

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



DUTCH
YOUTH
CONFERENCE
REPORT

SEE INSIDE

Jan Melchior Konjanan, a member of the Moluccan Council (a minority community in Holland) speaks at the Easter conference in Nijmegen. 'I learnt about MRA's standards, and I can say it's had quite an effect. Every time we meet, we practice this time of quiet, and I can tell you that has had quite an effect too,' he said. Photo: Stallybrass

Canadian Indians welcome young Asians

ALBERTA'S LIEUTENANT GOVERNOR Ralph Steinhauer, the first Indian Lieutenant Governor in Canada, flew 200 miles to join the Chiefs of Treaty 7 and their wives to welcome 35 Asians from 13 countries from the cast of *Song of Asia*, who came in response to the Chiefs' invitation to help bring a new spirit to Canada.

The Chiefs were in full ceremonial regalia. The Lieutenant Governor was escorted by a Canadian Mounty in scarlet tunic.

The welcome began with the 'Chiefs' song' to the beating of the drums and dance by the Chiefs themselves, led by the Lieutenant Governor and Chief David Crowchild.

The Lieutenant Governor then welcomed the guests to Alberta and Canada. Five of

the Chiefs spoke, and a welcome was given to the city of Calgary by City Councillor Mrs Anderson.

The Asian guests responded with a Maori Haka and songs from Papua New Guinea and India.

The reception ended with the initiation dance in which the Chiefs included Niketu Iralu, spokesman for the guests.

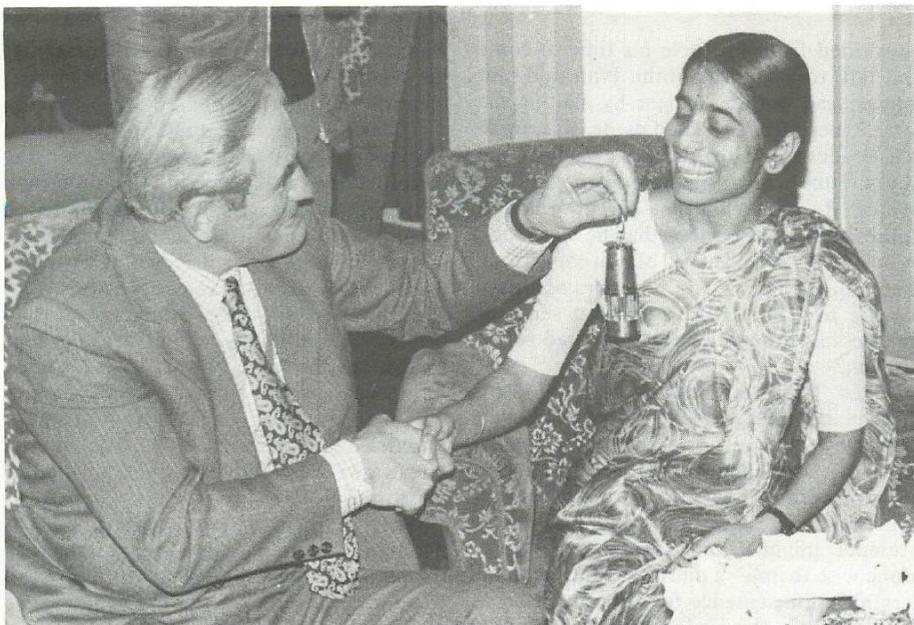
The guests were received in a manner and style which has been previously accorded only to the Queen. 'There are many world problems we are concerned with,' said one of the Chiefs. 'Maybe because of that concern of the Indian peoples, seeing the need for the various nations to work together, maybe this is why the reception was so rare.'

I am pleased to extend my greetings to the Chiefs and Representatives of Treaty Number 7.

You are to be commended for inviting the Asian musical drama 'Song of Asia' to come to Canada.

Through such exchanges, we not only learn about other cultures but also achieve a fuller awareness of ourselves.

PIERRE TRUDEAU
Prime Minister
Ottawa 1976



Lady with a lamp

JACK LALLY, President of the National Union of Mineworkers for the Midland area, invited 12 young Indians from *Song of Asia* to be his guests at his area's annual conference in Lancashire.

The Indians dined with the delegates, and during the evening's entertainment gave a 20-minute presentation in song and dance about *Song of Asia* — its hope, vision and challenge for all.

The delegates asked the President to convey their thanks to the group for the message they gave in music. As a mark of appreciation Jack Lally presented a miniature miner's lamp (left) to one of the Asians, Tia Banerji, daughter of a Calcutta trade unionist.

