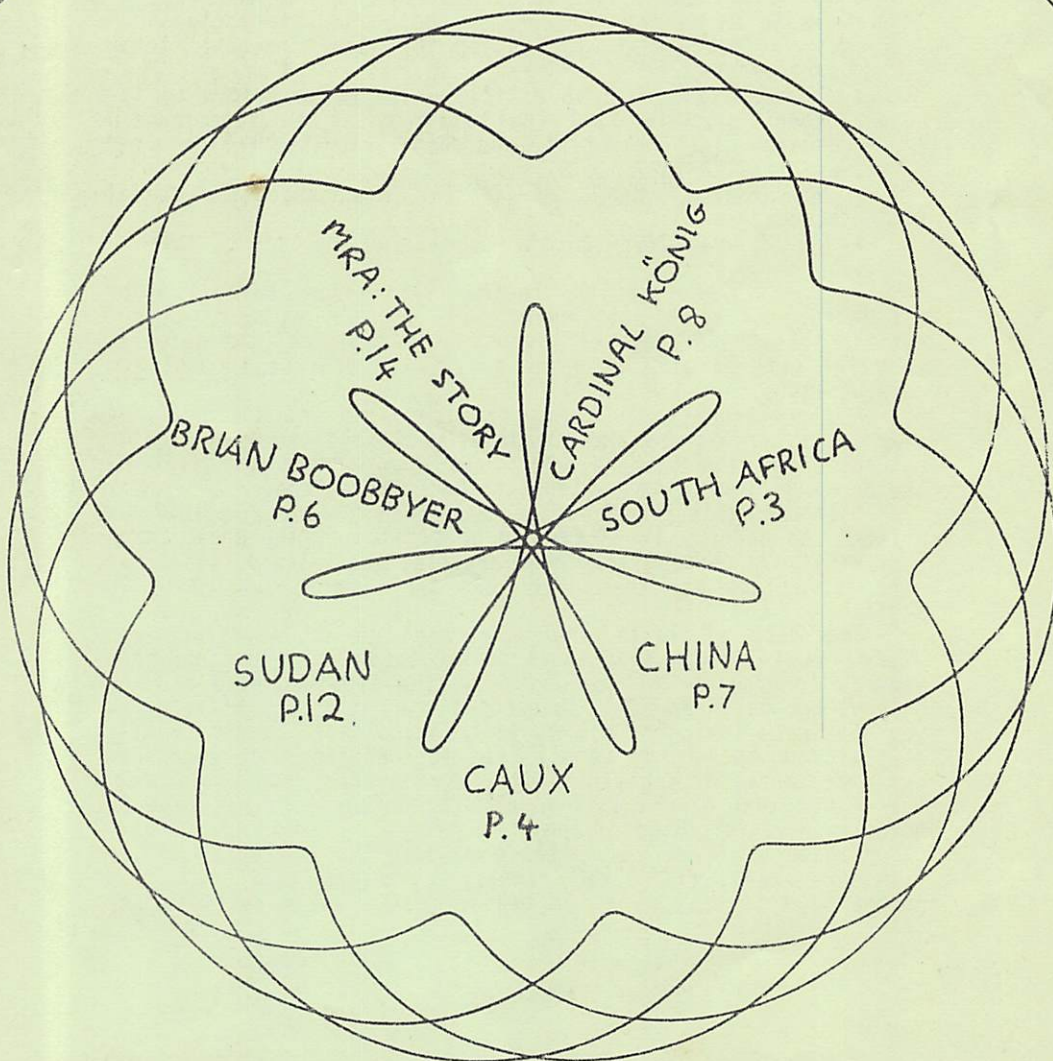


OCTOBER 1985

FREEWAY

Number 1

"Why not let God run the world?" (Frank Buchman)



WHO'S HOLDING THE BABY?

You are holding a new-born baby in your hands. We cannot vouch for the beauty of this infant, nor can we make promises about its future behaviour, but we can testify to the enthusiasm and expectancy with which we are launching her into the wide world.

FREEMAN was conceived in August 1986 in Caux (Moral Re-Armament's international conference centre in Switzerland). We were among 200-plus young people attending a Youth Forum which examined some of the challenges of the coming forty years, and our part in meeting them. What emerged from the conference was an expanding team from all over the world, who have made a commitment to turning the world Godwards, and who want to work together. Many of us felt the need of some kind of international link, some medium of communication between us. Out of this need *FREEMAN* was born.

It has two chief aims:

- 1) To exchange news of what we are each up to in our various situations.
- 2) To provide a forum for deepening our understanding of the world and of the task to which we have set our hands.

We propose to run a number of regular features:

- *BEHIND THE HEADLINES* - taking a country in the news, or a topical issue, and exploring some of the angles which the media may not always touch on.
- *IN FOCUS* - an article which opens our hearts and minds to something which we may not be thinking about.
- *WHAT IS MRA?* - a feature which helps our understanding of the idea of Moral Re-Armament.
- *PREPARING FOR THE 21ST CENTURY* - the issues which the human race has to tackle as we head into the next era.
- *TAKING ON AN AREA OF LIFE* - people who have applied MRA in a particular profession or area recount their experiences.
- *EAST-WEST COLUMN* - an article which keeps before us the urgent need to find the basis of a new relationship between the communist and non-communist worlds (see Cardinal König, page 8).
- *THE STORY OF MORAL RE-ARMAMENT* - an objective serial account.
- *THE BRIAN BOOBYER COLUMN* - exploring the life of faith.

Not all these items are in the first issue, nor will they all feature in every subsequent one. But we intend to pursue certain themes and lines of thought. We hope that the material we print will be of sufficient quality to provoke thought and careful study.

God preserve us, however, from becoming too serious! We plan to carry cartoons and humour as well as items of a lighter nature. You the readers will have your chance to give the thumbs up or down, in a Letters-to-the-Editors Page.

Although this first issue has been produced mainly by British, we don't want *FREEMAN* to be limited by the Anglo-Saxon mentality! We particularly need articles and letters from other parts of Europe and the world, and they don't have to be in English.

The life of faith and commitment is an adventure and *FREEMAN* must reflect that sense of excitement. If our new-born baby is to grow up into maturity, we the midwives need all the help we can get. *FREEMAN*, to succeed, cannot be our offering to you but the offering of all of us to each other. This baby will only grow up healthy if we all feed it - sharing with each other our experiences of applying faith, our lessons, our adventures, the things that have sustained us, the humour that has kept us going when we felt like crying!

Please write to us. Please bombard our editorial office with your news, criticisms, ideas. Who can tell what will happen to this baby, but for heaven's sake let's not have any infant mortality!

THE EDITORS

PETER HANNON is the author of "Southern Africa: What kind of change?". He knows South Africa intimately, and has recently returned with his family to live in his native Northern Ireland.

I am a white man. I have spent fourteen years in South Africa with my family. It is a country I have learned to love, yet it is one of the most pressing problems in our world today, arousing concern, division, anger and indignation.

We all want to do something about it. But do we allow the challenge of South Africa to go deep enough?

An American friend from Washington was visiting us in South Africa. After a week he remarked, "I have been quite clear in my own mind that the whites have to make a choice about letting go of their grip on power. But I have just realised that I must ask myself whether we in America are ready to do what we ask of the South African whites? Are we ready to share with the Third World the economic power we hold in our hands? What about risking our wealth and our own standard of living?"

South Africa can remain an issue 'out there'; or will we be honest enough to recognise the South Africa in each of us? We talk of the false superiority of the white man in general, but to whom do I feel superior? Of exploitation, but is there any exploitation in me of my family or anyone else? Of bitterness and hate, but is there anyone whom I resent?

Without a costly, personal honesty my concern is cheap, satisfying my ego but costing me nothing.

In South Africa I was working closely with an Afrikaner friend, I thought things were going along quite well. Then one day the lid blew off. I was told in no uncertain terms that I was impossible to live with, that I had no idea of what went on in those around me and various instances of this were then quoted. I retired hurt to ponder what had been said. Next day I told this friend that I was very sorry if I had been so difficult, but that I had not meant the specific instances at all in the way they had been taken. My overture made no impression whatsoever!

A couple of days later, as I tried to search the mind of God, the thought struck me, "Your friend's evaluation of your character may be more accurate than your own. Take it seriously." So I went to my friend and said this. The doors began to open.

But there was more to it. Soon afterwards it was as though God said to me, "The truth is that you like having second-class citizens around you." I reacted strongly. That was just what I was against. But the

thought persisted, "You have been interested primarily in what you do. You have been happy for others to take second place as long as you have felt fulfilled." Suddenly I realised that the problems of South Africa were not something 'out there', but that they went right through the centre of my own character and that there is where change needed to begin.

Control is the crunch-point, politically, for the future. What is being asked of the white man is not just a matter of granting civil rights and a square deal to end injustice. He has to take a step in faith where he puts at risk the control of his entire future, his security, his standard of living, everything.



