

NEW WORLD NEWS

Vol33 No16 17 Aug 1985 25p



CAUX 1985

CONTENTS	PAGE
Round table for minorities <i>Report: Charles Piguet</i>	2
Health workers in a sick world <i>Report: Roger Watson</i>	3-6
Youth Forum <i>Report: Peter Riddell</i>	7,8



Distant view of Mountain House, Caux

D. Channer

HOPE IN A WORLD OF TENSION

The weekend of 13-14 July saw the launching of the annual summer assembly for Moral Re-Armament in Mountain House in the village of Caux, Switzerland. This year the theme is 'Hope in a world of tension'. One hundred and fifty young people gathered from 22 countries to run and take part in a forum for the first week of the conference. Addressing them, Abd-El Rahman Khane, the Executive Director of UNIDO (the United Nations Industrial Development Organisation) said, 'It is a precious thing that you are interested in the major problems that face the international community and the people that make it up.'

Mr Khane went on, 'The active social role which each member of society must play starts with inner peace. In this difficult task, you must not let yourselves get discouraged. You must persevere.' A greater involvement in the problems of development was in the interests of the rich countries as much as the poor, he said, warning of the dangers of

catastrophic conflict comparable to nuclear war. 'We are not interested in apportioning blame for the past, but in looking to the future,' he concluded.

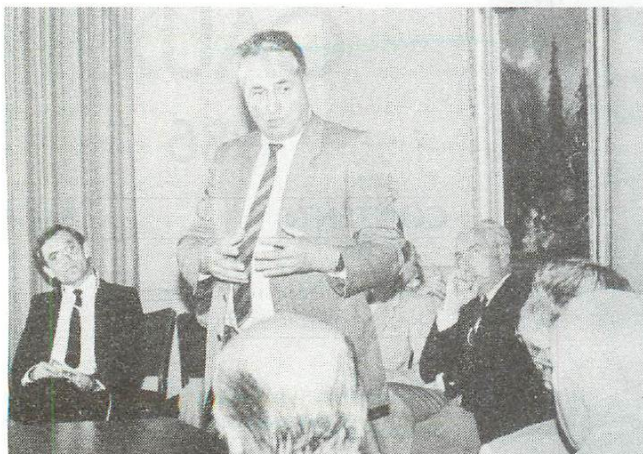
Olivier Giscard d'Estaing, the Deputy-Director of the Fontainebleau business school, INSEAD, added, 'The struggle against misery, against the inequalities between continents and countries demands the mobilisation of all. This is the fundamental problem of our times. We talk here about attitudes. We need to act with our hearts, our judgement, our generosity, and avoiding conflicts between dug-in positions.'

During the first weekend of the assembly a round table took place on the moral and legal protection of minorities in Europe and the world. In this issue we report the round table, the youth forum and also the session entitled 'Health workers in a sick world' which brought together many involved in health care from 19-21 July.

MINORITIES' ROUND TABLE

THE IDEA OF A ROUND TABLE ON MINORITIES was born at Caux in 1984 during a conversation with the Honorary President of the Supreme Court of Appeal of Sardinia, Corrado Onnis. What message could Sardinia, which enjoys an autonomous status within the Republic of Italy, send to areas of conflict in Europe and the Middle East? The majority of areas where terrorism and violence reign are torn by confrontation between ethnic, linguistic, religious or cultural communities—majorities or minorities, which cannot find a common way of life.

'The running sores that are exhausting Northern Ireland, the Basque country, Corsica and, a little further off, Lebanon, challenge the ideals of democracy and freedom which form the strength of Europe,' said the invitation to the round table. 'The security of our continent depends just as much on those situations as on negotiations between superpowers over military balance. This is where remedies should be applied.'

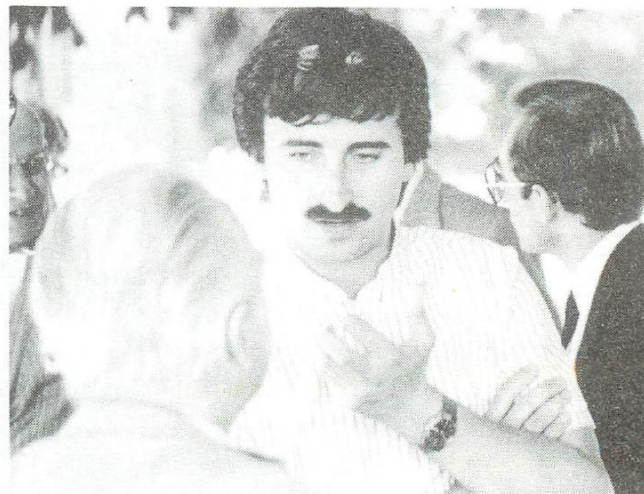


Dr Schantl, President of the Carinthian Regional Parliament of Austria

Sardinia was represented by her Member of the European Parliament, Michele Columbu, a veteran defender of his island's special rights and leader of the Sardinian Action Party; the Italo-American Association of Jurists by its Secretary-General, Oronzo Melpignano, a barrister from Brindisi, and by its Treasurer, Aristide Marozz, a barrister from Aosta. For several years this Association has helped to organise meetings for magistrates and jurists within the framework of the Caux conferences.

