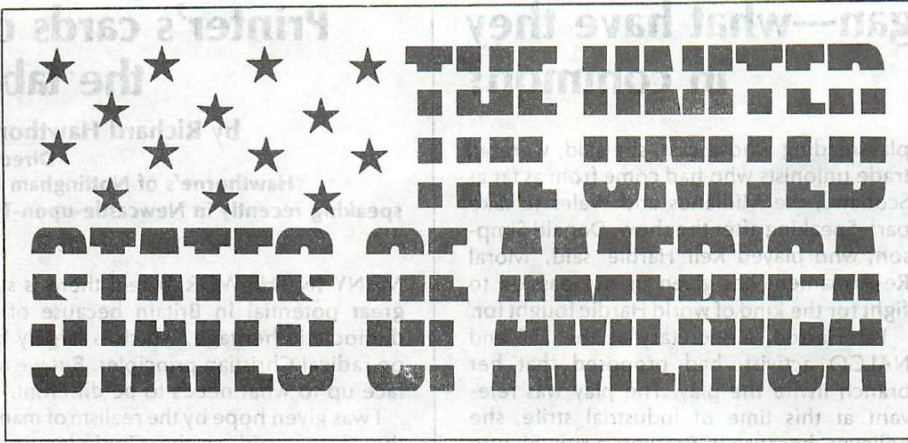


# NEW WORLD NEWS

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## GOLDEN DAYS AHEAD?

by Gordon Wise,

who has just returned to Britain from three months in the United States

FROM THIS EUROPEAN side of the Atlantic, the United States of America looks like one homogenous nation with its national characteristics. From that side you are aware of the different States as if they were 50 nations in a Federation, enjoying a common language with allegiance to the same flag, but with 50 different ways of looking at things. The ideal of unity in diversity has been frayed and buffeted in recent years. It is a tribute to the depth of the roots of American democracy that the nation has come through these trials.

These 50 States, each with its Legislature in addition to Congress in Washington, mean that there is a decentralisation of power and variety of decision-making centres. The States are jealous of their rights, of their particular history and of their own importance to the nation at large. The Founding Fathers saw to it that power was divided between the Presidency, the Congress and the Judiciary. And, obviously, the industrial establishment has considerable influence.

### Wary

This decentralisation is a democratic strength, provided the cohesion of national pride and loyalty binds the different elements together. The traumas of Vietnam and Watergate tugged and tore the very fabric of American democracy in a way which we in Europe have perhaps only superficially perceived. I met a senior naval officer who retired at an early age because when he was serving off the coast of Vietnam, his teenage children were 'burning up the campuses', as he put it, in protest against America's involvement in the war. He lost heart. He had never been able to regain the full confidence, respect and affection of his children, one of whom is a committed Marxist. You can multiply that experience by thousands.

The grudging Congressional attitude towards President Carter's main measures, such as his comprehensive policy for the better use of energy, is another example of the post-Watergate atmosphere in Washing-

ton. The President would like to use the power of the White House for what he feels are enlightened purposes. He and many other thoughtful Americans are increasingly distressed that their country, with 6% of the world's population, uses a third of the world's energy. But since former President Nixon's abuse of power and the proven culpability of some of his aides, Congress is wary of any challenge to its own authority from the White House.



New York

Britain has had her sad share in 'pioneering' way-out morality in the cultural field. America, too, has been subject to this onslaught of permissiveness. Further, the servicemen returning from Vietnam brought back with them not only bewilderment, but, in many cases, addiction to hard drugs and

other by-products of a demoralising war. A medically qualified social worker, employed by the Greater New York City Trade Union Council to rehabilitate drug users, told me that in that city alone there are 300,000 users of hard drugs. Many of the 100,000 cars stolen each year in the city are taken to obtain money to support this addiction, and much of the mugging is for the same reason.

The confusion over the validity of fighting in Vietnam, the erosion of confidence in elected leadership after Watergate, and the sapping of family life through excessive indulgence, have created a sense of need in the United States. Democracy has suffered. In some recent elections, only one third of the electors bothered to vote.