ON 19 JUNE 1937, an article appeared on the front page of the Melbourne *Truth* headed 'Comedian started Oxford Group in gaol'. Although the writer appeared only half-serious it became clear that something unusual had been happening within the prison walls, and a prominent Penal Department official was quoted as saying of certain prisoners: 'Whatever the reason, all 14, since joining the Oxford Group, are changed men. Reports from overseers of workshops are excellent concerning them.' What, then, was it all about?

It began one evening as Ivan was dashing in the Stage Door after a very busy day. A gentleman in a clerical collar stopped him and introduced himself as the chaplain of Melbourne's big Pentridge Gaol. A man there, he said, was serving a life sentence for murder. He particularly wanted Ivan to see this prisoner because he was the unhappiest man in the gaol and he himself had had no effect upon him. Ivan's first feeling was that he would rather talk to the chaplain and try to show him how to make a new approach. He felt, however, that it was right to go to the prison as requested. Rising before five o'clock on the following Sunday morning to allow adequate time to ask for God's guidance, he arrived at the prison in time for their seven o'clock service, at which he had promised to speak. He was to see the murderer later.

Speaking in a prison chapel, especially at that time on a Sunday morning when all good actors were just going to bed, was a new experience for Ivan. He began by playing the organ and singing then a comic song. An eager, hungry look came into the faces of many of the prisoners as he began his talk.

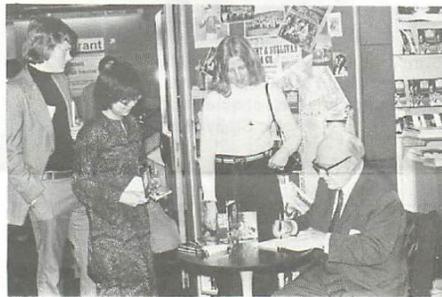
The governor of the prison gave all the help he could, offering to pick out a few men who were really keen to go further and to arrange for Ivan to meet them in his own room on the following Sunday.

During the week he had the chance to meet the man the chaplain wanted him to see. As the prisoner told the story of his crime, Ivan was silently praying for the right thing to say. 'I too am a murderer,' he said quietly. The startled man's eyes opened wide. 'How did you get away with it?' he wanted to know. Ivan explained that he had kept his 'murders' within the law. His favourite weapon was an unbridled tongue that wrought havoc and often 'murdered' the feelings of his wife and others. He also harboured resentment and hatred in his heart at times, and according to Christ's Sermon on the Mount these feelings made him a murderer in his heart.

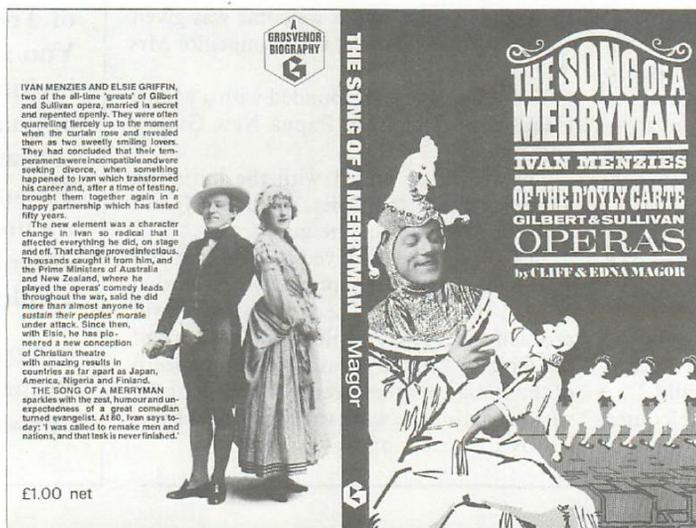
The man was now listening intently. When his unusual visitor told him of other things which had shut him off from God, he said no one had ever talked to him like that before. What seemed to make the strongest appeal was the puzzling fact that a popular idol, who could quite easily have taken whatever

Merryman behind bars

an extract from
'The Song of a Merryman'
the new book about Ivan Menzies by
Cliff and Edna Magor just published in
Britain and shortly to be launched
in Australia.



Ivan Menzies autographs copies Photo: Shah



he wanted from life gave his time to come and talk to a man like him. Ivan told him that he had nothing to lose by making the same experiment as he had made. By now he was so desperate to find a way out of the abyss into which he had sunk that he confessed several things he had not told the authorities, and declared that he was ready to do whatever God asked of him concerning them. He went down on his knees and gave his life to God. He rose, with a sense of lightness as though a heavy load had rolled off him.

