



Annika Melin, a kindergarten teacher, and students at the conference.

# NEW WORLD NEWS

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## SWEDEN Challenge of world's poor

SWEDEN could lead the way in the fight against malnutrition in the world, said an Australian dairy expert speaking in Karlskoga, Sweden, on Easter Day. Stanley Barnes was addressing a conference at Karlskoga Folkhögskola called by three students from the university of Gothenburg and Uppsala and attended by 90 young people from all over Scandinavia.

Mr Barnes has spent 20 years in the Third World, establishing dairy schemes in several countries of Asia. His book *200 million hungry children* will be published this month.

'This year 15 million children will die because they do not get the food they need. That is nearly twice Sweden's population,' he said. 'And millions more will not get enough food for normal development. There is something wrong with this world if we allow this kind of thing to continue when there is enough food in the world to feed everybody,' he went on. 'We have to create the political will to do what is right. That means dealing with the apathy in our

society. If people demanded we give aid, governments would be quicker to act.'

Milk had an important part, he said. 'Sweden has great experience in the dairy industry and has given the world a lead in aid. She is well-placed to link up with one of the poor countries and work out with them how to solve malnutrition.'

A local farmer, Ove Jensen, had recently returned from a visit to Australia. 'We compete with Australia and New Zealand to sell our products in Europe,' he said. 'When I saw the war monument there and realised how much those countries have suffered to keep Europe free, I realised they have a right

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## CANADA Quebecois beyond their resources

'THE CONCEPT of a new society is no longer today the dream of a few unsatisfied idealists. It has become an urgent necessity; we have no other alternative.' Father Jean Richard, professor of Theology at Laval University, was speaking at one of a series of evening seminars in a 'week of action for Moral Re-Armament' in Quebec City.

With the general theme of 'A new society—we can build it together', the week of action also included meeting with personalities in Parliament, Laval University, the Churches, the industrial community and the media.

Five months ago a group of people in Quebec, determined to realise Frank Buchman's vision of 'a world governed by men governed by God', set to work to plan this week.

'We undertook an action far beyond our resources,' said Michel Perusse, industrial psychologist and lecturer at Laval University. 'Only the conviction that God wanted it made us continue. It showed us what He can do if only we listen. This was made real for me through a session I was preparing. All my efforts seemed to lead to dead ends. One evening I decided to ask God what to do. What He showed me made that meeting one of the highlights of the week.'

People from Europe and the United States, as well as from other parts of Canada and

Quebec were invited to take part in the 'week of action'.

'Involvement is a key to unity in Canada,' said Bill Bockock, a farmer from Alberta. 'This week we have established and deepened friendships between French and English Canadians.'

A panel on industry and politics looked at creating 'mature relationships between social partners' and 'politicians more concerned with the next generation than the next election'. 'I decided some time ago to be absolutely honest with the union about the financial state of the company,' said Andrew Webster, President of Webster and Sons of Montreal. 'Tonight, I learnt another truth—that I can take a good decision for the company, but if I take it alone, it is not a good decision. God gives to each one a part

Liane Pérusse speaks at an 'international buffet' on the last day. She is wearing Quebecois costume.

of the truth. We have to find what is right together.'

'I am thankful for the high standard of living I enjoy in Canada,' said Imelda Walker, who works in the civil service in Toronto, 'but unless people like myself stop demanding more, the economic crisis will continue. People like ourselves must be satisfied with less so that others in need can have enough.'

An American participant, Mike Lague from Boston, said, 'Here I have realised that there is no neutrality in the battle between good and evil. I have wanted to be neutral. So I got on my knees and prayed for forgiveness. Now I feel free and ready to work.'

The last session looked at how to set to work. 'Can men, challenged by a great task, become a force for changing the world?' was its theme.



# HOW TO MAKE THE ADRENALIN FLOW

by Chris Mayor

THE UNCOMPLICATED proposition which Frank Buchman put to people 70 years ago and which MRA has been underlining ever since, is that God has a plan and you have a part. Whatever our background, our talents (imagined or otherwise), our colour, our experience, each of us has a part.

Talents are a help, but the most important thing is to acknowledge that human wisdom has failed. The very finest human wisdom and logic seems to need the plus of inspiration, that extra dimension that comes to our thinking and living when we honestly acknowledge that we really do not know and we start to search for and listen to a Higher Wisdom.