A Congressman said to an American friend and two of us from overseas, as we sat in his Washington office, 'Ten years ago we didn't listen to you. We put our faith in the gun and the dollar. Vietnam and Watergate have showed up these false gods. We always did need Moral Re-Armament. But now we know we need Moral Re-Armament.'

### Breakfast

There are many evidences of today's America being hungry for moral values, for purpose, and for religious faith. I was at the National Prayer Breakfast in Washington when the President spoke most sincerely of his own faith and nodded his agreement when Catholic Archbishop Fulton Sheen called him 'a fellow sinner'.

Frank Buchman's heritage of faith—and faith applied to moving a nation towards God—is in evidence not only through the official recognition given him at various levels during his centennial in 1978; but even more importantly in the lives of thousands whose faith has been quickened by his life and work. Conversations and interviews in several States at all levels emphasised this.

For all of us who believe, the challenge is to relate our personal experience of faith to

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## LSE and Coggan—what have they in common?

THE LONDON SCHOOL OF ECONOMICS, famed for its radicalism in the sixties, last week witnessed a different kind of militancy. The play, *Keir Hardie—The Man They Could Not Buy*, was presented there, invited by the local branch of NALGO (National Association of Local Government Officers).

In a well-publicised sermon the previous Sunday, Archbishop Donald Coggan had quoted Keir Hardie's words: 'We need today a return to the principles of the Gospel, which by proclaiming all men sons of God and brethren one of another, makes it impossible for one man to insist on his rights at the expense of another.'

Alma Gibbons, Chairman of the LSE NALGO branch, introduced the dramatised

play-reading whose cast, she said, were all trade unionists who had come from as far as Scotland, the Midlands and Wales to take part. Speaking after the show, Donald Simpson, who played Keir Hardie, said, 'Moral Re-Armament has given us our passion to fight for the kind of world Hardie fought for.'

Pat Harrod, a secretary at the LSE and NALGO activist, had proposed that her branch invite the play. The play was relevant at this time of industrial strife, she believes, because it 'presents a true picture of the original principles of trade unionism'. The play highlights the ideological struggle between Hardie's fight for justice without bitterness and those who wanted to draw him into fighting the class war. **PR**



## Theatre of exploration

21,000 SCHOOLCHILDREN have come to the 'Day of London Theatre' programme at the Westminster Theatre during a period of seven weeks before and after Christmas.

These day courses, which have run for ten years, deal with the history of the theatre as well as giving children an overall picture of the techniques of stage production. The climax of the day is the matinee performance of the current play at the theatre—in this case Andrew Lloyd Webber and Tim Rice's *Joseph and the Amazing Technicolor Dreamcoat*. Hundreds of letters of appreciation have come from teachers and children.

Kenneth Rundell, Director of Education at the theatre, refers to a recent Conservative Party discussion paper on 'The Arts—the way forward', which comments: 'Every child should have the opportunity for the spiritual and practical development which the arts produce.'

'This is something for which the whole complex of the Westminster Theatre is uniquely fitted,' writes Joy Weeks, who will be responsible for the future 'Day of London Theatre' programmes.

'I believe the theatre should work increasingly to bring a new dynamic into education, and through education to the whole of society. I can see it becoming a place where students and teachers explore

the meaning of life; where they find the courage to take moral leadership and responsibility and where their spirits are fed with God's truths.

'This is going to take the thought of many people. Already the men and women who have regularly brought their pupils to the Westminster Theatre have come in for consultations. They have high expectations of what their students can learn here. The secondary teachers have asked for plays which illumine the social and personal issues most on the hearts and minds of their students, and for short enough plays for adequate discussion to take place afterwards.

'I have accepted a commission from the Almighty to be responsible for this future development.'

**A HOSPITAL PORTER came to work at the Westminster Theatre as Doorman for the evening performances. 'Money used to mean everything to me,' he said a few weeks later. 'But here I have found something better. I was going on to a well-paid job in Germany. Instead, I have decided to continue my work in the hospital. It is not so well paid. But it is far more worthwhile.'**

## Printer's cards on the table

by Richard Hawthorne,  
Director,

Hawthorne's of Nottingham Ltd,  
speaking recently in Newcastle-upon-Tyne

MANY IN THE WORLD feel there is still a great potential in Britain because of our democratic heritage, which is largely built on radical Christian principles. But we must face up to what needs to be different.

