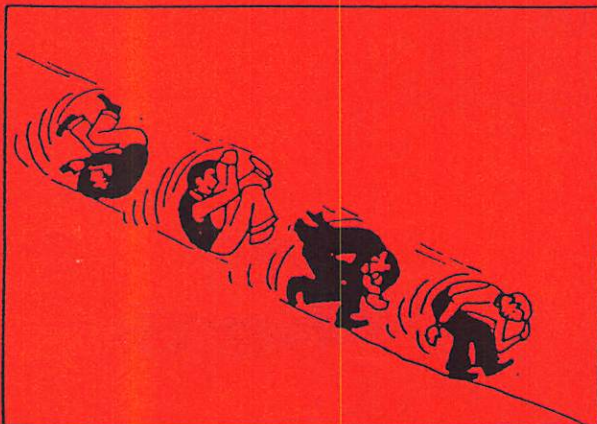
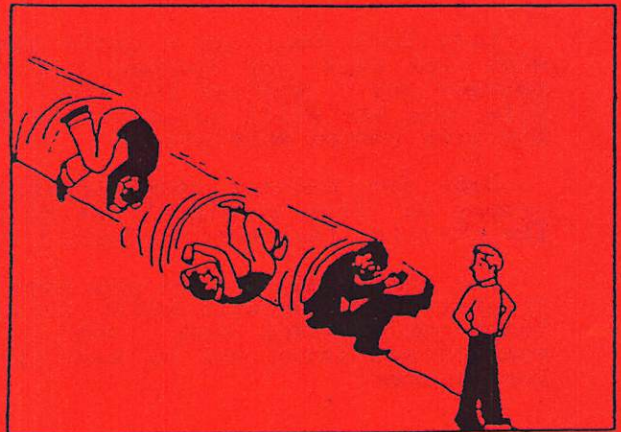
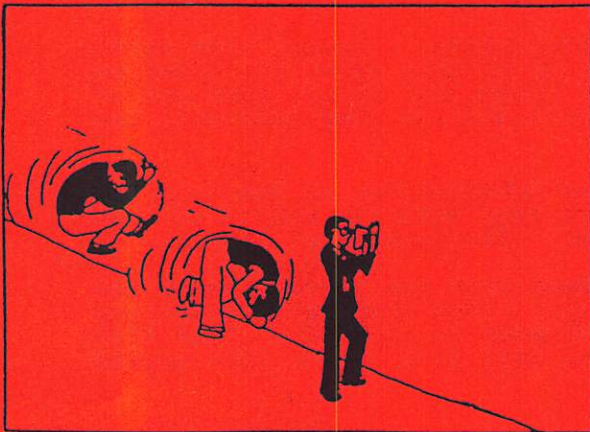
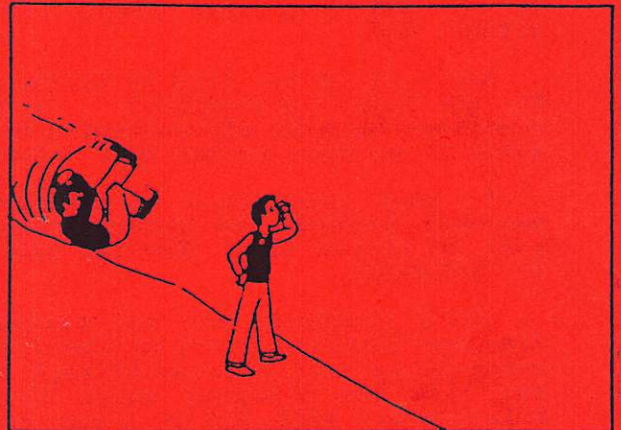
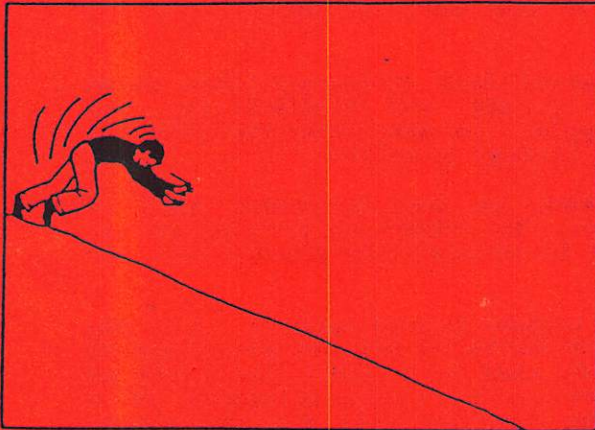


FREEWAY

Vol 1 No 4

"Why not let God run the world?"



MARGARET GRAY

BEYOND THE PREVENTIVE TO THE CREATIVE

IT IS A BIT OF A CLICHÉ to say that the road of faith is like a pilgrimage. But it's true! As a good many people know through experience....

Sometimes the way is rocky and tough. Your feet ache, your back feels bent by the burdens you carry. The guide seems to be nowhere around and you feel alone. The horizon is a long way off. You wish it were nearer - and that you could see what lies beyond it.

At other times you pass through meadows full of spring flowers. You feel on top of the world, not a problem in sight. The guide is by your side and you know he will never leave you. You wonder how it is that you have sometimes thought of giving up.

In many ways the landscape doesn't change all that much as you journey onwards. There are always the hills and the valleys, then more hills and more valleys. Sometimes you traverse a valley which has an air of *déjà vu*. You think you've been there before - and you probably have!

But in another sense, you are never the same once you decide to walk God's road. You may, in a way, think that you get worse - but it is only a greater realisation of the sort of person you are without God.

Early on in the life of faith, a great deal of energy often seems to go into 'prevention'. Avoiding sin and disobedience can sometimes seem an all-consuming struggle. In many ways the life God wants of us does become more natural through practice.

As your experience of God deepens, as you surrender more of yourself to Him, the picture changes. No longer is prevention the goal to strive for. Now the aim is to be creatively available for His purposes.

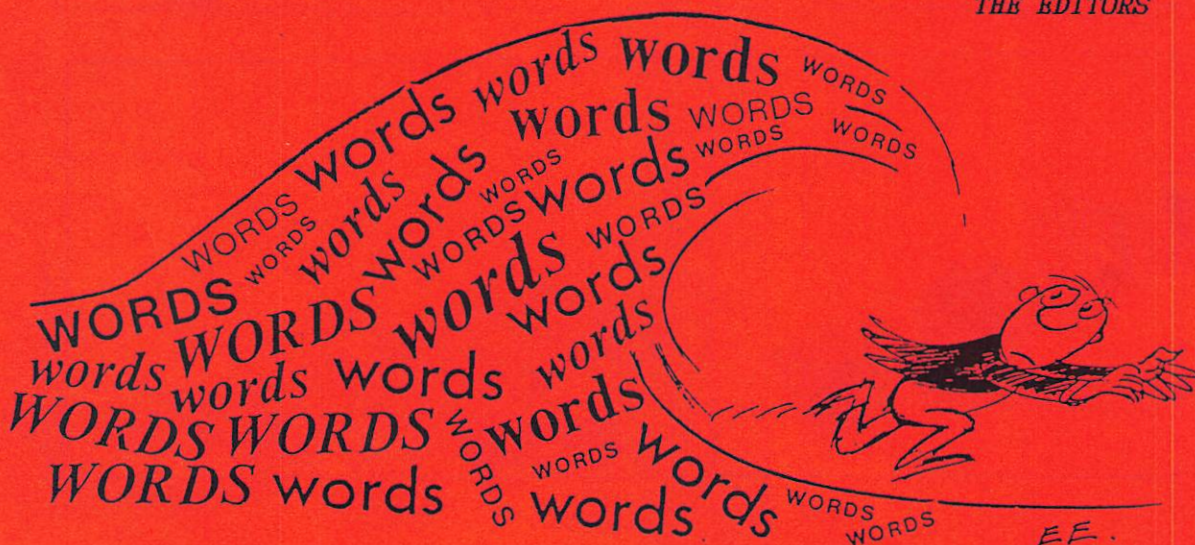
God's standards may not exactly become second-nature! But you discover that the heart of the life of faith is not the avoidance of wrong-doing, nor even an attempt to do what is right. The heart of the life the Almighty wants to give us is the development of a relationship with Him so close and so constant that you are always receptive to His prompts, always ready to obey the creative thoughts He implants in your mind.

