

NEW WORLD NEWS

CONTENTS	PAGE
Camera which told the truth	4-5
Up-train and down-train	6
Village week	7
Newsbrief	8

Rickard Tegstrom....page 4

Vol30 No27 11 Dec 1982 18p

INDUSTRIAL CONFERENCE PULLING AT THE SAME END OF THE ROPE

by Michael Smith

TWO STEELWORKERS' LEADERS made an urgent plea for the survival of their industry at an MRA industrial conference in Cheshire last month and described what they were doing about it.

'The steel industry is at the point of no return,' said Monty Hughes, secretary of the unemployed branch of the steelworkers' union in Shotton, where 8000 men were made redundant at the beginning of 1980. 'Once you demolish steelworks you cannot bring them back. No capital will be invested in rebuilding steel plants.' His branch of 3000 had drawn up submissions to put to the Nissan car company of Japan, to attract work to the Shotton area.

Gwilym Jenkins, steelworkers' branch secretary at the Llanwern steel plant in South Wales, said that it was no use just blaming the political parties for the state of the industry. 'You and I have an impact by the way we feel and the way we do things,' he said. He and his colleagues played their part in the 'Llanwern miracle' of 1981—the saving of the steel plant from closure—after realising that the trade unions were as much responsible as management for winning back steel customers lost after the three-month steel strike of 1980. They had helped to initiate meetings with employers, steel

buyers and a representative of government. Mr Jenkins paid tribute to MRA's involvement in helping to arrange the meetings. 'I have no shadow of doubt that those meetings had a material effect on the decision to keep Llanwern open,' he said.

Britain had to export to survive, he continued. 'But what will be left to export if we continue with the scene we have today?' He was 'very pleased' that Industry Secretary Patrick Jenkin had gone to Brussels to plead with other European countries about the over-production of steel which was threatening the future of Britain's industry.

The steelworkers were speaking at a conference on 'What is industry's future?' at Tirley Garth, the MRA centre in the north of England.

Electrical and telecommunications union member Bert Reynolds described the devastation that the recession had caused in the West Midlands, where 31 per cent of all manufacturing jobs had been lost. 'This decline is equivalent to the escalation in the rate of our imports,' he said. Britain's manufacturing base had had to adapt because of the rise of Third World industries.

One exception was telecommunications, which had created 100,000 new jobs in Britain through the expansion of new technologies. British Telecom alone now employed



Monty Hughes, secretary of the unemployed branch of Shotton steelworkers' union.



Ron Peacock, Convenor of Engineering Shop Stewards at Greater Manchester Transport, and initiator of the conference.

over 200,000 and was part of a major growth industry.

This had not always been the case, Mr Reynolds continued. In the 1970s, Post Office Telecommunications (as British Telecom was then known) had been losing nearly £1 million a day. At that time he had read in his union journal that the union leadership was advocating an 'adversary system' in industrial relations. He had declared his opposition to this at the union's annual conference. 'We have got to find a new way of replacing confrontation with co-operation,' he had said. 'Confrontation is totally irrelevant to the loss-making situation we are in.' Industrial democracy was subsequently introduced and became an integral part of industrial relations within Post Office Telecommunications. 'We never heard anything more about the adversary system again.'

Several speakers from the West Midlands outlined their industries' struggle for survival.

Jim Purvis, personnel director of a Birmingham aluminium foundry, said that over the past two years the company had 'pulled itself back from the crocodile's mouth'. But now trade was going downhill again, and the company was running at 15 per cent below budget. The previous week they had had an urgent order from France for pistons for Peugeot car engines. 'We were able to cast and deliver them to France within 24 hours. As a result we hope for increased orders from Peugeot.' It was this kind of response to delivery deadlines that was the key to survival.

Albert Benbow, Convenor of Shop Stewards at SU Car-burettors in Birmingham, told how the BL subsidiary, once 'one of the most notorious for industrial disputes,' now had 'one of the lowest records of strikes in the car industry'. 'Four years ago we were heading for a bottomless pit,' he said. The workforce had been cut from 2,000 to 300. In the process many of the disruptive influences had left. 'The people who remain are those who want the company to survive. We were the first company in BL to achieve the maximum pay bonus in an audited plant. A £2 million loss two years ago has been turned into a profit today.' The company, with a turnover of £8¼ million already this year, was £600,000 above the budgeted target to achieve profitability. The abolition of traditional demarcation lines had played a part in this. 'That turn-round has been thanks to the will of the people,' he added. He himself had fought for the setting up of consultation committees with management. 'Now we are getting a dialogue between the managing director and the shop floor.'

