

SOUTH AFRICA

BUTHELEZI WELCOMES 'FREEDOM'



Chief Buthelezi

CHIEF GATSHA BUTHELEZI of kwaZulu, South Africa, leader of the outspoken *Inkatha* movement, was host to a showing of the African film *Freedom* in the Legislative Assembly in Ulundi earlier this month. The members of the Legislative Assembly and civil servants who saw the film had been meeting all day about school unrest in

kwaZulu. The film was extremely relevant to their discussions, Chief Buthelezi told them.

The film dramatises the struggles in an African nation as it approaches independence. It showed the way in which conflict could be resolved, said Chief Buthelezi. 'I could see this inspiring and touching film time and again.'

Loud applause greeted the scene in which rival political and tribal leaders are reconciled. One of the film's authors and actors, Manasseh Moerane, who has since been editor of the African paper *The World*, also spoke at the showing. The Bible told constantly of God speaking to man, he said. Perhaps modern people's trouble was not that God no longer spoke but that they no longer listened.

'An ideology is at work that is eating us up,' said the Speaker of the Legislative Assembly, Bishop Zulu. Thanking Mr Moerane and his colleagues he said, 'God must have put the idea of bringing this film to us at this time into your minds.'

NEW WORLD NEWS

Vol 28 No 26 31 May 1980 10p

Canada.' Mr de Groseillers was in Winnipeg for meetings of Canada's Labour Congress.

The President to the Catholic Health Conference of Manitoba, Dr Francis Doyle, spoke at a dinner during the weekend. 'Christians should be more able and willing to show leadership in society,' he said. 'Moral values and belief in God have waned in our society, leaving many of us devoid of purpose. We Christians are in part responsible because we have preached Christian principles but not always followed them.'

CANADA

LISTENING TO MANITOBA

CANADA'S AIM is carved in stone over the entrance to the Federal Parliament building in Ottawa: 'And He shall have dominion from sea to sea.' A conference to further this aim was held early this month in Winnipeg, a city at the geographical heart of the country. Winnipeg, Manitoba, is a transport, grain, financial and educational centre.

The conference took place two weeks before the referendum on Quebec's future. The theme was timely: 'How to be a good Canadian in today's world.' Several decided that for them this meant putting their lives at God's disposal.

The Mayor of Winnipeg, William Norrie, one of the youngest mayors in the country, received delegates who had come from across Canada, from the Atlantic to the Pacific. In recognition of MRA's contribution to the city he installed one delegate, Paul Campbell, as an honorary citizen. He spoke of the local residents who had convened the conference as his 'conscience'.

The province of Manitoba takes its name from two Indian words meaning 'voice of God'. Canadian Indians spoke of what this voice meant to them. 'I need to hear that voice clearly to be able to give good, straight leadership,' said Sarcee Indian Edwin Crane.



Vera Martin

His conviction was echoed by Vera Martin, an Ojibway mother of eight, who works with the Alcoholism Foundation of Manitoba. 'In my work I have learnt the absolute necessity of spirituality,' she said. 'Spirituality is my relationship with God as I understand Him. If we don't hear that voice of God, if we don't follow our intuition, if we don't speak from our hearts, this cannot exist.'

Hope for a new relationship in Canada lay in people thinking beyond themselves and listening to others, said Jean de Groseillers, President of the Quebec region of the Sheet-metal Workers' Union. 'I have come,' he said, 'to listen to the people of Winnipeg and to hear the way you understand the situation in



Elizabeth Wilcock

People from Winnipeg's 87 national groups attended the sessions. Elizabeth Wilcock, Executive Director of the Citizenship Council of Manitoba, addressed one meeting.

Florence Vibert, who came from Britain to Canada as a nurse 35 years ago, had just applied for Canadian citizenship. 'One element of citizenship is to learn to forgive and be free of bitterness,' she said. 'How can I expect Quebec to forgive me, or anyone else, for any wrong I may have done as a Britisher, unless I can learn to forgive my neighbour? Forgiveness means three things to me—first, that I promise never to use a person's wrongdoing against them, secondly that I do not talk to others about it, thirdly that I do not dwell on it myself.'