So what of ourselves, looking on or wanting to help from the outside? Are we prepared to take an equal decision in faith for our own lives, handing over control to God and living for an aim beyond career, comfort or what suits me?

One day I stood on the slopes of Table Mountain with a vigorous young black man from Soweto, 1500 kms to the north. It was his first time in the Cape. We looked across the city out to Robben Island where many whom he regards as his political leaders have been imprisoned. It was an experience to realise the depth of his feeling, his sense of pilgrimage. Three of his brothers are in exile. He has not seen them for years and is not even sure where they are.

In the next days we had long talks about the implications of radicalism. It is a marvellous word which many use cheaply. They know what they are against, but what are they for? What price are they willing to pay? The young man said, "It can be easier to die for a revolution than to live for it." He knew what he was talking about. Many his age risk their lives to end a system which they feel destroys their dignity. It can be even more costly to live the selflessness which will produce a society where the exploitation of man by man permanently ceases.

A Nigerian friend who for thirty years has given leadership in the struggle to build a new Africa says, "Idealism is not enough. Our mistrust of one another, our greed, our dishonest practices blind us and divide us. Corrupt men can never build a progressive society. We need a moral infrastructure."

A moral infrastructure. What discipline would the young Sowetan need to fulfil the longings of his people, to equip him for fifty years of leadership? We talked honestly of money, cheating, jealousy, drink, sex and of our own decisions needed on these points. Gandhi, for one, was clear that no man can bring true freedom to the masses if he is a slave to any of these.

Then the young Sowetan asked, "Here am I, a young black man, staying with your family. What do you expect of me?" I said, "I expect a commitment to purity, to care for others, to the discipline demanded of any of us, be he black or white, who sincerely wants a new future for this country. And I expect you to give me the same challenge. Otherwise we will betray our friendship."

South Africa needs our care and concern. It also needs our commitment to start where we are, looking at ourselves and our own country and asking, "Am I building, here and now, the future that I want for every man?"

A POEM

by Liesl Hendricks
from Cape Town,
South Africa

*Take time to see in nature
Its beauty, awe and grace,
For when you gaze on scenic views
You gaze upon God's face,*

*Take time to care for children,
Light their hearts with joy,
For they belong to Jesus -
Once just a little boy,*

*Take time to love your fellow man,
Despite his hate for you,
For the Son of God was crucified
For their salvation too,*

*Take time to care for ourselves
And reflect upon our worth,
For our Saviour Jesus placed us
With reason upon earth,*

*Take time to start each day with God
In good times and in strife;
In this way he will walk with you
Throughout your earthly life,*

1986 marks the 40th anniversary of Moral Re-Armament's international conference centre in Switzerland. Peter Riddell reports.

It's quite an experience to be in Caux from beginning to end. A few days into each session, faces become familiar, then after few more days several hundred people leave, several hundred arrive - and you're back to square one! (Over 3000 visited Caux this summer.) It's almost like a change of season, with each session taking on its own character. You can imagine the contrast between, for example, the "Dialogue of the Continents", hosted largely by Africans and Asians, with all their colour and openness (ties off), and the industry-hosted session, with industrial heavyweights giving their latest thoughts on employment, technology, etc (ties on!). Or the differing informalities and exuberance of the (mainly European) youth-hosted session - see report on this page - and the (North, South and Central) Americas-hosted session.

It's worth looking back at the highlights of those seven weeks, and trying to discern the trends. For Caux, as well as being one of MRA's main instruments for heaving the world in a constructive direction, is also one of the main indicators of the health and direction of this effort.

One encounter which stands out for me was the discussion Cardinal König had with 80 young people. He focussed strongly on the issues we will have to face: the constructive use of technological and scientific advances; the relationships between East and West, North and South. He related each one's field of interest to those issues and gave each the sense that his or her contribution would be important. He hardly mentioned individual moral failings; he obviously felt that if you were committed to solving the world's problems, the personal moral issues would find their right perspective.

Then there was the first performance of the Nordic Revue. The Scandinavians had been beavering away at it for a month already before Caux opened so the anticipation was great. New material was being written and rehearsed right up to the last minute. It was enthusiastically received with standing ovations. The style of expression, music, choreography, and costumes were quite new for the Caux stage. Above all, any young person could identify with the message.

Another outstanding theatrical event was a production of Peter Howard's play *The Ladder* given by a cast of black actors from London.

Memorable in different ways were speeches made from the platform. An Argentine lawyer, speaking on behalf of his delegation in Caux, apologised to the British present. Though he

still felt that Argentina had a better claim to the Malvinas (Falkland) Islands, the war had been a "military, political and moral error". He also asked forgiveness for his personal hatred of British and Americans. A British present responded with an apology for the insensitivity of his country over many years, which had made her deaf to the aspirations of the Argentines.

An Indian asked forgiveness of a Pakistani for bitterness he had held for what his family had suffered at the time of partition. A Cambodian lady renounced her hatred; if she did not, she said, she would become like her enemies.

Such gestures no one could demand or even ask, to surrender justified resentment; yet nothing is more moving, more effective in opening others' hearts. It is the particular genius of Caux that people feel able to come to this point, then move on to effective reconciliatory action.

As for the trends that Caux 1986 revealed, some were new while others, previously observed, were gathering momentum.

Central America was well represented: 22 from five countries including El Salvador and Nicaragua, including senior trade union leaders. They came with similar numbers from Latin America to host a session with the North Americans. This teamwork

developed from a mission to Central America last November and will certainly continue.

The teamwork between Asians and Africans undertaking the "Dialogue between Continents" is a fruit of the last year's work. After Steven and Georgina Sibare from Zimbabwe participated in the three-month action in India last autumn, some from Asia went to Zimbabwe for the Easter conference and action there, and then on to Uganda. As many of the problems faced by the two continents are similar, solutions worked out in one may also be appropriate for the other.

Finally the industrial conference, which has long had as one of its aims the dialogue with the Japanese, took a new step this year. In the context of worsening trade relations between the West and Japan, members of the conference organizing committee invited top industrialists from America and Europe to meet their Japanese counterparts at a two-day 'Round Table', within the industrial conference. There was an excellent response, and though it is not possible to report much of it, one Japanese made this comment afterwards: "When it started we felt as if we were in heaven. Then we clashed and we thought we were in hell. By the end we were listening so much to each other that we were back in heaven again." Can't have been too bad.

THE YOUTH FORUM by Jeroen Gunning

This summer in Caux we met for a Youth Forum, to discuss the fundamentals of life and to look ahead to the next forty years. What needs to be done? What should we commit our lives to?

The Forum began with a large group of people from every continent telling us what they expected from the conference, for themselves and for the world. An American girl expressed her hope that the United States would learn to serve the world and not try to be its master. The next days focussed mainly on the four absolute moral standards. One man who made many personal phone calls while at work, faced the fact that it was wrong, went to his boss, apologised and paid his debt.

At one point a lot of young people at the conference were sleeping in to avoid meetings they did not feel were worth getting up for. This discontent made six girls decide to pray for a different atmosphere and take responsibility for the next meeting. A fresh spirit came into the conference.

With great courage they shared changes in their own lives. One, for example, had been suicidal until she found hope again through discovering that God loved her as she was and wanted to help her. She said, "I have decided never again to seek permanent solutions to temporary problems. It is harder to die to

oneself for the sake of others than to take one's own life."

Another girl told about being honest with her parents and the consequent reconciliation with her father. This sparked an Argentine girl to do the same. She shared later how her experience of forgiveness led to reconciliation with herself, with God, with her father, with other countries in South America to whom she felt superior, and finally with the British.

We can put a lot of work into the preparation of a conference, but it is entirely up to God whether people are changed by it. For example, I have been trotting around in Caux since my second year of existence, attending many conferences, probably all as good as this one. But this year, for the first time, I was so moved by some of the things that were said, that I went to the chapel and laid my life before God. This illustrated the 'domino theory' - how one person can help another. What helped me to take the final step of commitment to God was hearing a man from India describe his discovery of richness in poverty, and a woman who, feeling too inadequate to serve God, realised that Christ chooses the weak and gives them His strength. Also there was in a play a depiction of washing someone's feet - the real humility of it. It is those little things that grip you.

Since then God has used me to help other people. This gives me the strength to go on fighting.



Last month about thirty young people from the Nordic countries started out on a year-long tour with a new musical revue which they have written themselves. Entitled "Hvem narres?" ("Who is being fooled?"), the show aims to offer young people a way out of hopelessness. The campaign began in Oslo, and during the next months they hope to visit many different parts of the Nordic north. We print here extracts from the brochure they have produced, outlining the message of the revue.

It is not easy to distinguish between truth and falsehood in the confusion of information and views of life which confront us daily.

