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Left to right: Dumodi Wolaka (Papua New Guinea), Thomas Brackle (Germany) and Charles Ova (Papua New Guinea) were among those participating in Australian courses of Studies for Effective Living (see page 4).

THE PHILIPPINES COTABATO CATALYSTS

ON MINDANAO, southern island of the Philippines, lies Cotabato, once the scene of violent battles between government forces and the Moslem Moro National Liberation Front. The war cost 50,000 lives.

The people of the area, both Moslem and Christian, now look forward to peace and economic development. But they are also concerned about the moral values, which, they believe, are essential to any real step forward. For this reason a national MRA conference was held in Cotabato recently with the theme, 'A partnership in strengthening moral values towards progress'.

'The bitter past must be left behind, and we must face the new horizon with optimism,' said City Secretary Wifredo Uy, representing the Mayor of Cotabato at the opening of the conference. He spoke of the conference's task of 'transforming men to be catalysts of the changes needed for the growth of this community'.

People from the government, the army and from private sectors of the community, Christians of different denominations and Moslems attended the conference. Linda Ampatuan, Director of the Civil Service Commission, spoke of the need to maintain high standards of honesty and morality in the Civil Service. This was why she had come to the conference. Another speaker was Allado Ra, Inspector of PANAMIN, a government agency set up to look after the minorities in this community of over 50 ethnic groups.



Linda Ampatuan

Absolute standards of honesty, purity, love and unselfishness were not alien to the Philippines, said Aurelio De Castro, a military chaplain who gave the keynote address at the opening. 'They were not brought to us by the Spaniards, nor by the Americans or the Japanese,' he said. 'They are a Filipino way of life.'

One of those who organised the conference was Fermina Ibot, a housewife whose family has helped to resettle over 200 families who had lost their homes through the civil war. To prepare for her work with the community, she said, she spent time reading and understanding the Qur'an and



Fermina Ibot

the Bible. If Moslems and Christians would follow the teachings of their religions strictly and religiously, conflicts and differences could easily be tackled, she said.

'I thought country life was not for me,' said Susie Medina, who had been working with the Ibots. 'I was born and grew up in Manila, the capital of the Philippines, where there is all the grandeur and comfort of city life.'

'But God called me to serve the Southern part of Mindanao. We are a developing country. I believe that moral and spiritual development should go hand in hand as we progress as a nation.' With this aim in mind a musical show was being planned which would tour Mindanao, 'carrying a message of hope and reconciliation amidst our conflict'.

Society today concentrates on the development of the outer person—'solely in a materialistic way'—rather than on the inner character, said Ustadz Saturnino Gandawali,



Susie Medina

an Islamic Religious Education Instructor at the Catholic Notre Dame University. Character training in school—and the demands this makes on the teacher—was the theme of a talk by teacher Luvisminda Machan.

'I see these youth as persons who are called to live a life that is fruitful not only for themselves but also for their communities,' she said. 'However I sometimes fail. One of my students cried because of what I had said to her. I realised that I had hurt her, and apologised to her in front of the class. Saying "I'm sorry" is very hard, and yet it is necessary in order to repair our relationship with people.'

'I used to complain to my fellow teachers about the dullness of one secretarial class I taught, until I realised that complaining about them would not help,' she continued. 'So I accepted them for what they were and taught them the best I could, to help them realise their potential. There was a marked change in their achievement: the first term over a half of the class failed, the second term a few got below 80 per cent, the third term everyone passed with high marks.'

Australia works

THE UNDER-SECRETARY of Queensland's Labour Relations Department and more than 20 senior officials of the department saw the industrial film *Britain Works—OK!* at a special showing in the department's offices on 20 June.

The Under-Secretary, Mr J E McDonnell, had arranged the screening following an interview which British trade unionist John Pate, who features in the film, had had earlier with the Minister of Labour Relations, Fred A Campbell.

Poor saint's riches

'POOR MAN, RICH MAN', the one-man show based on the life of St Francis of Assisi and performed by Michel Orphelin, has just completed a short tour of six theatres in two weeks. During this time the show visited Edinburgh, Cardiff, Tewksbury, Bridgwater, Bristol and London.