I'm beginning to learn that just when I think I know, I probably don't. I have come to the conclusion that families have been created to rub this in. A family is a wonderful counter-balance to the pride of trying to be right—God's humorous way of dealing with the pompous.

Not only do we all have a part but that part is an exciting, sometimes breathtaking and unexpected road to destiny. Nothing makes the adrenalin flow like that leap into the unknown.

Several years ago when faced with a certain situation I had the simple thought: 'Make friends with the unknown—the unknown situation, the unknown person.'

To find our part in this revolutionary life requires a decision to search for it, to go out and meet it. It begins when I stop to listen to the Deepest Voice speaking in my heart. It requires the discipline of setting time apart in the early morning for fresh direction.

It isn't always a clear thought that comes. Sometimes it's just a nudge—just a touch on

the rudder. Sometimes it's a series of circumstances which convince me that they are more than coincidence. Sometimes it's a question that arises in my mind. And again, a restraining concern or perhaps an urgent sense of 'Do not wait. Do it now.'

To experience this directing force in our lives and to see it bear fruit in our community calls for a quality of discipline and certain moral benchmarks in our lives. Jesus describes them in vivid ways in his Sermon on the Mount. The absolute standards of honesty, purity, unselfishness and love shine a light on what is right and what is wrong in my life and in my nation's life.

If you are like me you are often aware of the many things you need to say 'No' to. One cannot live in the world of today without being faced constantly with temptations of indulgence and dishonesty. Then there are the other sins which may seem less crude: bitterness, jealousy and the lack of grace which leads me to be tolerant of my own sins and judgemental of the other person's.

But we also need decision and discernment about the things we say 'Yes' to. They are just as important. Often it is a challenge that stretches me, that rouses my laziness of mind. Perhaps it is some responsibility we are meant to take in national or neighbourhood affairs. Often it is saying yes to an appreciation of the other person, someone with whom I have not always felt at ease.

For each of us it may be a simple beginning. But if we decide to take that leap in faith into the unknown, following the direction God gives us in our heart and through our conscience, we shall be amazed at the way we can be used to change events.

*This article is taken from 'Bridges for the 1980s', the report of the international MRA conference held in Sydney, Australia, in January. The report is available from Box 1078J, GPO Melbourne, Vic 3001, price A\$1 plus postage, or from 54 Lyford Road, London SW18 3JJ, price 65p or 85p post paid.*

## Loads off at Easter

REFUGEES from Africa focussed the challenge of Easter for many participants in an Easter conference at Tirley Garth, the MRA centre in Cheshire, as they told of the courage of men of faith in their country in the face of oppression.

One refugee had just received the second direct communication from his family in two and a half years. Since deciding to obey God's will he had found hope again, he said.

'I want to be a refugee with a difference,' said another, 'who contributes rather than just gets what he can from his country of refuge.'

Vilma Maritz from South Africa said she was very proud that her family have been in South Africa for 300 years. 'It took me a long time to realise and face the arrogance in myself and my people towards people of other races,' she said. 'My black African friends have helped me, with great love, to understand what hurts my people have

inflicted. I decided to ask forgiveness for this, and to live in a way that would help to bring healing.'

A black minister from Soweto said how amazed he was that Miss Maritz had looked after his wife. 'I never believed a white South African would carry her bags and have her to stay in her room.' At Tirley Garth he had understood Easter far more than ever before.

## News to Scotland

RADIO FORTH in Scotland, in an Easter Sunday programme on reconciliation, carried stories of reconciliation in Zimbabwe. They were told by two Scots who have visited Zimbabwe.

Donald Robertson, an Edinburgh doctor, described the work of Arthur Kanodereka and others, black and white, to enlist people of all sides in the moral struggle for the country. Michael Barrett, also from Edinburgh, told of action by these people which had helped change attitudes in the country.

## Zimbabwe independent

by Hugh Elliott  
author of  
*Darkness and Dawn  
in Zimbabwe*



YESTERDAY ZIMBABWE WAS BORN.