But there is one lie we will not come to terms with; that it is only the 'big' who decide, and that ordinary people must content themselves with being pieces in their game.

It is within the power of everyone to do something about the world we live in. But there's a price to pay.

Are we willing

- * to listen to our fellow human beings in need?
- * to throw off our masks and be vulnerable in a hard world?
- * to look for the deepest truth which God or our conscience shows us?
- * To choose hope and responsibility instead of cynicism and self-preoccupation?

The revue deals with fear, love, family life, responsibility for the world, masks and opting out. It is concerned with the struggle of young people to escape from meaninglessness. We portray - in sketches, songs and dance - our questions, our hopes and our reflections.

We are a group of young people from Sweden, Finland, Denmark and Norway, from different backgrounds, with different views of life and political beliefs. What we share is the conviction that the values and attitudes we ourselves choose have a part in deciding the present and the future.

Some of us met each other and found inspiration through contact with Moral Re-Armament. We have worked on the revue since the autumn of 1982. Others have joined in the past six months, bringing their ideas.

FREEMAN looks forward to carrying regular reports of the revue's activity. Meanwhile we offer a translation of the words of one of the songs in the show.

YOUR DREAM by Leif Nahnfeldt

If you have a dream about life and peace,
Don't hide your dream.
If you have a dream about peace and life,
Don't forget your dream.

Stand on the highest mountain
And shout your dream out,
Go to the widest sea
And launch your innermost dream.
Run on the widest field,
Let the wind carry your dream,
Deep in the deepest valley,
Hear: the echo.

If you have a dream about life and bread,
Don't hide your dream.
If you have a dream about bread and life,
Don't forget your dream.

Carry it up to the arches of power -
Sing, sing your dream.
Give it to the children of fear and despair,
Paint your innermost longing,
Place yourself in the rains
Of despair and doubt,
Deep in the deepest pain
Grows your innermost dream.

If you have a dream of life and hope,
Don't hide your dream.
If you have a dream of hope and life,
Don't forget your dream.

GETTING INTO ACTION

by Christina Hammond

What? A young people's course.

Where? Tirley Garth, UK; MRA centre.

When? 7-16 September.

A young people's course? What's that? What went on? There were people from all over the world - Argentina to Australia, New Zealand to Norway. This led to a vivid awareness of world situations and a broad spectrum of experiences. A feeling of unity and fellowship grew amongst us as the days passed.

With Paul Campbell's challenging book, *The Art of Remaking Men*, as a basis for our discussion we explored what changes a person; the processes of learning, change, growth, decision and conflict. But one can discuss the ins and outs of change *ad infinitum*. Only with the realization that change starts with ME can the theory be superseded by practice.

On this note, what else could we do but disperse to our 'projects'. Believe me, it was no holiday!

15 people visited Liverpool. They had 16 different appointments to keep between them. Some toured the Museum of Labour History; others went to an estate notorious for its drug and crime problems, and met one of those responsible for setting up a community self-help scheme. Some took two lessons in a local comprehensive school;

others met a Sister of the Franciscan Missionary of Mary. We were all received by the President of the Liverpool Muslim Association and later by the Chairman of the City Council. There was more... We met a good mixture of Liverpudlians who gave us their personal insight into Liverpool's social and economic problems - one calling it 'a pit of despair'. It would be arrogant to offer solutions to the city's problems. For change to take place it needs to come first in the hearts of the people.

Project Birmingham: those visiting the West Midlands got a flavour of Britain's industrial life, meeting trade unionists and representatives of ACAS (the Advisory, Conciliation and Arbitration Service). The visit was co-ordinated by some of the team who produce the *Industrial Pioneer*, a monthly paper giving news of positive changes in the field of industry. They also sampled the culture of Britain's different ethnic groups, with a visit to an estate in a predominantly West Indian area, and a curry in the home of an Indian family with 30 of their friends and neighbours.

So after an exhilarating time away, we returned to Tirley Garth. We reported back. We relaxed. We had a barbeque with the local CIA (Christians in Action) and, unfortunately, we left...

Yes, end of story. But not the end of a strengthened fellowship or a personal commitment to God.

The Brian Boobbyer Column

HOW TO START AND STAY NEW

When I read a book I usually like to take a sort of running jump at it. Authors like Scott and Dostoevsky tend to start slowly and it is not fair on a book to read five or ten pages a night before going to bed, lose interest, and then blame the book.

In the same way, to anyone intending to lead a new life I would say, "Start thoroughly. Take a running jump."

One sure way to do that is to be completely honest, with God and maybe a trusted friend - our sins in murky detail may not look so attractive after all.

And when you become a trusted friend yourself, there is a rule: listen and then forget.

Solzhenitsyn in his classic *"The Gulag Archipelago"* expressed these thoughts that he had when he was in prison: "Reconsider all your previous life. Remember all you did that was bad and shameful, and take thought. Cannot you possibly correct it now? Yes, you have been imprisoned for nothing, you have nothing to repent of before the state and its law - but before your own conscience..."

I remember first playing rugby football. I was twelve, and I began very tentatively. Fear of getting hurt made me flinch all the time, and the result was that I constantly did get hurt. It was two years before I made an all-out tackle. Suddenly a game that I hated became a game that I loved. I found there was nothing to fear at all - just an occasional bruise!

C.S. Lewis in his book *"Surprised by Joy"* describes his road to faith. He writes: "Dreams of childhood and adolescence have much in common; in between is boyhood, which is very much like the Dark Ages, in which everything has been greedy, cruel, noisy and prosaic, in which the imagination has slept and the most unideal senses and ambitions have been restlessly, even maniacally, awake."

That is why I say 'Start thoroughly'. If we do not face the truth, Christ cannot give us the freedom that he promised. We remain actors, Frank Buchman talked about people who were starched and ironed without being washed. Without allowing Christ to cleanse us from our past - distant and recent - we can easily yield to discouragement and despair.

But supposing we've started on a new road, how do we continue?

A prime secret of victory is to see that our lives are built round other people, and not our own spiritual development.

Mother Teresa said "How strange that Christ should spend thirty years doing nothing, wasting his time, not giving a chance to his personality

and his gifts". In fact he laid down his life for others and for the world.

Another secret is to spend enough time with God in quiet. David says in Psalm 23 "The Lord gives me everything. He gives me rest and righteousness, and restores my spirit when it is frail. He removes my fears. He guides me, comforts me, fills, fills to overflowing. He gives me a permanent home - abiding in Him."

What a promise! But there is a condition. We have to give God time and space to do these things for us. It may mean going to bed earlier so that we can rise early enough to enable this to happen - maybe yielding an image of ourselves as late-night birds.

This time enables me to start each day afresh. The great Scotsman Henry Drummond said "Don't give people a thimbleful of the Gospel". If I'm going to give people bread instead of stones I need to be filled anew each day and my purity renewed. St Paul wrote "If you're not pure enough to be at your best all the time, you're cheating people".

Finally, it is important to find a big enough aim in life. "Thy Kingdom come, Thy Will be done on earth as it is in heaven" could become a commitment. But there may be also what Mother Teresa calls "a call within a call" - a call to serve God in a certain ministry or field of life.

A 20th century example is Mahatma Gandhi, who brought freedom to India. He wrote "The leadership of the true man of God is measured by the purity of his life, the selflessness of his mission and the breadth of his outlook."

Eric Liddell, hero of the film *"Chariots of Fire"*, gave up his sporting success to become a missionary in China. He wrote "The bravest moment of a man's life is the moment he looks at himself without wincing, without complaining... Build the habits of your life round the early morning hour. Be silent. Bathe yourself in God's word. Write down what comes. Pore over it. Don't read hurriedly. When a person hurries through a wood, few birds and animals appear. They hide. But if he sits down and waits they come out. Finally, act."

These thoughts came in a manuscript discovered about forty years after his death and published in a paperback, *"The Disciplines of the Christian Life"*. The book includes these lines:

*"When God loves he loves the world,
When God gives he gives his Son,
When God invites he invites everybody,
When God saves he saves everlastingly."*

o Brian Boobbyer, former English rugby international, will write in each issue of *FREEWAY*.

And I said to the man who stood at the gate of the year;
"Give me a light that I may tread safely into the unknown."
And he replied:
"Go out into the darkness and put your hand into the hand of God.
That shall be to you better than light and safer than a known way."

(Minnie Louise Haskins)

"The great enemy of the life of faith in God is not sin,
but the good which is not good enough,
The good is always the enemy of the best."

(Oswald Chambers)

In Focus CHANGES IN CHINA

Bill Jaeger writes:

The Chinese say that when the Americans landed on the moon, all they could see was the Great Wall of China. They also say that you are not a man until you have climbed the Great Wall. Last April I climbed it.

It was my first visit to China and I found it one of the most fascinating countries anywhere in the world. It has a population of over one billion; 350 million under the age of 14; 800 million peasants; 93 million trade unionists and hundreds of thousands of bicycles!