Members of Franciscan orders who came to the show often stayed afterwards to discuss it. A Friar Minor of Edinburgh wrote to Michel Orphelin that the point which delighted him most was that the play made it clear St Francis's first love and loyalty was to Jesus Christ and that all else—his love of people and for the natural world—sprang from that.

'The most imaginative portrayal of St Francis I have seen,' was the comment of an Anglican brother of the Society of St Francis. 'We were made to feel proud to be Clares,' said a Sister of St Clare who came to the show in Cardiff with eight of her colleagues.

Press comment, if not wholly uncritical, was highly appreciative. The *South Wales Echo* critic, Jon Holliday, wrote, 'Michel Orphelin, an artist of international reputation, had the daunting task of being on stage for two hours—miming, singing, dancing, acting. He carried this off effortlessly and with great charm. The many humorous touches were well handled, preventing the message from becoming too "worthy" and solemn.' Richard Howe of the *Edinburgh Evening News* commented, 'Michel Orphelin's exceptionally agile and expressive performance is worth a visit.'



Out of the maze

From July 20-29 there will be a youth conference at Tirley Garth, the MRA centre in Cheshire. HEATHER BOLTON, who left school last year, has been helping to plan the conference. She writes:

I HAD BEEN WANDERING around in a maze and finding all the dead ends. I was searching very hard for something that I wasn't even sure existed. I tried to make it by smoking cigarettes, occasionally drugs, drinking, dating, being as 'freaky' as possible.

I was never satisfied with what I had but always wanted more. I wanted more affection from my boyfriends and more attention from my family. I expected my family to shape their lives around me and thought myself hard done by if I had to do anything for one of them.

I gave my life over to God for safe-keeping, to guide and govern. I found a



Peel Viking Festival commemorating the Viking invasion 1000 years ago.

1000 years without stagnating

JACKIE FIRTH, a secretary from the island, is now working in India:

EIGHTY PER CENT of the people I have met in the past 18 months had never heard of my birthplace, the Isle of Man, I was shocked to discover. But since I came to India there have been many new impressions for me.

Walking through a school campus in India, one is continually assaulted by energetic 'Good evenings' and the children's blatant but cheerful curiosity. There is little more inspiring than these children, their wide eyes eager for knowledge and their faces alight with expectancy.

Among Indian university students, too, there seems to be an almost total lack of cynicism. Their zest for life and longing to

The Isle of Man lies in the Irish Sea. Belfast. This year it celebrates 1000 years of parliamentary government.

JEAN THORNTON-DUESBERY, JP, was for 10 years a member of the House of Keys, parliament of the Isle of Man, and was also a Commissioner for the Girl Guides:

THIS YEAR the Isle of Man celebrates 1000 years of parliamentary government. Dignitaries from many lands are visiting our shores, and Manx people are returning from all over the world to revisit their homeland.

The peak of our celebrations came on 5 July, Tynwald Day, with the visit of Her Majesty, the Queen, Lord of Man, and HRH Prince Philip. Ever since the Vikings, thousands have gathered on this day to hear the titles of the laws enacted during the year read aloud in Manx and English.

I was asked to write a pageant which could be performed by the Island's 1000 Girl Guides earlier in the year as their contri-

wring the best from it has not been crushed by a glut of permissiveness.

Cynicism is the fashion of the West. I used to think if we were not knocking down the system then we were stagnating.

But the democratic system of the Isle of Man has functioned for 1000 years and it continues to do so. I now realise how lucky I was to grow up in a place where I could walk alone at night and where people went out and left their houses unlocked.

However far I travel from the foam-flecked shores of my island, the thing I most want to take with me is the Manx warm-heartedness and freedom of spirit.

clearer path for my life when I decided to hand over my feelings, hurts, worries and future to God. I found I had to put things right with my family and friends.

Many young people are searching for something to put their energy into, just as I was. That is why I think that the summer youth conference we are having here at Tirley Garth is important. I have a yearning that those who come will decide to obey God's will and find the precious gift of God's love and His power as I did.