We in Britain rejoice that Zimbabwe has a government elected by universal suffrage, that the war has ended, and so has Zimbabwe's isolation. We are grateful that Britain could play a part in bringing this about.

We rejoice at the spirit of reconciliation in the country: Prime Minister Robert Mugabe's declaration on the day of his election victory that 'Our theme is reconciliation. We want

## For a new South Africa

THAT FIRST EASTER for Peter was a shattering experience. Fear had gripped his heart so tightly that he failed to help the man whom he had loved for three years. Peter was a bystander as Christ was led away to be crucified.

Peter was not the only one. His ten friends were frightened and bewildered. They could hardly believe what was happening. Yet all of them eventually helped to revolutionise the world. Bravely, they gave their lives for what they believed.

Building a force is painful. Today this is particularly so in Southern Africa. Every world-wide division is focussed in this corner of the African continent—religious, racial, cultural, economic.

But this is the task 40 young people from South Africa, Swaziland and Zimbabwe have set themselves. This Easter they camped together at Umndeni, the MRA centre near Johannesburg. They came together because they wanted to break out of their own groups and because they did not want to be victims of circumstance and propaganda. 'We believe God has a plan for our countries and we have decided to give our lives to God so that He may use us,' said one participant.

They were conscious of the pressing problems of Africa—the rise of bitterness and fear in the hearts of many people; the threat of over-population and starvation in the continent in the next 10-20 years. Many questions were asked: What is my funda-



to ensure that there is a sense of security on the part of everyone, winners and losers'; Ian Smith's change in attitude towards Mugabe, and his urging the whites to stay in Zimbabwe.

But in the midst of rejoicing let us not forget the cost. 27,500 were killed in seven years of intensifying war, 275,000 were injured, and 750,000 displaced from their homes.

This must make us British ask ourselves how we could have done better in the '60s and '70s. Zimbabweans, black and white, have paid in blood for the failure of our diplomacy. Why did our efforts fail? Why did it take 15 years and a war to convince Zimbabwe's whites that they were on a dead-end path? Why did we so get their backs up that they disregarded our ideas? Were the needs of Zimbabwe's people our first concern? Let us honestly ask ourselves these questions because in their answers may lie clues to a new way of dealing with our other intractable problems—at home and abroad.

The task that lies before Mugabe and his new Government is overwhelming. Most of his Ministers have been in detention or exile for many years. Besides the enormous work of getting the homeless back to their villages, feeding them, helping with seed and cattle to start their farms again, there are 250,000 refugees in Zambia, Mozambique or Botswana to be re-settled, hundreds of schools and clinics to be reopened, at least 30,000 guerrillas, who have lived by the gun for years, to be settled, and hundreds of thousands of young people needing jobs.

But there are deeper problems. There are the profound hurts left by the war on all sides. 'Our young men are full of hate,' said a youth leader who had fought as a guerrilla,

been trained in Moscow and suffered in detention. 'They need training in leadership, in service and in the art of reconciliation. Can MRA give them this training? They need what I found at Caux.'

There is a growing group of black and white, from all parties and backgrounds, committed to healing the hates and hurts. (See *Darkness and Dawn in Zimbabwe*, Grosvenor Books 40p.) They have already played an important part. Now their next task begins.

As we think of this task, we think of the man to whom many of them owe their inspiration: Arthur Kanodereka, Methodist minister and a nationalist who poured himself out to bring to birth a Zimbabwe founded on forgiveness, and who was assassinated on 18 December 1978, precisely a year before the agreement was signed at Lancaster House.

He had just returned to Salisbury from a mission to Zambia and Mozambique, where he talked with leaders and guerrillas of the Patriotic Front in an attempt to find a united basis on which the war could end—one of a whole series of courageous initiatives he took, spurred on by his deep concern for his people.

He spurs us on still, to the task needed—in both our countries.

mental long-term aim? What do I accept as the final authority in my life? What discipline do I accept? How do I build a force out of individuals who may be well meaning and even dedicated? As a Christian revolutionary does my commitment make me tougher or softer?

But how to penetrate to the motives of men? This is an essential step to create the trust and unity that will make a force effective.

A black South African told the conference: 'God said to me that my inferiority complex will not let me free my people. It will destroy my life.' He found freedom. A friend of his spoke of the pressures on him in the township where he lived. He had seen that some people had wanted to use him, not for his own good or even for his people's good, but for their power. He decided to serve God only.