Three of the organisers of the conference were interviewed on a popular morning television programme. The same programme recorded a one-hour interview with Dr Campbell on 'Moral Re-Armament: its aims and outreach' for broadcast in June.



Edwin Crane



Mountain House, Caux

CAUX What will happen this year?

THE THEME of the MRA conferences at Caux, Switzerland, this summer will be 'rebirth of men—rebirth of hope'. It will open on July 12 and will continue until 31 August.

'Every human being needs water and food to live—but we also need hope,' reads the invitation. 'For some there is the hope of immediate material goals. But more far-reaching hope taps a deeper source and comes through inner re-orientation.'

'Acceptance of fundamental change in our own characters leads to a fresh belief that social structures can also change.'

Last year, many of those who came to the

conference found these statements to be true. Just before the London talks on Zimbabwe's future, followers of Robert Mugabe and Joshua Nkomo met at Caux with Ministers and members of Ian Smith's and Bishop Muzorewa's parties. The readiness to accept change and to forgive, which has characterised Zimbabwe's path to independence in the last months, began for some there.

A political leader from Africa found unity with the Speaker of his Legislative Assembly when they both visited Caux. 'I used to believe that the way to answer an argument was to cut down my opponent with a better one. Here I have learnt instead of crushing my enemy to aim to win him through honesty, love and understanding.'

A French MP described Caux as a reminder to politicians not to sacrifice their convictions to the short-term demands of their electorate. A Japanese mother became aware of the suffering of the world for the first time. 'In Japan women are not expected to think beyond their homes,' she said. 'I realised here how small my world has been and how selfish I was, just enjoying my peaceful life.'

A French woman stopped 'worshipping' her husband and started to love him. A British family who were 'all in pieces' said

they were 'back on course'. A woman from Eastern Europe said that at Caux she had been able to admit her country's problems, because for the first time she had met people from the West who had admitted theirs.

'We need Caux,' said Cardinal Koenig, Archbishop of Vienna. 'I too need to revise my life, and the best way to do that is to listen to what other people tell me and to watch the examples of other people who have become different. We need a spiritual and moral infrastructure.'

Plays in three languages will be performed at Caux this summer. The French mime artist and singer, Michel Orphelin, will give the French language premières of *Poor Man, Rich Man*, a one-man show about St Francis. A cast of young Bernese who have been staging a German version of Hugh Steadman Williams's play about drugs, *Return Trip*, are also expected to perform.

During August a 'repertory company' of actors and directors from Britain will present 'animated readings' of five plays in English—*The Real News* and *The Ladder* by Peter Howard, *Bishop's Move* by Alan Thornhill, *Late have I loved Thee*, Nancy Ruthven's play about the conversion of St Augustine of Hippo, and a new contemporary play by Hugh Steadman Williams, *Consequences*.

SUMMER PROGRAMME

The following special sessions of the summer assembly have been arranged:

12-20 July

REBIRTH OF MEN—REBIRTH OF HOPE
Eight days of study, reflection and discussion.

25 July—2 August

THE INNER COMPASS
The role of the family. All generations will take part.

5-17 August

OUR TASK AND RESPONSIBILITY FOR THE FUTURE
Hosted by young people.

26-31 August

TOMORROW'S TECHNOLOGY—FEAR OR HOPE?
For leaders of industry, the trade unions and those concerned with economic affairs.

Details available from the Conference Secretary,
Mountain House, CH 1824 Caux, Switzerland.

NETHERLANDS

Island alarm clocks

LAST MONTH in the Verolme shipyard canteen in Heusden, Holland, 90 people met to think out how, in a time of great difficulty, industry could take advantage of everyone's concern and ideas.

As P L Dronkers of the supervisory board of the light industrial firm Tomados said, 'Thanks to the media, people now know more of what is happening. There is no future for society if industry does not take this into account. Even consultations with the works council do not answer the feeling on the shop floor that people are often undervalued.' He was responding to a worker from his firm who, during the conference, said, 'I have no chance to take more responsibility. We are never consulted.'

Dr Dronkers was the opening speaker of

the day, after a welcome from the director of the yard, W J van Mourik. He asked the question, 'Can our freedom and prosperity still be saved?' He was not a pessimist, he emphasised, because he believed firmly in what a handful of people with courage and conviction could do. 'But our dream of prosperity has come to an end,' he said. 'We have lived far beyond our means.'