Applications have come in from Scandinavia, Holland, France and Germany as well as Britain. The programme will combine the spiritual and the practical. There will be plenty of time for discussion and thought as well as outside activities and sport. So far we are just over half-way to raising the £1,500 needed to help those who are unable to pay the full cost of their stay.



Heather Bolton

TO MANKIND

Sea half way between Liverpool and
100 years of democratic government.

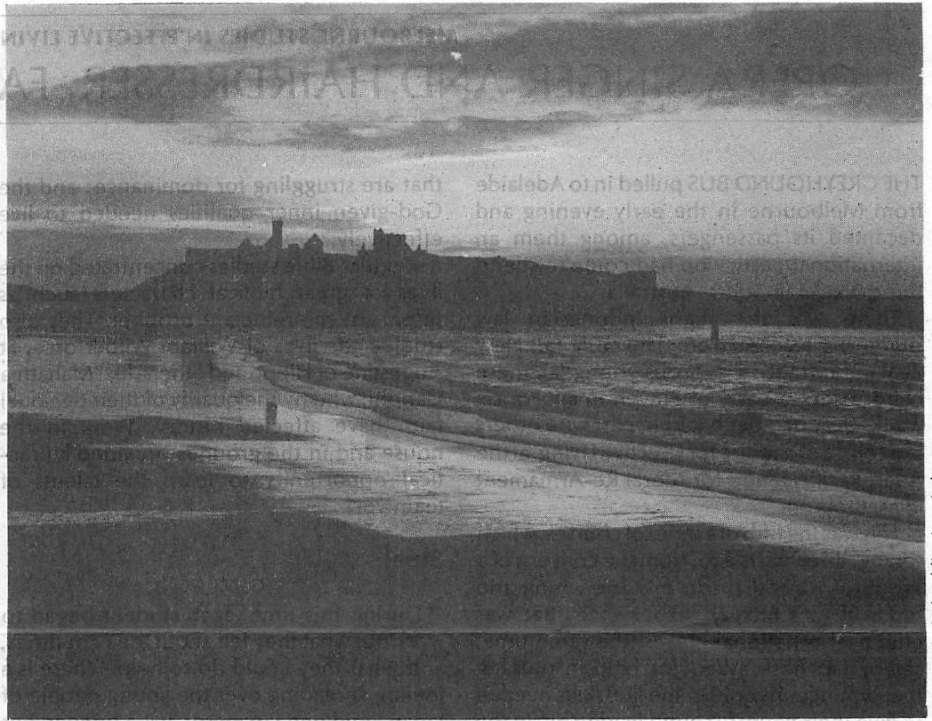
tribution to the Millennium celebrations. How lightly I write that now, and what months of work it entailed! In my inadequacy as I worked each day, I asked for God's guidance and wisdom, literally spreading the pages before Him.

I tried first to show that down the ages, men and women who have lived here have really cared, and have sought to serve God and their fellow beings—from the old Celtic monks who braved the wild Irish Sea to bring us the Gospel, to the laundress who during the cholera epidemic of the nineteenth century went fearlessly about the streets of Douglas ministering to the sick and dying.

In the second part of the pageant some of the young people taking part ask themselves the question: 'Is there anything really worthwhile to which to give our lives, today?'

The title of the pageant was 'In the service of Man'. Manx people, although such lovers of their native isle, have always been travellers and have settled all over the world, often contributing richly to the lives of the countries in which they have found themselves. Can a true spirit of service go out from Man to mankind, carried by lives dedicated to God?

The climax of the Pageant came when the whole audience rose to its feet and joined with the 1000 performers in singing, 'Give me oil in my lamp, keep me burning', a song of commitment to keep the flame of faith burning in a world where there is so much darkness. The vision that came to many of us at that moment may well be the biggest challenge to our lives from this millennium year.



Sunset over Peel

Silver path

TED and BARBARA HYDE, a civil servant and a teacher, live on the island:

THE EASTER OF 1974, we made a commitment to open the doors of our home to people throughout the world. We had had the house for eight years, but you could have counted the people we had had to stay on the fingers of two hands. Since then we have welcomed guests from Norway, India and Holland, New Zealand, Switzerland, Africa, Japan and the Channel Islands.