The largest delegation came from Carinthia, a province of Austria bordering Yugoslavia and Italy which has a Slovene minority. The President of the Regional Parliament was accompanied by seven other members belonging to various parties. The Council of Carinthian Slovenes, the Central Slovene Committee and the Committee for German-Slovene Co-ordination, set up by the conference of Austrian Bishops, also sent representatives. In addition to taking part in the round table and the other activities of the conference, the Austrian group, numbering about 25, met separately to work out the bases of an agreement on those questions which cause tensions between the two linguistic communities of Carinthia.

The barrister Claude Jeannerat from the Jura outlined the



Slovenes talking informally during the round table

events which had led to the creation of a new Swiss Canton. He emphasised the spirit which had inspired the commission that had to divide the assets between the old Canton of Berne and the new Canton of Jura. M Jeannerat was secretary of that commission. Solà Saladrigas from Gerona, a former ambassador, described the political situation in various provinces of Spain. He warmly welcomed the idea that some of the participants in the round table should visit Spain to strengthen links at the moment of her entry into the European Economic Community.

It fell to Paolo Mengozzi, Professor of International Law at the University of Bologna, to sum up the legal conclusions of the round table. He called to mind 'the methodology of the cup of tea' which allows a dialogue free of politics. Particular solutions, adapted to each situation, to the problems of minorities must be found on the basis of respect for human rights.

The question of relations between different ethnic and cultural communities was also raised in the general conference meetings that weekend. People from Malaysia, South Africa, Malta, France and Cyprus spoke of the efforts they are making to heal the hurts of the past in themselves and others in order to prepare a future in which each individual and each human group will have his rightful place. 'The maturity of a majority is measured by the way it treats the minority,' it was stated, 'and the maturity of a minority is measured by the responsibility it takes for the whole.'

Charles Pigou



Professor of International Law, Paolo Mengozzi, of Bologna University, Italy.

HEALTH WORKERS IN A SICK WORLD

There was evidence of a new epidemic at the seminar for 'health workers in a sick world'. Daniel Mottu, President of the Swiss Foundation for Moral Re-Armament, said in an opening address, 'We must make moral values contagious.'

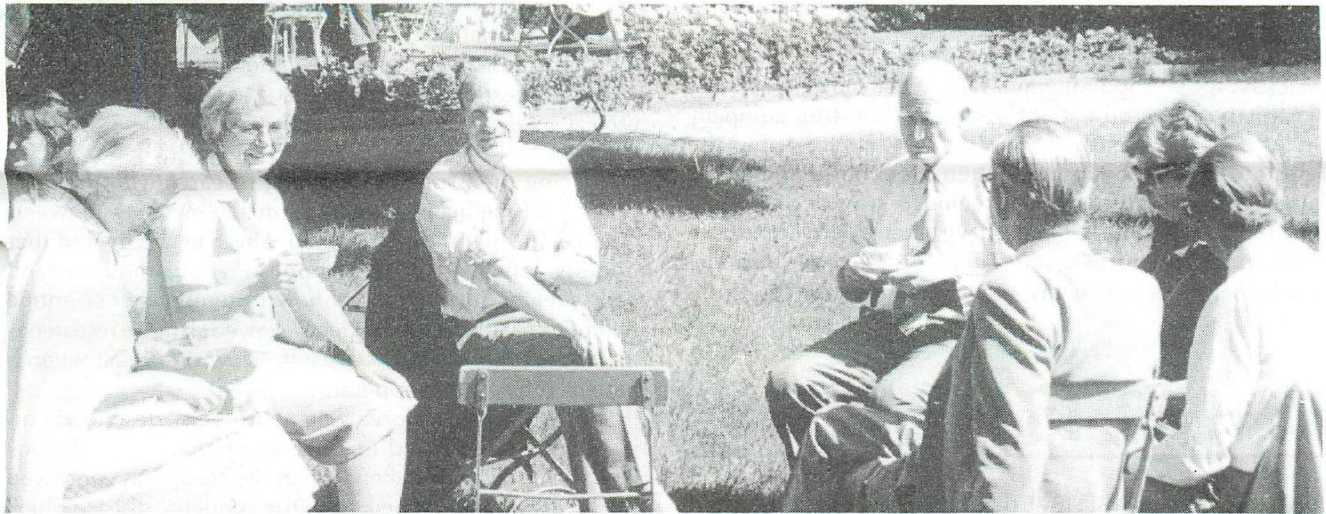
There was a spirit of searching at the seminar, of seeking for what to give people besides symptomatic relief and surgical treatment, something which would give people a higher goal in life. This theme was taken up by Professor Felix Labhardt, a Swiss expert in psychosomatic medicine. He told the conference, 'I think faith has an important role to play in healing psychosomatic disorders.'