Gus Johnston, mineworkers' branch secretary for seven

years at Daw Mill colliery near Coventry, said that the pit was producing a million tons of coal a year, with profit margins of £14 million a year. But a number of exhausted pits faced inevitable closure. Between 30 and 40 thousand jobs in the mining industry were at stake in the next ten years.

Greater democracy was needed at union branch level, he continued. Resolutions on industrial action passed for union conference should, he felt, be balloted among the whole branch before being forwarded, rather than being passed at unrepresentative, poorly-attended meetings. For the past four years, the miners had gone against their annual conference in rejecting the Executive's recommendation to pursue industrial action over the annual pay claim. Greater democracy at branch level would avoid such a situation. 'Resolutions should go back to the shop floor before they get to national conference level,' he said.

It was essential that managements and trade unions 'get along', said Ron Peacock, Convenor of Engineering Shop Stewards at Greater Manchester Transport, taking up the theme of industrial co-operation. 'If we can do that we can play a major part in bringing up the British and world economy.' He had initiated the weekend conference because of this need to 'pull together at the same end of the rope'. Malcolm Jack, engineering workers' shop steward at British Leyland's Drews Lane plant in Birmingham, said 'My aim is to build an example of how a trade union should operate democratically.'

Both men were concerned about the decreasing number of apprentices entering industry. 'We are not creating the craftsmen of tomorrow,' said Ron Peacock. His own company had cut its intake of apprentices by more than half.

Young unemployed

Enough jobs needed doing in Birmingham 'to reduce unemployment very quickly', said Charles Jordan, liaison officer for Birmingham Social Services Department. Refurbishing old buildings was one such need. 'People are homeless and yet old houses are boarded up,' he said.

He and his colleagues had initiated schemes, with the support of the city council, to help senior citizens and the mentally handicapped in their area. They had converted an old building, once a doctor's surgery, into a centre for old people to come for hot meals, to learn handicrafts and even to have their hair cut or feet manicured. The aim was to 'keep their minds active and to prevent them being sent to old people's homes or the geriatric wards'.

21 young unemployed people were now helping with the project. Eight more had undertaken to salvage two other buildings and to turn them into 'therapeutic workshops' where those who had suffered mental breakdown could learn craft skills.

There were also plans to convert three terraced houses due for demolition into ten bedsitters for the elderly, with a warden's flat. With the support of the Manpower Services Commission, the scheme would provide employment for 15 people. The aim was to give 'total care to the elderly and people coming out of hospital'.

Engineering workers' branch secretary Lester Burke told how another community programme had set about refurbishing a large housing estate, maintaining the lighting and heating, repairing broken glass and cutting the grass.

'When it comes to furnishing homes with the right spirit it takes the two of us,' said Margaret O'Kane, wife of construction industry trainee Patrick O'Kane. She had decided



Malcolm Jack, shop steward at British Leyland's Drews Lane plant in Birmingham.

Cummock



Strong

Mr Bill Ingles, former inspector at GEC's Stafford works. He and his wife Rita were among seven people attending the weekend who plan to visit India in the New Year. They will be taking part in a Dialogue on Development at Asia Plateau, the MRA centre in Maharashtra. 'When I retired from GEC,' said Mr Ingles, 'I thought I would be changing gear, but I didn't realise it would be upwards.'

not to complain under her breath. 'If I have a valid reason to murmur I will say it out loud. Building—or destroying—a spirit in the home is the testing ground for building a spirit in the nation.'

From Scotland came Allan Smith, Architectural Consultant for Coates Paton, manufacturers of sewing thread and knitting wool, who also own the Jaeger clothing label. 'We used to buy most of our gents' garments from Italy,' he said. 'Four years ago we bought out a small clothing factory in Campbeltown on the Mull of Kintyre, employing 70 people. That factory is now employing 185 and is producing a large share of Jaeger's men's suits and jackets for the British market and for export. It is a major factor in keeping Campbeltown community going.'

Chiselling

'There are two kinds of chiselling in the furniture business,' said George Rolfe, who had spent 47 years in the industry and before retirement had been director of a large furniture-making firm in High Wycombe. 'When I was a commercial traveller I claimed personal expenses and then claimed allowances for them for tax purposes. I also avoided currency restrictions then in force in Germany.'