I was invited by one of the Chinese government leaders, Mr Chu Hsueh Fan, Vice chairman of the Standing Committee of the Peoples National Congress, and Vice President of the Kuomintang, the political party founded by Sun Yat Sen.

I first met Mr Chu Hsueh Fan in Philadelphia, USA, in 1944 at an International Labour Organisation Conference where he was the Workers' Delegate and President of the All China Federation of Trade Unions. He had been a postal worker in Shanghai. He built up the countries trade unions and was in Mao's Cabinet for over 20 years as Minister for Post and Telegraphs.

We were out of touch for over 30 years. Then in the late seventies I re-established contact and he invited me to go to China this year. A colleague, Dick Ruffin from Washington, travelled with me.

The Chinese build a great deal on friendships and they are a tremendously warm-hearted people. We were given five banquets, including one given by the Vice President of the All China Federation of Trade Unions and another hosted by Mr Chu Hsueh Fan in the exquisite Hall of the National People's Congress, the Chinese nearest equivalent to parliament.

In their warm-hearted way the Chinese always give you gifts. They gave us gifts and we gave them gifts.

We met and had in-depth talks with a remarkable cross-section of people including the Catholic Bishop of Beijing, the Imam of Xi'an, the Vice-President of the Xi'an Jiatong University and the heads of many workers' committees. In Shanghai we visited the Petro-Chemical Complex, the Machine Tool Works, and toured the port. We went to one commune, one of China's 'key' universities, two outdoor markets, scores of private businesses, and three popular theatres attended mostly by young Chinese.

We went to a place outside Xi'an where 6,000 terra-cotta figures are being unearthed from the tomb of the first Emperor of the Qin Dynasty (approximately 200 B.C.)

As for religion, we were told that people are now free to worship as they please. Confucianism has been restored. There are said to be some 35 million Moslems, 12-20 million Christians and of course millions of Buddhists and Taoists.

TRANSFORMATION

The transformation currently taking place in China is one of the most remarkable stories of the twentieth century. Change in itself is not remarkable in a century where change is happening everywhere. What is remarkable is the magnitude of China's changes involving such an old and continuous civilization with such a large and varied land mass and vast population.

We felt deeply the enormous weight of Chinese history. They speak of having endured some 2,000

years of feudalism when there was little economic or political progress.

Then from 1840 came a hundred years of Western domination; reflecting upon this helped us to understand better the impulse and appeal of the revolution.

Dick Ruffin and I acknowledged to the Chinese the wrongs of our two countries in the exploitation of China. I said I was sorry for the way we British had treated China a hundred years ago, especially with the opium trade.

They quickly and generously said, "That is all past. Let us look to the future." However, we felt that our apologies, even if not openly accepted, contributed to the healing process.

CULTURAL REVOLUTION

The Cultural Revolution was a time when the Chinese suffered a great deal. Millions were killed, imprisoned or exiled. The Chinese are openly self-critical of this period and of the ten years prior. Many speak of these years as wasted years. It is not surprising therefore that Mao no longer holds a dominant place in the minds of the Chinese. He is respected for his vital leadership in the revolution, but is no longer revered.

The group of leaders surrounding the elder statesman, Deng Xiaoping, have moved China a long way away from the Leftist ideology of Mao Tse Tung. There are of course elements in the Peoples' Congress who feel this has gone too far, but the vast majority of the nation seems to support Deng in his efforts to build a new, modern China for the twenty-first century.

Evidence of the reforms is everywhere, though most dramatic in the villages and rural areas where the peasants are allowed to buy and sell without going through any central body. Through intensive cultivation, and these reforms, which allow China's peasants to benefit from productivity gains, China has already managed to feed itself.

Decision-making is now being de-centralised to provincial, city and even factory levels and is aptly symbolized by the slogan, "to get rich is glorious".

The quest for technology is reflected in the phenomenal increase in business with foreign enterprises - China is eager for technological support from the USA, Britain and Europe - and also in the vast number of students being sent overseas for training. These include 17,000 in the USA, many of whom will become the leaders of China in the next twenty years.

The Chinese see the enormity of their task and are clearly planning for the twenty-first century. It would also seem though that only a people of considerable self-confidence and security would embark upon changes of such magnitude and with such obvious risks.

The fundamental basis of China is what they term the two civilisations; the material civilisation where they are most eager to develop the economy and technology, answer hunger and poverty, build better housing and generally raise the standard of living of the whole nation; and the spiritual civilisation where they want to bring some answer to corruption, restore human rights, and restore man's moral values.

For the greater part of his 30 years as Archbishop of Vienna, His Eminence Franz Cardinal König has been one of the principle pioneers and architects of the Vatican's approach to the countries of the communist bloc. In Caux in July, he spoke on "Caux's 40 Years: Retrospect and Prospect". We print here the extracts from his speech which focus on the need for dialogue between the communist and non-communist worlds. It is in the light of the challenges he gives, that we want to pursue the theme of a new East-West relationship, beginning with the article on the opposite page.

It was in June 1946 that Frank Buchman initiated the first dialogue - certainly not an easy one - between the victorious and the vanquished nations. At that time, given the general bitterness at the end of the war, no one thought it possible that a dialogue on the future of Europe could be taken up between the two European camps on a basis of equality.

Buchman showed that the message of Christ is not only meant for the cloistered cell, for private use, but can also penetrate deep into social and political life. If living Christians have this conviction inside them, if these ideas of peace and reconciliation are undergirded by dialogue, problems can be solved even where, at the political level, social, racial and historical contradictions are insoluble.

Today more than ever we need the courage to enter into dialogue, if we are to have a dynamic influence on the direction in which our world is developing.

I would like...to raise a problem that preoccupies many people because it influences, directly or indirectly, a large part of today's conflicts, and because it implies an immediate threat to the life of the whole world. I mean the area of East-West tensions, where little progress has been registered over the last few years. Is this not one of the great tasks that must be tackled by the present generation during the coming decades?

As Archbishop of Vienna I often had the opportunity to be in touch with people who live and work in countries with communist governments. I know that it is not easy to develop a dialogue there with people who have grown up in a system completely different from our own, a system where words like truth, good and evil often have a different meaning.

I believe that a discovery which Frank Buchman made in this area will prove to be correct; that people in the East as well as the West need the courage to look deep inside themselves and to discover the conscience that the Creator implanted there; in other words, the source of spirit and truth.

Is it not now a further task for Moral Re-Armament to initiate a common thought process that will start a dialogue between East and West, despite all the differences in mentality? Amongst the people in the East, too, there is a longing to be able to make things happen themselves and not just to follow the collective of the bureaucracy or of the mass media.

The organised materialism of the communist world is in some ways barely distinguishable from the disorganised materialism of the non-communist world. Our most valuable possession in the democratic countries is our freedom of choice in spiritual matters as well as material matters.



The Cardinal talks to members of the Nordic Revue cast at Caux

photo by Rahul Kapadia

For such a meeting with people from the East we need a view that incorporates the Christian faith, respect for our neighbour and also a good measure of realism. We must have the faith that these people have the strength in themselves to find an appropriate way of changing their own way of thinking and living. At the same time we must also re-discover in ourselves that truth of the Gospel that will help us to alter our own life in an appropriate and lasting way.

I myself am a convinced champion of dialogue. It is scarcely possible to build up a relationship with someone foreign to us if from the outset we do not intend to talk with him.

This kind of responsibility - extending our hand to every person, whatever religion or culture he belongs to - is being practised today by Moral Re-Armament towards the whole of humanity. I see in Moral Re-Armament a uniting idea, a force working on an ideological level which is capable of challenging people in a positive way to change and of showing them a new moral and spiritual dimension beyond the various systems.

In many crisis situations today the perspective of hope is lacking. Such hope can only grow out of an atmosphere of trust, and this in its turn is only possible through mutual respect and the readiness to ask forgiveness and to forgive. In families there is the simple peace-making phrase: I am sorry, please forgive me. This is not a wrong humiliation; rather it creates more respect. A similar attitude can also open new doors in situations of racial conflict, or political and economic tension. Not only the person who is acting unjustly, but the victim as well, has the chance of taking the first step.

The moral standards of absolute honesty, purity, unselfishness and love - continually stressed by MRA - are part of mankind's spiritual heritage and can be acknowledged by everyone.

For those who seek, it (MRA) provides a path to faith and religious practice. To all who are already on the road of faith, it offers a more dynamic understanding of the Holy Spirit.

We should not be ruled by pessimism and mean-spiritedness but by the great faith that I can do all things in Him who strengthens me; "Ask and you will receive, knock and it will be opened to you. Seek and you will find." The greater our trust, the greater our confidence, the greater will be the gift that we receive.

In all this we trust in the words of the Scripture; that His Spirit has the power to renew the face of the earth.