In this, our island's millennium year, our commitment still holds good. We welcomed recently three elderly widows from Australia—for them a new life is just beginning.

People who came to stay with us from the Seychelles have now come to live on the island, and this week a Canadian is coming to share our home for a while.

Who knows what strangers may arrive at our door tomorrow, or next week, and depart later as real friends? Each leaves us with new memories to treasure—the home gatherings, picnics out on the hills, times of quiet on the shore, walks in the glen among the bluebells, heart to heart talks around the fire, or the sight of the sun setting over Peel, with its silver path stretching out to the world, a path by which anyone can come, by God's Will, to our house as we learn to make a real home.

Traa dy liooar

JOYCE KNEALE, a teacher from Peel, has worked with Moral Re-Armament in many parts of the world:

'DO YOU REALLY have cats without tails in the Isle of Man?' asked Roberto, aged 11, in a worried voice. 'Don't they miss them? Do the other animals have tails?' Such questions tumble from children in classrooms, television interviewers and newspaper reporters when a Manx person visits their countries.

How proud I always feel to belong to the Isle of Man, filled as it is with history, beauty and democratic experience.

Islands have a magic about them. Some people buy one to get away from the world. For others, an island has been a crucible for ideas which have lifted the level of civilisation. Europe's democratic philosophy owes much to the islands of ancient Greece, as does her faith to St Columba's Iona.

Many small islands are in the news today—

Cuba, Hong Kong, Singapore, the Isle of Man. Will any of them bring to birth a higher form of living? Lights are already shining from the Isle of Man—and what has happened in my family is one among them.

When I was a school girl, a small booklet arrived in our home. It was called *A hundred million listening*, and it said, 'The missing factor in nations is that not enough people listen to God.' My mother, already 50 years old, took it seriously. In five years I saw one of the world's greatest worriers become one of the most peaceful of women, free to think about people far and near. Suddenly the house was always full of people.

Years later when I faced a class of robust and rebellious youngsters, I needed the treasure of listening that I had learned at home. 'Children can be taught to care just as they can be taught reading, mathematics or biology,' I wrote one day in a quiet early hour. It worked. And I was interested to

discover when I was in America recently, that a conference sponsored by the world's leading psychiatric faculties concluded that children must be helped to develop their 'caring capacity'. 'Every child is born with the need to give and love as much as to be loved and given to,' it stated.

There is a Manx saying, 'Traa dy liooar' ('time enough'). It means, 'Don't rush, there is plenty of time.' Today you could call it a revolutionary saying. We expect to rush. We talk about rush hours, we have rushed meals, even leisure is rushed—'See Britain in five days', says one brochure.

What a millennium gift it would be for the thousands from America, South Africa, Australia, Canada, New Zealand, returning to rushing families, rushing politicians and rushing colleagues, to have discovered in the Isle of Man how to listen to God's guidance, how to think out what *not* to do as well as what to do.

OPERA SINGER AND HAIRDRESSER, FARMER AND POET

THE GREYHOUND BUS pulled in to Adelaide from Melbourne in the early evening and decanted its passengers, among them an international party who had come to spend three weeks in South Australia.

There was the slight Indonesian law student, a teacher from Taiwan, a tall New Zealand farmer, a vigorous young Japanese hairdresser—a party of eleven in all. For six weeks they had been taking part with others in a course of 'Studies for Effective Living' at the Asian-Pacific centre for Moral Re-Armament in Melbourne.

This was the fifth of a series of courses, which sprang, three years ago, from the concern of a group of Australians to provide young and old with a Christian experience that was effective in national life. At the same time, senior Japanese asked for help in training their younger people in the life-skills needed to give their country sound leadership in the future. As the courses proceeded, others from around the Pacific—from Fiji, New Caledonia, the Philippines, and Papua New Guinea—asked to be included. So far people have come from 14 countries.

They have come for many reasons. An opera singer and his wife, a social worker, gave up their jobs in Brisbane and came to this latest course, 'seeking to enlarge our vision of life, to think in terms of world need, not just our own'. A Papua New Guinean deferred entry to university to come and learn how he could help his community.