I was given hope by the realism of many of the things said at the Confederation of British Industries' conference last November. A machine manufacturer said, 'A radical change in attitude throughout society is needed—my generation and the youth who are unemployed will not easily forgive those who continue to fight the class battles of yesterday. We need jobs for all the people.' Another director said, 'Unless we break down the "us" and "them" syndrome, we won't be able together to solve the problems. It is nowadays a crime to incite people to racial hatred and intolerance; it ought to be a crime to incite people to class hatred

## Both his and hers

by Pat Ducé

IF ANYONE had told me when I first got married that I would accompany my husband to his union's annual conference and then to the Trades Union Congress, I would have said, 'You must be joking'.

When my husband became a committee man he was often out at meetings or conferences, but I found that I did not have to become a trade union widow. I was able to type my husband's correspondence which was a help to him. More important, as I made an effort to understand the things he talked over with me about his work, his union matters, relationships in the factory, and so on, I found that we became partners in a new way. I find grappling with such

## On becoming a saint

'THIS HAS SHOWN ME how relevant and effective I could be, with a team, in bringing reconciliation to black and white. Now I've got the ammunition necessary.'

So wrote a black South African student leader about a session on 'How to be a life-changer and build a team', at the MRA assembly centre at Caux, Switzerland. He was one participant in a ten-month study and action course on Moral Re-Armament taking place there. In its first three months this course has already drawn people from 12 countries.

'Change was identified as turning people to God, and the world to Him,' the student

and intolerance, on whichever side.'

Coming from a background privileged with a certain degree of possessions, position and security, I accept that the 'haves' have been party to such incitement. Not always by deliberate exploitation, but often a self-indulgent superiority and demand for security which blinds one to the needs of others. This is what needs to be different. Thank God it can be. I speak from experience because I represent the second generation who have proved that 'when man listens, God speaks; when man obeys, God acts'.

## 7.45

I am third generation in our family colour-printing business which employs 85, has a turnover approaching one-and-a-half million pounds, and is a part of an industry that has made strides with new technology.

My father was, and is, a revolutionary. He decided to put people first and operate on the basis of absolute moral standards. This completely changed his attitude to the unions. He then encouraged the employees to join, whereas previously he had refused to allow them in the company at all.

This approach was extended into the printing industry as a whole. Restrictive

practices are not confined to the unions. For many years the printing employers in the Nottingham area had operated a 'gentleman's agreement', which meant that if someone came to me for a job, before I could offer one, I had to contact their existing employer. This agreement could jeopardise their existing security of job. The unions disliked it intensely.

Having decided to do what he felt was morally right in the industry, my father battled alone against this agreement. Eventually it was dropped. If negotiations were undertaken on the basis of what is morally right, then there would not be a need for all the legislation which is overburdening us.

This helped to bring a new spirit into our local Printing Joint Industrial Council, which continued to meet during the last national printing strike in 1959. They made a united proposal which helped in resolving it.

This radical approach to management has continued in our company. Four policies have been:

- honesty in all our dealings
- negotiation with all the cards on the table
- employee participation in planning the future
- training overseas students.

My brother, who is 12 years younger, is Managing Director because he is the man for the job. We start the work day at 7.45.

In our firm's charter we describe one of our aims as 'to provide equality of opportunity of employment, reward and promotion according to merit, irrespective of race, colour or religion'.

## Fruition

Big doors swing on small hinges. It was a musical revue produced by MRA which led me to two decisions—to take on the biggest thing that God asked, and to open my heart to people. This was at a time when there was much demand to close the door to immigrants. I felt that the important thing was to open our hearts to those already here. Friendships built then still blossom.

I joined Nottingham's Community Relations Council, and am a member of the employment sub-committee. We have been much concerned about equal opportunity and developing understanding at the work place. To this end, we have been working on a training package for first-line management, supervisors and shop stewards in industry. This will include tapes and case studies. This is coming near to fruition.

issues tough—I'd sooner trot into the kitchen and bake a cake any day—but the outcome is always rewarding.