Many said that they had not come 'armed with all the answers' but honestly admitted that they, like the whole field of human medicine itself, were at the crossroads and needed to find out 'which direction for the future'.

Paul Campbell a Canadian physician, challenged his colleagues to enlarge their hearts: 'The doctor should be concerned with what is happening in China and Tibet as well as in his own practice.'

Could this be the new direction for medicine? Something which sees beyond the next patient and cares for people as part of a global strategy for remaking the world.

Roger Watson



Some of the health workers

THE PATIENT AS PART OF THE HEALTH TEAM

'WE'VE GOT DARWIN ALL WRONG,' says Paul Campbell, a Canadian physician. 'We assume that "the survival of the fittest" refers to those with the biggest muscles and the biggest teeth, but we're wrong. The dinosaur has long since disappeared and the ant has survived. The fittest are those who co-operate best.'

Where does co-operation and teamwork begin in health care? Between doctor and nurse; nurse and physiotherapist? These are all valid starting points but health care should revolve around the patient. Teamwork is not spontaneous, it has to be worked at. It comes through having a common goal and through sharing what is really on your heart. Patients often visit the doctor and give a lengthy description of symptoms without revealing the root cause. How many alcoholics complain simply of headaches; how many workaholics of sleepless nights and exhaustion? Similarly, when no medical help is possible, is it possible for the doctor to be honest and tell the patient? There was evidence that such honesty, from patient and doctor, was possible.

Many of the professionals present were surprised at the spiritual resources which many patients have, and learned

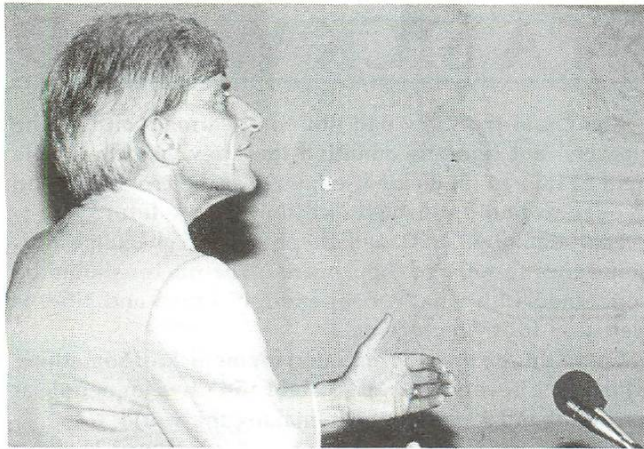
more about the nature of true healing. There is a limit, it was realised, to what medicine can achieve in curing a sick person.

A woman from Colombia spoke movingly about her long and continuing battle against cancer. Often the procedures and drugs have unpleasant side effects and on numerous occasions, when fear set in, she had to hand herself over to God. 'When I try to control I lose, but when I let God control, I win,' she summed up her experiences.

Several patients talked of losing their fear of death through a deepening of their faith. Instead of seeing healing or 'being cured' as an end in itself, one man who had suffered from leukaemia asked, 'What is the task which God allows you to do with your new found health?' His wife had been badly injured in a car accident but she had often asked herself, as she lay suffering in bed, 'Who cares for the doctors?'

Digging

Mike Montgomery, a young physician from the United States recognised that, 'Doctors cannot cure all the problems with which they are confronted. Some of these must be tackled by society as a whole.' Doctors had humbly to accept being part of a team, which included the patient, rather than always wanting to be the leader. Dr Montgomery concluded, 'While we may know what to bring a patient, the problem is often how to bring it. Could we rediscover the joy of digging into our own resources when no medical treatment is available?'



Prof Felix Labhardt from Basel, Switzerland

contd from page 3

A busy general practitioner from central London, Lewis Mackay, spoke about dilemmas he faced. 'How do I decide what is best for the patient in the face of drug company advertising and pressure from patients to be prescribed the latest drug?' He continued, 'Often I feel burdened by the mass of human misery which seems to grow and by a fear that I will not be able to cope. I have taken a decision to treat every person as a royal soul, and to do it cheerfully. The work that goes on in my practice should reflect God's glory.'

WHAT IS HEALTH?