A young black mother told how the desperation of her home life had led her to attempt suicide. But faith had replaced fear and hopelessness.

An Afrikaans student spoke about the confusion of his own friends at university. They knew that change must come, he said, but were not sure why, what sort of change and how it should come. 'What you believe to be true is true for you,' he went on. 'But this is not necessarily the truth. We need the black man to help us to see the truth.' He had invited several black friends to the campus to help him.

Another Afrikaner had decided to be responsible to answer what was wrong. It was a painful decision. 'Sometimes I would just like to run away and live simply in

Soweto (Johannesburg's African township),' he said. 'In this way I might be able to shed this burden.' He and his family are giving their lives to bring healing to their country.

A young Jew spoke of his empty life behind the thrill of parties and drugs. 'I could never really enjoy myself because I could not kill my conscience,' he said. 'Now I see a fork in the road ahead.' A Jewish girl said she had avoided a moral challenge. She paid back money she had cheated from an organisation and spoke honestly with her parents about adventures with drugs.

'Stop hiding behind your colouredness,' was the thought that came to a coloured man. He saw he had been resisting this challenge—he had wanted to escape from the conference as quickly as possible! As he sat quietly on Easter morning, he told the conference, he had felt God saying to him, 'You have been siding with the blacks when the whites oppress you, yet you have been enjoying the luxuries of the whites when it suited you. These double standards must go.'

Nine came from Zimbabwe. There was rejoicing at the country's new start. 'We have achieved one sort of peace,' said one. 'But we still have a war going on inside ourselves. Will tribalism replace racialism? A change of attitude towards one another is needed. We must be reconciled and let God decide the future.'

One said he had been gripped by fear after the election results, and planned to leave the country. Then he began to realise that he thought he knew what was best for his country. God's plan, he saw, was different. 'I see that God works in His way,' he



Different races at the conference.

said. His faith returned.

A play, *The Ladder*, depicting the choice each of us faces between ambition and the way of the Cross, was performed for visitors from Johannesburg and Pretoria on the last afternoon. The cast of young people, black and white, was directed by a coloured girl who had suffered a great deal. 'Through directing this play I have found an answer to my craving for security and acceptance,' she said. 'I have decided to let God run my life. I want to help others to be truly free.'

On Easter Sunday morning, sitting in the shade of a tree on the dry veld, with the Magaliesberg Mountains giving shape to the horizon, we thought about the first Easter. 'Christ is risen,' we sang. Christ rose quietly and secretly in contrast to His public execution. One by one He dealt with His disciples—Peter's fear, Thomas' doubt. Challenged and strengthened, those eleven were used to change the world.

This Easter, these experiences have given us hope. They are the hope of Africa. Africa may yet surprise the world. **John Burrell**



Kerstin Holmlund, a nurse, one of eight who came from Umea in North Sweden.

to sell here. But we must also think of the hungry continent between us. Can we work together to help feed Asia?

The conference, which lasted for four days, was given extensive coverage in the local press. On Easter Saturday a banner headline in *Karlskoga Tidning* announced 'High material standards do not automatically create high morals!' The article quoted many of the speakers, including social democrat Nils-Erik Sarnbrink, who had said, 'High material standards don't automatically make

good people. Man is both evil and good. Each person must fight with the evil both inside himself and in society.'

'Discussion was lively and often contradictory,' wrote the paper in a front page report. 'But there are people of nearly all political leanings and all religious groups in MRA.'

*Karlskoga Tidning* also devoted more than half a page to a speech by Leif Hovelsen, from Norway, whose work with MRA has drawn him into close comradeship with the dissidents of Eastern Europe. He quoted the Russian dissident Vladimir Bukovsky, 'If you decide to be yourself, you cannot yield to pressure. Freedom and democracy's best weapons are people who through their personal attitudes and actions make freedom a practical reality.'

'Absolute moral standards are the guiding stars I need to find reality,' said Mr Hovelsen. 'If I do not have them I can be manipulated by the forces of the day. This is where each of us has a responsibility to keep our conscience alive.'