'Although I had a Christian upbringing, when I came across MRA I saw that part of the trouble in the world is that millions of people were doing the same as I was—chiselling on a smaller or larger scale.'

He had begun to make a practice of quiet reflection, searching for God's guidance. 'God made it clear to me that I should not only stop being dishonest, but also put right what was wrong. I paid back the money to my company, to the Inland Revenue and to the German government. This gave me a personal freedom which clarified my thinking, and which was relevant to the rest of my life in industry.'

'For instance, on bonus work it is possible to assemble a chair with less glue than is necessary, because it saves time and it cannot be detected until the chair comes apart. This is the kind of dishonesty which can occur. An honest product depends on honest people. We are in industry to give honest service.'

Philips in Brazil

THE ACTING PRESIDENT of the Brazilian National Employers' Federation, Jones Santos Neves Filho, presided at the launching of the Portuguese edition of Dutch industrialist Frederik Philips' autobiography, *45 Years with Philips*, in Rio de Janeiro last month. Scores of industrialists, as well as the President of the Brazilian Academy of Letters and the President of the National Association of Catholic Philosophers, attended the occasion in the Copacabana Palace Hotel.

'The source from which Dr Philips has drawn the basic ideas of his life is Moral Re-Armament,' said Dr Santos Neves. 'That is: that we consider a fundamental aim in industry, in life itself, is that each individual finds a true relationship with God. This stands out in every part of this book and is summed up in the words: "When man listens, God speaks; when man obeys, God acts; when men change, nations change".'

Dr Philips, who was President of Philips Industries, had just received the 'International Executive of the Year' award from an American University. He was accompanied at the launching by the General Superintendent of Philips (Brazil) and other directors and managers. The company was proud, he said, to play a part in Brazil's development. The acute recession in Brazilian industry was part of a world crisis. 'But perhaps there is a positive aspect of this: in times of prosperity, man has thought that he, alone, could answer every problem. Now we are realising that our Creator must have His say: that our hard work is necessary, but that our resources alone are not sufficient.'

Portuguese is the eighth language in which Dr Philips' book has been published. The edition has been undertaken by the National Employers' Federation, and they are sending it to Cabinet Ministers, presidents of banks, the executives of state federations of employers, universities, and union leaders. In his preface, Dr Santos Neves writes: 'The real lesson which Philips teaches us is that we live in a moral universe and that moral and spiritual values are the most important ones. And that when a man is face to face in his private life with the choice between what is right and what is wrong, it is then that he takes the most important decision of his existence.'

'45 Years with Philips' by Frederik Philips, published in English by Blandford Press, available from Grosvenor Books, 54 Lyford Rd, London SW18 3JJ, price £2.25 with postage £2.85. ■

Pre-conditions

'WORLD INDUSTRY—confrontation or a common task?', the report of this summer's industrial session of the MRA conference in Caux, Switzerland, is now available.* The report reproduces extracts from the speeches of industrialists, economists and trade unionists from Brazil, Japan, the USA and Europe.

The emphasis of the Caux industrial sessions, states the introduction, is 'not only on the analysis of the problems but also on the essential pre-conditions for effective solutions—on the changes in attitude in people which can release and harness the creative initiatives which are needed'.

*From Grosvenor Books, price with postage £1.15. ■

BEHIND THE CAMERA WHICH TOLD THE TRUTH



Sisam

Rickard Tegstrom

by Peter Sisam

THE INTERNATIONAL FILM AND TV FESTIVAL of New York gave a bronze medal last month to *One Word of Truth*, a television documentary based on Alexander Solzhenitsyn's Nobel Prize speech, which dealt with the responsibility of artists and writers in the modern world. The quality of the film's visual images, particularly in the live-action sequences, has received considerable comment. These were the work of the gifted Swedish film-maker and cinematographer, Rickard Tegstrom.

Tegstrom began his working life as a trainee engineer in the giant Swedish electrical company ASEA. He worked in the open air, installing high-voltage transformers, in the landscape of northern Sweden. This gave him an interest in photography and he began to make movie films, combining his training in technical precision with his innate artistic sense. When he finished his training he gave up engineering and became a freelance film-maker.

North of Tegstrom's home lay Lapland, where the Sami people lived with their reindeer herds as their ancestors had for centuries. Tegstrom asked if he might film their annual migration in 1948, the last year in which the Sami families would accompany the reindeer on sleighs in the traditional way. The Sami, being an ethnic minority, were cautious, fearing exploitation. Eventually they agreed, on the condition that Tegstrom lived as they did and carried his own gear. The result was *Rajd* (trek), a remarkably detailed and unhurried record of the life of the Sami as they moved from their winter quarters to the high mountain pastures and back.