For a democracy to function, he continued, people needed respect for each other. 'This is where each one of us has a part; we can improve the climate. We need to listen to each other.'

A Dutch Reformed Church minister, Jaap Windig, pointed out that the political and structural questions facing the Netherlands could not be solved in an afternoon. 'But,' he said, 'their solution starts with people losing their pride and bitterness. The family and the place of work are the first place to practise that. Humane attitudes cannot be coerced by strikes and protest. Afterwards

people are usually less human.'

'It is said that strikes solve little,' said one trade unionist. 'But they are an alarm-clock—they show that something is not right in society.'

Another—J van der Windt, a union organiser from the South of Holland—said that to give a person no responsibility in his company was 'dangerous'. 'But we must not let industry become one power fighting another,' he went on. 'For then the victor will discover that he is also the loser. There is no place in industry for the power motive.'

It was too simple to say that each group had exclusive responsibilities, he went on. 'For then everyone wants to grab the spoils. A company is an island in society. In society we must all serve each other.'

At the end of the conference, participants decided to continue similar meetings, in large and small groups, as a contribution to bringing the change in attitudes that industry needed.

'It is only because of the way things worked out that they were the executioners and we weren't.'

REVEALED BY THE SUITCASE AND THE BLANKET

by Philippe Lasserre

THE WARS, conflicts and injustices which accompany human history trigger reactions which seem to make peace impossible. Hatred builds up in the hearts of those who suffer, while arrogance and hardness build up in those who cause suffering.

French and Germans in the past, Vietnamese and Cambodians today, colonisers and colonised, exploiters and exploited have all said of each other, 'That is the way they are, they will never change!' This fatalistic judgement leads to two extreme attitudes.

Either we blame all the representatives of the group or nation confronting us: 'All Germans are Nazis, all Europeans are colonialists, all bosses are exploiters.' We hold them all responsible for the faults committed by a minority in their name—and so virtually reject them all as irredeemable.

Planted by chauvinism

Or we say that only the leaders are to blame; there is nothing the ordinary people can do. This attitude is commoner and more insidious than the other. It facilitates political propaganda; we make the leaders carry the can for what goes wrong and claim, almost in spite of them, to be creating the great concord of nations. The aim then becomes to liquidate those responsible, which is easier than changing their thinking.

Neither of these attitudes leads to the reconciliation and deep unity we all long for.

Frank Buchman, initiator of MRA, used to say, 'As I am, so is my nation.' This compact recipe has helped thousands to become responsible citizens. It can also be reversed—'As my nation is, so am I!'. Perhaps this is

how we can find an attitude which is neither generalised blame nor limited responsibility.

When waves of hostile feeling inundate a class or nation, each of us may need to look for our share of personal responsibility. The national characteristics to which our neighbours object have their seeds in each of us; planted by birth, education, cultural environment and the patriotism—or chauvinism—which has been instilled into us.

We halt, stricken dumb

We may not personally have been involved in the actions which caused our nation to be accused of colonialism, capitalism or some other sin. But if we are honest, we must admit that whatever our nation has done to another nation, we have done to our friends and family, our colleagues and subordinates.

In one chapter in *The Gulag Archipelago* Alexander Solzhenitsyn asks himself about the things he hates in the Soviet regime.

He recalls his experience as an officer, the rough tricks he enjoyed playing on the men in the ranks, the way he put his own comfort and security first, even at the front, and gave his vanity free rein. He describes his arrest by the NKVD, the political police of the time. Throughout the long march to his first prison, the other prisoners in the column, Russian men from the ranks or German prisoners of war, carried his suitcase. Although he had already had his epaulettes torn off, he had refused, as a Russian officer, to carry anything. 'And that's what an officer is, even when his shoulder boards aren't blue!' he concludes. He admits with shame that he himself could well have become an NKVD agent.

'The line dividing good and evil cuts through the heart of every human being,' is his next comment. 'During the life of any heart this line keeps changing place; sometimes it is squeezed one way by exuberant evil and sometimes it shifts to allow enough space for good to flourish... Confronted by the pit into which we are about to toss those who have done us harm, we halt, stricken dumb: it is, after all, only because of the way things worked out that they were the executioners and we weren't.'