When Ivan returned on the following Sunday to meet the little group of men chosen by the governor, he had a good teammate in this 'changed' murderer, who had already been telling others about his new experience. The governor, thinking that his presence might cramp the men, left Ivan alone with them — a murderer, another man serving a life sentence for shooting a bank manager, one doing a long term for theft on

ships, and another with many years for forgery. The thief used to go on fashionable pleasure cruises and mingle with the drinkers in the bar; then he would help the drunken ones to their cabins, and reward himself for his helpfulness by removing a few notes from their wallets. Next morning he would go to them and sympathise with them for having spent so much in the bar. Ivan tried to show these men something that made shooting bank managers, forging bank notes, or stealing from drunken tourists seem just too dull for words.

Regular visits to Pentridge were continued for some time, Ivan often taking friends to back him up. One by one prisoners changed until the group numbered 14.

Some of them wrote to Ivan about their experience. J M, after twenty years as a burglar and receiver of stolen goods, considered himself an expert in tricking society out of 'easy money'. He was not quite expert enough. In 1936 he was doing a second sentence in Pentridge, this time four and a half years' hard labour. 'I am still here,' he wrote, 'and shall be for eight months, here is the difference. Having surrendered my life to God, I have found a new joy.'

He went on to write of the change in one of his mates. This man he described as one from whom 'any talk of religion brought forth a torrent of abuse'. Yet when he was finally persuaded to come to a meeting he got such a shock that 'the result is a new man for Christ'. His letter ended with a sentence that Ivan treasures, 'Be sure that the prayers of a grateful bunch of chaps go with you from Pentridge prison.'

The task of building men up in a new-found faith demands sustained care, and Ivan's aim was that, by the time for their release, these prisoners would be mature enough to stand alone and go straight. Where possible he kept touch with them after their release. It was not always easy because crime

was so deeply ingrained in some of them that they had come to look on it as the normal means of earning a living.

There is a sequel to the Pentridge story. Five years later, when Ivan addressed the directors of a certain club in Melbourne, one of them stood up and, introducing himself as a former Commissioner of Police, told the story of one of his policemen. This man's home had broken up and he was divorced. Shortly afterwards he was convicted of an offence which landed him in Pentridge Prison at the time when Ivan Menzies' influence there was spreading. As a result he was changed. On his release from prison he remarried his former wife, and shortly afterwards was appointed to a position of trust in the city.

Another prisoner who made good was 'Robbie', the 'tough guy' of the prison at the time Ivan Menzies came there. If he objected to an order given by a warden, he was likely

MERRYMAN contd p4

IN THESE DAYS of high unemployment among school leavers, nearly 200 young people from 30 countries and every continent gathered over Easter in Holland to look into an intriguing job.

'Opportunity for a young man or woman, offering interesting life-time position with guaranteed, permanent employment' read the 'ad'. It continued, 'Qualities needed: initiative, courage, care. Diplomas needed: none.'

At their own expense, by train, on foot, on four wheels and on two, they came to Holland drawn by this out-of-the-ordinary occupation: 'To establish a new and just society where everyone has a unique and important part to play. Traditional ways and structures are buckling under new pressures and challenges. To respond creatively to these challenges, a change of heart and motive in individuals is needed. The task for the coming years is to bring about this change in ourselves and our countries voluntarily and in time.'

'We can find here a do-it-yourself concept reborn by God's Spirit can lead us to new economic and social structures. It will grow from ordinary people like us,' said young Dutch silversmith Jan van Nouhuys welcoming us to the boarding school near Nijmegen where the international Easter conference for Moral Re-Armament was held.

Before breakfast, at 7.30 already, we met in smaller groups — questions, doubts, experiences, decisions could be aired. One group of 15 was drawn from 11 countries. A coloured South African could talk of his fight to win militant fellow-students to a way more effective than violence in bringing change. A Dutch dietician could expound on 'difficult people, and how to change them' — drawn from her own experiences with her parents. A German teacher could say what MRA brought to her, as a Christian. There were some difficulties of language, but these groups, the talks over meals, the sports and afternoon walks in the wooded, spring-touched park, discussions in groups on the English, helped build trust, teamwork and understanding.

Greatest mercy

And there was a good deal to think about and discuss. Ludek Pachman, Czechoslovakian Chess Grand Master and a leading figure in the 'Prague Spring' of 1968, before imprisonment and exile, spoke to us on the theme 'From Marxism to a Christian revolution — what Europe needs; what I have experienced'. He came fresh from a chess game with 50 people simultaneously — of which he had lost only two!