Life then takes on a quite new perspective. Enough time spent with God each day becomes not only a burning need but also an intense joy - most of the time! The effort and strain goes out of life, and you start naturally to do God's Will because your will and His have become more one.

Each day becomes unpredictable and adventurous as you try not simply to 'live straight' but to be in tune with the spirit of God. The creative idea becomes more frequent. The unexpected happens.

You then realise that you have jumped from the preventive to the creative. There will still be valleys. Sore feet will sometimes tempt you to turn back. But, if you keep on, you will find that your friend loves you so much that he will give you a life beyond your dreams.

THE EDITORS



EE.

Fashion

"SOMETHING MUST BE WRONG WITH YOU!"

by Christa Meijer (Netherlands) and Kathy Aquilina (USA)

FASHION IS WHAT'S IN STYLE. Designers in Paris, London, New York and Tokyo create clothes which sell for thousands of dollars. What's the hook? Why are people so conscious of fashion? We thought it might be interesting to look into the world of images and perhaps come up with some answers.

We all have an image of ourselves. We also have a dream image of how we would like to be perceived. It might be to appear athletic, or beautiful, or wise, or friendly. Most of us want all these! But we aren't always the success we want to be, so wearing the latest fashion can make us feel good about ourselves.

Marshall McLuhan says in one of his books, "Clothing, as an extension of the skin, can be seen both as a heat-control mechanism and as a means of defining the self socially."

Fashion can make us feel individualistic and different, but...a girl of 11 begged her mother for a Benetton sweater, Guess jeans and Reebok shoes because ALL her friends had them! Do we need to look like others to feel happy and secure? And will we ever reach an age when we outgrow it?

"Every girl on campus has a Benetton sweater," exclaimed a student of fashion merchandising. "If you don't have one, something must be wrong with you. Guys have to have a Ralph Lauren jacket. It also shows that you have money so therefore is a sign of prestige."

Feeling good about oneself, acceptance by ones peers, and prestige are powerful forces. What is the role of advertising in this regard? *The Christian Science Monitor* reported recently, "Ad agencies are using high-tech tools and psychology to find out what will most appeal to our view of ourselves and who we'd like to be... The advertising industry's task is not primarily to sell products, but sell a way of life that puts products at the centre. Advertising must convince the typical American that the hedonistic approach is a moral, not an immoral, one."

With so many messages from advertising, friends and family bombarding us daily, how can we be clear about our own motives - about why we wear what we wear and own what we own?

Anne Morrow Linbergh, wife of the first transatlantic pilot, writes in her book *Gifts from the Sea*: "I want first

of all...to be at peace with myself. I want a singleness of eye, a purity of intention, a central core to my life. I want, in fact - to borrow from the language of the saints - to live 'in grace' as much of the time as possible. By grace I mean an inner harmony, essentially spiritual,....from which I could function and give as I was meant to in the eye of God."

The Amish, who farm in Pennsylvania and Indiana, try to reflect the simplicity of the Christian gospel in the way they live. The film *Witness* forces us to compare their peaceful life style with the violence and corruption of much of the rest of American urban society.

That is not to say that everyone should now dress in clothes their great-grandparents used to wear. But if it is true that what we

wear reflects our inner being, then the challenge of the Amish - and of dedicated others like Mother Teresa - is important for the person of faith.

Last year the good news was that Cory Aquino has the same shoe size as Imelda Marcos! This joke highlights the difference between a woman who needs 2000 pairs of shoes and one who doesn't! It's the difference between a woman who puts products at the centre of her life and one who has a vision for her country.

The question with fashion, as with most things in life, is what higher purpose do we live for - and how does the way we dress and what we buy fit into that? It touches very sensitive areas like how we care for others and how we become free from peer pressure. Do we live a life that attracts others to ourselves or to God?



EE

Behind the Headlines

INDO-CHINA: PAST AND PRESENT

by Alain Tate, who lives with his wife Anne-Marie in Paris. They have worked for over 20 years with Moral Re-Armament in many countries, including Vietnam from October 1973 to March 1975.

THE FIRST HISTORIC LINKS between Indo-China and the West go back to the 17th century when a French Jesuit, Alexandre de Rhodes, romanized the Vietnamese alphabet. Yet the seeds of recent events were sown at the start of the 19th century. Emperor Gia Long of Vietnam opened up his country more widely to French influence and Catholic missionaries, out of gratitude to a French bishop who had helped him to reconquer his throne.

His successor, however, distanced himself from France and began persecuting the Christians and killing the missionaries. In reprisal the French Emperor Napoleon III launched a military operation which led gradually to the conquest by France of the whole of Vietnam and of her two immediate neighbours, Laos and Cambodia.

Ho Chi Minh - revolutionary

Nearly 100 years later, in 1931 Ho Chi Minh, a Vietnamese poet and revolutionary, created the Indo-Chinese Communist Party, and in 1941 the Viet Minh, a politico-military organisation dedicated to the overthrow of French occupation. In 1954 the Viet Minh defeated the French army at Dien Bien Phu. That same year in Geneva an agreement was signed recognising the independence of Laos and Cambodia, and dividing Vietnam into two parts. In the north a 'democratic republic', closely allied to Russia and China, was established under the presidency of Ho Chi Minh; in the south Ngo Dinh Diem, a Catholic lawyer and close friend of America, became president of a separate republic.

The forces of the National Liberation Front (also known as Viet Cong), backed by Ho Chi Minh's government, kept up a continual harassment in the south which led to President Diem asking the United States for increased military assistance. After Diem's assassination in 1963, the American forces stationed in Vietnam rose from 75,000 to 530,000. In spite of this - and the creation of a strong South Vietnamese army - Viet Cong units maintained their pressure and in 1968 succeeded, with the help of the North Vietnamese army, in attacking several of the main cities of the South.

America in Vietnam

Diplomatic negotiations in Paris between the USA and North and South Vietnam, led to the signing of official agreements between the three nations - countersigned and guaranteed by nine others including France, Britain and Canada. These clearly stipulated that the political future of South Vietnam should be determined by free and democratic elections, that the reunification of Vietnam should be realised in stages by peaceful means, and that the neutrality of Laos and Cambodia be respected.



In spite of this, and taking advantage of the deep divisions inside the United States created by the Vietnam War and the Watergate scandal, the North Vietnamese army launched a major offensive against the South which climaxed on 30 April 1975 when their tanks rolled victoriously through the streets of Saigon.

800,000 boat people

The Socialist Republic of Vietnam was created, with Hanoi as its capital and Saigon (renamed Ho Chi Minh-ville) becoming a regional centre. More than 300,000 civil servants, officers and professional workers were arrested and sent to re-education camps where many died from overwork, malnutrition and lack of medicine. Non-communist literature was destroyed, and every citizen, in order to receive ration cards, had to attend regular ideological meetings. Private property was nationalized and strict Marxist dogma was applied to the economy of the country which has since become one of the world's three poorest. This explains why in the past ten years more than 800,000 people have left Vietnam by boat, approximately half of whom have perished at sea.

The long Vietnamese war could not but have important repercussions on the situation in Laos and Cambodia, where Ho Chi Minh had successfully organised guerilla warfare and subversion against the national governments. The Marxist

takeover of Laos came in stages, starting in the spring of 1975 and being completed in December when the monarchy was abolished and a Socialist Republic established. Repression against the previous regime was merciless, and increased after the massive invasion of the country by the Vietnamese army in 1976. The royal family was never again seen in public and is believed to have been liquidated.