'I HAVE COME TO BELIEVE that health, like happiness, is a by-product of the way we live, and defies direct pursuit,' said Dr Monica Spooner from Edinburgh introducing a discussion group on 'Absolute moral standards are the best preventive medicine'. She continued, 'By and large the physical and sexual aspects of health are emphasised and not the moral and spiritual, which are so important.'

The discussion broadened out to 'What is health? What is a healthy person?' Dr Paul Campbell suggested that health included 'a purpose and a strategy for life—for the physical, mental, spiritual and social fitness of the individual and of society at large.'

It was also suggested that 'a well person has constructive relationships'. Les Dennison from Coventry suggested that a person could only be considered healthy if he was 'fit to be used by God'.

The participants saw that these truths applied equally to professional and patient. The doctor or nurse must be fit to be used in order to promote health in others. It was suggested that absolute moral standards had a part to play in promoting 'fitness'. Dr Dick Van Tetterode, from the Netherlands, said, 'Purity gives me the energy to love and care for others, to see care not as a burden but as a joy.'

Dr Campbell went on to describe the 'holics'—alcoholics, workaholics and 'selfaholics'. The first question the selfaholic asked himself, in relation to a world event was, 'How does it affect me?' It would appear that selfaholics are as lacking in health as the other 'holics'.

Karin Moberger, a Swedish lecturer on the ethics of medicine, summed up the devastating effects of 'selfaholism': 'You cannot really care for another person if you put yourself in the centre.'

RESEARCH—FOR KNOWLEDGE OR STATUS?

'PUBLISH OR PERISH' is a phrase with which many in research are only too familiar. While remarkable and relevant scientific discoveries rarely go unnoticed, a considerable amount of publication in medicine, and in science generally, is publication for its own sake rather than a genuine contribution. Many research workers stand a better chance of gaining the Nobel Prize for Literature than for science or medicine.

Is there an answer to the 'publish or perish' syndrome? Is there an overall plan for medical research and a plan for individual research workers beyond career and security?

These questions were raised at a session on 'Moral and ethical values in research'.

Christine Beyeler, a Swiss doctor working in rheumatology, was facing the issue of combining research with the daily practice of medicine. 'How do I divide my work between science and people?' she asked. She had discovered that honesty was a great help—honesty about motives—and daily seeking inspiration on how to temper her scientific enthusiasm with care for patients. A Swedish nurse researcher found it revealing to ask herself, 'How do I react when a patient refuses to co-operate?'

Sturla Johnson, a Norwegian neurologist, described how dishonesty had wasted time on an epidemiological study which he had undertaken. When the study was conceived he did not admit that he knew little about the disease which was to be investigated. As a result he became frustrated and bitter against a senior colleague involved in the study. He later apologised to his colleague and admitted his lack of knowledge. It transpired that his colleague was in the same position. They approached the study in a totally new spirit and the work progressed.

A Swiss medical practitioner, Marc Jaccottet, said, 'The temptations in research and practical medicine are just the same, especially when patients pay for their treatment.' He said that the doctor should ask himself, 'Is this procedure really necessary or am I just doing it for the money?' Similarly, the research worker should be asking whether a piece of research was solely designed to gain credit or publication.



Dr Monica Spooner (left)



Drs Sturla and Viveka Johnson

C Spreng

Could there be common ethical standards of absolute honesty and unselfishness for both medical practitioners and researchers? After all, as Maria Moberger, a physician from Sweden, said, 'The essence of research is truth.' How is the truth to be arrived at unless research workers have absolute standards?

A biochemist from London told of the temptations and frustrations which had led him to fabricate statistics for his Doctor of Philosophy thesis. He had, thereby, 'dressed up' his results. 'They looked so good, I almost believed them myself,' he said. He also explained how the challenge of Moral Re-Armament had led him to own up to this to two of his examiners. Scientists and doctors with an unselfish plan for their own lives could help research truly to serve the needs of people, he said.

Inga-Maja Rydholm, a nurse from Sweden, explained that there were 'high' and 'low' status areas in research. These were currently defined on the basis of prestige or fashion rather than need. Few research workers trained in Europe applied their skills in the Third World, for instance. John Lester, a general practitioner from Birmingham, suggested that career structures needed examining and, if necessary, changing. People who held lucrative research posts in Europe and the USA should be able to take time out to apply their skills in countries with greater needs than their own, without damaging their career prospects.

On the basis of what he heard at the seminar, a visitor from India invited participants to hold a similar conference in his country so they could experience, at first hand, the problems faced there.