Rajd brought Tegstrom to the attention of a Walt Disney representative, who was in Sweden to commission a film on the Sami for the studio's *People and Places* series. Tegstrom accepted the assignment on the condition that he could

make the film in his own way and in whatever time he needed.

By nature Tegstrom was contemplative, a man of faith who thought a great deal about world affairs and believed that the things of the spirit were of first importance in transforming society. This was what he wanted to convey with his camera, and it was while he was in Jokkmokk, completing the Disney film, *Lapland*, that he was offered an opportunity to do this.

In November 1955, when snow already covered the landscape, a group of Africans somewhat incongruously arrived in Kiruna, 80 miles north of Jokkmokk. They were touring Europe with an African play, based on their own experiences, which they had written while at an international conference of Moral Re-Armament. The play, *Freedom*, told the story of a country on the eve of independence, torn by internal divisions.

African canvas

Tegstrom met the actors and found the same rapport with them as he had with the Sami. He was fascinated by the idea they expressed—that unity was possible when people gave God the right of way in their lives. When the Africans asked Tegstrom if he could help them to film the play, he agreed to do so, offering to work without salary, as they had few resources. Three months later he and his wife Signe left the snows of northern Sweden for the tropical heat of Nigeria.

Filming in Africa was a leap into a new dimension for Tegstrom, in more senses than one. Until now he had worked mainly on his own. His films had been documentaries, usually no longer than 30 minutes, and mostly shot outdoors with a lightweight, 16 millimetre, silent camera. Now he was to work on a full-length feature film which would run for one hour forty minutes, and which was to be filmed, not in two years, but in three months. A

production of this size could only be tackled by a team of specialists working together as a unit. To adjust to this was not easy, but Tegstrom did it.

Tegstrom's documentaries had featured people in their natural authentic settings, and this was *Freedom's* style too. The canvas he worked with was vast and varied. There were scenes on rugged hilltops, in forest glades, in royal palaces in distant townships and by the banks of the Niger—with crowds of thousands.

Freedom was the first indigenous African film to appear on the world's screens and was shown at the Berlin Film Festival in 1957. It was screened during the independence celebrations in Kenya, where some said its wide distribution had helped to make the transfer of power peaceful. It is still in great demand—particularly in Zimbabwe.

Tegstrom's next film—once again for MRA—was made in the USA. It was another new venture—adapting a stage musical to the screen. Its story appealed to him. Based on the life of Mary McLeod Bethune, it told of the efforts of a black educator to bring education to her people and to find the missing element that could heal the indifference, hatreds and fears which threaten democracy and bedevil race relations. It starred the mezzo-soprano Muriel Smith.

Much of the action of *The Crowning Experience* took place in more sophisticated settings than in Tegstrom's previous films, but he brought the same perfectionism to bear. Every shot had to be of the highest visual quality. He believed that if something important was to be expressed on the screen it should be supported by faultless technique.

Hands of Art

The Hollywood laboratories which processed the filmed sequences were astonished by their quality. They were expecting glamour. They found instead clean, fresh colours, natural beauty and perfect composition. The *Hollywood Reporter* described Tegstrom's photography as 'fabulous'. The film was timely. It was made in the period which saw the first race riots in Britain, the disturbances at Little Rock, Arkansas, and the Sharpeville tragedy in South Africa.

Tegstrom believed passionately in the power of his medium. One of his rare public utterances was prompted by his visits to open-air cinemas while he was filming abroad. 'I saw the demoralising power of movies many times in Africa,' he said. 'From white screens, against the blue-black African night, the dregs of Western civilisation's film production were poured out over defenceless young Africans. The film of tomorrow must rise up to a higher aesthetic level where it deserves to be called art in the deepest sense of the word—art that teaches men to live right.'

The next years were not easy for Tegstrom. There were not many filming opportunities at the time and assignments were hard to come by. He and his wife lived very simply in a small first-floor apartment in his brother's house. The living-room was a cheerful combination of home, art gallery and museum, filled with momentos of Africa, America and Lapland. When visitors came they slept on the living-room floor.