After World War II many Germans showed the same frankness. Speaking at the MRA assemblies at Caux, Switzerland, they took responsibility for the crimes and mistakes committed in the name of their country, even when they had not taken part in them or had even resisted Hitler. These courageous acts were echoed by numerous French people, and, multiplying over the years, set the seal on Franco-German unity.

Personality roots

When I was studying in Paris during the difficult years of decolonisation, I was led along a similar road. I considered myself liberal. But when I shared a room with a French-speaking African student at an international conference, I discovered that in my habits and behaviour, I was an imperialist. My companion was acutely irritated by the arrogance which made me think I knew all the right answers—even the number of blankets we each needed!

In the course of an honest conversation with him and with the help of a Canadian friend I became aware that France's colonialism was sinking some of its roots into my own personality. If I wanted to help solve the problems my country was facing, I had to uproot them. Sincere apology to my roommate restored unity and friendship and gave me a glimpse of how reconciliation could come between hostile nations and groups.

This lesson proved useful many years later when I worked in a country that was still under French protection. The things that the inhabitants suffered through the French presence were things that day after day I had to face in myself. There too honesty about myself and apologies opened the way to unity and reconciliation.

'As my nation is, so am I.' Accepting this idea entails facing the roots in ourselves of our nation's or group's shortcomings, and admitting that these need to change. It may also mean asking forgiveness of those who have suffered through our compatriots—even if we did not directly commit the injustices. This liberates us from the fear of being like those we criticise, our leaders and compatriots, and gives us a chance of becoming instruments of peace and change.

This article is abridged from the French magazine, 'Changer'.



America and Islam

IN A MOVE to help deepen America's understanding of the thinking and motivation of the people of the Muslim world, a number of American citizens invited Charis Waddy, author of *The Muslim Mind*, to visit their country.

During her first two weeks in the country Dr Waddy addressed meetings arranged by the World Affairs Council in Seattle, Portland (Oregon), Boston and Portland (Maine).

After her talk at Portland State University, the head of Middle East studies said, 'I consider this an important and inspiring

speech. It did not offer us clearcut solutions, but was stirring, making us look deep into our own consciences and confess our mistakes.'

Also in Portland, Dr Waddy was interviewed four times on radio and three times on TV. Asked how Americans could help cure the mistrust between many Muslim countries and the West, she spoke of the response she had found in Muslims to Christians who applied the moral challenge of their faith to society. 'There is a revulsion in the Muslim world against such features of the West as the breakdown of family life, neglect of the elderly, and permissive attitudes to sex,' she said. One TV interview will also be shown in British Columbia, Canada.

A new book by Dr Waddy, *Women in Muslim History*, will be published in Britain and the United States this autumn.

'*The Muslim Mind*', Longmans, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price £7.65, with postage £8.30.

From May morning to Communications Day

VYING WITH MORRIS DANCERS and rock bands in Oxford's High Street at 6am on May Day was a party of seven mediaeval monks giving out leaflets to the music of a tin whistle. They were advertising the play *Columba* which had its 100th performance in Oxford two weeks later.

The play ran for a week in the Newman Rooms, part of the Catholic Chaplaincy, as well as giving a special performance in place of the Sunday morning service at the Dragon School.

The former Archbishop of Jerusalem, George Appleton, described the play as 'very melodious and very moving'. He was seen that it should be seen more widely, he said, and offered help in arranging this.

'*Columba* for me had the force of a revelation,' said a postgraduate student from the United States, George Hobson, after seeing the play in the Newman Rooms. 'I was deeply moved and inspired, not only through having participated in a fast-paced, rich piece of stage-drama, accompanied by haunting music, but also through having shared a vision of Christ's power, through dedicated disciples, to save, heal and guide people and to change history's course.'

Doug Holladay, a post-graduate from Washington DC who is closely associated with the world-wide prayer breakfast movement commented, '*Columba* demonstrates that one individual in tune with Christ can focus enormous spiritual energy against

forces that aim to dehumanise and oppress mankind. This timeless battle requires a similar manifestation today. *Columba* embodies the creative bold life of faith.'