In our well stocked and well equipped Western research institutes there may have to be a rethinking of priorities. Can a programme of research which hopes to solve worldwide problems be left to the experts? Some of the experts present at this session believed that the lay person should have a say and might, at times, have to 'put the brakes' on particular avenues of medical research. 'We need to think of the long-term consequences of techniques which are developed by research,' said Sturla Johnson. As an example, he spoke of amniocentesis, which was developed for the detection of foetal abnormality. But abortions can now be performed on the basis of the sex of the child as a result.

In the mind of the Creator, it was concluded, there is a master-strategy for research on a worldwide basis. The protocol will become apparent as individual scientists and doctors begin to let conscience rather than career rule their lives. ■

Despair lifted

LES DENNISON from Coventry addressed the conference:

FOR 44 YEARS, I nurtured distrust and bitterness against doctors. I constantly questioned their credibility. But in the last four years, and especially these latter months, I have learned how wrong I have been. I humbly ask forgiveness for those years of bitter resentment and distrust.

Last October my wife Vera, mother of our four sons and our daughter, was dying. Vera, was a shy, unassuming woman, yet with a quiet strength that was a constant reassurance for her beloved children. She maintained the fabric of the family through thirty years of agonising fear and conflict, married to a man like me.

The last days before her passing were traumatic for her family. Her eldest son travelled 150 miles each day to be with his mother; the son in New Zealand phoned to her bedside daily; the son in the USA phoned; her daughter was with her daily; as were many of her grandchildren.

Vera was at peace in the knowledge she was going to meet her Lord. I and the family were not at peace.

Karl the eldest son took me aside, demanding I seek a second opinion, protesting that we could not just sit and watch his mother die.

In my despair, I prayed. My thought was to ring a friend in Birmingham who was a doctor. He listened to my cry for help. He suggested that I get in touch with the renal



D Channer

Les Dennison

specialist at the hospital. Another option was that he could be in touch with one of his associates.

Then after a pause he said quietly: 'There is one other option you must consider Les: that Jesus Christ is preparing to take Vera.' At that moment my despair was lifted.

In the hospital the renal specialist was waiting to meet me. In his room he told me that so often much was expected of him as a well-known specialist. Then he went on to say that there were times when he did not know what to do. He asked me if I believed in God. I told him we both did. Then he said that on occasions such as this he believed Jesus was

preparing to take his patient, and my wife would quietly pass on as if in a sleep in the next hours. 'But as your wife's doctor, I am bound to tell you that I could prolong your wife's life for maybe another two or three weeks, by inserting various tubes and injections. It could be painful, certainly uncomfortable, for me to do this. The decision is yours.' The thought that came to me was, 'Let Vera come to Me in peace.' I told the doctor this. He simply said, 'I thank God for your decision.'

Vera passed away peacefully the next morning. I wept as I held her, saying quietly, 'Well you're leaving me, sweetheart.' Vera opened her eyes, saying, 'Don't I always go ahead, Les, to get things ready for you?' ■

DANGERS OF SECOND BEST

Dr John Lester, Britain

LARGE SUMS OF MONEY are used in Western societies to keep a relatively few people alive a little longer. I am all for research and development—but the direction and drive of research and development essentially depend on the philosophy which people have as well as the state of knowledge.

We are now faced in every country with a crisis of resources because we can at great expense marginally improve the quality of life of a few people.

On the whole it is not life as such which is now considered sacred but our lives, my life. In other words, we spend millions of dollars on new equipment in the West whilst millions die of starvation and diarrhoea in Africa, or from other hardships in Asia. We abort many millions of foetuses. Life is not as precious as it should be—but my life is still precious to me.

This is compounded by a new problem—the disintegration of faith. It allows us to live as we like, and to do such things as abortion. This, in turn, encourages the disintegration of faith and the belief that death is the end, which is why we feel that our lives are so important.

Virulent

A few weeks ago I was in America and I stayed with a family with three small children. The husband was 37, a lawyer whose aim was to be the best in America. A while ago he was struck down by a virulent form of cancer. He has now been given from two to six weeks to live.

What did I feel for him? What could I give him? It led me to the following thoughts:

'Our calling, my wife and me, is to Jesus, to a relationship; that we belong to him. We often have prayer about what to do, but most of the answers that come have really been to deepen that relationship. We keep asking what to do. He keeps telling us what to be.

'The effect of a material world is to make us want to measure faith and religion in terms of human success.

'Faith is thought by many to be present—as it is—if an illness is healed. Yet a really trusting, faith-filled relationship need not be affected by illness and can be present right through it, even through death.