Two million liquidated

In Cambodia, the Khmer Rouge succeeded in taking over the capital city of Phnom-Penh in April 1975. They imposed on the population the most cruel type of Communist system which led in three years to the extermination of more than two million of their fellow Cambodians. This is the tragedy which the film, "The Killing Fields", so movingly portrays.

In January 1979, taking advantage of the total disorganisation of the country, the Vietnamese army invaded Cambodia and, after defeating the Khmer Rouge, installed a pro-Vietnamese government headed by Heng-Samrin, himself a former Khmer Rouge leader.

France and the USA bear indeed a great responsibility for the recent tragedies of Indo-China. Their people and governments still need to draw the appropriate lessons in order to be able to restore adequately for past mistakes.

Today the Indo-Chinese diaspora spreads right across the world, from Canada and America to Australia, from France, Britain, Belgium and Germany to the refugee camps of Thailand and Malaysia. The majority of those who have left their countries long to return and restore democracy. How to achieve this is another matter.

Some have started a military reconquest of their country, with the

discreet help of some foreign powers like China or the USA which, for different reasons, fear Russian political control and military build-up in Vietnam.

Fresh struggles for freedom

This struggle has so far not been very conclusive. Vietnam has dealt drastically with freedom fighters. In Cambodia the courageous fight waged by the forces of Son Sann and Prince Sihanouk, obliged to ally themselves with the Khmer Rouge army, seems to have been held in check for some time. The United Liberation Front of Laos, however, seems to have registered some success.

Others have opted for diplomatic action. The 'Committee for a Free Vietnam' is regrouping the Vietnamese in many countries. A group of exiled Vietnamese lawyers is trying to get Western governments to put pressure on Hanoi to apply the terms of the 1973 Paris agreements.

But whatever the type of action selected by their leaders in exile, the Indo-Chinese people, if they are to avoid a repetition of past errors, will have to choose statesmen who are incorruptible, who work in unity with one another, and who offer a sufficiently wide and revolutionary aim to their nation to be able to mobilise everyone, including their enemies.

Honesty, Unity, Vision! Apart from the mistakes of their Western allies, the three countries of Indo-China lost their freedom also for lack of these virtues. They could win it back again tomorrow by making those values a part of their fight today, thereby opening up a new era for the whole of Asia, and being a living challenge to the rest of the world.



EXPLODING THE ONE-DIMENSIONAL VIEW

by Peter Riddell

SCARCELY A DAY GOES BY without some new horror story of rape, child abuse or other sex-related violence. We are creating in our cities a climate of fear and mistrust. Many women think twice about going out alone at night, or even staying at home alone.

These phenomena have many causes, economic and social, of course; but a primary cause is the wrong place that sex has come to occupy in our scale of values. So many pressures from advertising, films, TV and videos, newspapers and magazines impress upon us that we are, above all, sexual beings. So we have become super-conscious of whether we are sexually fulfilled or not, and conscious of others from the one-dimensional view of how they relate to us sexually.

Perhaps, 20 years on, it is time to draw some lessons from the permissive experiment. That was when we finally decided that the struggle with our own human nature didn't need to be fought. It was more 'honest' to do what you wanted, rather than 'repressing' it - which was thought to be the alternative. The shackles of the past were released and we broke into the brave new future.

It now appears that, far from being released ourselves, we released a beast which has imprisoned us and is destroying countless lives. AIDS is but the most recent tragic result.

It was the challenge of absolute purity which made me see that I had become imprisoned by sex. I began to be ashamed of the way I had looked at other people, using them to satisfy something in me. My motives for reading some newspaper items on rape or torture, for example, made me little better than those who actually did those things.

Freedom came when I found the courage to be brutally honest with a friend about all that I was ashamed of, asking God's forgiveness and His strength to make a new start.

That is the real freedom; self-gratification leads only to self-centredness and loss of freedom. Of course there is a constant struggle with your own nature. You slip from that high ideal; you justify that slip to yourself; the next slip is that much easier and before you know it you are completely enmeshed. The joy goes out of life, you lose your sensitivity, your eyes are dull, your spirit clouded.

Only the crucifixion of your pride by admitting that 'I have failed' and that 'I am not strong enough alone' restores freedom, lightness and joy in life - the sparkle, the sensitivity, the out-turned spirit and the new energy. (I have found that it is not enough just to turn to God for forgiveness; confession to another person is the real breaking of my pride, which shows I am truly sorry.)

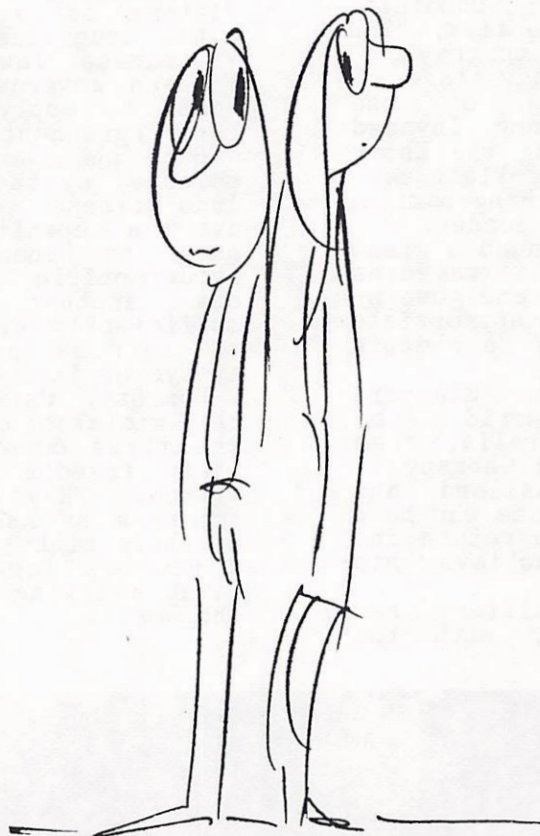
Now after two years of marriage, my wife and I find that purity means very much the same, married, as it did single; do you self-indulge, or do you cross your instincts and seek God's guidance at every juncture? We have concluded that the primary role of sexual relations is the transfer of life as an expression of love. As such it is sacred, and only to be used as God guides. We have found this approach deeply satisfying. If we indulged, we would disqualify ourselves from challenging the prevalent philosophy, and offering the secret we have found.

Perhaps the farthest-reaching effect of the permissive experiment is that it has rendered conscience meaningless. If you blur the distinction between right and wrong in one area of life, you affect its total functioning. A conscience no longer clear about sex is no longer clear about violence or economic exploitation.

In us all there are instincts with constructive or destructive effects on ourselves, our community and our environment. To put it another way, we have a spiritual and an animal side to our natures. Conscience is what distinguishes between the two, and promotes the growth of the constructive and the diminution of the destructive forces inside us. The health of a society therefore depends on the way that struggle is going in each heart.

All this has a bearing on our economic problems and the vitality of our national life. The effect of our sex-obsession is to make us in-turned, and to use energy, imagination-space and initiative on ourselves rather than for the good of others.

If enough people took purity on board as a personal commitment, we might well find new ideas emerging for creating employment, new concern for neighbours and community, in fact quite a new spirit in the country, shifting from being *on the get* to *on the give*.



Since the last issue of FREEWAY, "Hvem Narres" has spent a month in Gothenburg, Sweden, where they gave 15 performances, and two weeks in Copenhagen, Denmark. Six of the company write here exclusively for FREEWAY!

Injerd Johnson, Norway

I COME FROM TROMSØ, a town very far north in Norway, 1800 kms from the capital, Oslo. From the beginning of our tour I've had a strong wish for the Revue to visit my town. I feel it is so important that we stretch out and reach the northern parts of our countries - many theatre groups and people with new ideas don't bother to travel that far. Of course I also wanted all my friends to see the show.