'Acting and singing alike were a constant joy,' wrote David Anderson in the student newspaper, *Cherwell*. 'This production, in association with Moral Re-Armament, is an imaginative and necessary link between modern Christianity and the early Church.'

Irish centre

The play went on from Oxford to three performances at the Irish Centre, in London's Camden Town. It opened on 18 May, the Sunday named by Pope John Paul II as 'Communications Day'.

Preaching on this theme the assistant chaplain, Father Butler, recommended his congregation to see the play. 'St Columcille (*Columba*) was a master of communication,' he said. 'He spread the teaching of Christ across Europe starting in Ireland and spreading out from Iona in Scotland. He brought the doctrine of Christ to many peoples who were to make it their own and live by it, handing it on to their descendents.'

'Tonight we have the privilege of seeing the life of St *Columba* unfolding before our eyes. We might be influenced to more effort in our own lives. It will do far more for you and for the communication of the faith than I shall ever be able to do.'

AUSTRALIA Thrifty Matilda

THE MATILDA THRIFT SHOP in Brisbane, Australia, celebrated its 12th anniversary this month.

The shop opened in 1968, when three Brisbane housewives decided to use their time, energy and initiative to raise money for the work of MRA. \$53,500 (£27,000) have been raised since then, of which \$47,000 (£23,500) is clear profit.

The three women decided that the shop's policy would be to help people, not just to sell to them. Many customers who walked through the door in the first week have continued to come in every week since, sometimes in search of bargains and sometimes just to talk. One customer now comes regularly with a contribution from her earnings.

A welcome sign on the notice board attracted one woman who, over the years since, has given hundreds of dollars' worth of goods for sale. For several years three generations of one family came in regularly. Things began to change in their family life

and they decided to start going to church again.

Customers range from mothers with growing families and senior citizens to drama teachers and producers in search of costumes for plays and musicals. A food processing company and a car body works buy cleaning and polishing rags from the shop.

All the stock is given by an ever-widening circle of friends, who often give cherished possessions. A local jeweller and an antique dealer assist with valuations and sometimes offer a good price for an article. The husbands of the saleswomen repair electrical goods and clocks and help with transport. An electrician gives his services and light replacements free of charge.

The money raised has sponsored young people on MRA training courses in Melbourne and has helped with a wide range of other expenses in Australia. In addition gifts are sent each month to India. The Matilda Thrift shop sends parcels of second-hand clothing regularly to Papua New Guinea where they are sold for the work of Moral Re-Armament there. The freight charges are raised by a Brisbane woman from sales of her own work.

Stephanie Ashton



What will Screwtape say?

THE OXFORD DON who created the magic worlds of Narnia and Perelandra and the famous dialogue of the devils Screwtape and Wormwood, is about to take to the stage. C S Lewis will be portrayed in *Song of the Lion*, which opens with previews at the Collegiate Theatre, London on 23 June.

The play is being staged by Aldersgate Productions, the ecumenical theatre production company which presented Malcolm Muggeridge and Alan Thornhill's *Sentenced to Life* at the Westminster Theatre, London.

Song of the Lion is written by an Anglican priest, Daniel Pearce. He traces Lewis's development through scenes from his books, from his traumatic childhood to his life as a successful scholar, professor and author. The underlying theme is Lewis's inner struggle to find a faith, climaxing in his marriage to a dying woman and his journey through grief to a deeper understanding of God's love.

Lewis is played by Hugh Manning of the TV serial *Emmerdale Farm*. It will be directed by David William, who directed the opera *Thérèse* at Covent Garden last summer.

The play will tour London, Ludlow, Oxford, Cambridge, Ipswich, Birmingham, Chichester, Brighton and Bristol in late June and July.

Think big Texas!

CHIEF EXECUTIVE OFFICERS of ten oil companies and their wives were among those who attended a dinner in Houston, Texas to hear about MRA. The dinner was hosted by the president of an oil rig construction company.

They heard from industrial consultant John Van de Water and Willy Rentzman, Personnel Director of the Danish construction firm Christiani and Nielsen. They spoke of their work with others from management and labour, to help industry to face up to world problems.

William Jaeger, who has wide experience of MRA's work in industry, challenged the Texan executives to produce the 'bigness of thinking' needed to answer unemployment and the widening gap between the world's rich and poor.