drew up a message in which they define some of the basic issues for their country. The message was launched at a press conference in the Brazilian Press Association offices in Rio.

A printing firm made a gift of 3,000 copies of the message, which was distributed nationwide to candidates and political leaders. The message reads:

BRAZIL IS CLAMOURING for change. Much is said about democracy, liberty and the fight against poverty and want.

But the essence of the problem is the corruption and disunity.

Corruption through dishonest transactions, abuse of privilege, fraud, bribes, 'little fiddles' or acts you don't want to admit

to. We cannot demand honest leaders if we ourselves evade taxes, give bribes or cheat in examinations.

Disunity at work, amongst people, in the home, in the heart. Disunity generated by ambition, by desire for power and by hate.

People accuse the Government, the politicians, the employers, the trade unionists, the students, their husband or wife, their parents or the children. Accusation costs nothing. It demands no sacrifice, nor that we take any responsibility.

To free the country from corruption and strengthen its unity, we must pay the price of change in our own lives. Only people who do that will have the courage to say 'no' to the temptation to follow the wrong course.

So, like navigators, we take the Southern Cross as our guide. The four stars: absolute honesty, absolute purity, absolute unselfishness, absolute love. The fifth, in the centre, is God, leading Brazil to responsible freedom. Listening, in the depth of our hearts, we find ourselves knowing what God wants of each one of us. We can help to discover a path for the whole world, a world eager to find solutions to the same problems as we face.

Military

We need to accept an aim bigger than our own self-interest. Democracy will only be saved by a moral awakening, by a moral rearmament of people who fight for a change of heart, and for the new spirit needed to breathe life into all our human relationships. The challenge for each of us is to accept the will of God as our guiding force.

When man changes, the structure of society alters; when the structure of society alters, men become different. Both are necessary and both need to be pursued.

The nation needs to be swept by a purifying wave.

It is up to everyone to take this initiative.

This message has been written by trade unionists, employers, teachers, military men and mothers who have already decided to

What about you?

Reprinted from 'Um mundo em marcha', Brazil

Which way unity?

by Marie van Selm

I WAS SHOCKED when I read about the South African 'Watergate scandal', as the newspapers refer to it.

But however my pride in my nation is hurt, this exposure is healthy.

I used to get furious with the world's double standards towards my country. It was a great cover-up for my double standards. When honesty came in, judgement and self-righteousness went out.

I decided to make God central in all I say and do. Since then I have learnt to recognise the false god of the worship of man's leadership.

This decision also removed fear. Fear is not only a liar. It makes you a liar. You manoeuvre to get your own way—to keep the status quo or to remove it—regardless of what happens to other people.

My hope for South Africa is that men and women of integrity of all walks of life will unite in giving leadership. Until now we have tried to create this unity through worship of ourselves.

You cannot use God to cover corruption. But God can use you if you let Him.

Marie van Selm comes from a pioneer Afrikaner family.

NEW WORLD NEWS

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A nation's security

The following letter, from Howard Grace, is reprinted from the 'Rand Daily Mail', Johannesburg.

Since he wrote it, the court proceedings in the committal to trial of a prominent British politician have made it clear that his letter has relevance beyond South Africa. Hence we reprint it.

DEAR SIR,

Recent actions by the Department of Information will be justified by some as having been done in the best interests of the nation. Others will sit in critical judgement of what has happened.

But whether we justify or criticise, it is a good time to take a fresh look at our values and our own performance in things like honesty.

Some years ago I was President of the SRC at the City University in London, where I was anxious to improve things. In particular I wanted one motion passed. The voting went against the motion, but I managed to alter the figures so that it was passed.

I did this because I thought I knew what was best for my fellow students.

What I needed to see, however, is that there is a higher loyalty than that to our SRC, our own group or even our country. The universal standards given us by God must not be bent, even if we sincerely believe our country will be better off as a result of our corruption.

Having faced this truth I called a meeting of the SRC and apologised for what I had done and promised that from then on our student organisation would be run on the basis of absolute honesty.

My knees shook during the confrontation—I fully expected to be thrown out. I wasn't, and in fact enjoyed greater trust in me from then on.

In Alan Thornhill's play, *Mr Wilberforce*, MP, there is a speech by Wilberforce, who felt himself called by God to abolish the slave trade. At a time when Britain was under threat of being attacked by France, some people tried to get him to forget the slaves and concentrate on national security.