At first I didn't want to listen to anyone who had any question marks about the idea. In the end I had to realise that it might not be possible at all, and that it would certainly mean a lot of work and expense. I had to let go of my plans and dreams and let God show if it was actually the right thing.

Just after the New Year camp I went up to Tromsø with a friend from the Revue to see if there was any chance of us going there. The question was still open and we were aware of the fact that if it were to happen we would have to believe in, and count on, miracles.

We spent one week in Tromsø and all the miracles we needed happened. We got a theatre, arranged school groups to see the show, raised money, and found people who wanted to work with us - and we got two good articles in the newspapers.

It showed me how God, when you set something free, very often gives it back to you. It also taught me that to do God's will doesn't mean to sacrifice all the things you want most!

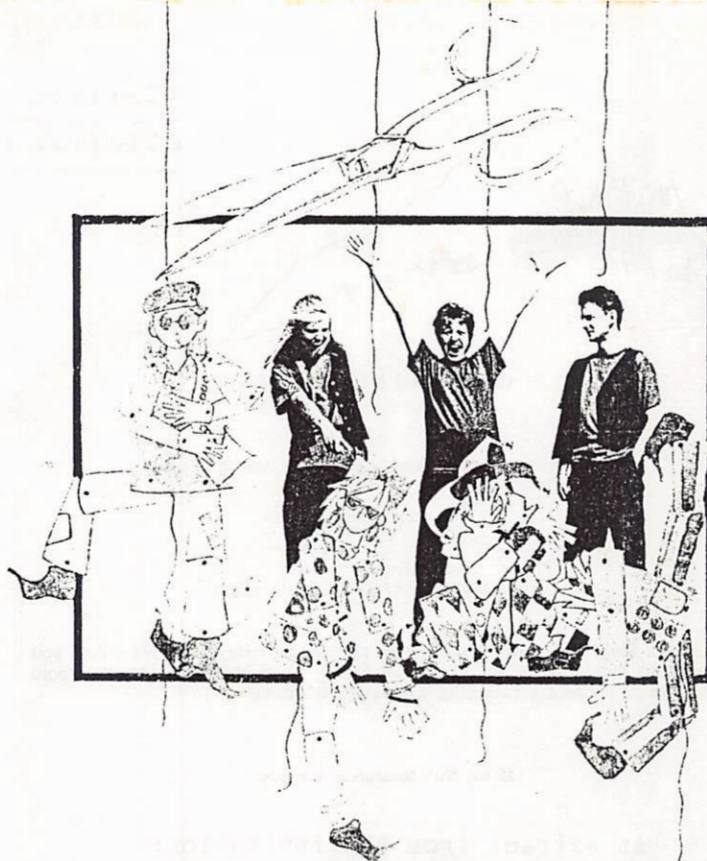
Alistair Moir, Scotland

I AM CONSTANTLY AMAZED at how, when you think you can't possibly go on, something outside of you gives you the strength to continue, once you've given up your personal desire to control people and situations. I know I'm a lot happier and more relaxed with others - and with life in general - when I'm not trying to prove something.

Anja Snellman, Finland

I HAVE NEVER HAD a very positive attitude towards Sweden. When the Revue moved to Sweden I decided to get rid of my prejudices and try to get to know the country and its people. I've since stayed in six different homes, and I have literally forgotten all the negative feelings I used to have.

Some people in the cast constantly tease me because of my funny Finnish accent when I speak Swedish. To my great surprise I have heard several Swedes say that the Finnish way of speaking Swedish sounds most beautiful. When I told this to Øyvind, he wouldn't believe me - he still bursts out laughing every time I open my mouth! It's a tough life!



Julie Wilhelmsen, Norway

IT'S GREAT FUN and we're extremely privileged to work as closely as we do, but at the same time I have learnt that it is so important to spend enough time on my own to find out what I really think, what I want in life, what I should do each day. Without that we end up as sheep, just following each other. Taking enough time by myself in a constructive way has made me accept that loneliness that we will always feel, and really appreciate the times when I am alone.

Gunnar Söderlund, Sweden

I'VE LEARNT NOT TO JUDGE PEOPLE. Everyone in the company is, I believe, living beyond his/her limits. How far is up to each one and not for me to judge. The challenge is for each one to push those limits further away, and to ensure that we continue to live in the same way after this year on the road.

Sue Faber, England

BEING WITH THIS SHOW constantly teaches me something new. I used to think that my faith was the most important thing I possessed, and it was that that I longed to give to others. But then I was reading St Paul's letter to the Corinthians. He says there are three things in life: faith, hope and love. Those are the themes of the Revue. And St Paul says that the greatest of the three is love.

Love is not being 'in love', being popular and having everyone love you - or it is those things, but even more so, real love is serving others, forgetting yourself, and living for other people. Our world needs a lot more of that giving love.

I now think St Paul was right; it's not my place to evangelise, or push what I believe onto others - but it's up to me to love.

Caux study session

CREATING NEW TRENDS



CREATING NEW TRENDS

A session of study and training for young people

15-25 July 1987

Moral Re-Armament
Mountain House, Caux, Switzerland

Do you feel that new trends need setting in today's world? Are you ready to pay a price in your own living to bring them about? Would you like to explore a task that will last a lifetime?

If so, this session is for you!

An extract from the invitation:

Moral Re-Armament is a bid to change the course of human history, in which all can have a part. It involves a hand-over of the control of our lives into the hands of God - accepting His direction as our guiding force. His standards of honesty, purity, unselfishness and love can become the foundations of a new life-style, without which the best-laid plans for a better world will founder. MRA is not a substitute for political, economic and technical expertise. It injects an added dimension: a revolution in human motives.

HIROO SUGI from Japan was one of those attending the preparation meeting in Paris:

Japan is known as a great economic nation, and many Japanese industrialists and trade unionists got to Caux every summer. I'm sure Caux could also mean something to young Japanese - who should be the backbone of Japan.

Caux is just the first stage in making us consider where we come from and who we are. But sometimes the Japanese seem to step backwards with the excuse of language difficulties. English is only one of the languages spoken in Caux! The point is not whether you speak another language nicely - but whether you are speak of what is on your mind, and listen to others.

I realise now that I was the only person at the weekend in Paris who was neither European nor Christian, but I wasn't conscious of it then. We would like to have young people in Caux from Asia and Africa, and other parts of the world, to create something together with Europeans.

Having been in English-speaking countries now for over two years, I was a bit 'upset' to be in Paris with white people who hardly speak any English! The world is still wide.....

A study and training session for young people, with the theme "Creating New Trends", will be held in Caux, Switzerland, from July 15-25. A group recently met in Paris to hammer out details of the session. We print extracts from their report.

HOW TO PASS ON something of our enthusiasm and excitement, and the sense that this session can be fun, challenging, new, different for all, whether in Caux for the first time or the fiftieth!

This session could help many find a sense of calling for life, for the next sixty years. All who come could discover the quality and discipline of life that they need, whatever specific direction they take. How can the alternative MRA offers become normal and attractive, without any of us being embarrassed or self-righteous and judgemental?

We must also avoid being too centred on western problems of purposelessness, so that young people from other societies will feel that the session is relevant to the realities they are facing.

Meetings

The 'Daybreaker' session each morning, at 08.00, will cover issues of personal faith and life. It will include a time of quiet.

At 10.30 the main session will aim to explore the areas where these personal questions touch the (inter)national and local issues that are on people's minds. The first half-hour will be devoted to one of five main themes:

1. Integrity, honesty and corruption.
2. Self-discipline and freedom.
3. An answer to materialism.
4. Unselfishness - a purpose for life.
5. The need for global perspective.

The second half-hour would offer short, well-prepared contributions by 'trend-setters' from different generations and walks of life - artists, journalists, business people, students, etc.