VISION BEYOND DIVISION: Berlin: 25 years of the Wall

"So let me ask you...to lift your eyes beyond the dangers of today to the hopes of tomorrow, beyond the freedom merely of this city of Berlin, in your country of Germany, to the advance of freedom everywhere, beyond yourselves and ourselves to all mankind. Freedom is indivisible, and when one man is enslaved all are not free. When all are free, then we can look forward to that day when this city will be joined as one, and this country and this great continent of Europe, in a peaceful and hopeful globe."

(John F. Kennedy, Berlin, 16 September 1963)

MATTHIAS FREITAG writes
from West Berlin

In the 20's Berlin was known for its decadence, in the 30's and 40's for the destruction it brought over Europe, and from the 50's until today Berlin has symbolised the division between East and West.

I am 26 years old, born in West Berlin. For 25 years a wall has divided my city - a concrete wall with 296 guard towers - guarded by soldiers with machine guns. At least 75 East Germans have been killed while trying to escape to the West.

What vision do I have for Berlin? Or have I given up hope of ever seeing an end to the separation?

We Berliners cannot ignore the Wall, though many try. One third of West Berlin consists of beautiful forests, parks, lakes and rivers - it is easy to forget that you are living in an enclosed city. But whatever direction you go in, you can be assured of not getting lost, because you will be stopped by the 136-km-long, 4.5-metre-high wall.

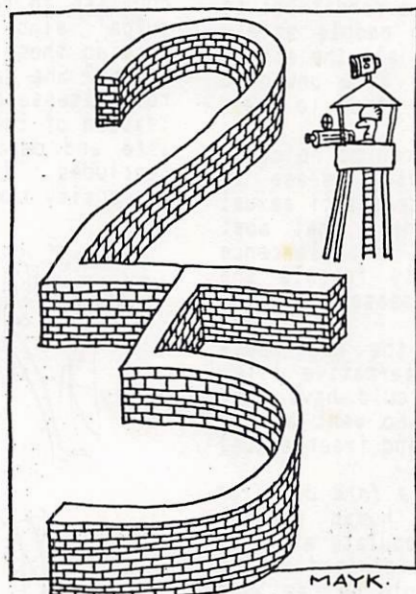
Sometimes we joke about the division. Here is an example: the East German leader, Erich Honecker, returns from a visit abroad to find the streets of East Berlin empty. He wanders about until he comes to the Wall where he finds a hole and a handwritten message: 'Dear Erich, you're the last one left. Please turn off the lights on your way out.'

How did it all begin? After World War II Germany was divided into four zones, controlled by the Americans, British, French and Russians. The same happened to Berlin. In 1949 the Federal Republic of (West) Germany emerged out of the three Western zones, and the Russian zone became the German Democratic Republic (East Germany). The East Germans declared - illegally - the Russian sector of Berlin as their capital. Because of its geographical isolation, West Berlin could not take the same role for West Germany, and we became an 'island' within East Germany. The Russians and East Germans could block all entrances to West Berlin - as they did in 1948 and threatened to do again in 1958.

The border between East and West Berlin is not internationally recognized. Until 13 August 1961 people could move freely between the two halves of the city. Some lived in the East and worked in the West, others lived in the West and studied in the East. But more and more citizens from the communist-governed part of Germany couldn't bear living there any more. 2.7 million left East Germany between 1949 and 1961.

The climax came in July '61 when 2400 people came over to the West.

In order to stop this 'human wave' the East German authorities constructed the 'Anti-fascist Protection Wall'. My mother recalls: "No one could believe it that you saw your friends on the other side of the street but you were not able to come together." What a tragedy! In 25 years only about 5000 people have



from 'Frankfurter Allgemeine Zeitung'

conquered the barricade. Pensioners and about 10,000 others are given exit permits every year. In return the West German government pays to the other side about £80 million annually. Since 1971 we have been able to obtain tourist visas to visit the East.

So the Wall became a bit more permeable. In spite of this - and its creative graffiti! - this barrier remains an ugly monster. One cannot get rid of the 'iron curtain' by blowing it up; this would only bring us closer to a third world war. We have to start by overcoming the painful consequences of the Wall's existence.

In order for the Wall to lose some of its effectiveness, I have to deal with three characteristics of my own attitude, which only produce more divisions:

1) Apathy. 'Why bother? There is not much I can do anyway.' There was a time when I was no longer interested in making visits to the East. It became too much of a nuisance; applying for visas, queueing at the border, being questioned and body-

searched having to exchange a fixed sum of money which must bespent... But for the sake of building friendships I decided not to be held back by uncomfortable obstacles. The door is slightly open - we shouldn't miss our opportunities.

2) Anxiety. Living on an 'island', surrounded by Russian and East German troops and tanks, it is easy to be afraid. Fortunately we have the Western allies to protect us, as well as a certain climate of détente. This can comfort us but not necessarily take away our fear. Only in knowing what I am living for, in appreciating my roots and my aims, and in experiencing that God never lets me down, can I feel free from fear - at least most of the time. "If man is afraid, then he has no courage to attest the truth nor to live by the truth," said Professor Blachnicki of Poland, who was in the Auschwitz concentration camp, 1940-45.

3) Arrogance. To quote Blachnicki again: "To be free means to make oneself voluntarily available for the light (Christ, the truth, the good) with a serving attitude". There is no room for a feeling of superiority. Often I've visited E. Germany with an unjustified sense of 'You poor little things! We are so much better off.'!

Not long ago I had an interesting talk with an East German ambassador. At the end I shared how wrong I was in being arrogant, and simply said sorry. Sometimes the feelings of superiority want to come back, but they find it more and more difficult to remain in me. In fact, if I look at the achievements of the East Germans - their social security system and sporting feats, for example - I can only feel inferior!

With a change of attitude, with a few visits and prayers, the Wall will not disappear - yet. And if one reflects on our divisions within West Berlin itself (our relationship to foreign workers, for example), bridge-building seems an impossible task. But it is possible to take the steps I am meant to take and to try not to take them alone. In doing this I can contribute to creating a city free of apathy, anxiety and arrogance. Such a city will inspire its own people and possibly other parts of the world too.

In the words of our Federal President, Richard von Weizsäcker: "Berlin is not a passive place living off humble gifts. It is a place that has something of its own to give to the world." So it's worth a visit - if not more!

"SEX AND DESTINY"

Andrew Stallybrass reviews the celebrated feminist Germaine Greer's book, "Sex and Destiny - the politics of human fertility" (Picador, 1985, 469 pages)

Described by its Australian-born author as "a plea for a new intellectual order", this book is not an easy read but it is an important one. It ranges wide, from Communist China to small tribes in the Amazon. Its conclusions damn our Western values. Whilst "traditional societies are buffeted in the slip-stream of economic development to the point of capsizing," she notes, "they are also assailed by Western culture..." The economic development is a fraud, but the cultural onslaught is real and irresistible.

She argues that "the state's desire for children is powerless against the anti-child thrust of the Western lifestyle..." It is an odd thing that people living precariously have more commitment to the continuity of their line than people safely ensconced in plenty... In spite of all the attention we have given to the matter, more unwanted children are born to us, the rich, than to them, the poor.

Dr Greer roundly states: "There can be no doubt that the high frequency of pelvic disease in Western society is related to the degree of sexual activity and the number of partners that most people expect to enjoy, especially in adolescence and early adulthood." She grimly reveals the ravages of sexually transmitted diseases, and the millions thus made sterile.

None is beyond the reach of the mega-media pounding out their message of alternative lifestyles," she adds. Perhaps we could have done with more "puritanical" prophets who went as far as to say that perhaps "increased and freer sexual activity is wrong".

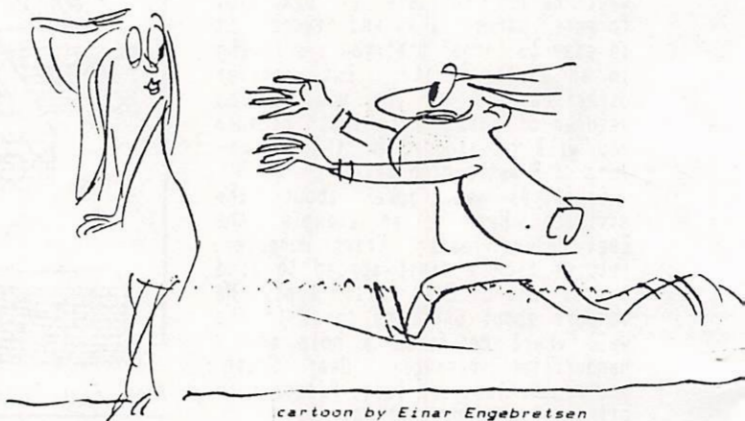
In the key chapter 'Chastity is a form of birth control' Greer asserts that "no human society exists in which human beings may copulate at will; no human community has ever been organised around the principle of free love, or could be, as long as reproduction and sexual activity were inextricably connected."