He told how as a young man, he became a Marxist during the war: 'I dreamt a dream, destroy the old world, and create a new, more just; a road not to social justice alone, but to freedom too.'

'Christian belief cannot be annihilated,' he said. 'God's greatest mercy is He doesn't let people forget him. In prison, sick, this most tragic time of my life became the happiest. I found my way back to God.' He



The British delegation rehearse for an evening of songs, sketches and speaking Photo: Corcoran

Permanent employment guaranteed

by Andrew Stallybrass

told of the enthusiasm for the Christian message and practice in the Eastern bloc especially among the youth. 'Young people need positive ideals and ideas,' he said, 'so we must look for new spiritual concepts in the West.'

He condemned the use of violence. 'You sacrifice freedom by taking this path,' he said, calling for a bloodless, spiritual confrontation. 'Christianity has not by any means exhausted its role. This is the only way — we must have a moral revolution, renew moral values, end indifference and the unhealthy chasing of profit. Love is the most difficult way, but it is the only way. What is valid for the individual can be valid for whole nations,' he concluded.

'There is no other power that can bring spiritual and political integration,' Pachman had said, when speaking of the need for a united Europe to serve the world. And here was just such a unity in the making. The Germans, the biggest delegation, jointly led a session with the French. A young EEC interpreter, who gave her services during the conference, said, 'This conference has given me hope again. With many other young people, I went to work in Brussels out of idealism. That idealism has been tested by the endless talk of technical problems. Here I've seen a real and deep co-operation

between different nationalities. A young Jewish girl told how she had lost her hatred of the Germans. Young Germans — and young British — came to terms with a not-always glorious past for which they were not directly responsible, but whose scars endure, and apologised. 'I don't like paper plans or theory,' commented a black exile from Southern Africa, 'but I've been converted by real true stories.'

Mis-orientated

Dutch journalist Peter Hintzen challenged us — *what are we giving our lives for?* If it was to see change around us, we had to accept the logic of it starting with ourselves, and the final session gave many a chance to share decisions and plans for action. 'This idea offers a viable alternative to the selfishness of the right and the hate of the left,' said a theology student who had found a sense of purpose and meaning he had always lacked. 'Whole areas of my life are mis-orientated,' he admitted. 'I'm finding things clouded because I'm not making decisions,' confided another. 'I haven't decided to change, but I know where to start,' he continued, to laughter, and before he returned home he



Dutch TV interview two of the young Dutch responsible for the conference Photo: Corcoran

had found the courage to take the plunge. 'I'd never accepted purity in my life,' said a third, 'but here I've decided to do that.'

Many spoke of the need for courage to stand up for their beliefs, at the risk of scorn and mockery — and even legal proceedings. One student who had worked for ten years in a car factory told how in that time he had almost built himself a car out of stolen spare parts. Since coming to the conference and starting to listen to his inner voice he had had a series of increasingly uncomfortable thoughts — to be honest with his parents, then to send an anonymous letter and cheque in restitution to the firm concerned, and finally to add his name and say why he was taking this step.

'We must take up the challenge, and not just criticise what's wrong,' concluded one student who announced her intention to get at least one year's training with Moral Re-Armament after her final exams. 'For the rest of my life, I want to listen to what God

EMPLOYMENT contd p4



A theologian looks at Caux

The Rev Richard Bevan, Rector of Grasmere, is a theologian who has edited three books and contributed articles to 'Crucible', the theological quarterly. He was a teacher at Burnley Technical High School and, for 14 years, Chaplain to the University of Durham. For the past five years he has been Examining Chaplain to the Bishop of Carlisle.

Last summer he visited the MRA World Assembly in Switzerland. This week we print the first of a series of reflections by him on his time there.

MULTITUDES who have visited Caux believe that it is God-given in this day and age. There are many vital aspects of life there, which are memorable, exciting and interesting, but the most significant of all its characteristics is the God-centred nature of the thoughts, discussions and decisions, which emanate from within and around it.

It is this which colours the quality and standpoint of the far-reaching changes transforming individuals and groups of many nations and languages, not to mention political backgrounds, who find in Caux an answer to prayer.

God is seen to be the supreme Reality, who enters human lives, speaks to those who listen, directs those who are attentive, and gives them the task of changing the world and laying the solid foundation of true and lasting peace.

Caux is a power-house of God, and He is using it to reveal His will and purpose to and for the world. This is the chief reason why Caux is a focal point, not only geographically but spiritually, in the battle for the soul of the world, and it explains the existence of Caux, and its miraculous history as a modern centre of rehabilitation and recovery for so many people, a beacon of light, a source of inspiration and a key citadel of reconciliation.