Groups

All the young people will be divided into eight 'units' of 20-25 people each. As well as having breakfast together every day, these units would form the work teams to carry the practical work. They would meet as discussion groups after the 10.30 session, to carry forward the ideas of the morning. And they would also meet at 17.00 each afternoon, to develop their own thinking on one of the main trends they would like to change; this daily 'workshop' (with a drama/music component) would be geared towards producing a half-hour presentation, to be offered to the whole conference towards the end of the ten days.

There will also, of course, be a sports programme each afternoon, and evening entertainment.

To obtain a copy of the conference invitation, please write to:
A. Stallybrass, Case postale 3, CH-1211 Geneva 20, Switzerland.
Applications to attend need to be received in Caux not later than June 15.

New trends

ENTERING THE PASTEL WORLD

Elisabeth Peters and John Lester write on different aspects of creating new trends.

IT'S HAPPENED AGAIN. With the first weak rays of sun in late February or March, the inevitable happens to me. It just hits me:

I want a *total* renewal of my whole being. I would like to go to a beauty salon for face and hand treatment and a new hairstyle, to a solarium for some tan instead of my blue-white winter skin; then go through my entire wardrobe, throw out most of it and start again.



The pressure becomes almost unbearable as I walk past the shop windows, with everything in lovely light colours and fresh crisp cotton. The slushy snow is falling on my grey winter jacket and I almost get a fright when I see my own ghost face in a mirror. (Oh why do they have so many?!)

The man in my life - who is strangely unaffected by all this - generously says "Do buy yourself something new!" And I tentatively enter into the pastel world to have a look. Then the same reaction year after year: no, I don't actually need anything, I can do with what I have; oh, the pressure, the pressure of fashion, the pressure to buy, buy, buy! I settle for a few necessities in Boots and go home again quite relieved.

No, I don't mean we should never buy anything new - of course I do that at times. I just long to be free from the pressure of fashion that means we *must* buy a new pair of jeans because this year they should be loose-fitting with a belt and buttons instead of a zip!

The most beautiful people I know are those with lights in their eyes - and it does not come from eye make-up or the right colour clothes. My sensible sister once said to me that when I long for a new physical 'me' it is actually a new spiritual 'me' that I need. New life inside, living, pure fresh water to cleanse me inside and out.

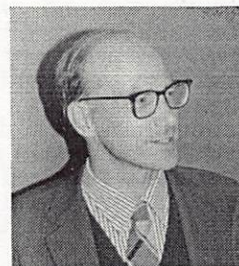
So as the sun continues to shine through my winter-dirty windows, I now bit by bit open up every door inside of

me for a closer look. There are things that need to be thrown out altogether, thoughts that need to be aired, and longings that need to be answered in Him who knows me best of all and satisfies every part of me.

And maybe I will find a piece of material in the market for a new skirt!

Elisabeth Peters

WE TEND TOWARDS two increasingly distinct philosophies. The one expressed by people with a belief in God is based on standards and on God's Will. The other, expressed by



those who have rejected God, is based on rights. Those who believe in God accept that they have no rights and can gain full satisfaction from Him. Those who have no such belief or have lost it do not have such satisfaction and so seek it by other means and, perhaps out of necessity, produce for themselves 'rights'.

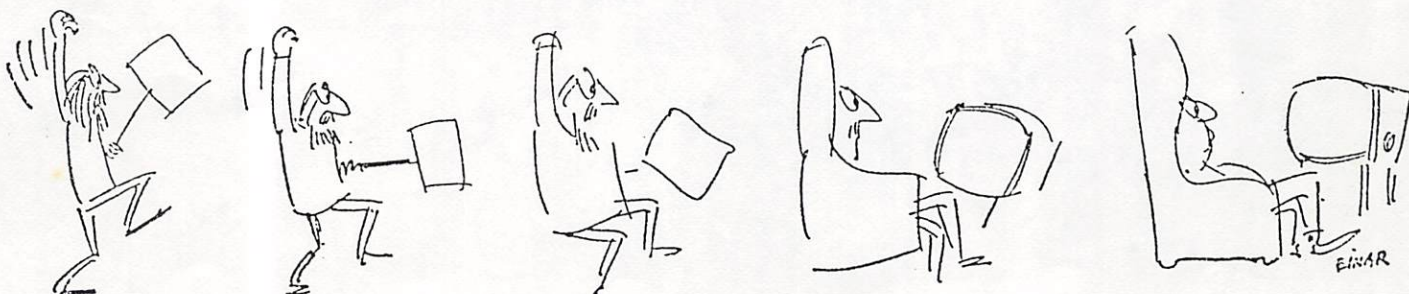
There are some who try to mix these philosophies. But it only leads to confusion and blurs the picture. In the end each person will have to decide which is true.

As a medical doctor I am naturally interested in the issues of science and ethics. Recently I spoke to a group of medical students about AIDS. One of them told me that in his year of 170, about 40 are committed Christians. The climate the students are working in may be more materialistic and hostile to faith but the number who are voluntarily committing themselves to God and His ways is higher than in my student days.

This is one of the pointers that leads me to the belief that the 'ruling' morality of the last twenty years will in the future be seen only as a temporary aberration in the continuing story of our nations.

John Lester

Our COMPETITION continues: 100-200 words please on 'creating new trends'.
The prize: a copy of "Best of Friends" by Alan Thornhill.



TURKEY — BETWEEN EAST AND WEST

by Thomas Braeckle, Germany

IT SHOULD PROBABLY BE more natural that a German visits Turkey, not just as a tourist but specifically to get to know the country and its people. The more so because we have 1.5 million Turkish foreign workers in Germany.

It was a great experience for me to have a Turkish roommate in Caux two years ago — the first time I had lived with a Muslim. Turgay and I tried to be open to one another and to learn of each other's faith and heritage. He invited me to visit him last year, which I did. This January I went for the second time.

Turkey with its 50 million people is an associate member of the European Community and will probably soon apply for full membership. It is a country rich in history, including some of the earliest Christian communities. To see the ruins of Ephesus is a special experience, as is a visit to Cappadocia in the central part of Turkey, with its churches carved in rock, originating from the 7th and 8th century AD.

In 1453, Sultan Mehmet II conquered Constantinople, consolidating the power and prestige of the Ottoman Empire which only came to an end in 1923, when a republic was established. The founder of modern Turkey was Kemal Atatürk who introduced many reforms and made Turkey into a secular state, legally separating religious and state affairs.

New enthusiasm

Turgay is a student of Oriental Studies in his final year at Istanbul University, and is also in charge of the English educational book section in the 'Haset' book store. He is a believing Muslim, but the idea of listening to the inner voice (*tefekür* in Turkish) was a new idea for him. When he tried it he had some clear thoughts about his

relationship with his wife. He wrote her a letter, being honest about a few things. He says this was the beginning of a new serious application of the moral principles of his faith. He experienced a new enthusiasm from within. He saw the dilemma of fellow students who try to become 'western and modern' but who forget their spiritual and cultural heritage and live in moral compromise. Last year he invited Charles Aquilina (from Malta) and me to meet his friends and to share from our experiences with Moral Re-Armament.

Bosporous — blue again

The country is developing rapidly. There have been many improvements since my visit a year ago. In every street there are now garbage bins, the sidewalks are being paved, old factory buildings and houses have been pulled down and replaced with spacious parks. A \$1 billion sewerage system will, on completion in 1990, help make the Bosporous as blue as it was in ancient times.

The Ozal government has introduced a law that helps the poor and underprivileged, and other projects are planned which will create a welfare state for everyone. I saw the second Bosporous bridge which is being built in co-operation with a Japanese firm. Turgay told me that many Turks look to Japan, which has managed to become a modern industrial nation without seeming to lose its culture and traditional values.

I talked with Turgay about the next steps in his (a different!) bridge-building work. He hopes to Caux this summer a friend with whom he has started meeting once a week to share thoughts from their times of silence and reflection. My hope is that we can see how to support them more.