'Faith is measured by many in terms of how many

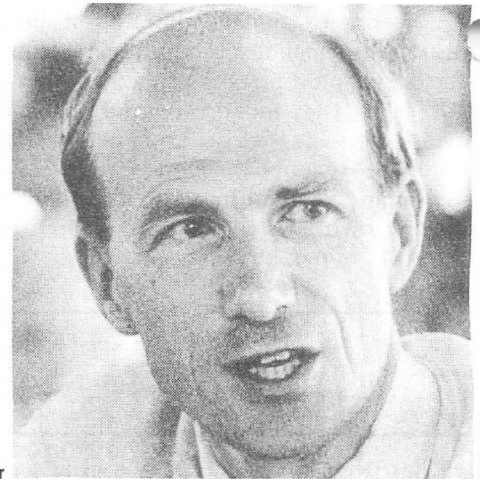
people find new life, or in terms of busyness or in social worth. These are the things people understand. Yet the thing I am drawn to is not these things. It is simply that we are called to be God's.

'The Christian life is about a relationship. It is about love not duty. All the tasks are secondary, necessary, and for many of us a calling, but secondary nonetheless.

'The problem for the Christian world is simple. People make secondary callings the primary one, when the primary one gets lost. This is the thing we have been given—the desire to make that primary loyalty, primary love, primary relationship the demonstrable, observable, transparent goal of our lives.

'From that all else flows. From that everything fits into perspective, including pain and suffering. The real question at the end of the day is "have I been close to God today? Have I been obedient?" not "What have I achieved?" We may achieve a lot, but it is nothing unless it is a natural outcome of a relationship with God. And this relationship will satisfy even if we achieve nothing.'

This, I think, is the one thing that is meaningful to my friend who is dying—that his relationship with God is as possible ill as well, and continues whatever happens.



Dr John Lester

C Spreng

His most powerful witness can be that, at the very moment when his talents have been taken back by God, he can show that it is not what rank we have or what possessions we have or what we have done that matters—it is that we trust God, love him, are loved by him and forgiven by him.

In one sense this is personal but it is what the world needs. The good can so often be the enemy of the best. The legitimate and passionate desire to eradicate pain and suffering, the bending of minds to crack the secrets of life, all for the betterment of mankind and all undertaken for good reasons can be used, if faith and its morality are absent, to turn the world to materialism, to fascinate people with the illusory goal of a material heaven on earth. This is, of course, what Marx fascinated many millions with politically. But his philosophy ended for many in control and the widespread destruction of faith. Through it many have lost freedom. In the same way scientific progress, if used with the same motivation, will produce the same kind of result.

We who have a faith must express the alternative philosophy which is so alien to our generation. We must face the truth that the nuclear bomb, which has been the most frightful and frightening discovery of the twentieth century, could destroy our bodies totally, but it is our sophisticated, materialistic progress, which we regard as the best of our societies, which could destroy our souls. ■

The theme of the youth forum from 13–20 July was 'What brings light to life?' The first evening programme of the conference gave a glimpse of what young people with conviction have already done in Brazil, Sudan and India to meet needs by starting the process of change in their own lives. Young Scandinavians presented an extract from a revue they are preparing with a challenging refrain about 'daring to choose life'. French mime artist and singer MICHEL ORPHELIN addressed the session of the forum entitled, 'The light of purity'. We print two contributions on this theme, beginning with his:

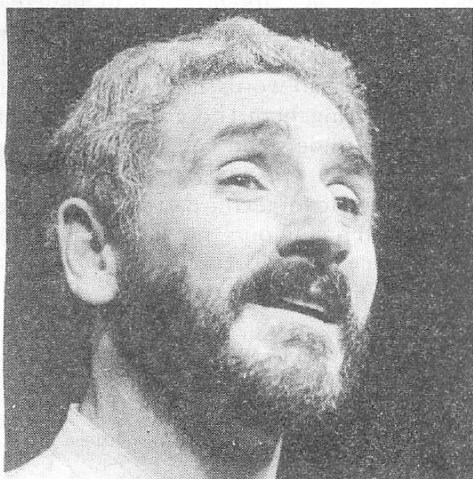
THE LIGHT OF PURITY

THE THEME OF 'THE LIGHT OF PURITY' seems to me to be perfectly summed up in the words of the Gospel, 'Blessed are the pure in heart for they shall see God,' (Matthew 5v8). When your heart is pure, you perceive the greatest light there is: God.