Wilberforce replied, 'How can we win a war when we lose the battle every day against ourselves? You may say that this is

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WHEN I WAS THIRTEEN I was deeply shocked by attitudes I met among some Christians. From then on I began to have doubts about the validity of the religious instruction I was receiving and about the Church's impact on everyday life and world problems.

Nevertheless I was confirmed two years later in the Protestant Church—it seemed to me there was nothing to lose. But shortly after that I dropped everything once and for all: as far as I could see religion had nothing to do with everyday life.

The ideas of Moral Re-Armament interested me because they were related to life. I was especially interested by the idea of listening and obeying what one most deeply feels to be right. Hearing what had happened in families, schools, places of work, when someone had decided to listen to this 'inner voice' prompted me to try the experiment for myself. I began to discover a completely new perspective on life.

When one finds the answer to a personal problem, however small, one cannot help thinking, 'If that can happen to me, why not to others?' And if one can find the answer to a personal problem, why not to bigger problems in society?

Although most of those who work with MRA have a faith in God, my commitment was on a purely human basis—to live myself the way I expected others to live. But I learned to trust this 'inner voice' more and more and increasingly it became the foundation of all my decisions.

Stumbling block

At the end of 1976, I had just joined a group of young people to work full-time with MRA wherever we might be invited. We were starting out in every way. As regards our finances, there had been several gifts, and each of us had contributed as much as he or she could. I had decided to put some of the money people had given me into the common kitty as well as the proceeds from selling my motor bicycle, and to keep the rest.

When one of our group decided to give all his savings I realised that I had never seriously considered giving everything. Did that then mean, I wondered, that I did not really believe in what we felt called to do together?

I was not necessarily meant to make the same decision as him, but I suddenly saw that my commitment as a part of the group was not 100% and that, financially speaking, I needed to rethink everything and be ready for anything. Unless my motives were quite clear on this score I had no place in the group.

This unexpected moral difficulty demanded an urgent solution. The pressure of time put me in a state of panic. Then, as had become a habit, I took time to reflect quietly and look clearly at all my motives. I could see no answer. Then I had the most unexpected thought, something like: 'You have no idea how to solve this. Perhaps you could pray about it.' This was a shock—God, prayer and religion had long since gone out of my life!

'I have probably discovered the most important thing for my life'

says Florence Dommel from France

STEPPING INTO THE UNKNOWN

Reprinted from 'Tribune de Caux'



After taking half a day to recover, and since no other practical thought came, I finally decided to give the idea a try 'just to see', though I felt pretty silly. I waited for a moment when I was sure not to be interrupted or discovered by anyone and I expressed something or other in my own way with all the conviction I could muster to a God I did not know. That evening I had a rough idea of what I should be ready to give and next morning it was clear. Coincidence? Or would it have happened anyway? At any rate from that moment I began to wonder about the possibility of God's existence.

This experiment had sufficiently interested me to make me try it again from time to time. Of course I had never mentioned it to anyone—except to a friend a long way off. I felt unable to expose this side of myself to anyone (especially as I had a reputation for being anti-religion), and also I wanted to find out everything by myself, in my own time, without being influenced by anyone else. 'I'd talk about it later perhaps,' I thought. Was I right or wrong? It is different for each person.

In March 1977 we went to South Africa. There I became aware of an inner block which prevented me from being really open to the country and to the work we were going to do there. I realised that there was a struggle going on between this power I had begun to discover and my reason which could not understand. (I still hesitate to say 'God'. It is a step which brings so many changes to one's life that one considers it many times before taking the plunge.)

After a few days I finally decided that as I did not know which way to turn, the only thing to do was to carry on making listening and obedience to my 'inner voice' the basis of my life. If I found God in the process, fine. If I did not find Him, that was also fine;

provided I had the humility to accept Him if I did discover Him. Once I had taken this decision my inner block dissolved.

During the summer of 1977 our group returned to Europe, to an MRA conference at Caux, Switzerland. During the preparations before a performance of *Time to Choose*—a show we had created—I thought, 'If God exists, obviously I should give Him my whole life, because He would know far better than me what to do with it, and moreover what was best for me. I cannot explain it, but I feel more and more open to the idea that God exists. Would I be ready to risk giving my life to the little I have discovered of this God? I said to myself, 'All right.'

I was very vaguely aware of something changing deep down in me. I do not know quite what happened then. But that evening I felt something different in the quality of my performance in the show.