PROUD OF MARADONA!

by Lyria Normington from Scotland who at present bases with her husband Bob in Brazil.

"BUENOS AIRES is a city that never sleeps," we were told as we walked through some pedestrian streets at midnight, "and it's reasonably safe to wander round the centre at any hour."

We stopped to join the crowds watching a mime artist copy the passers-by. Many a stuffy-looking lady or office gent was mimicked and took it in good heart. There we were, three Britishers, laughing heartily with this Argentine crowd as we would with our best friends, just four years after a war that all but destroyed our relationship. It was, as we were soon to discover, a close and centuries-old relationship.

We had been invited to Buenos Aires by Nora Saraco, a student of biochemistry who attended the youth session in Caux last July. It was in her hands that I saw *FREEWAY* for the first time. She was bubbling over with stories of her friends and experiences in Europe. It was during the conference at Caux that she let Britain and the British into her heart, apologising for her earlier hatred. Her invitation to us and other British to attend a conference on the theme of reconciliation, was one result.

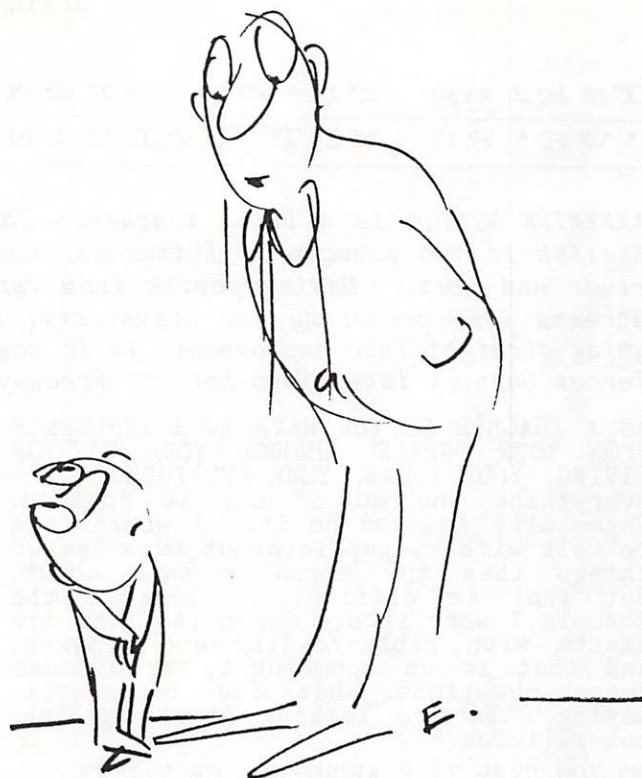
Just down the road from the MRA flat in Buenos Aires is *La Torre de los Ingleses*, a beautiful clock tower which has suffered from several bombs and is now called *La Torre de las Malvinas*. It still bears the inscription, 'Greetings from the British residents of Buenos Aires to the great people of Argentina.' "Do you know why we and the British fight?" a taxi driver asked when he discovered where we were from. "Because we are so alike!"

"You were our biggest market," a lawyer told us. "It's not possible that we go on getting further and further apart." Talking about the recent war he simply said that both countries have sinned against God, and that it is to God we are all accountable if we do not take reconciliation seriously. He added humbly that Argentina has certainly had a part in what is wrong, and apologised sincerely.

How indifferent I have been! Why didn't I realise that many in Argentina consider the conflict as a war between brothers? I've been content to enjoy Argentine meat and leather, accepting that we had trade links of convenience. Why have I never let my heart be touched by the suffering and fear of the years of military government, and now by the dreams for the future which democracy has brought?

Feeling that shame of indifference has brought a sincere love for Argentina. I even felt proud of Maradona as we watched him score goals!

Perhaps Nora's country and ours need to start our relationship all over again. Truly listening to each other may sound a simplistic basis for that relationship, and may only happen as we each listen to our own inner voice - but who can tell what the consequences will be if we don't?



My dear son, I've told you about venereal disease, the mafia and the atom bomb; today you are big enough to hear a little about the popular press.

(cartoon by Einar Engebretsen)

QUOTES FOR YOUR QUIET TIME

A task without a vision is drudgery.
A vision without a task is a dream.

"The world is not given to us by our parents, but is something we have borrowed from our children."
(Mother Teresa).

"The depth of a man lies in his power of reception."
(from a book about St Francis)

"The test of your faith is how you cope with rejection."
(Andrew Balladin)

"Fear is keeping things in your own hands; faith is turning them over into the hands of God - and leaving them there."
(E. Stanley Jones)

"Life is God's gift to us; what we do with it is our gift to Him."

"Basically the question facing man today is not to have more but to be more."
(Cardinal Koenig)

"Love needs truth to remain alive, and nothing stifles it more than the desperate efforts of our pride to present a better image of ourselves than the reality."
(Claire Evans)

"The world belongs to those who rise early."
(Napoleon)

ANNEMIEK WINDIG is a Dutch teacher. For the last two years she has been teaching English in two schools in Rotterdam, where she lives in a monumental flat near the river and port. Having pupils from various backgrounds, and classes of different streams (one preparing for university, another for technical college, and one for going straight into employment) it is sometimes a difficult task to interest pupils. Jeroen Gunning interviews her for Freeway:

AS A TEACHER DO YOU HAVE MUCH INFLUENCE UPON YOUR PUPILS THROUGH YOUR WAY OF LIVING, YOUR IDEAS, YOUR ATTITUDE?

Everything you do or say is noticed. Especially how you do it. I would like to talk with my pupils about much deeper things than you normally talk about. But that is difficult. Because the schools I work in are Christian, the day starts with Bible-reading and prayers, and that is an opportunity to discuss deeper questions. But often they react, saying, 'We are talking about English, not religion.'

DO YOU EVER TALK ABOUT GOD OR FAITH?

I once asked them to write down what they thought about the word God. One said, 'We from Surinam, we DO believe in God; I don't know about you Dutch....' Others weren't sure, sometimes they did believe, sometimes they didn't. And many didn't associate anything with God.

DO THE PUPILS OR TEACHERS KNOW ABOUT YOUR IDEOLOGY?

The pupils probably feel it by my reactions. For example, one day a girl dropped some rubbish and when asked to pick it up replied, 'That's the cleaner's job.' I became really angry and told her about our responsibility for the world around us, for the things we do. Two days later when a Venetian blind was about to break because of the wind and I asked her to put it up, she said, 'Why do you care? It's not you who pays for it.' I then explained that we could be careful with others' possessions as well as our own, out of care and politeness.

Perhaps that is the best way to pass on your principles - bit by bit and very naturally.

The teachers know about my convictions and I can talk about faith with some of them. In all my job applications I wrote explicitly about Moral Re-Armament and in every interview we discussed it fairly deeply. Each time they were positive.

But most of the teachers don't have a living faith. And of the 10 candidates for the job I have now, I was the only one with a real conviction for letting God play a part in my life.

WHEN I VISITED A SCHOOL IN LIVERPOOL (ENGLAND), WHAT STRUCK ME WAS THE APATHY AMONG THE PUPILS: 'WHY SHOULD WE LEARN WHEN WE WON'T GET JOBS?' IS THERE ANY OF THAT FEELING AT YOUR SCHOOL?

The motivation differs quite a lot. On the whole, the higher the level, the more they are interested. Some said, 'Why do we have to learn English when most of us will never visit England?' But they don't think much about 'later' or about unemployment.



DO YOU EVER BRING IN IDEAS LIKE GOOD, BAD AND HONESTY, THROUGH THE ENGLISH YOU TEACH?