During the courses a bishop, a Franciscan father, and a Baptist elder gave talks on the life of Jesus and the springs of faith. The students studied the eight different cultures from which they came; the political and economic structure of the world today; the gap between rich and poor nations and its effect on the world; the ideological forces

that are struggling for dominance; and the God-given inner qualities needed to live effectively.

Regular Bible studies concentrated on the lives of great biblical characters such as Jeremiah, the reluctant prophet. They also studied the lives of William Wilberforce, St Augustine of Hippo and others, like Mahatma Gandhi, who by the quality of their personal faith have affected history. Work in the house and in the grounds provided a practical opportunity to learn the talents of teamwork.

Steel

During this time, each student began to work out what they felt about their countries, and what they could do to help. 'There is a feeling spreading over the young people of Japan,' said one Japanese. 'It is a hunger, but not a materialistic hunger. Now we have to take the right way. The most important thing is not who takes leadership, but who shows the right way.'

'The course has taught me to stand for something,' said a full-blood Aborigine from Croker Island in the Northern Territory, 'so that my people too can stand for what is right.' To help his people break free from their dependence on alcohol, he decided to stop smoking himself. When he returned home he found that some of his clan had started drinking duplicating fluid, which had already killed one man, and blinded another. He has been able to give support to his community in this tragedy.

Following the course, one party set off for Sydney, the other for Adelaide—to learn what they could and to pass on to others what they had found for themselves.

Early the next day the Adelaide party was

speaking and singing in a large city high school. A fascinated audience pleaded that they come back the following week. The visitors had spoken of taking time in quiet to seek and write down God's direction—many decided they would bring paper and pencil next week so as to give it a try. A teacher wrote later, 'Their witness was real and penetrating.'

The following days saw many other occasions, hosted by a variety of Adelaide's citizens and organisations—the production director of a bakery, a Federal MP, an opposition spokesman in the state parliament, the Australian-Asian Society.

Four of the group went on to the industrial town of Port Pirie, and then to the steel city of Whyalla. The Mayor of Whyalla arranged a gathering which included one of the senior executives of the steel company and two waterside workers, one of whom is Treasurer of the Combined Union Council in this strongly union town.

The CUC Treasurer told story after story of the way in which the ideas he had learnt from MRA—such as the principle, 'Not who is right but what is right'—had solved problems and disputes on the waterfront. The steel executive was fascinated. He and the workers had a frank back and forth.

Following their time in South Australia the group went on to Canberra, then back to Melbourne. Some from Sydney also visited Brisbane. Each had experiences as wide and varied as those described above. Some have now returned to their homes, colleges and jobs to apply what they have learnt, while others have decided to stay to help with future courses and the continuing work which goes on from the centre in Melbourne.

GEOFFREY PUGH



Who's responsible?

One who took part in the course in Australia was NAOMI HEHONA from Papua-New Guinea. She writes:

SINCE I WAS AT SCHOOL I had taken it for granted that only people who are born with leadership qualities are meant to take responsibility. I wasn't this kind of person. I was of no importance to society so I could enjoy my own life. It was fun—and a relief—to be free of responsibility.

But things worked in a very different way

at the Study Course. I realised that everyone should take responsibility of one kind or another. I felt challenged, but I was full of pride and self-centredness, so I tried to pretend I was all right.

Some people told me that I could never help my people or my country if I didn't put things right in my own life first. My pride was hurt. I felt frustrated and I decided to close my heart.

When we were doing field work in Sydney I felt unhappy because I felt deep inside me that I was not standing for what I believed in, and that I gave no support to my team.

I could see the need of my country and people for the ideas of MRA, but I was selfishly keeping them to myself. In closing my heart, I realised, I was affecting no one's life but my own. So I decided to let my pride go and make a decision that I would feel responsible for my country and strive for a new world, starting with my own life first. In deciding that I felt free and happy in my heart because I had a part I could play.

For the right kind of leadership we do not need more people who are born with leadership qualities, but more who allow themselves to be led by God.

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