Next day I thought, 'To give one's life to God is all very well but it will not make it any easier.' This became clear that same day; but I also discovered that I had a new attitude towards difficulties, a more positive way of facing them.

At the end of the summer conference in Caux, the thought came clearly to me that I should return to southern Africa for the coming months, and to Rhodesia that October. It was so clear—which is rare in my experience—that I was quick to obey the thought. It meant finding about 5,000 francs and dealing with all the administrative formalities in less than a month.

The financial side alarmed me. But I said to myself, 'If it is God who has asked me to go, He will give me the means to get there. I obviously shall not find the 5,000 francs on my own in such a short time. I need the help of other people. But that help will only come



Florence (left) with South Africans of different races.

J. Azopardi

if I do all I can myself.' Secretarial work which I did at home brought in a small proportion of the total sum. The rest came from friends, relations and also from people I knew less well and who had a concern for southern Africa. The last francs came two days before my departure.

On this occasion I discovered that praying was not 'sheltering behind God', not fleeing from the difficulties of life and not, as I had thought, a sign of weakness. Quite the contrary, it was drawing the necessary energy to do what one felt called to do. I now see two sides to prayer: expressing oneself, in every way—it is a positive way of thinking about people and things—and listening to what God has to say, being available for the ideas He may send.

This brings me back to what I had already been doing in my daily times of reflection. Through these times, without realising it, I more or less lived as though God did exist, in so far as I was ready for anything.

Discoveries

In Rhodesia, at one point, all sorts of questions about the future and doubts suddenly came up. I wanted to give everything up. For instance, I suddenly could not accept working without a salary any longer—it seemed like sponging on other people. I felt this very deeply.

Just then I had a letter from Paris telling me that a retired person had sent me a very generous cheque. 'Really,' I said to myself, 'for that to happen just now after all I have been thinking...' It did not answer the question of living without salary, but the fact that someone who hardly knew me should spontaneously send me something, without my even being there to remind him of my existence, at least made me feel I was still in the right place, whatever I might do later on. My morale went up and it helped me face up to the other questions.

This experience deepened my new faith and also my commitment in the work of Moral Re-Armament. I am learning more and more to have faith about the future even if I do not necessarily understand the present.

All this is gradually bringing me to a new perspective on life. Might not the essential point be to allow myself to be entirely led by God, to be His instrument—poor, yet totally available—whatever the results might be, or my personal future, or that of the country where I was? If God exists, He must have a plan for the world and for each individual, and I want to trust Him for that.

Not long ago I read in a newspaper article that 'if you have caught sight of a road you must make it known to others'. In this spirit I decided to write down what I had discovered—something I did not want nor had ever sought to do. It is like a narrow path along which I have begun to walk—without knowing where it will take me. But it has opened up such a fascinating horizon for me that I have no intention of going off it. I do not yet feel able to fully evaluate it, but I have the sense I have probably discovered the most important thing for my life.

On a Bristol channel

CAN PEOPLE ever be unselfish enough to sacrifice their own interests for the sake of the rest of the world? This was the question posed by Radio Bristol during an interview for 'One World Week' with Jim Trehane. One World Week, sponsored by the United Nations Association and other bodies, aims to bring home the idea that all nations depend on each other, and all must be concerned about each other's problems.

Mr Trehane, who comes from Bristol, cited his city's experience at the end of the eighteenth century as proof that even businessmen's motivation can change. Bristol's wealth at the time was based on the slave trade. Yet seven years after the city informed Parliament that the economy would be ruined if the trade was abolished, a public meeting chaired by the Lord Mayor sent a new resolution to Westminster—'Perish commerce rather than live the slave trade.'

Similar examples could be seen in today's Rhodesia/Zimbabwe, continued Mr Trehane, who has spent much of the last three years there working with Moral Re-Armament. He told of former Cabinet Minister Sir Cyril Haty's action to uproot arrogance in Rhodesia/Zimbabwe, which started with an apology to the late Herbert Chitepo, for the circumstances and attitudes that had driven him, the country's first African lawyer, into

AL RAI, one of Amman's Arabic dailies, carried an article on the official visit of three Jordan University students to Caux earlier this year.

'Few of us have a grasp of the objectives of Moral Re-Armament, but most people are asking about this idea and are eager to absorb all they can of its aims and purposes,' it began.

