
At the moment of impact between one's will and others' needs, unselfishness begins or ends. For most this is not a reflex, but a choice.

This issue is about these choices—from the simplest and most personal to the decisions that will determine the world's survival.

And it is about the most crucial choice of all—what am I going to do with my life? Those who decide to put the needs of the world first risk everything, whether, as in the case of many in this issue, they actually give up their careers and security, or not. But, as these experiences show, the dividends are great.

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CHOOSE NOW FOR THE YEAR 2000

A RECENT UNITED STATES governmental report calls for 'an era of unprecedented global co-operation and commitment' if the world's capacity to sustain human life is not to reach its limits in the 21st century.

The report, commissioned by President Carter in 1977 as a 'foundation' for the USA's 'longer-term planning', was prepared by the United States Council on Environmental Quality (CEQ) and the Department of State. Its brief was to study the probable changes in the world's population, natural resources and environment by the end of the century.

Its conclusions are not encouraging. 'Environmental, resource and population stresses are intensifying,' write Thomas Pickering, an Assistant Secretary at the Department of State, and Gus Speth, Chairman of the CEQ, in their letter of transmittal to the President. 'These stresses are already severe enough to deny many millions of people basic needs for food, shelter, health and jobs, or any hope of betterment.'

The writers of the report stress that its projections are not inevitable. Rather they show what is likely to happen if there are no changes in policies and institutions worldwide, if the rate of technological advance does not alter—and if there are no wars or other disruptions. They warn, however, that if we do not act promptly, the world could miss its chance. 'The adverse effects of many of the trends discussed in this study will not be fully evident until 2000 or later; yet the actions necessary to change the trends cannot be postponed without foreclosing important options.'

If present trends continue, states the *Global 2000* report, the world will soon reach its ceiling for supporting human life. For every two people alive in 1975, there will be three in the year 2000, four-fifths of them in the Less Developed Countries. At this rate, a British 17-year-old applying for a driving licence today can expect the world's population to have reached 10 billion before he has to renew it at the age of 70. And 10 billion was given by the US National Academy of Sciences in 1969 as 'close to (if not above) the maximum that an intensively managed world might hope to support with some degree of comfort and individual choice.'

The report paints a picture of rising food prices and distribution problems, with an expected 90 per cent rise in food production

during the last 30 years of this century being consumed mainly by the already well-fed. As arable land is decreasing through soil deterioration and urbanisation, the projected rise in production depends on improved crop yields per acre. And these are linked to high use of energy—a rapid escalation of fossil fuel prices or a sudden interruption of supply could severely disturb world agricultural production, raise food prices, and deprive larger numbers of people of adequate food.'

Reassessment

By 2000 some 40 per cent of the remaining forests of poor countries may have been lost—with a resulting toll on the planet's plant and animal life, and on its water supply. Population growth alone will double the demand for water in half the world. The fact that 200 of the world's major river basins are shared by more than one nation illustrates the report's contention that 'the world will be more vulnerable to the disruptive effects of war'.

In all this, the gap between rich and poor—both between and within countries—will widen, 'by every measure of material welfare the study provides—per capita GNP

and consumption of food, energy and minerals'.

Global 2000 calls for 'vigorous, determined, new initiatives' if its projections are to be avoided. 'New and imaginative ideas—and a willingness to act on them—are essential.' The United States should give a lead on conservation both within and outside its borders, says the report, and calls for a thorough re-assessment of the foreign and domestic policies relevant. 'An equally important priority for the United States is to cooperate generously and justly with other nations—particularly in the areas of trade, investment and assistance—in seeking solutions to the many problems that extend beyond our national border.'

The report sticks to its terms of reference—population, resources and environment—and so has little to say about the need for a new economic order recently emphasised by the Brandt Commission. But the reports coincide in their call for immediate international co-operation, for global unselfishness and common sense. For in the long term unselfishness will be in everyone's best interests. But the challenge in the short term, for nations and individuals, is for the sacrifices that will ensure the future of mankind as a whole.

Mary Lean

Book to end 'benign neglect'

NEW ZEALAND should strive to be known for her help to a hungry world, a leading Auckland industrialist said recently. Keith Hay, a Member of the Auckland Regional Authority, was presiding at the New Zealand launching of dairy expert Stanley Barnes's book on malnutrition, *200 million hungry children*, in Auckland. 'Let us be known for the food we produce for the world and for our care for the children,' he said.