Then there is the use of the home itself. Sometimes small meetings can be held there and may prove to be more popular than the dreary traditional committee room. We find, too, that people who have seemed difficult often appear less so once they have been under our roof.

## Blend

It is neither real love nor loyalty to be protective regarding failings in your partner. For instance, my husband would occasionally come home from difficult negotiations or a stormy branch meeting with his hackles up. Then it seemed to be a matter of being an understanding listener, but also

being straight when it was a question of calling things by their right names—he might, in fact, have been aggressive, argumentative or hectoring. It could be the other way round, and I am the one that needs straightening out.

I now no longer think that industrial or business matters are the husband's responsibility and home affairs the wife's; it can and should be a blend of responsibility where, under God, the different angles of approach, the logic, the intuition, the knowledge, the searching after right solutions, combine.

And not just over home and place of work affairs. Nowadays our circumstances are different, but when we feel to write or speak out on the issues of the day—to a public figure or to the papers or at a meeting—we find this approach always pays off.

went on, 'by passing on our experiences of faith. This theme, and the one on "Ideology and the power of ideas", were the climax of the course. For the first time I have come to appreciate the Bible and its revolutionary qualities.'

## Drive

The Bible studies were led by Rev Ian Parsons, who gave up his job as Chaplain of Melbourne's La Trobe University to come to Caux with his family. 'Some time ago,' he writes, 'I had the thought, "You will have a part in the re-Christianisation of Europe." A strange thought, knowing Australia's similar needs. But then we were invited to Caux by several young couples who wanted help to

give their generation a faith.' His church has given him two years' leave of absence to do this work with MRA.

Jean-Marc Duckert, one of the initiators of the course, described his aim as 'to provide a bridge which will carry people out of the spectator's seat onto the stage, helping each one to responsibility and leadership'. The course concentrates on turning theory into practice, and includes action in several parts of Europe, alongside the people of those areas. 'When I was leading an evening programme with a youth group,' said one young Swiss, 'I realised how difficult it is to apply theories. My drive to leave a good impression of myself brought no one closer to God. If I tried to please God as much as I try to please others, I would become a saint!'

## Conversion's backbone

'WE NEED TO REAFFIRM that Christianity has a moral backbone. The Christian faith is inseparably joined with God's absolute moral standards and with a change of our relationship to society,' writes German theologian Klaus Bockmühl in the North American magazine, *Christianity Today*. Attacking the 'evangelical lawlessness that produces Christianity without a change of life', Bockmühl, Professor of Theology and Ethics at Regent College, Vancouver, writes, 'Many people never seem to be taught just what conversion means. They register a decision for Christ, but there is no content to it. It does not reach the level of behaviour. It does not include moral change. When the recently converted publisher of a well-known sex magazine announced that in the future his magazine would carry sex and Christ, he underlined the problem in question.'

'Christians in the ancient world were known because of their different way of life,' he continues. 'This remains a strong message to today's children of secularism, who are fed up with a life of licence and aimlessness and feel strongly drawn to a different way. They can see the abyss materialism and sensualism must necessarily lead the world into.'

'Preoccupation with sex and personal happiness, however, will never create the passion to take up the historic tasks of our time: to satisfy the spiritual and material hunger of mankind and to reconcile and heal its divisions.'

## The heart of the powerful

A report of the International MRA Conference in Perth, Western Australia, has just been published. Among the wide range of people at the conference were men whose national responsibilities put them at the focus of race relations in Australia. One speaker they heard was a young Aborigine, **STEPHEN HAGAN**, who is training to be a teacher. He said:

ABOUT TEN MONTHS AGO I was a young radical. I had just finished my matriculation in Brisbane and had a lot of bitterness towards Europeans in Australia. In Melbourne I met young people from various countries training in the ideas of MRA. It was there that I focussed my attention away from the scene in Australia.

I then really looked into myself; I let the

Lord enter me and since then I have never looked back. One thing I have learned is the short word 'apology'. I have since apologised to my father towards whom I had a lot of bitterness. He's on the National Aboriginal Conference.