One of the students interviewed, Bassam Hawary, states that every citizen of the Arab world needs MRA because it aims to build bridges of world co-operation, based on men free from bitterness who are themselves pillars of love and peace.

Hawary and his colleagues have also been interviewed on Jordanian Radio since their return from Europe.

exile. He quoted the National Chairman of the ANC (Zimbabwe), led by Joshua Nkomo, who after seeing an MRA film commented, 'This film is about forgiveness. Forgiveness is not a weak but a strong thing, and it is what we need for the future of Zimbabwe.'

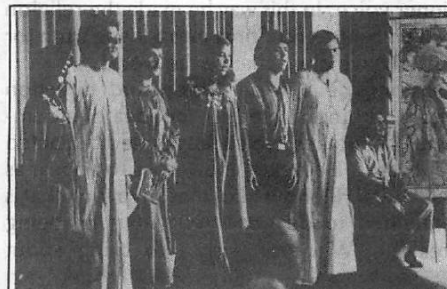
Mr Trehane was one of 12 official speakers on Bristol's programme for One World Week. Others included an exiled Eritrean lecturer and Norah Cook, for 12 years a senior teacher in a Bristol secondary school.

Mrs Cook was interviewed on Radio Bristol on family life in different parts of the world. 'Every nation has something to teach other nations,' she said. 'We can't assume that because we have more material luxuries we are better off or happier than other societies.'

Did Mrs Cook believe that as in some tribal societies, the man should be dominant in the British home also? 'No,' she replied. 'We need an equal partnership between man and wife—with God as the boss.'

A cast from Newcastle-upon-Tyne and London presented a reading of the play, *Flashpoint*, on the Saturday of One World Week. Written by a Newcastle housewife and teacher, the play deals with the potential for clash, or for the construction of a just and diverse society, created by Britain's many races—issues of great relevance to the audience, who included the Senior Community Relations Officer for Bristol and the President of the Bristol Indian Association.

JML



وفد طلابي من الجامعة الاردنية يشارك بال مؤتمر العالمي لإعادة التمسك بالقيم

فيل يما من وفد اهداف الى الجامعة والفرقيات مدرسة والاضاميه في الاردن من الماضي
تسليح العنفي - غير ان الى حركة الضمانه است لسير والخاص - كما قدمنا سرفا بعض
بن سيبانين عن هسندا السلام في العالم ووقف الكسوات حول اوضاع الاقليات المسلميين
ومشرفا قريتهم ابريسندا والفرق المشهور والفساد العنفي في الاردن واوضاع العنفا في الاردن

Target practice

THE GUIDANCE COUNSELLORS of all the elementary schools in Richmond, Virginia, met recently to hear from British teacher Joyce Kneale, author of *Religious Education for Today's Children*, on her experience of making faith real to children.

'During the last ten years,' reported the *News Leader*, Richmond's main evening paper, in a five-column interview, 'Miss Kneale has been invited by school systems around the world to share her expertise on combining moral lessons with academic

ones.'

"You have to find a way of giving children a target," she says, "so that they will want to rise to something above what they are."

It describes how she and other teachers raised the money to film the pantomime, *Give a Dog a Bone*, in response to a request from the then Prime Minister of Malaysia for material which could build character through their education systems.

Miss Kneale showed this film to the guidance counsellors in Richmond. Other groups have requested it as a result.

The film will also be shown on TV in Richmond next month.

Sweeping up sceptics

by Max Schoch

Dr Schoch is a theological correspondent for the 'Neue Zuercher Zeitung'. This is taken from his introduction to the German edition of 'The Revolutionary Path', a collection of Frank Buchman's speeches.

AN UNTOLD NUMBER of people owe gratitude to Frank Buchman for showing them a wider view of their work. They stem from the most varied geographical, cultural and professional areas and walks of life.

Businessmen, who hitherto had not seen beyond their businesses, experts who were concerned only for their special field, politicians who identified themselves with the interests of a single group—were freed from a narrow outlook, through a vision which encompassed the good of all mankind.

This new motivation gave their lives a new purpose. Frank Buchman expected them to accept a world changed by technology and politics as a challenge. Against despair, which accepts that the evils of the world cannot be altered, he set up a hope that believes in mankind's immense responsibility and possibility. Against cynicism, that lets wickedness do as it will, he recruited for a moral battle. Against indifference, he set up dedication.