Tegstrom was a shy man, not given to expressing himself verbally. He took his art seriously and often appeared totally absorbed. At times he could be moody and difficult to work with, yet, beneath it all, he was warmhearted. He would observe a situation, weigh it up, come to his conclusions and quietly take action, often with some gesture of kindness.

A man once came to see him with a film about a sea

voyage. It consisted almost entirely of overall shots, without closeups, and therefore lacked variety. Tegstrom showed him how to get closeups made in a laboratory by enlarging portions of the overall shots and intercutting them. The man went away and did this. The film, of the Kon-Tiki expedition, was later shown all over the world. Through the lean years Tegstrom frequently worked for causes which he felt were serving humanity, though much of the work was mundane and the payment small.

During this period he made what was, perhaps, his most beautiful film, appropriately named *The Hands of Art*. In it he returned to his first love, the Sami people. The film, made for the Lapp Folk High School, portrays their ancient crafts, values and philosophy and is one of the national cultural films distributed abroad by the Swedish government.

Last film

In the autumn of 1980, a colleague and I went to the north of Sweden to see Tegstrom. We wanted to discuss the filming of *One Word of Truth*, for Anglo-Nordic Productions. We discovered that he had already thought of making a film about Solzhenitsyn's concept of artistic responsibility. When we outlined our ideas for style and treatment they were almost identical with his.

Most of the live filming was done in Sweden and Tegstrom undertook this. He surveyed the landscape for scenes of beauty and symbolic meaning, he talked with foresters over their blazing log-fires, he filmed sometimes up to his waist in driving snow. The following summer there were shots to be made in the forest and by the sea-shore. He spent part of one day planning the shore scenes and set the shooting time for seven the next morning. That evening his mother, with whom he had a very close relationship, died. The filming was postponed. Two days later he telephoned to say he would like to complete it. The scenes were filmed in perfect weather, with soft, morning light and a gentle breeze rippling the water.

One Word of Truth was Tegstrom's last film. He spent the winter happily with his wife Signe. In the spring he went into hospital for treatment and died unexpectedly a week later.

Tegstrom never achieved wealth, nor did he seek it. Yet his films live on and continue to inspire people. If ever there was a man who committed his art to the making of a better world that man was Rickard Tegstrom. ■

Swedish play

A NEW PLAY about the Swedish saint Birgitta was launched last month at a performance in Malmo, Sweden. The play portrays the life of the fourteenth century noblewoman who accepted a calling to be 'a mouthpiece for the Lord' to the rulers of Europe and founded a religious order for men and women at Vadstena, Sweden.

'In this play we meet Birgitta as a wife, a mother, an artist, a prophet and a mystic,' Eva Hovstadius, who plays the saint, told the newspaper *Sydsvenska Dagbladet Snällposten*. 'Birgitta is needed today. I would like to have her purity, unselfishness and love as a mirror for my life.'

The play, *Visa mig vagen* ('show me the road'), by Gerd Jonzon and Ingrid Yden-Sandgren, is set to music by Inga Wieselgren. ■

THE DIFFERENCE BETWEEN THE UP-TRAIN AND THE DOWN-TRAIN

by Garth Lean

NOT LONG AGO I got into conversation with a stranger as we waited for the London train. We started with the weather and soon turned to current affairs—with a hint of something deeper.

'I suppose you are travelling first class,' he said, as the train drew in.

'No,' I replied. 'I generally go to the back where there are tables, as I have some work to do.'

He got into a second class carriage on the spot, and I went off to the rear and did some useful work before we reached London. But I was not at ease. I knew that I had put my 'essential' work before the possibility that God had a purpose for that chance meeting. I felt bad about it all day.

God graciously gave me another opportunity. That evening I was sitting at a table on the crowded 5.25 to Reading and Oxford, when the man opposite me opened a Bible for three or four minutes.

'I always do that,' he said, seeing that I was looking his way. 'So do I,' I replied.

He turned out to be a 35-year-old executive in one of the world's largest conglomerates, already near the top of his tree. The talk flowed easily and went deep—I had to remind him to get off the train when we got to Reading. We have seen each other five or six times since in our homes and elsewhere. Others have joined us and we have all learnt a lot together.

Metropolitan

This day of two train journeys, together with some research I am doing into the life of Frank Buchman, the initiator of MRA, has made me reassess my living and the level of my expectations. Buchman used to say that 'peace is people becoming different'—yet the world, twenty years after his death, is riven with strife. Can this be because we Christians do not do enough to pass on our experience of God's transforming power in our lives and situations? I ask myself, 'How different am I from what I was a year ago—or thirty years ago? Am I more or less eager to tell everyone I can of the marvellous changes which God brings about?' And then there is that other question: 'How many people see enough of God in me that they want to talk about Him?' To none of these questions can I give a comfortable answer.