Mahatma Gandhi is quoted with approval: "Remember that there is always a limit to self-indulgence, but none to self-restraint."

"Our position with regard to the function of sex is absurdly confused," she concludes. "Another name for this kind of mental chaos is evil." The sex educators may see themselves as champions of freedom, "but to some young people growing up in the morality of sexual health, this freedom is already felt as servitude."

In a chapter on 'The Fate of the Family' she confesses: "It may seem strange for a twentieth-century feminist to be among the few champions of the Family..." The most valuable commodity in the Family is a loving heart whose happiness consists in seeing others happy. Woman in the extended Family is not an object but an agent."

We must express deep gratitude to Ms Greer for this thought-provoking book, challenging as it does some of the great myths of our times. Is it churlish to regret that there is no personal 'mea culpa', since she herself played no small part in raising these myths to the status of self-evident truths? She has come very close to saying that the root disease of our society lies in the de-sacralisation of the body, of sex, of the family, and of life and death itself. "We are the crisis," she concludes. In this context the concept of absolute purity takes on new relevance and actuality.



cartoon by Einar Engebretsen

There is nothing interesting about sin or about evil as evil. What attracts men to evil acts is not the evil in them but the good that is there, seen under a false aspect and with a distorted perspective. The good seen from that angle is only the bait in a trap. When you reach out to take it, the trap is sprung and you are left with disgust, boredom-and hatred. Sinners are people who hate everything, because their world is necessarily full of betrayal, full of illusion, full of deception. And the greatest sinners are the most boring people in the world because they are also the most bored and the ones who find life most tedious. - Thomas Merton

- From the errors of others a wise man corrects his own - Publilius Syrus (c. 75 BC)

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- It is a great misfortune neither to have enough wit to talk well nor enough judgement to be silent - Jean de La Bruyère (1645-1696)

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- A satirist is a man who discovers unpleasant things about himself and then says them about other people - Peter McArthur

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- It was one of those parties where you cough twice before you speak, and then decide not to say it after all - P. G. Wodehouse

The following news headlines appeared in the press (all true!):

WHITE CHRISTMAS IS ON THE CARDS

MAN HELD OVER FIRE

POLICE FIND CONSTABLE
DRAWING IN ATTIC

MEAT SHORTAGE -
MP'S ATTACK MINISTER

"An 18-year-old girl accused of stealing a jar of vanishing cream has since disappeared. Huddersfield magistrates were told yesterday."

WHAT IS MORAL RE-ARMAMENT?

*Bremer Hofmeyr from South Africa
speaking in Caux, August 1986*

There's a strange thing about western society. We have more of what we regard as the good things of life than any generation in history. More knowledge, better health, more wealth, more social security, better education. And yet with that we also have more of the things we don't want. More mental disease, more suicide, more delinquency, more family breakdown. Somewhere there is a gigantic missing factor in our western society.

The world is full of tremendous conflicts. And there are hundreds of conferences around the world going on all the time, trying to reconcile these differences. But the problem is, people are selfish, nations are selfish, and then the conferences try to resolve these conflicting selfishnesses. What we aim for here is different. It is not to reconcile conflicting selfishnesses but to create the new type of person who will make the new society work. And as somebody has said, "Moral Re-Armament is not just an idea. It is actually people becoming different."

Here in Caux everybody says there is a wonderful atmosphere. And I agree. But the atmosphere cannot carry us from Caux to build a new world around us. That comes by one very simple thing and that is: decision. You can divide the world into the drifters and the deciders. It's the deciders who are going to build the new world.

We have a number of military men at this conference. They are very well equipped to understand Moral Re-Armament because there are three things which they particularly understand which are at the heart of what we are talking about.

The first is a commitment. When a man joins the army he makes a commitment. He doesn't say, 'I think it would be wonderful'. He joins. He

either signs up or he takes an oath of allegiance. But he takes a specific step. This is the first thing which all of us need to find. How do I actually decide that for the rest of my life I am not going to live for my own advancement, my own pleasure, my own profit, but I am going to live for the building of this new society?

The second point which military men again understand very well is: discipline. Any soldier's life is disciplined by his drill, by his learning, his training. All of us who want to be builders of the new world in the same way need to discipline our lives. The basis of our discipline is four points: honesty, purity, unselfishness and love. These are very practical. I always thought of them as ideals in which I believed and towards which I strove. But MRA meant I had to decide and act.

Honesty hinged on very simple things which I had to straighten out - money, lies, cheating. Absolute purity: the things I do, the things I think about, the books I read, the pictures I look at. Absolute unselfishness. Fundamentally, although I tried to be a nice person, I wanted my way and nobody was going to decide for me. You can't live like that in the army! Somebody decides for you. In MRA it is not any other person, it is obedience to the inner voice, the inner light, the Holy Spirit, whatever we call it, but we all know that inner compulsion that a certain thing is right. Finally absolute love. My first step was to go to my worst enemy and apologise. And I have had to do that kind of thing many many times in my life.

The last point is obedience. When you join the army you do not wait for the order and say, 'Well, I wonder if I'll obey, I will see if I like it, I will see if it is convenient'. You are committed to obedience.

QUOTES FOR YOUR QUIET TIME!

But there is deliverance for him who is set upon victory, : As for me my feet were almost gone; my steps had well-nigh slipped. When I said, 'My foot slippeth'; Thy mercy, O lord held me up. There is never a fear that has not a corresponding 'fear not'. - Amy Carmichael

* * *

Lives that are effective are not always those that attract attention. They are never those of the proud who storm against obstacles which cannot be removed. Lives lived humbly under the eyes of God, illumined by His grace and radiant with love for others are always effective. - Michel Quoist

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Let us not forget that violence does not live by itself and cannot live by itself. It can only exist with the help of the lie. Between these two there is a most intimate, natural and fundamental connection. Violence can only be concealed by the lie, and the lie can only be maintained by violence.....

One word of truth is of more weight than all the rest of the world.

- Solzhenitsyn

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If we are to escape destruction we must work for the breakdown of prejudices born of narrow minded nationalism. No country is morally self-sufficient - Queen Elizabeth II

* * *

When people come to you of their own accord and tell you things they haven't told anybody, this is the beginning of real friendship. - Frank Buchman

* * *

I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker in the cause..... Can anyone imagine Moses, Jesus, or Gandhi armed with the money-bags of Carnegie? - Albert Einstein

Student Exchanges

MEETING THE SUDANESE

Mike Lowe reports:

What on earth is an Islamic fundamentalist? If you haven't already asked yourself that question then you'd better start now. There is a whole wave of Islamic fundamentalism going right through the Moslem world and shaping the history of each country that it touches. What happened to Iran in 1978 is only part of the story and it need not be the most characteristic part.

Last January, I was with a group of five who visited universities in Sudan through the British-Arab University Association so I got a rare chance to meet Moslem fundamentalists in an atmosphere of trust. The association is an educational body which grew from the conviction of people in MRA that Britain needs to build bridges with the Arab world: bridges spanning centuries of Christian / Moslem conflict going right up to the Suez crisis and the American bombing of Tripoli.

Any Westerner who goes to Sudan must experience culture shock to some degree. In my case it started on board the Sudan Airways jet at Heathrow when the captain prayed for the journey as we taxied up the runway.

But from the moment of our arrival in brilliant white sunshine we were constantly struck by the overwhelming Sudanese hospitality. In Khartoum, the Students Union (a stronghold of the Islamic movement) paid for us to stay in one of the best hotels and arranged for us to meet (amongst others) the Deputy Prime Minister. We also met the chairman of the Council for Higher Education who told us that the most important thing that we could do for Sudan was to maintain the friendships that we had made.

It's hard for us to imagine the lack of infrastructure that makes development so difficult. In Wad Medani, Sudan's second largest town, there are hardly any telephones; even the fire-brigade doesn't have one! There are constant shortages of funds and materials for every project making the simplest operation agonisingly frustrating.

As in so many countries, corruption is a major problem, stifling development and feeding off the difficulties. It's worth noting that the roots of this corruption lie in materialism and the pursuit of a Western lifestyle. In this context the anti-Western nature of the Islamic movement is more understandable. Our stories of how we had faced up to dishonesty and drink problems in our own lives made a big impact.

Following our visit to Sudan, a group of 4 of the Khartoum students that we had met came to Britain in June. They comprised Zeidan, the President of the Students Union, and three of his student executive. Six Jordanian students from Yarmouk University came at the same time.

It was challenging both in Sudan and back in Britain to try and make deep friendships with students whose culture was so different and in some cases whose English was limited. Even the way I sat could give offense, because resting my foot on my thigh meant that I showed the sole of my foot to my neighbour, and that is the height of bad manners! The thought that I had was that language would only become a barrier if I allowed it to be, so I determined to keep my heart open despite all the difficulties in conversation.