Inwards and outwards

When ideologies were being accepted that held power to emanate from the masses, he showed us the power that is within. He encouraged us to believe and act as individuals. He showed us how to find our way to God through our hearts and consciences. He would not let us contract out; he gathered us into groups, to share what God was telling us with each other. He taught us to listen to the inner voice. In this way he made the religion which centres on Christ into a living truth for us, with which to change the world.

Alongside a wider vision and direction from within, he created the idea of a community, a team, which was united but acted outwards. He never allowed us to appear as accusers. He showed us that any action that is intended to do good must start by being realistic. Whoever wishes to bring about

changed ideas must accept his own faults. So he made us look at the world conscious of our own sins as well as of our own responsibility.

Enemies and opponents, who had not spoken to each other for years, met for discussions. Many a fruitful dialogue drove out old enmities and hatred. In a period when countries were waging bitter and painful wars, the influence of this new spirit inspired people of industry, of different communities, of the state, of schools, of the Church—and not least our small state of Switzerland—to find a common language and purpose, and the unity of action to face the threatening situation courageously.

Frank Buchman helped us to accept each other and act together. He named this fundamental spiritual communion a new revolutionary ideology.

After the terrible struggle of the Second World War, which destroyed so much humanity and culture, we discovered, with the founding of the centre in Caux, that on this basis the divisions could be overcome. Frank Buchman with his passion for peace swept the sceptics along and brought together people who, after all that the nations had meted out to each other, had good cause for accusation. Caux emerged as a monument of reconciliation, setting out new beginnings just where they were humanly most hard to make.

Reconciliation is in itself an inward happening. It cannot be achieved by propaganda. And yet the reconciliation must show results to the outside world. It must result in new political realities. Frank Buchman was

aiming at an inner awakening. That is the meaning of Moral Re-Armament. But the principle of his vision and his methods is the relationship between inwards and outwards, between meditation and action, between conscience and the world.

Frank Buchman based everything on a changed way of thinking and seeing, on listening inwards and obeying. In spiritual, religious and moral dedication, he saw the base and root of all that goes on in the world, good or bad, war or peace, division or union.

Frank Buchman's personality was filled with a huge love of mankind. He hated wickedness but he was friendly towards everyone. He would love, but nevertheless find the flaws. He set in motion a process of developing conscience which often brought impressive results in the cities of the world and in industry and commerce.

Webs and words

Many a noble effort has run aground in adverse conditions. Frank Buchman rejoiced in successes, but he also had to suffer failures. He never gave up hope. He worked tirelessly to awaken and to reconcile among the depths of human sin and wherever he found willingness to believe. Old and infirm, he still remained a powerful soul, full of hope and trust in God and in the greatness of mankind.

The importance of Frank Buchman's influence does not lie only in his bold thinking. He offered daily help to people who had to take everyday decisions. He translated the complex and confused web of actions, theories and tendencies into simple words. He spread light. He put up signposts. To him was given a language as simple as the folklore of nations and as powerful as the words of a creed.

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not the time to talk about right and wrong, but if we postpone the day of reckoning now—on the grounds of extremity of national necessity—then in every corner of the land a man who robs, murders, commits adultery, who covets, may say, "This is my hour of necessity; this is my extremity; so that like my rulers I will demand God's blessing today but deny His commandments until tomorrow."

Any man whose primary concern is to do what he judges to be in the interests of himself or his own group will not only encourage others, especially enemies, to live for their self-interest, but is also in grave danger of bending God's moral law.

We need to search for what is right, not who is right. If that means sacrificing our power, our prosperity or our pride, we may do it with a glad heart if mankind as a whole will gain from it. This is true for all of us, not just our political leaders. It is also true for all nations.

HOWARD GRACE

Canadian recipe

RADIO CANADA, the French-language national TV, recently carried a 22-minute programme on Caux, the MRA world assembly centre in Switzerland.

Irène Laure, former Secretary-General of the Socialist Women of France, told of the transformation of attitude she found there towards Germany, and the impact of Caux on relationships between the two countries. French Canadians Simone Vuignier and Laurent Gagnon told of MRA's action in Quebec.

Laurent Gagnon and his wife, Lise, were later interviewed together with English Canadian Dick Flood in a programme on Victoria TV entitled 'A recipe for unity'. This was one of a monthly series of programmes, arranged by a group of ladies in Victoria, on the theme, 'What the ordinary man can do'.

In Vancouver *Crossroad of Nations*, a film about Caux, has been shown on TV.