I like to discuss some song texts. Recently a boy turned up with the words of a song by Iron Maiden (a heavy metal pop group) - about war and battlefields. I discussed it together with a 17th century poem about Sir Gallahad

describing wars in the same way, using the same images. We talked about the kind of people who wrote those words, and they described the Iron Maiden songwriter as a destructive person wanting demolition and chaos, whereas the other was a positive character who wanted to get across his ideas about goodness and purity ('My strength is as the strength of ten because my heart is pure.')

I would like to do that kind of thing more often but it takes a lot of effort and you can't do it with every class.

DO YOU HAVE PERSONAL CONTACTS WITH YOUR PUPILS?

Sometimes after the lesson is over they come to me and say something about what I mentioned during the lesson. I really appreciate that because it shows their trust and interest in me and their friendship. One colleague said, 'The personal contacts with your pupils are important because through them you get a better contact with the class as a whole. And the more they think of you as a friend, the less they want to make a mess of a lesson.' She really listens to pupils and tries to think out what they need. It's important that you don't look at your job as a few hours of tough work after which you put it aside and don't give it a thought. It is sometimes hard, when you are tired, to stay and to listen to pupils who really have something to say. But that kind of sacrifice makes teaching worthwhile.

Teaching is not just going through your lessons, teaching how to speak and write correctly. That is only half of it. The other half is showing them how to live together, how to solve problems, quarrels, to be tolerant. In that way a teacher has a lot of influence and a purpose to fulfil.

NOW I CALL HIM BROTHER

David Smith last summer completed a degree in history at Glasgow University. Before leaving recently for a visit to Zimbabwe, he reviewed for Freeway, Alec Smith's book, *NOW I CALL HIM BROTHER* (Grosvenor Books).

ALEC SMITH'S BOOK is short but covers a lot of ground - from the time when his father Ian Smith became Prime Minister of Rhodesia in 1964, to the aftermath of Zimbabwe's independence in 1980. It is well written with a colloquial style and a good deal of humour.

Alec relates how he went 'off the rails', living entirely for his own pleasure in a world of drugs, alcohol and political extremism. He then underwent a dramatic Christian conversion.

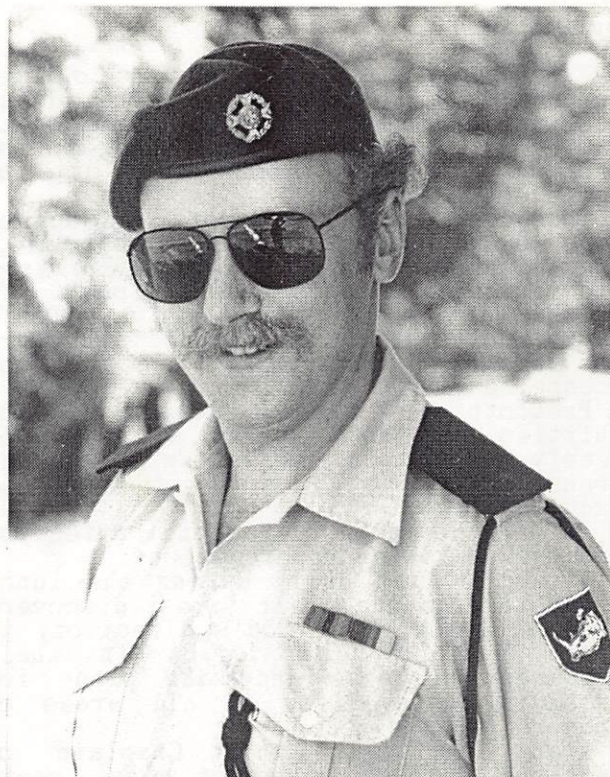
Alec's new Christ-centred lifestyle reconciled him with his family. He also became aware of racial discrimination. A war between the black nationalists and the white government was intensifying. Alec felt that his past selfishness gave him a personal responsibility for the racial conflict. He also felt that Christians could have an influence in the political world, and so upon the course of national events. This idea was put into practice when he met the work of Moral Re-Armament.

An international conference was organised to foster reconciliation between black and white leaders. At the back of the hall looking 'pretty aggressive' sat a black clergyman, Arthur Kanodereka. As a nationalist and guerilla leader who had been tortured by the security forces, he hated white people. Yet hearing Alec speak of repentance and honesty, led Arthur to a dramatic change of heart which freed him of bitterness.

Visual aid

The two men formed a partnership, travelling and speaking together as a 'visual aid' that black and white could work together for a common purpose. Significantly, Ian Smith respected the courage and sincerity of Arthur - the first black nationalist he had met informally. Alec sensed a crack in his father's hardened attitudes.

This book vividly portrays the horrors and hardships of a bitter civil war. Alec describes how Arthur Kanodereka was tragically assassinated after a courageous peace mission. He notes how propaganda and brainwashing prevented white Rhodesians from having any real understanding of the African mind or the causes of the war. Whites were programmed to see only a Marxist threat, and Robert Mugabe was portrayed as an inhuman monster. In fact Mugabe was cultured, articulate and pragmatic, as Ian Smith found out when the two met in secret just before the pre-independence election results were announced. A relationship of mutual respect was formed. This meeting, which eased tensions at a crucial moment, was a direct result of the work of a 'Cabinet of Conscience' - an informal group of people who met together regularly to seek God's guidance on positive initiatives they might take.

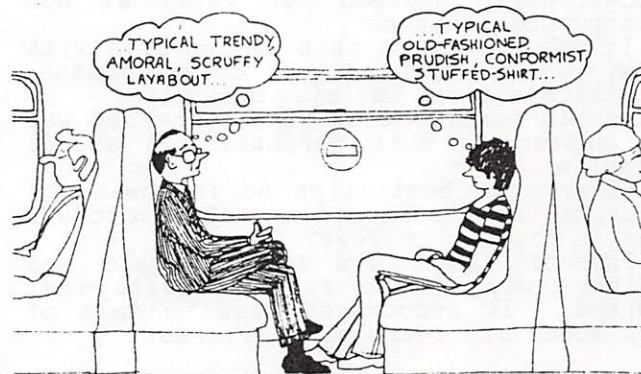


David Channer

Alec recalls the remarkable peace, stability, and mood of reconciliation which followed the election and the creation of an independent Zimbabwe. There remained the problem of integrating the three armies (two guerilla forces and the white army) into one Zimbabwean army. Alec became an army chaplain in order to be able to help with this process. He explains how men hardened by years of hating and killing had now to regard former enemies as friends. He reckons that the creation of an integrated army was a miracle.

Amidst the central concerns of this book there is a wonderful chapter entitled *Elisabeth*. Alec recounts how his marriage to a Norwegian girl came about on the basis of trusting God, and thus it is a relationship with 'no back doors, no escapes from one another'.

Alec Smith's lively book moves at a brisk pace through a range of issues that will take your breath away. Once you've read it, you'll want to pass it on to a friend.



The Story of MRA - 4

"DON'T YOU GO PIOUS!"

by Rex Dilly

THE PROVOST (head) of Worcester College, Oxford, took aside one of his students who was leaving and said, 'I want you to know that I think you have changed, for the better, the atmosphere of the college.'

This man was Kit Prescott, an audacious character. 'Beware of that man,' one student warned a newly-arrived undergraduate, 'don't you go pious'. To which came the ready reply, 'Don't worry, nothing is less likely.' But try as he did to avoid him, he could not escape hearing of him.

Prescott was one of those, in the thirties, at the heart of a lively yet deeply penetrating awakening which was transforming the lives of students and faculty alike.

It was the focus of national attention and had worldwide repercussions.

Around 80 met daily during the lunch break to exchange their latest discoveries in living under God's direction, to share news of its impact in their different colleges and make plans for extending its effect in all areas of university life.

Alan Thornhill, then Chaplain of Hertford College, says of these meetings, 'There was complete informality and you could say what you liked. People were blunt with themselves and each other. Absolute standards of honesty and unselfishness were applied not to some pleasant pipe-dream of the sweet by-and-by, but to details of the nasty now-and-now. What time do you get up these days? How about your times of prayer and listening? Are you winning your friends to this new way of life? Which comes first - ambition or God? These were the kind of questions flung out and fought out in these daily meetings.'