The experience of all of us was that when we shared where we had been wrong, both personally and nationally, hearts were opened, and throughout a challenge was presented: A new world starts with new people and we can each start with ourself and put right what needs to be put right.

In these circumstances the quality of life that we lead makes a big difference. It was a constant battle to think first for our guests when we arrived tired and hungry after a day on the road. Touring Britain in two minibusses (minibi?) accompanied by wild singing of Arabic songs, Zeidan was struck by one of our party, a



photo by Mots Leballo

retired civil engineer who for the last ten years has given his time and the loan of his minibus freely to make these trips possible. Throughout his time with us he hardly said a word, but gave everything that he had and it did not go unnoticed.

Towards the end of our trip we saw a film about the reconciliation between France and Germany after the second world war. It was a devastating reminder to us all of the extent to which Europe had suffered through conflict. The last words and deepest message of the film were - "reconciliation begins with forgiveness". Several of our guests wrote this down. Over the next few days, I was twice approached by students who asked for forgiveness for incidents earlier in the trip.

So what is the thinking behind the Islamic movement? Faced with some of the problems I have described, they are people who look for a society based on God's will. On this, our friends were able to identify fully with MRA. As one of them said "This is the way of God. It is the way for all."

The vital difference with Moslems is that the Koran lays down specific laws governing society. As well as the punishments we hear about are welfare services and a commitment to full employment. There is also some of the most advanced thinking anywhere on God's will in banking and economic life.

Within the movement there are inevitably differences in approach. On reflection I think that you might compare them with those Christians who look for social change through the radical application of their faith. Here there is a broad spectrum from the narrow intolerance of some to the (hopefully) open hearted character of MRA. But when the emphasis is on how we live up to our faith rather than on how others live up to it then the result has to be tolerance.

Sudan is a country with a major civil war. It has also recently suffered famine in the North and is still one of the worlds poorest countries. Yet for all this our friends expressed hope and a vision for the world that can be created when Moslems and Christians alike start to fight for it together under God's direction. This summer a significant delegation came from Sudan to Caux. Next year they hope many more will come. One of the Sudanese in Caux was a journalist from the south who here renewed his decision not to become bitter to the northerners.

Wars are caused by many things. This one has elements of Christian / Moslem confrontation, feelings of cultural superiority dating back to colonial days and Superpower involvement exploiting the resulting bitterness. Yet in our friends we have seen the answers to all of these factors. Their spirit if multiplied could bring lasting peace and development to Sudan and to the world.

Interview

BEHIND THE SCENES AT CAUX

One of those who help to look after Caux all the year round is **Marie-Claude Borel**. Born in 1927 of French-speaking Swiss parents, she completed her schooling in the German part of Switzerland. In 1946, while training as a social worker, she came first to Caux. She has been available full-time for the work of Moral Re-Armament since 1954. Matthias Freitag interviewed her for FREEWAY.

WHAT ARE THE THINGS YOU ARE PROUD OF IN SWITZERLAND?

Switzerland is a small country with no natural resources. About 150 years ago, we were still, as you would call it now, a "developing country". But our ancestors developed three main qualities: imagination, hard work and honesty. When you trace the roots of how our industry and our agriculture developed, you discover that these qualities were applied. Life was often tough, but a lot originated from the quality of those people. So I am proud of this. And then I find the courage and the vision of those who created the Red Cross and Caux in particular extremely challenging and inspiring.

WHAT DID YOU WANT TO DO WITH YOUR LIFE WHEN YOU WERE IN YOUR LATE TEENS?

There were a lot of options open to us, the war was over, the borders were open again. We were motivated to do something worthwhile with our lives. Although in Switzerland we didn't have the war, we had seen it raging all around us. You felt you wanted to do something for people or for nations. Somehow I felt the thing is to give your life for people. That is why I wanted to become a social worker. Otherwise I would have liked to study music.

WAS THERE ANY LINK BETWEEN YOUR STUDIES AND YOUR VISIT TO CAUX?

This was part of my studies, the training college allowed me to spend two months here in Caux as part of my training.

WHAT DID YOU DO WHEN YOU HAD FINISHED YOUR STUDIES?

I worked in psychiatry in an industrial city. It was at a time when the watch industry was in full expansion, everybody, especially young people, earned a great deal of money without having to learn a trade. The consequence was that a lot of them took everything for granted in life and collapsed morally or mentally when they faced reality. When I came back to Caux during my holidays I saw many people there answering these kind of problems in their own lives by learning to turn to God, listen to Him and obey Him. That interested me very much.

YOU ARE ONE OF THOSE RESPONSIBLE FOR CAUX. WHAT EXACTLY DO YOU DO?

In the last years I have been responsible for the housekeeping, helping to develop a team of women from all over Switzerland and also from many other countries to care for the people who are entrusted to us, to look after their rooms. At the same time one cannot confine oneself to that side only. There is a challenge to constantly think out into what is happening in the buildings, what goes into the meetings for example. It is a responsibility without limits, and



photo by Jennifer Kiser

yet you have to limit your activities to certain very concrete things if you want to do them efficiently.

YOU SPOKE ABOUT THE WOMEN WHO COME AND HELP. WHY DO THEY COME AND HOW DID YOU FORM THAT TEAM?

Many of them had already started to come when Caux was created and then others joined them. Very often, especially in Switzerland, we feel a lot about all that is happening in the world but we don't know what to do about it. We can give money, and there are many opportunities for that, yet taking responsibility for this big centre gives you a chance to do something very practical for the world. And I think that is what these women appreciate. That is why they are ready to make sacrifices for it. It is a joy for them to come and we find a lot of new things in working together.

WHAT DOES FULL COMMITMENT MEAN TO YOU?

I heard someone say that where God crosses my will, and I choose God's will, this is commitment. My experience is that once one has done that, one never turns back. Sometimes one has to say to God: "I don't know how to give you my will, but here it is." Then He never lets you down.

HOW DID YOU FIRST COME TO WORK WITH MADAME IRENE LAURE?

I had been invited to Sri Lanka and I went there. That was in 1968. When I was in Sri Lanka I heard that Madame Laure was coming, she had been invited there with a play - "India Arise". There I was asked if I could translate for her because she only speaks French. I had never done that before, at least not in public, and I wondered what it would be like. So I started to translate for her all over the country, in many cities and villages. I thought that would be it. Then came an invitation to go to Australia. So we went through

Singapore, Indonesia, Malaysia, and then to Australia and New Zealand. This became a long journey which lasted several months and then years! But the interesting thing was that, with one exception, I was always back in Caux for the summer conference. And there I was taking on the housekeeping. So the many and long journeys did not mean that I forgot my practical calling back in Caux. And it meant finding the money for each journey for both of us all the time. But that would be another story...

WHAT DO YOU DO WHEN YOU DON'T FEEL LIKE GOING ON - OR YOU FEEL TIRED?

First, I am honest about it with God, myself and sometimes friends - I do not try to pretend that these things "ought not to happen"... But I also know by experience that when you take the next step something answers your frustration and your tiredness. Letting it all break loose and handing over to God the complete control of the steering wheel removes a lot of strain and tiredness. And also God has lots of surprises in store for us! His affection is shown in a multitude of details: A friend meeting you, offering help just at the right moment, or a joke. Humour and joy are part of God's provision for us!

YOU ARE VERY BUSY HERE IN THE SUMMER IN CAUX. WHAT HAPPENS AT OTHER TIMES DURING THE YEAR?

We who live here go to another building (Villa Maria). We could not stay here in winter because the building is too big and expensive to heat. However we usually open it after Christmas for a short conference. Caux is still a world centre, we have a lot of correspondence and we have many visitors. There is also the maintenance work all the year round. A great deal of the running of the summer conference depends on how we live and what we experience during the winter months.

WINTER WELCOME

HOW MANY OF YOU ARE THERE? ARE THERE VARIOUS FAMILIES?

We usually have families. At the moment we have three couples and ten to fifteen other people staying with us. One thing we have decided is that we would like to welcome more people of any age to live alongside us during the winter and spring, even if only for a few weeks. They could take part in whatever is going on here including visits to other parts of Switzerland.

COULD YOU TELL US MORE OF WHAT HAPPENED IN CAUX OVER EASTER?

After Easter we had one week with people of all ages, with very different skills, who came to repaint and repair things. They worked eight hours a day, sometimes in the rain. But they had great fun in doing it. Many people came back and spent a good part of the summer with us. We would like to continue with this.

The Story of MRA

HOW IT ALL STARTED

One of FREEWAY's subscribers suggested that, as he felt many young people do not know much about how MRA began, we should run a feature which gives some of the background history - in an objective way. Rex Dilly has generously agreed to write this, and we offer here his first instalment.