Many of the 90 participants in the conference began to make choices that would

set them on the road to the inner freedom of which he spoke. 'I realised that I was dependent on what people thought of me,' said a school leaver from the north of Sweden. 'I put people on a ladder of importance and this led to many stupidities. Tonight I gave my life to God and decided to open myself to His plan for me.'

'What fascinated me about this conference,' said a young journalist from one of Finland's leading papers, 'is that you are prepared to be quiet. At most conferences people are afraid of silence.' He wanted to take this to other conferences and discussions, he said. 'Even if we don't see silence as a chance for God to speak to us, we can get thoughts and ideas.'

For some at the conference such silence was already a part of daily life. Others decided that it would become so. 'I was planning to go to the mountains to ski this Easter,' said one. 'Then a month ago I met someone who invited me here. My Christian life was dead, so I decided to come. I am going to start to take a time of quiet every morning. It's exciting to find what God has planned for my life.'

## Victims into victors

'THE LONGER I work with MRA the more sure I am that it is God's decisive intervention in this century,' writes Roland Wilson, from Britain, who has taken part in MRA's programme for 51 years. 'It shows the way to the world's rebirth—if we truly want it.'

Speaking recently in Sydney, Australia, Mr Wilson described MRA as 'an active mental fight for the future of my country.'

'It turns victims into victors,' he went on. 'You start with yourself—the one person about which I can do something. The weary

cycle of blame is replaced by an adventurous miracle—the miracle that always happens when I apply God's standards of honesty, purity, unselfishness and love to my life, and take time to seek His guidance.'

'Nothing is more adventurous than to be asked by God, who made the universe, to work with Him to fulfil it. Think of the adventure of exploring, this year, who the people are whom God has already prepared to enlist in His programme.'

'The mind and heart of God is eager and waiting to be in touch with me. But He leaves me to choose. He asks for the wholehearted yes of a free agent.'

'If you choose this road, God's touch with you, to start with, may be like the direction of radar. Then, as you learn and grow through obeying, you begin to enter into the full riches and wonder of the Maker and Saviour of the world. Striving for standards develops into comradeship with a heavenly Friend.'

'We need to study the ways of the Holy Spirit. If you are immersed in problems you become problem minded. If you study the Holy Spirit, you appropriate His qualities, and life becomes increasingly glorious, strain-free, and with the new thinking He develops.'

## Help for Namibia?

**This article, by Bremer Hofmeyr, appeared recently in the 'Windhoek Advertiser', under the headline 'Caux the recipe for SWA? Windhoek is the capital of South West Africa, or Namibia.'**

THE VILLAGE OF CAUX in the Swiss Alps is one of the beauty spots of the world. It is also a centre where age-old divisions and hatreds have been healed.

Rhodesia has recently benefited. Perhaps it could likewise benefit South West Africa.

Just before the Lancaster House conference (the conference in London which negotiated an end to the war in Zimbabwe), a totally diverse group of Rhodesian political leaders spent ten days together in Caux at the MRA conference centre.

Ian Smith nominated a Minister and a former Minister of his Rhodesia Front party. Bishop Muzorewa sent a Minister and two MP's from his group. From London came a delegation who leaned much more to Nkomo and Mugabe.

One who six months before was a guerrilla fighter in the bush said, 'If Marx and Lenin were resurrected and landed in Caux they would find here the classless society established on a Christian basis.'

Another guerrilla fighter spoke of the difficulty to forgive when you look back on 'rivers and oceans of blood'. But he found an experience of God there that made forgiveness a reality.

After a humble admission by an Englishman that Britain had made many mistakes a former Rhodesia Front Minister said, 'For 15 years I have not prayed for Britain or for

anything British, but now I will pray constantly for Margaret Thatcher, for Lord Carrington, and for ourselves that we may make a wise choice.'

A Black Rhodesian declared, 'We want not revenge but forgiveness. The Whites are not expendable and not just to be used. They are fellow Zimbabweans.'

A Rhodesia Front Minister commented, 'It is incredible that we had to come all the way to Caux to speak like this.'

One of the delegates at Caux was also a delegate to the Lancaster House Conference. Others from different parties decided to go to London and work as a team behind the scenes and use their new-found unity to draw conflicting delegations closer to one another.

Might something like this be of help to Namibia?