The day before, the *New Zealand Herald* had headlined a story on the book, 'New Zealand challenged to help end starvation'. It described Mr Barnes's conviction that New Zealand and Australia, as big milk producers, should jointly undertake a long-term aid project to provide for starving children and mothers in a specific country.

Another speaker at the launching, Harold Innes, the Executive Director of the New Zealand Food Bank, described the rich

world's 'benign neglect' as the worst complaint suffered by children of the Third World. 'Individual responsibility is wrapped up with your responsibility to be a concerned person,' Mr Innes stated.

The Mayor of Hamilton, the centre of New Zealand's dairy industry, gave a reception for Mr Barnes, who was interviewed by national and local radio and newspapers. 'I am associated with Moral Re-Armament because it says to me, "If you are going to do anything about the problem you see, the place to start is with yourself"', he said. 'If we who have the power to help do not act, then those in need will look somewhere else. It will take an unselfish decision to do it. The future of rich and poor countries is at stake.'

'*200 million hungry children*' by Stanley Barnes, Grosvenor Books, 54 Lyford Road, London SW18 3JJ, £1.50, with postage £1.95.

Jekyll and Hyde meet Martha and Mary

by Sydney Cook

WHAT IS UNSELFISHNESS? It seems not only difficult to live but hard to evaluate.

To be conscious of being 'unselfish' seems to destroy the value of an act. Martha, preparing the meal while Mary talked with Jesus, must have felt deflated when he told her that on this occasion her sister had 'chosen the better part'. One pictures her going off shaking her head and muttering to herself, 'You just can't win'.

It is a matter of motive. It is the spontaneous act of generosity, like that of the woman who broke a box of expensive perfume over Jesus's feet. It is Captain Oates walking out into the blizzard near the South Pole in 1912, in the hope that his death would help the others in the tent to survive. It is the sacrifice evoked by war and catastrophe when, for the sake of home and loved ones, men and women display a heroism they had not dreamed they were capable of. It is the millions of mothers across the world who sacrifice their health and often their lives so that their starving children can have food.

How is it that the human race, the hearts and brains and hands that are capable of all these acts of unselfishness, has also the callous indifference that allows hundreds of millions to go hungry, that countenances class war, exploitation and race hate? How do we deal with this Jekyll and Hyde

element in human behaviour?

The challenge of absolute unselfishness puts every one of us among the guilty. But it also pinpoints where change needs to come in us, in our community, in our leaders and our society.

Smuggled goods

For a Canadian friend of mine, an employer, it meant a dynamic shift from the paternalistic goodwill of the 'enlightened employer' who 'gets on well with the unions' to one who put all he possessed and all he was at God's disposal for the moral re-arming of the world. He started by paying \$20,000 to the Canadian customs for smuggled goods. He ceased to regard either his money or his business as belonging only to him. Industry became for him a partnership of equals. He was invited to many countries, to take his revolutionary ideas to employers, union leaders and shop-floor workers.

I met him in the Ruhr in Germany amidst the deprivation there just after the war. Trained Communists sought him out, to discuss with him the emergence of a new factor in the struggle for a better society. One of them, a miners' leader, said, 'If Marx had met men like him, he would never have written *Das Kapital*. He would have seen that capitalists can change.'

Going beyond my dr

by Jeanne Faber

WHEN I THINK of my motives I am hard put to it to find an unselfish one among them. Of course, I like to think of myself as a good wife and mother—I do the washing and ironing, the cooking, I even type my husband's letters. But to look after those I love, and who give me so much in return, does not seem so unselfish.

At 19 I was doing well in my first job—secretary to the Assistant Secretary of the Chartered Institute of Secretaries! I was being offered promotion and a pay rise, when I was invited to work with Moral Re-Armament without any salary, starting in the humble position—to my mind—of telephone operator at their London headquarters.

In my heart I wanted to do something with my life that would help other people. I knew that I could not find my life's purpose if my decisions were based on what I could get.

On my knees I made the choice of laying down my life, ambitions and dreams to serve God anywhere, in any capacity, on the basis of a belief that where God guides, He provides—a faith which has been proved and deepened through the past 31 years.