At this point of contemplation, which I have reached many times in my life, I can easily panic or despair. Of course, one can comfort oneself by reflecting that one never knows, or is meant to know, all the good that one is doing! But then I recall what happened when the Metropolitan of India, Burma and Ceylon, Foss Westcott, came to an Oxford Group (later MRA) house party in 1934.

Before he arrived, Buchman got some of us callow undergraduates together and asked us what we knew about him. Someone a little older, who had been in India, stressed his saintly life—how he lived in a hut on the roof of his

palace, did not drink, smoke or indulge himself in any way, was one of the few Englishmen Gandhi really trusted, and preached marvellous sermons. 'Yes,' said Buchman, 'that's all true. But he cannot diagnose people.' He then said to us undergraduates: 'I want you to see a lot of him. Tell him how you found your way from agnosticism to faith and how you are fishing for men—how you've learnt to bring cure to drunks and to help intellectuals straighten out their living and thinking. You might mention that if one is not winning people for Christ, one is sinning somewhere along the line.'

In the next weeks some of us saw a lot of the Metropolitan, and a delightful man he was. He played a good game of tennis and always sucked his oranges through a lump of sugar. But he did not altogether like the idea about winning people. After three days he made a speech about how 'the wheels of God grind slowly' and 'some sow and others reap'. Buchman told us, 'Be good friends to him. Carry on.'

Worms

On the eighth day, the Metropolitan spoke again. 'I've been like a fisherman who came home in the evening and said, "I didn't catch any fish, but I influenced a good many."' With amazing humility he told us about the shyness and the lack of courage which had kept him from helping certain individuals. Later he wrote to us about his return trip to India. 'I have done this trip many times,' he wrote. 'I have sat at the captain's table, taken services and never had a deep talk with anyone. This time, 19 people have talked with me, and 14, including people I would never have thought of approaching, have given their lives to God.'

This is a challenging memory—but does not always lessen my panic. It helps me to remember what Buchman said at the end of his life: 'I have been wonderfully led, to those who have been prepared.' Looking at his life and mine, I realise how many 'prepared' people I must meet whom I never notice. It is not a question of worrying, but of spotting those who are ready. But how?

One thing Buchman did was to put out a lot of fishing lines. Every employee of most hotels in which he stayed received a book from him. His address book contains whole staffs—and an extraordinary number of barmen. What went for hotels was true everywhere else. He did not pick and choose. You cannot tell who is prepared unless you cast a few worms and see if anyone wants to bite.

Plunge

He had a high level of expectation—because he knew the power of God. He knew that God was very close to everyone—and often closest to those who least expected it. He also knew that most people have some place—be it a personal failure, a family problem, or an unfulfilled dream—where they long for help, if they can only find the right person to talk to. One distinguished man who confided in him was asked, years later, why he had done so. 'It's like when a dog smells your fingers and knows you are all right,' he replied. 'It was an instinctive as that.'

Sometimes he had to be ready to ask an apposite question—and to risk being wrong. Through practice, instinct, or God's guiding, he was very often right. On one occasion, however, thinking that a friend was spiritually lifeless, Buchman asked him, 'Is your problem so and so?' The friend was indignant, because Buchman was wrong.

Buchman's only comment was, 'Well, you have to try everything.'

As Buchman grew older, he seemed to me to talk less and less. He listened to people and then got them to be quiet and listen to God. Sometimes he had a thought for them, but very often God spoke to them direct.

My wife once said to me, 'There are only two things to do—listen to a person and then ask them to listen to God with you.' All too often I talk and talk, and we get no further. It is partly conceit in my own 'eloquence' and partly cowardice—the fear that if I suggest a time of quiet reflection, no thoughts may come to the other person. But if I take the plunge, we generally both find something helpful. For only God can really help people, even if we are a way through which He longs to do so. As Brother Roger of Taizé prays:

'You place in us a unique gift—
the gift of bearing your life.
But, to make it clear
that the radiance comes from you
and not from us
you have placed this incomparable gift
in vessels of clay,
in hearts which are poor.
You come to make your home
in the frailty of our beings,
there and nowhere else.
In this way, we know not how,
you make us, poor and vulnerable as we are,
the radiance of your presence
for those around us.'