Since I've met Moral Re-Armament I feel that I will not achieve anything nor will my people if they continue to hate the Government and hate men in power. What I would like to see happen with our people is to try to reach these men in power, not to hate them but to try to meet them at a personal level and to challenge them. They have a heart and it's for the Aboriginal people to bring this out in them.

The conference report is available from Box S1578, GPO Perth, Western Australia 6001.

## The best recipe

A 15-YEAR-OLD walked into the doctor's surgery. 'I want a closer relationship with my boyfriend, so I need the Pill,' she said.

'Many 15 and 16-year-olds come to me with requests like this,' says the doctor, Frances McAll. She wanted something she could give them to read. So she wrote a pamphlet—*You are more important than you think*.

'The Welfare State, wonderful though it is, has encouraged the belief that there should be no suffering or struggle in life,' she writes. 'The sad fact is that so much suffering and misery is the direct result of chasing after our own happiness or clinging to our so-called "rights". Whenever any of us puts these first we are heading for trouble, and either we ourselves or someone else is going to get hurt. Only too often in marriage it is the children who get hurt when parents split up.

'The best recipe for a stick-together marriage that I know is the simple saying, "Change starts with me". It's always true and it always works.

'The new world in which everyone matters and in which boredom, misery and violence are out, will only come through people who are themselves willing to live unselfishly and to experiment with God's way of doing things.'

*'You are more important than you think'* by Dr Frances McAll, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, 25p p&p 8p, 10 copies £2.00 p&p 40p.

## SRI LANKA

During the two-week MRA action in Sri Lanka (see NWN Vol 27 No 13), A Amirthalingam (left), Leader of the Tamil United Liberation Front, and his wife, talk with VN Navaratnam MP and Rajmohan Gandhi (right). Speaking at a public meeting for workers of the Transport Board which Mr Gandhi addressed, Mr Amirthalingam said, 'It would be out of place for me to make a long speech. We must learn to listen to each other. A change of heart is needed on all sides.'



## US contd from p1

the great issues concerning our nation and all nations. Christianity lived fully means the application of Christ's absolute moral standards, restitution for wrong-doing, daily seeking of God's guidance and prayer, absolute surrender of every known weakness, asset and ability to God, and working in close comradeship with those of like conviction. It means individually and corporately seeking an unfolding Divine strategy to enshrine God in the lives of nations as well as individuals, and embracing an unswerving commitment to Jesus Christ that the Father's will be done on earth. This is the ideology which Frank Buchman was convinced America—and all nations needed. He regarded this kind of commitment as normal Christianity. It was an experience to be shared with everyone.

Across America there is a growing reaffirmation of faith from which we and other lands can not only take heart, but from which we can learn. Anti-Americanism, shallow criticism of America and indif-

ference to her need, is an ugly, jealous and unproductive attitude, all too common. Even if we have not criticised caustically, many of us in Europe have been cold-hearted, aloof and judging while America has been going through recent ordeals. Cold hearts on one side create barriers of hurt and misunderstanding on the other.

## Golden

America needs our expression of vision for her, our affection, our commitment to make our own nations partners with her and with all nations which believe in liberty under God so that we co-operate with Him in running the world His way. Our most effective help must include putting our own house in order. An executive responsible for industrial relations in a huge American oil company said to me, 'We watch your situation in Britain with keen interest because what Britain goes through today, America goes through tomorrow.'

America is a generous country. Hospi-

tality is as unstinting as ever it was. She is criticised for not intervening to stiffen her dollar against other currencies, but she does not slacken her giving of aid in so many directions. In some countries which have benefited by American generosity, people abuse it in corruption and reserve the right to kick her in return. Those who do so serve the cause of the new isolationists.

America is still an optimistic society. The optimism has been tempered by disappointment, but there remains a positive approach. One difference is that America feels that she cannot do it alone. She alone cannot police the world, she cannot restore every nation's economy as she did for Europe in her unselfish Marshall Aid after World War II. But she can set a standard of care and concern for all those nations which need it most. The large-hearted of every nation will respond to the vigour with which America tackles her own materialism. There can be her golden years of giving.

America needs friends and allies. She says so. We can be among them.