My husband made a similar decision at the age of 23 when he was climbing the ladder in the competitive field of Fleet Street advertising. He has spent 10 of the years since then working in India and for three years we lived there as a family.

What the dictionary doesn't say

CHARIS WADDY lives in Oxford and is the author of 'The Muslim Mind'. Her new book 'Women in Muslim History' will be published by Longman next month:

'UNSELFISHNESS?' 'Absolutely out of date,' was the emphatic opinion of a retired Oxford don.

This was all the more surprising as the person concerned is revising her life-style, in her late seventies, so that she can open her hospitable doors more widely to the students and academics who pass through her university town. Her aim is that her home should be a place where people can find a welcome and new life.

A young research student who was with us when I asked the question, did not want to be thought selfish. But she clearly did not think much of unselfishness either.

When I recovered from the shock, I thought that our definition of the word must be at fault. So I turned to the Oxford dictionary. There it was, tucked in between 'unseemly', 'unseen' and 'unsensational': 'regardful of others' interests rather than one's own'. Not bad, one would think. To my knowledge it applied to both women, the younger as well as the elder. So what was wrong with it?

'A negative conception?' There are hundreds of words, un-this and un-that, meaning not, or more commonly the reverse of, with implications of praise and blame.

So what is the up-to-date form of unselfishness? Once more, I asked my friend the don. She answered as promptly, quoting Frank Buchman, 'Live to make the other fellow great'. It is an answer that throws light on the motive behind a life spent in teaching, as it does on motherhood, fatherhood, and many callings where the fruits lie in other people's growth rather than one's own achievements. For it is useless, she said, to consider unselfishness apart from the aim for which self is set aside.

The conversation continued over breakfast next morning, and with it the probing for a positive expression. Two plays which have been showing at the Westminster Theatre, London, over the last month illuminate the subject. *Mr Wilberforce MP* gives a vivid example of a career devoted to a great purpose. A man whose 'darling object' was his own advancement, dedicates himself to the abolition of a great evil, the slave trade, and to a complete change in the standards and values of his nation.

In the other play, *Song of the Lion*, the

THE CORE OF A MAN'S LIFE, the essential 'm The will has a number of satellites—love, lust, people think. As the Sun controls the move determines the course of our thinking and I pressure. It can be transformed only by vol from



Getting down to boiled eggs

by Peter Everington

Recently we were invited back to India to help with an international conference for MRA in January, where people from Asia, the Pacific and the West will meet for a 'dialogue on development'. We wanted to go but felt tied by our responsibility for the MRA centre in the South of England, where we were living, and by the fact that our daughter was attending a local school.

As we prayed about this, some ideas came which transformed our lives in a matter of days. We found an excellent boarding school for our daughter, which she is thoroughly enjoying, to judge by her first letters. We decided with others to sell the house and to use the money towards the rising maintenance costs of the MRA centre in London, and people in the area decided to use their own homes in its place. Then, unexpectedly, we were offered a small flat in London on a hill facing south with a magnificent view, where we have been living very happily for the past four days.

All this has set us free to accept the invitation to India. We leave in four weeks' time. Our daughter will join us there to help with the conference. All this has been so speedy and effortless that we have realised afresh how detailed and loving God's plan for each person is. Every time I have made a decision which appears to be sacrificial, my life has been enriched beyond my dreams.

AMID THE JOY of our son's birth I realised I would need to become three times as unselfish as I ought to have been anyway before marriage.

This process means giving up a few of the Englishman's inalienable rights—like the right to finish your boiled egg in peace without having to deal with a two-year-old's food crisis nine inches from your left elbow.

My private catalogue of saints contains a number of friends who at important stages on life's road have interrupted their own journeys to help me refine my way or tow me into garage.

A daily time of quiet before God is partly for one's own sake. But its main purpose is to seek thoughts on how to help others. During student days a friend passed on one such thought: 'You need an elementary course in unselfishness.' He suggested I should start each day asking God to show me practical ways of caring for those nearest to me.

Parking grace

Having won an open scholarship to Cambridge I was furious at the suggestion that I needed an elementary course in anything. But the thought stuck. It is easy to be so spiritually in the clouds that you neglect the simple duties of cooking break-

fast, pruning the plum tree, or taking someone to the cinema.