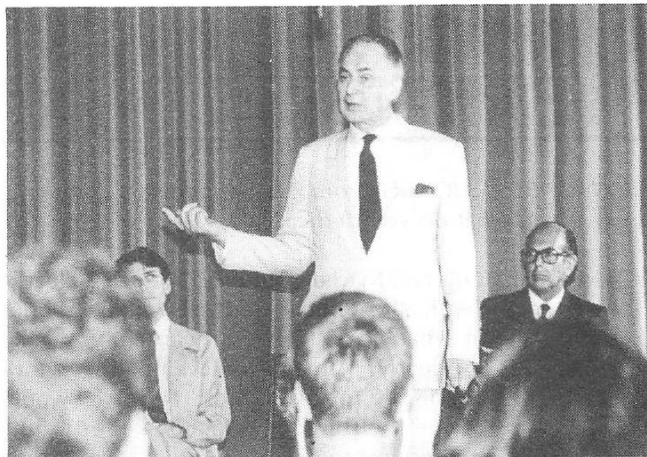
Pure means untainted, without pretence; pure gold, pure water, a stainless sky or look—the look of a child for example. In another passage of the Bible it says, 'Above all else, guard your heart, for it is the well-spring of life,' (Proverbs 4v23). These phrases have helped me to see that purity and creative power are closely linked to each other. Our ability to create is a small portion of the creative power of God that he gives to each human being at birth, like a treasure the he entrusts to each one.

A prophet of our own times, Frank Buchman, used to say, 'A heart is not pure that is not passionate.' Yes, but passionate for what? Well, that's just it—passionate to create. Life, not death; joy, not mere enjoyment; happiness, not just pleasure. Passionate to build, to rebuild.

I experienced all that I am talking about in the creation of the play, *Poor man, rich man—St Francis of Assisi for our time*. It demanded everything that I had. I hardly ate or slept, and I, who am not particularly chaste by temperament, had no more sexual desire. It was as if all of me, all my energy burned to create this play. It was a very powerful sensation. Of course I enjoyed being on stage, in spite of the difficulties of the role, but more important, I felt in harmony with God, as if he had asked me to do what I was doing, as if he were in total agreement with it, in harmony with those who worked on it with me. I felt that I was needed; all of me.



Michel Orphelin



Abd-El Rahman Khane, Executive Director of UNIDO, addressing the youth forum.

It was a state of marvellous fulfilment, a state which more than made up for any difficulties or sacrifices that had been involved. I believe I literally gave part of my life to this play. But all I gave has been given back a hundred-fold in the new life that it gave to some of those who saw it.

I am an ordinary man—as my family will confirm; a moderately gifted actor; of limited education. But the ordinary man who follows faithfully and with a pure heart the calls that God makes of him will be led sometime or another to do extraordinary things which will purify him further, and through which he will perceive the light of God illuminating the world. This is what I wish for every person with all my heart. ■

Accepting to be alone

A young woman from Norway said:

I SEE IMPURITY as whatever stops me or others from reaching God, or from having contact with God. In my case it is my ambitions and my wish to be the most important thing in other people's lives. Instead of giving my friends that piece of God and heaven that I have learned to know, I end up giving them a piece of myself. God has created us with a mouth, a pair of eyes and a pair of ears and a body so that we can communicate with each other, support each other. But he has also created us with a room inside our heart where we have to be alone, a part of us which nobody else really can understand, a room with only me and God.

I have a friend whom I love very much. Three years ago we were together almost every day. In that period my dad once said to me that I had to be careful not to get too close to her, or I would not be able to give her anything. I was rather hurt by this. I felt I used almost all my time to support her, to give her love. Six months later she told me that she had fallen in love with me. Then I understood what my father had meant. We had become too close—there was no space for God in between us. We had tried to get into each other's loneliness. I had ended up giving her myself instead of God.

I have to learn to accept this loneliness, this part where I have to be alone, in myself and in other people. When I accept that, I find there are so many wonderful things I can experience along with God and that is where I get real inspiration. ■

CREATIVE WEAKNESS

JEAN-MARC DUCKERT from Switzerland addressed the session on 'What do you dedicate your life to?':

WHAT DO I DO WITH MY LIFE? Jesus expressed it clearly, 'Love your God with all your heart and love your neighbour as yourself.' But what does 'to love' mean? Jesus, again, expressed it very clearly: 'A man can have no greater love than to lay down his life for his friends.' Now why would anyone want to give their life for somebody else? I think there is only one answer: to give new life. It seems to me that the whole purpose of God is to give new life. That was the purpose of Christ's coming. The purpose of our being on this earth is to give new life. It is the purpose of Moral Re-Armament. Frank Buchman, who initiated MRA expressed it: 'New men, new nations, a new world.'

I have often pushed and pressured people in the name of bringing new life. But I cannot bring new life by myself, through my own strength. New life comes as a gift.

