

# The ideology for unity

Fifty years ago armies were being mobilised and equipped with deadly weapons. Europe was on the verge of war — soon Nazism was to be pitted against the armies of the Capitalist West allied to the Russian Communists. Our leaders were divided world wide. Many voices were raised blaming the other people, the other nation — and more and more weapons of war were being produced and deployed. We feared for the future, for our children, for our country. The way ahead seemed gloomy indeed.

Just then on 29th May 1938 a new voice was raised — not of blame, but of both challenge and purpose "Is there a remedy that will cure the individual and nation and give hope of a speedy and satisfactory recovery?... The crisis is fundamentally a moral one. The nations must rearm morally. Moral recovery is essentially the forerunner of economic recovery... It creates not crisis but confidence and unity in every phase of life... This starts when everyone admits his own faults instead of spot-lighting the other fellow's. God alone can change human nature. The secret lies in the great forgotten truth that when man listens, God speaks; when man obeys, God acts; when men change nations change!" Frank Buchman, the friend of many leading statesmen in Europe and Asia was speaking in East Ham Town Hall in England, when I read this report of his speech.

This clarity arrested me

— although until then in my arrogance and ignorance, I considered "religious" ideas were of no importance in political and national matters. I had respected the great faiths for their moral teaching but they seemed to me like a blunted spade, with no cutting edge.

by Roland Kingwill

But Buchman, whose worldwide initiative had been dubbed by the press "Moral Re-Armament", was outlining a program with potent, uniting ideological content at a time when men were being won by the million to divisive materialist ideologies. He made it clear and simple (but not easy) when he said "We need men and women who will pay the full price of change, honesty and fearless leadership if our nations and the world was to be saved." It was a challenge which called for decision and action. For me it meant admitting and making amends for dishonest actions, apology to a neighbour whom I hated, caring for a mother whom I had selfishly neglected, building new co-operative relationships with the men and women who worked for us, and caring for my country in a new way.

Meanwhile weapons were pouring from the factories of Europe and USA, armies were marching, war was inevitable. But Buchman was looking beyond the immediate crisis to the creation of a society

in which peace could be permanent; "God spoke to the prophets of old — He may speak to you if you listen" — He said: "if we



do and obey what we hear it is conceivable that together we will usher in the greatest revolution of all time whereby the Cross of Christ will transform the world."

## RESPONDED

During, and especially after the war, in Britain, in France, and later West Germany, many responded to this call and new understanding was built. All around the world men, and women, began to catch a vision and saw a good road all could take. After centuries of division and wars, France and West Germany found the way to lasting peace.

The Swiss took a lead and provided a meeting ground for people of all races, all denominations, a working model of a new world society. "At Caux, in Switzerland" writes British historian Robin Mowat "we are reaching the end of an age of crisis and pioneering an era of cure"... Coming from a background where racial and denominational division was taken for granted it was revelation for me when I visited Caux to find a basis of friendship with people from all backgrounds... Africans who had been in the lead of anti-Colonial agitations: ex-

Communists who had found a new, and greater, Ideology; leading businessmen beginning to build a new style of free-enterprise. Divisions had been bridged — men and women were finding new purpose and direction.

## EEC

Now 50 years on the European Economic Community is a fact — certainly partly due to the statesmanship of men with wisdom and determination who had suffered and understood the need. Now our own country is divided as never before, white and white, black and black, black and white, distrust often insult, sometimes kill each other. None of us are happy about this situation. Many ideas advocating change in structure and systems of government are urged — and opposed.

Some politicians, foreign propagandists, even some Church leaders, blame "apartheid" for this situation. Indeed "apartheid" in application has been responsible for much that is wrong — but to denounce a structure, vehemently, and not to denounce the roots of the division with equal heat is superficial and unrealistic. To change a structure which has brought division and leave untouched the pride, fear, greed, bitterness, envy, corruption which produced the soil from which this political system grew cannot bring about the united and prosperous country we long for, and can be!

The time has come to accept the constructive, moral and spiritual Ideology which Buchanan defined in the 1930's and 40's and apply the pioneering experiences in other lands in our country. With new vision and determination, by putting the faith we profess into action, racial divisions and hurts could be healed, inherited prejudices ended, and a future free of fear secured. We could build a society where God's standards are honoured, and applied: in

personal, social and national life, and as a people reach for our true destiny.