The task of building God's kingdom on earth means a responsible concern for more and more countries, all based on very practical thoughts for people.

One senior Muslim friend who feels there is hope for the Christians says that this attitude began when, as a student in London, he was invited to dinner by some British people. He does not remember what they discussed, but he has not forgotten the Syrian menu and the care he received.

But how do you find the energy even to want to live by absolute unselfishness, let alone work at it? Isn't this where the grace of God comes in? Grace is when you get the power to do something you don't want to do, to take time with someone you don't care for, to follow someone else's idea and let them have the credit, to admit you're wrong, to accept a compliment, to take on a great task where you feel foolish rather than be an expert in a small field.

Grace is the thing that breaks through your pride so that things go right when logically they ought to go wrong. It is the undeserved gifts like a parking space when you return home with a full car—God's assurance that he loves you in spite of everything and needs your co-operation in His work for other people.

Christian writer and academic, C S Lewis, reveals how insidiously self-regard weaves itself into our best-meant efforts. In doing some 'unselfish' act we say, 'How good of me!' Even high standards can be a snare, if they are tainted with the pride which excludes and ridicules others.

Personally, I find the thought of unselfishness a healthy check on behaviour and motives. Without getting complicated about it, I know there are places where I need to be un-this and un-that. But I also know that this is only an opening into the profound depths of my human nature. I may rebel against the idea of denying self, but I know that every point in the growth of character, as I have seen it in myself and in others, has something of that element in it.

My own personal agreement with God, made in my twenties, did, as it proved, involve saying goodbye to cherished plans for a career in a certain field of scholarship. For 30 years I learned to turn my hand to what was needed in the service of the growing world force of Moral Re-Armament,

rather than becoming a specialist in a field I could call my own.

Those years were often marred by self-righteousness, and a longing for approval to replace worldly success. They were marred also, at times, by discontent when I wavered into half-heartedness. But they were marked in the main by adventure and fulfilment in great tasks accomplished together with others. I think of the survival struggle of the war years, spent cooking in the London blitz; of the establishment of a centre of hope for a shattered world in Caux, Switzerland, immediately after the end of hostilities; of the birth of a new hope in Africa in the making of *Freedom*, a film about the struggle for internal and external liberation, which is now in great demand in Zimbabwe.

Alongside all this, in the field of education, was the constant daily contact with some of the hundreds of teachers across the world who are seeking God's direction in their work. They also were the friends who supported me financially, making it possible for me to work without salary. They still do so.

Later, I found myself propelled into the field in which my career would have been spent. I discovered that the years before had been a preparation for the work I now took up: the building of bridges between the Muslim and Christian worlds. It was hard work to acquire and practise new professional skills in my sixties. But the fight to keep motives clean of selfishness is the

same, and the aim for the world and for those around me is no different from what it was in the basement kitchens of the war years.



... that is the spring of all his actions, is his will. hate, pride, greed, ambition, the fear of what movements of the planets, the will in our universe living.... The will can be made to conform by arbitrary moral decisions.

'The art of remaking men' by Paul Campbell

IT IS INTERESTING to learn what a person has given up in obedience to God's prompting. But not nearly so interesting as what they have taken on—or such is the case with the Hore-Ruthven family.

It started with their father, Malise Hore-Ruthven. A son of the sixth Baron Ruthven from the Scottish lowlands, his career had been the army, and he had risen to command his regiment, the Black Watch. On retirement in 1933, he was appointed Secretary to the Governor of South Africa. His diaries show how concerned he was about the British-Boer, and the black-white, divisions there. The most hopeful thing he saw was the change in attitude coming to people of all communities through the work of the Oxford Group (later MRA). Previously faith had meant little to him, but on his return to Britain he went to an Oxford Group conference. There he took a decision in the spirit of the motto he had used ever since his steeplechasing days: 'When you come to a jump, throw your heart over and the rest will follow.' He gave God control of his life—dedicating to Him his time, energies, possessions, everything.

Some of those in his circle felt that to take God so seriously was eccentric or worse. That did not worry him unduly because, as his daughter Nancy recalls, 'he became a much happier man'. More difficult was the refusal of his wife, Angela, to have anything to do with his ideas. This went on for 12 years until their eldest daughter, Nancy, went to an MRA conference at Caux in Switzerland, and returned very different.