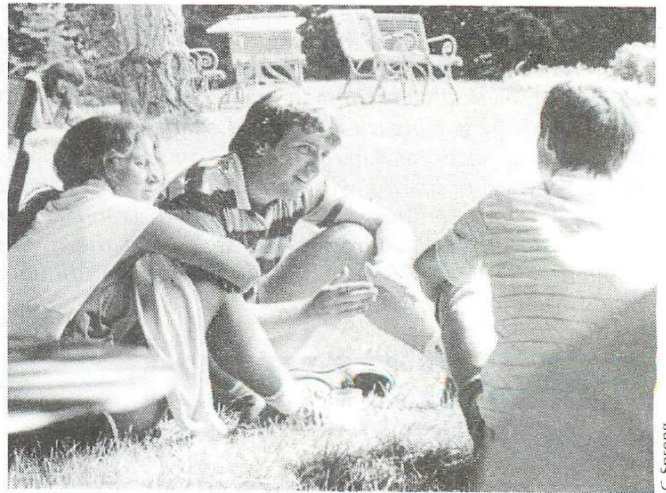
I find an important question to ask myself is: 'Am I a killer of life, or a giver of life?' I cannot be one and the other at the same time. I know that I am a total failure in that sense.

Powerful

We are talking about something quite different from the values of the world. Saint Paul says, when you are weak, it is then that you are strong. The world says, be strong and be powerful. But the strong and the powerful kill life, they are incapable of giving new life. It is the role of the weak to give new life, because they need God. 'Me weak? Never!' What a proud fellow! I would never admit to being weak. I hate the idea. I think that accepting to be weak is probably the *hardest thing*. It means, in Christian language, accepting the Cross.

I have discovered that if I accept to be weak, I am given three things of great value. First, I have nothing to lose. Therefore, I can go beyond the walls of fear. Secondly, I need God and want him, and he takes me into an intimate relationship with himself. Thirdly, God takes me on to a burning desire to give him to the people I meet around me. I do believe that, if I ask him, God can actually make my weakness creative.

The first step of creative weakness, of giving new life, is to turn to God and simply say, 'I need you. I want you. Please come and make your home in my heart.' I made this simple decision with a friend I trusted. I got on my knees, asked God to come into my heart, gave him all my ambitions, my successes and all that had gone wrong in my life. I cannot say that life has been simple and easy ever since, but God has taken me by the hand and started to lead me step by step along the way. 'He walks with me, and he talks with me, and he tells me that I am his own.' ■



C. Spreng

KOREAN VIEW

Kim Man-Ok, Korea

AS A CHILD I often heard about one of my father's sisters. She had lived with my father and grandfather until the Japanese occupation. But the Japanese took her with her husband and children, as well as other Koreans, to work in China. Years later, some of these Koreans returned home, but my aunt and her family did not.

In 1983 our Government tried to reunite some of the 10 million or so separated during the Japanese occupation and the Korean war. Throughout the summer many appeared on TV with details about their birthdays, home town, parents' faces and so on, so that their families might recognise them. Some who had been too small at the time of the occupation to remember much described the stones and trees around their houses. In all, about 10,000 people were reunited with their relations. My father and I could not move from the TV during the whole summer, hoping to see our relations' faces. But we did not see them and guessed that they were dead. There was much bitter sadness and mourning in Korea that summer.

Spiteful

Most Koreans still hate the Japanese. When we talk about the Japanese we automatically use *bad words*, even those of us who were not alive during the occupation.

One morning a few days ago I was given the thought that we Koreans should stop using those spiteful words. Secondly, we have to stop the bad feelings. I have decided to apologise for using those bad words and I will try to stop others around me from using them. I hope the Japanese will forgive me. I will try to understand and love Japan more than before.

I think we Koreans need to forget the past and get close to the Japanese to be good neighbours, not just for ourselves but also to make a peaceful world. ■

NEW
WORLD
NEWS

Published fortnightly for Moral Re-Armament by The Good Road Ltd, 12 Palace Street, London SW1E 5JF, England. Printed by T W Pegg and Sons Ltd. Articles may be reproduced without reference to the editor, acknowledgement welcomed. Price 25p. 10 copies £2.10 plus postage. Special rates for pre-publication bulk orders. **Annual subscriptions: British Isles** £9.00 (2 copies of each issue £12.50); UK pensioners and students £7.00 (2 copies £10.50); **All other countries** airmail £13.00. Regional offices and rates: **Australia** New World News, PO Box 1078J, GPO Melbourne, Vic 3001 \$25.00; **Canada** Moral Re-Armament, 387 chemin de la Cote Ste Catherine, Montreal, Quebec H2V 2B5 \$20.00; **New Zealand** New World News, CPO Box 1834, Wellington \$36.00; **South Africa** Moral Re-Armament, PO Box 10144, Johannesburg, 2000 R20.00; **USA** Moral Re-Armament Inc, 1030 Fifteenth Street NW, Suite 908, Washington DC 20005 \$20.00. **Business:** Tirley Garth, Tarporley, Cheshire CW6 0LZ. Tel: 082 93 2305; **Editorial:** 12 Palace Street, London SW1E 5JF. Tel: 01-828 6591.