Caux is open to the world, and the world is Caux's in the largest sense of the incalculable number of things wrought by prayer, surpassing the world's dreams.

Abiding value

This is and must be the *raison d'être*, the abiding value of Caux. In the present struggle men can speak with a new freedom and honesty at Caux, and this may cause them some surprise, while it gives real hope to their fellows, that through such confession and conviction alone can come the change of the individual heart, on which a change of the whole world is based.

Until the individual has been honest and stood before God with his heart touched and filled with love of God and man, there may be no change of mind or change of will to bring about change of direction. Hardness of heart is the common condition of sinful man, until he is changed by God, and this hardness

is the result of self-love, which breeds hate. This is the source of division and intransigence of attitudes, producing human conflict. When the heart surrenders to God in loving assurance of what God can do, God acts.

In this respect Caux can and does teach men the lesson they need to learn most urgently for their soul's good and for the world's future.

Hopeful prophecy

Caux has emerged amidst the gloomy despair and dark confusion of contemporary events to recall the hopeful prophecy of Isaiah, that where all is bleak and defeatist 'you are left as a flagstaff on the top of a mountain, like an ensign on a hill. And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you. For the Lord is a God of justice; blessed are all those who wait for Him.' (Isaiah 30, v 17)

The world does not suspect the existence of Caux, because the majority of men are blind to God's vision and message. But for those whose eyes have been opened and ears unstopped to hear God's voice, there is a tremendous task of showing men the true way of peace.

First, men must be shown that the only place to begin is with themselves. When this is faced, the next thing is to love God and neighbour wholeheartedly, in that order.

I believe that God will continue to use Caux mightily in the year ahead, as He has done in recent years, but He will use it through each one who finds it both a sanctuary and a salve, but also a spring-board. It is worth every effort to visit Caux, to make this inestimable discovery that Caux is not only a world focus, but truly a world forum. The real discussion and personal decision frequently begin here. What action ensues can only be imagined, but in God's hands it will be multiplied according to His will.

Reflecting on God's plan for bringing together separated people and nations, the thought came to me: 'In a world of unprecedented confusion Caux stands like a sentinel, heralding a unity of nations, beginning with the individual and extending to all who accept the challenge.'

EMPLOYMENT contd from p3

wants me to do, to go anywhere, anytime, to do whatever he says, however boring or exciting,' she said.

We cannot kid ourselves that this job will take anything less than a lifetime's commitment. But there are plenty of plans for the immediate future too.

We all met in national groups before we parted. The 25 Dutch and the Belgians, inspired by the many sketches and songs presented during the conference, decided to meet again, having worked out their new-found convictions in dramatic form for use in further actions in the Benelux countries. The Germans planned a charter for schools, and a book on the Christian foundations for education, and also fixed the date for a further national meeting. The large delegation from Oxford reported on an action in Scotland where they had met coal miners and bishops, nationalists and oil men. They invited others from Britain and the continent to join in a similar adventure in June.

After the conference, action groups fanned out to the Hague, Eindhoven and Strasbourg, for meetings, interviews and **film** shows.

This is only a start. We've an enduring interest in the future — we intend to spend the rest of our lives there. Caux, the MRA conference centre in Switzerland, welcomes all those ready to challenge their own lifestyles, to turn their wills, careers and priorities to the task of patterning an unselfish society, to a 'Training session in responsible democracy' 11 - 25 July.

MERRYMAN contd from p2

to bash the man's face, and was often confined to his cell for refractory conduct. Ivan's approach was to tell him that one day he would have to face a greater Judge than the one who had sentenced him. He did not appear to accept the full challenge that Ivan gave him, but there was such a difference in him that he was released early for good conduct and his influence on other prisoners.

The next time Ivan came to Melbourne some years later he invited Robbie to supper. 'You don't want to be seen with a crook,' Robbie at first protested, but he came. By now he was in a good job. It was wartime, and one day Ivan received a letter from Colonel X, General MacArthur's ADC, stating that Robbie had applied to join the American Intelligence and had given his name as a reference. Ivan replied that he had confidence in the man, but warned that he needed to be carefully handled. Some years later, when Ivan was crossing the Atlantic by ship he spoke at a church service. A man came up afterwards and introduced himself as Colonel X, the ADC who had inquired about Robbie. Ivan asked how he had turned out.

'He was one of the finest men we ever had in Intelligence,' the Colonel replied.