A WEEK IN THE VILLAGE

AMONG THE SOFTLY ROLLING HILLS of East Sussex lies a small village named Mark Cross. There is nothing biblical about the name: the village simply marks the crossing of two important roads. Yet the little church on the windswept hill with three great rugged pines has been called St Mark's.

For the last six or so years, Alan Thornhill has been in charge of this little church. A playwright who has worked with Moral Re-Armament in many parts of the world, his family roots are in this district where he now lives, with his wife Barbara and sister Kitty.

'Our villages are precious treasure houses of true values,' the Reverend Alan Thornhill believes. 'The urban wasteland makes the headlines. But perhaps our villages could produce the qualities of character which our country needs.' This conviction inspired the Thornhills to organise a week's 'Celebration of Faith, Family and Freedom' in the parish of Mark Cross last month.

'Faith, family and freedom are three of the most important possessions we have; more valuable than video or silicon chips, or even the annual wage rise,' Alan Thornhill says. 'Unless we keep this precious capital renewed and replenished, we may find it gone just when we need it most.'

The week's events included an evening on 'Africa today—continent of hope or despair?' and a showing of *Let us walk with you*, a filmstrip in which people of different back-



Photo: Kent and Sussex Courier

East Sussex village—Rotherfield, near Mark Cross.

grounds tell what the Bible means to them. On the last evening local teenagers presented a short play on the theme of forgiveness and actor Kevin Scott read prose and poetry.

Another feature was the visit of 25 people from Mark Cross to the home of author and broadcaster Malcolm Muggeridge and his wife Kitty in a neighbouring village, for a discussion on the theme 'What is reality?'

'We have got to fight like tigers to remove the fantasies of destructiveness,' said Mr Muggeridge. When someone suggested that there would be a 'swing of the pendulum' away from pornography and violence, he commented that this idea might be 'an invention of the devil to keep good people quiet'.

'Reality is with God and His purposes,' he said. 'The great works of art and literature through history manifest this reality. Mediaeval churches built to the glory of God have lasted miraculously. Will there be even one book or building from our day and age that will interest people in that way?'

'How can we as Christians do more to help others?' a farmer in the group asked.

'Don't think it matters whether it is on a smaller or larger scale,' Mr Muggeridge replied. 'The thing we have to do is to bring into society a conception of a family where our Father is God. He wants to help us. He sent Christ so that God could actually be a man sharing our lives with us. This is reality, we know it.'

'This week has certainly made us think,' one senior member of the congregation commented later. 'We live in too small an environment, and are too complacent. The whole world is on our doorstep.' 'What is faith?' said another. 'This week has given us not theory, but experience.' One serious family and business feud was movingly healed and forgiven during the week.

A Swedish minister and his wife, Bror and Gerd Jonzon, spent the whole week in the village. Mr Jonzon preached at St Mark's on both Sundays. In his second sermon he quoted favourite words of Frank Buchman, the initiator of MRA: 'The world is anxiously waiting to see what God can do in, by and through and for one man or woman wholly given to Him.' 'What might God do in, by and through and for one village wholly given to Him?' Mr Jonzon commented. 'Could that village be Mark Cross?'

NEWSBRIEF

PETER HANNON, an Irishman who has worked with MRA in South Africa for 10 years, was one of five panelists at a recent US State Department seminar on the dynamics of change in South Africa. The seminar was organised by a senior foreign service official who believes that the human factors which shape attitudes and relationships need more attention in foreign affairs. Among those taking part were two ambassadors, leading academics and Southern African specialists from several American government agencies.

Mr Hannon stated that the 'feelings' of the different groups in South Africa were among the most important and overlooked facts of the situation. Unless the fears, hurts and hates of the different communities were understood, he said, policies would be likely to prove counter-productive. He also spoke of growing mental ferment among the Afrikaner community about the moral basis of apartheid—a factor often underestimated by South Africa's critics.

Much of the discussion centred on what makes an individual or group ready or reluctant to experiment with some radical departure. Hannon gave examples from the recent African session of the MRA conference in Caux of how change in people's attitudes was helping to build trust between South Africa's communities. ■

THE GOVERNOR OF BRABANT, J D van der Harten, and the Roman Catholic bishop, Mgr J W M Bluysen, were among the distinguished audience who saw the one-man show, *Un soleil en pleine nuit*, in 's-Hertogenbosch, the provincial capital, last month.