Moral Re-Armament as it is known today started in 1921 with the decision of an American to resign from his secure university post.

Frank Buchman was invited by a military member of the British delegation to meet delegates to the disarmament conference taking place in Washington. Hopes were high that conferences and pacts would outlaw war. Buchman was convinced that the changes in people and their motives, which he had seen happening in different parts of the world, must be brought to bear on vital issues of the day. "Unless we deal with human nature thoroughly and drastically on a national scale," he said, "nations will follow their historic road to violence and destruction. You can plan a new world on paper but you've got to build it out of people."

RESIGN, RESIGN!

As the Washington-bound train carried him through the night, the rhythm of the wheels seemed to echo the voice in his heart: 'resign, resign, resign'. By the time he reached Washington he had decided: "You must make an untried experiment. Step out alone" was the thought he jotted down.

Three months later he was in Oxford meeting a generation of students recently returned from the horrors of the First World War - disillusioned and cynical. He listened to their theories about life and told them of people changing. He answered argument with experience of a transforming power. He gave them a vision of how they could have a part in changing the world.

Some of the leading undergraduates took his challenge and began to move with him. "We are few," he said, "but if we stick together and do only what God tells us, we shall be used to remake the world."

Soon after, he was enlisting and training people of every stratum of society, to bring to their nations a basic change in economic, social, national and international relationships, all stemming from personal change.

The idea spread rapidly. Within a few years it was attracting worldwide public attention. A newspaper man, noting that many of those involved came from Oxford University, called them 'The Oxford Group'. The name

stuck, and was how the work was known for the next decade.

1938 was one of those watershed years which have marked the history of MRA. Garth Lean in his book *Frank Buchman - A Life*, writes: 'Buchman entered 1938 with a renewed sense of urgency. "I am trying to find an approach that will give the message more intelligently to an age that needs it, but is desperately afraid of it," he wrote at the time. He was looking for a thought that was simple enough for millions to grasp and realistic enough for national leaders to put forward. He also wanted to shake those who, having found rich personal experience of faith through the Oxford Group, were hugging it to themselves, and to persuade them to enter the struggle to answer the problems of the wider world.'

The seed thought that he was seeking came to him from a Swedish Socialist author, Harry Blomberg. Thinking of all the Swedish steel that was going to the countries of Europe for their armaments, Blomberg's vision was "Sweden - the reconciler of the nations. We must rearm morally."

WALK IN THE BLACK FOREST

Buchman was spending a few days quietly in the Black Forest in Germany, preparing for the next moves in Britain, when this idea of Blomberg's kept recurring in his mind. As he walked in the forest one afternoon, the thought came with renewed force: "Moral and spiritual re-armament, moral and spiritual re-armament. The next great move in the world will be a movement of moral re-armament for all nations."

So Moral Re-Armament was born and Buchman launched it to the world in a speech before 3000 people in London's East Ham Town Hall.

Behind all this lay years of preparation in Buchman's own life. First was his own spiritual experience which changed his life.

On completing his theological studies, Buchman flung himself into social work in the most deprived area of Philadelphia. He was convinced that "the Church of Jesus Christ needs to be in closest touch with the needs of men." He founded a hospice for poor boys. These were happy and rewarding days until a committee of businessmen who ran the finances said

that he must reduce the food he was providing to the boys. He protested. There was deadlock and he resigned. He was so bitter that he became physically ill.

MEDITERRANEAN CRUISE

Doctors diagnosed his case as one of extreme exhaustion. He set off for a rest on a Mediterranean cruise. But this did not lift the burden that weighed heavily upon him. "I can never forgive these men," he told a fellow passenger.

He eventually found his way to Britain where a convention was taking place in Keswick. The big meetings did not mean much to him. He attended a small church where 17 people were present. There was a woman talking about the Cross.

He has frequently related what happened there, as on one occasion when addressing hundreds of miners in the German Ruhr: "For the first time I saw myself with all my pride, my selfishness, my failure and my sin. 'I' was the centre of my own life. If I were to be different, then the big 'I' had to be crossed out."

"I saw the resentments I had against six men standing out like tombstones in my heart."

I asked God to change me, and he told me to put things right with those six men. I obeyed God, and wrote six letters of apology.

That same day God used me to change another man's life. I saw that when I obeyed God, miracles happened. I learnt the truth that when man listens, God speaks; when man obeys, God acts; when men change, nations change.

"That was the revolutionary path I set my feet on forty-two years ago, which millions are treading now, and on which I challenge you to join me today."

Then came several years in an American university which Buchman called "the laboratory that made possible" the great advances in the world. He was asked to come to Penn State College to see whether he could do anything to settle the differences between the faculty and the students who did not seem to understand each other. One of the Board of Trustees was worried. There was a student strike. The atmosphere was agnostic and the Board member thought that Buchman could find a solution.

* To be continued *

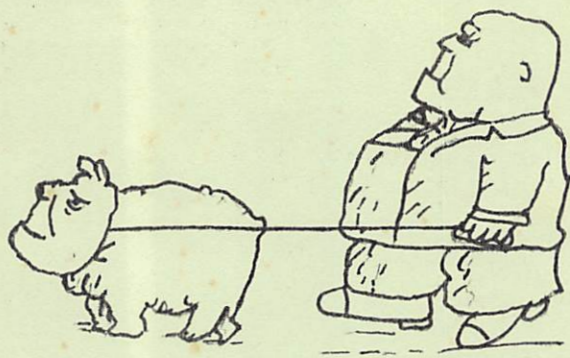
Miscellany

"Merely having an open mind is nothing; the object of opening the mind, as of opening the mouth, is to shut it again on something solid." (G.K. Chesterton)

"A highbrow is the kind of person who looks at a sausage and thinks of Picasso," (A.P. Herbert)

"I fell asleep reading a dull book, and I dreamt that I was dreaming on, so I awoke from sheer boredom," (Heinrich Heine)

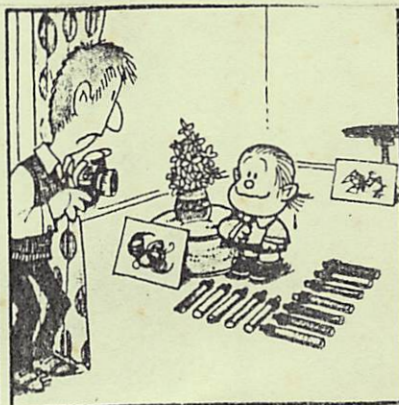
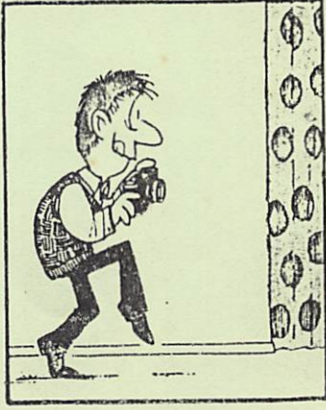
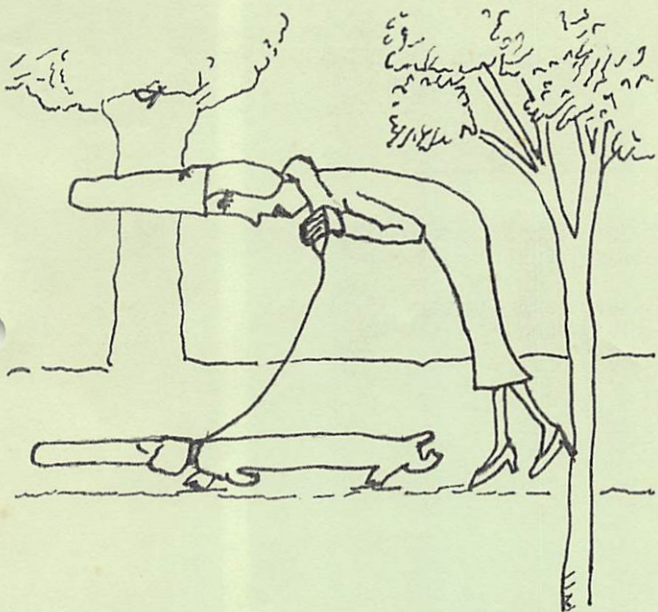
"Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened," (Winston Churchill)



Two signs spotted in the rear window of a car in Leeds: "Put your trust in the Lord" - and below it: "This car is protected by Krooklok", (from the 'Financial Times')

A letter to 'The Times' from the Reverend Canon R.J. Halliburton: "Sir, I was greatly reassured to discover that my attempt to relate the Christian religion to the modern world has not been wholly in vain when a parishioner rang recently to ask for 'the Relevant Halliburton'."

Part of the instructions for a Fujika (Japanese) kerosene heater found on sale in Cyprus: "Fuel will not leak, even though this heater is turned over - but it is, of course, better not to be upset. If it should be turned over, put it upright without losing self-control."



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