Turning point

Nancy describes herself as 'an exhibitionist to the core'. She loved driving to Ascot in an open Landau, and dining off gold at a Windsor ball. She had gone into theatre, and was touring with a ballet company. The MRA conference had made her realise her 'hunger to do something relevant with my life'.

Her mother and father had been worried about her, and 'they were very relieved', she says with a laugh. But when Sally decided that God was asking her to give her life to the work of MRA, her mother was furious. Sally was the favourite niece of Lord Gowrie, formerly Governor-General of Australia and then Governor of Windsor Castle, and seemed set to be a social success.

This was a turning point for Angela Hore-Ruthven. She realised that she had always prayed, 'Thy will be done'. 'Why do you stand against your daughter when she tries to do God's will?' a voice seemed to ask. She went to Sally and gave her her blessing. So she was more prepared when James, their only son, who was in his last year at Eton and all set to join his father's old regiment, announced that he felt called to the same work.

None of these decisions were easy. 'I

'Throw your heart over and the rest will follow'

looked at all my fears,' said Sally, 'that I might not marry, that my life of hunting and balls would be exchanged for drudgery and financial insecurity.' But she knew too the call to serve as Christ had served. And the parents knew that too. With each of their children's decision, they saw afresh the hold that social standing had on them; and, not without pain, turned more wholeheartedly to serving God above all.



James, above left

Nancy, above right



Sally, left

Increasingly each of them saw their part in the work to which they felt called, and in the following years they were spread out across several continents. They next met up as a family in Australia. In 1956 an Australian industrialist decided to give his home, 'Armagh', in Melbourne, as a centre for MRA's work. Col and Mrs Hore-Ruthven were asked to be the hosts, and they agreed. The home had no furniture, so they gave the valuable antique furniture from their 12-bedroom Wiltshire home, which they had sold. Such a decision, which many families would have agonised over, was taken very simply. For the next few years the whole family worked in Australia.

'Armagh' became a place to which people came from every side of Australian life. Malise established a particular friendship

with the Melbourne 'wharfies'—dockers—who came time and again. They also got to know many of the Aboriginal people, and in her book, *If Everyone Cared*, Margaret Tucker, princess of an Aboriginal tribe, tells how moved she was by the Hore-Ruthvens' care for her and her family.

When they returned to Britain in 1961, Nancy worked at the Westminster Theatre, where MRA was presenting a continuous series of plays. Apart from four years nursing her parents during their last years, she has worked steadily in theatre ever since—acting, producing, directing and writing plays. She has written 17 plays which have been presented as full productions or play-readings in many countries. The early glamour of the theatre has worn off—'I would be bored if I was working in a theatre which had no great purpose'—but her questing spirit has not, as she searches out the fresh ways in which people can be roused to seek a faith for themselves.

Sally, looking back on that decision made 30 years ago, says, 'It has led to a life of meeting people and going places I would never have dreamt of'—such as Ethiopia where she and her husband, Jim Baynard-Smith, worked for five years. The suffering of that country has added urgency to all they do.

Now Jim and Sally live with their two children in Oxford where, she says, 'the unpredictable steeplechase of visitors that come through our home—for help on some personal issue, to plan aid to African refugees or whatever—is more a challenge than all the equestrian events of my youth!'

James looks back on the love of Britain, and belief in her part in the world, that was bred into him through home and school. 'My friends and I emerged expecting to lead in whatever field we entered,' he says. He does not regret this. 'But with it went an unconscious assumption that we knew best.

'I have learnt to listen with my heart as well as my head to those who have often suffered as a result of attitudes like mine. Such people are now among my best friends, and I learn much from them. In Westminster we use our home constantly for people, often from conflicting viewpoints, to meet and talk frankly and find fresh perspectives.'

James and his wife Dron have been at the heart of a series of initiatives launched by MRA in recent years, aimed at healing class war, making a multi-racial society work, and inspiring a concern for the needs of the world. 'Just as in personal life God often uses specific problems to help us take fresh spiritual steps,' he says, 'so I believe He does in national life. I think of three such problems here—the "us and them" class war, Ireland, and what to do about world poverty. In each case an honest look at our attitudes and motives, past and present, would shed light on the path ahead and help us to greater maturity.'

John Bond