The French play on the life of St Francis was brought to Holland by the General Christian Artists' Association in tandem with the Franciscan Co-operation organisation and in close contact with Moral Re-Armament. Fired by well-known singer Elisabeth Cooymans, who had seen the play at the MRA centre in Caux, Switzerland, and was determined to have it staged in her country, the artists and Franciscans raised the necessary funds and did the required publicity work.

Un soleil en pleine nuit was also presented in the Catholic university town of Nijmegen, where it drew an audience of 300, including many Franciscan fathers and the Roman Catholic dean of the city.

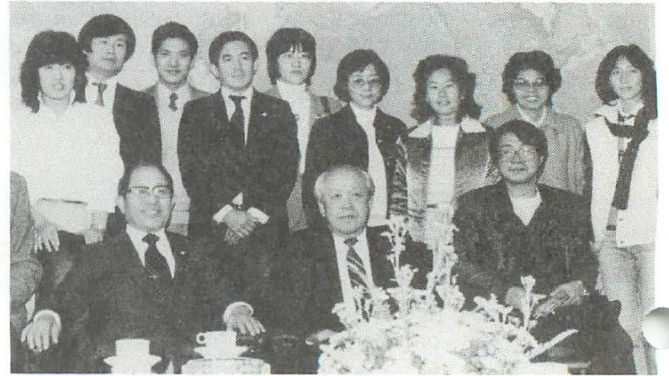
The play was staged in Holland as a late contribution to the St Francis commemoration year which ended on October 4. Press articles and two broadcasts on national radio helped to arouse interest. ■

THE WEST SIDE of Chapeltown Road, Leeds, has a desolate bombed-out look. This is the result of last year's riots. On the east side is an imposing row of edifices set on a green bank—the Catholic church, the synagogue and Roscoe Methodist Church, which is surrounded by an outcrop of well-used community facilities. Roscoe Methodist Church

was the venue for a performance of the multiracial play *Clashpoint* last month.

The play had been invited to Chapeltown by magistrate John Connor and businessman John Vickers who together introduced the performance to a capacity audience. After the show senior police officers, churchmen, industrialists and community leaders stayed on to discuss the play with members of the cast.

Former West Indian test cricketer Conrad Hunte commented, 'This is a marvellous play. It is not just about race, it's about the whole human condition.' ■



Young people from Japan and Taiwan visited Korea recently to take part in an MRA programme stretching over a long weekend. They addressed breakfast meetings, student groups and a one-day MRA conference of over 80 students, teachers and office workers, and met many Koreans informally. They also attended performances of a musical presentation by high school students from different schools in Seoul, organised by MRA Korea.

The photo shows the group with Tong Kyu Park (centre), President of the Overseas Construction Association of Korea and a former Finance Minister of the Republic of Korea. ■

A LUNCH WAS HELD in Tokyo last month in memory of Shinji Sogo, former Governor of the Japan National Railways (JNR), who died last year at the age of 97. Mr Sogo was well-known in Japan as the force behind the Shinkansen or 'Bullet Train'. He was also known for his association with Moral Re-Armament and for ushering in a new level of co-operation between management and unions in JNR.

The lunch was arranged by Takako Sakaki, an MP in the Saitama Prefectural Government and a former President of the Women's Section of the National Railway Workers' Union. Speakers included Mr Sogo's son, Members of the House of Councillors (the Upper House), businessmen and present JNR staff. They recalled Mr Sogo's faith in the future of Japan and his persistence in overcoming all obstacles to the Shinkansen project. They also underlined his belief in MRA, his deep friendship with its initiator, Frank Buchman, and his stubbornness in holding out for what he believed was right, regardless of political or other pressures. ■

**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. Registered as a periodical at the Post Office. Articles may be reproduced without reference to the editor, acknowledgement welcomed. Price 18p. 10 copies £1.50 plus postage.

Annual subscriptions: British Isles £8.50 (2 copies of each issue £12.00); all other countries airmail £10.00. Regional offices and rates: **Australia** New World News, PO Box 1078J, GPO Melbourne, Vic 3001 \$19.00; **Canada** Moral Re-Armament, 387 Chemin de la Cote Ste Catherine, Montreal, Quebec H2V 2B5 \$24.00; **New Zealand** New World News, PO Box 31009, Christchurch \$25.00; **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. **Editorial and business address:** 12 Palace Street, London SW1E 5JF. Tel: 01-828 6591.