Battleground of revolutionary ideas

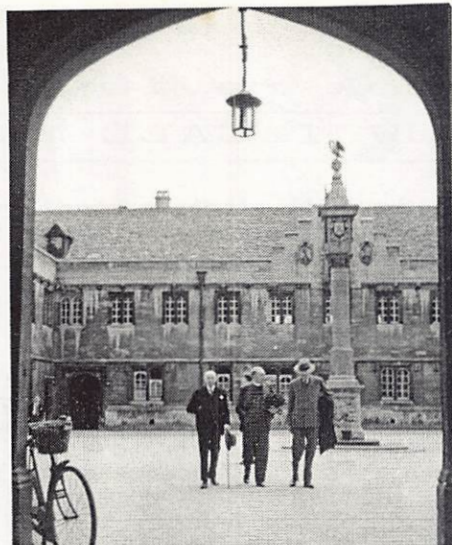
Oxford of those days lived in the atmosphere of world crisis. Economic depression stalked the land, over three million were unemployed, with little social relief. Oxford, far from being immune to the ferment of revolutionary ideas - communism and fascism - became the battleground for them.

Garth Lean in his book *Good God It Works* tells how the challenge of the Scottish Hunger Marchers camping in Oxford on the road to Westminster, 'powerfully focussed our guilt at our own purposelessness'.

It was a picture that was to live with him, which added to a deep personal dissatisfaction in his own life. It made him realise that what he needed was an answer to both personal and social problems.

After some hesitation he followed the thought that he should meet Prescott who was in his own college.

Prescott told him in a simple and natural way how he found a faith that worked. It encouraged Lean to talk of his hopes and fears and failures.



Because Prescott spoke from experience, Lean tried the experiment of giving 'the little I knew of myself, to the near nothing I knew of God', and at the same time adding, 'If You tell me what to do, I'll do it.'

Two thoughts came which involved honesty. He apologised to his two older brothers, for stealing a pound from one and reading the other's private letters.

Lean writes, 'That encounter was the beginning of my journey into faith. They have been years of adventure and still are, for the faith I seek - and in some measure attain - is not just a comfort, still less a refuge. It more often takes you into the eye of the storm than out of the swing of the sea.'

'It is a two-edged sword for the changing of world conditions, two-edged because that change must start with oneself.'

The hallmark of these days in Oxford was the growing number of men and women whose lives changed - sometimes the most unexpected, and took up the impossible task of changing the world.

High-spirited trio

There was the high-spirited trio who founded a University Motor Cycle Club. Their pastime was organising totally illegal races through Oxford roads in the early hours of the morning. They tended to live by the philosophy that 'a temptation resisted is a temptation wasted'. Their change was a sensation. They lost none of their dynamic.

A number of senior members of the University were greatly inspired by what was taking place and some completely identified themselves with it. Such a person was the Provost of Queen's College, Dr BH Streeter, an outstanding New Testament scholar with a wide knowledge of world affairs.

In 1934 at a meeting in Oxford Town Hall he declared, 'The reason that I have come tonight is to say publicly that I ought now to cease from an attitude of benevolent neutrality towards what I have come to believe is the most important religious movement today.'

'May I add,' he concluded, 'that I come to the Oxford Group [the old name for MRA], not as a person with some little reputation, in his own sphere of study, or as the head of an Oxford college; I come as one who has already learned something from the Group and hopes to learn more.'

* To be continued

Letters

In the second issue of *FREEWAY*, Warren Buckley wrote about his experiences of trying to explain his faith and MRA to his friends. The following is extracted from a letter to Warren from Garth Lean, author of "Frank Buchman: A Life" and one of the pioneers of MRA.

DEAR WARREN,

You had told me that you were going to University, and so I was particularly interested to read of your friends interest in MRA and the intelligent way you are answering their questions, taking into account that each requires a search on your part for the best approach. That is what makes each day an adventure.

Of course you are right to think that your main resource is your own experience. Early on in my days, after the change I experienced at Worcester College, Oxford, someone suggested to me that I should write down as colourfully and shortly as possible exactly how I had come to begin, what action it had involved and what changes I had observed that God had begun to bring about in me and around me. It took some hours, but was infinitely worthwhile as I then had the nub of what I wanted to say to my friends and anyone else I met, even though the approach and timing varied with each person.

I too was captured by 'the world vision for change that seemed present in all MRA's thinking' - though at that time few of the larger results of people's changes had taken place. News of such national and international effects began to come in, and I made a practice of learning the stories behind them. Again, I wrote them out in my own words, so that they became, in a sense, 'my own' and not just a repeat of something I had been told. Stories were, from the beginning, one of Frank Buchman's primary weapons and remained so right through his life, as he found such definite facts were so much more effective than theories. He told the story - and left it there, rather than arguing.

Far the most useful resource in the years in Oxford was how God had told me to put right specific things on the four standards, together with the faith that He would speak to anyone and meet their need as he had met mine. My wife Margot found the same, as in her first three days three of her friends, each with a different problem can to her, said how amazed they were by the evident change in her and told her their situation, asking whether what had helped her could help them. "I don't see why not," she said - and she suggested that they listened to the Spirit as she had done. In each case they began to change and their larger problems were answered.

I still often fear to ask someone to listen with me. Yet never have I known an occasion when I have done and nothing helpful came to the other person. Often it can lead on directly to the question: "Would you like to give your life to God?" And once that has happened the contract is between them and God and not them and me or you.

I don't know whether this long screed is any help. If you go on the way you are going, you'll have many adventures and the miracles around you will not only inspire you but very many others.

Yours ever, GARTH

ABORTION: A Personal View

by Michael Randolph from Washington DC.

OFTEN IT'S BEEN SAID that our world is a world of changes. One of these appears to be a widespread rejection of traditional family values; it is reflected in declining birth rates and the increasingly common acceptance of such practices as abortion, contraception, and sexual relations outside marriage. These are not new and have historically led to the deterioration of family life and the disintegration of societies.

Wishing to help restore prospects for good family life, I became involved in the pro-life movement in America. I began volunteer work at a pregnancy aid centre in a run-down section of Washington DC. The centre provides free service such as pregnancy tests, clothing, and referrals for housing, pre-natal care and adoption. Still, in Washington, over half of all pregnancies end in abortion.

Many of the women who come to the centre are poor and unmarried. Some are students. A few come from backgrounds where drug abuse and prostitution are openly practised and casually accepted. To an extent these women are victims of their surroundings. Yet each woman is heroic when she rejects the easy and common advice to destroy the human being growing in her womb.

In the USA a woman can legally obtain an abortion up to the moment of birth. Since 1973, 20 million abortions have been performed in this country.

The evidence of science indicates that life begins at conception. Somehow, perhaps out of misplaced compassion, our government has decided to ignore this evidence. Ironically, only those who have not been aborted are free to make such decisions.

Mother Teresa of Calcutta is famous for her care of the poorest of the poor. Regarding abortion, she asks that we "...pray that in the hearts of mothers, in the hearts of doctors, there may not be that evil, that evil that destroys peace, that destroys love, that destroys compassion. For we have come into this world not to be just a number, we have come here to love, to be that love, God's love."

Caus. 8.3.87

Dear editors of *Freeway*,

as I was wondering why *Freeway* doesn't reach me any more, I was reminded of the fact that nothing in life is free, even not *Freeway*. So, this is my subscription to your paper which I find very inspiring and encouraging.

Yours
Christiane Kells

NEWSBRIEFS

Alec Smith of Zimbabwe has just spent two weeks in Paris and Geneva, launching the French edition of his book, "Now I Call Him Brother" (see review, p.13). He was interviewed by press and radio, and met MP's.

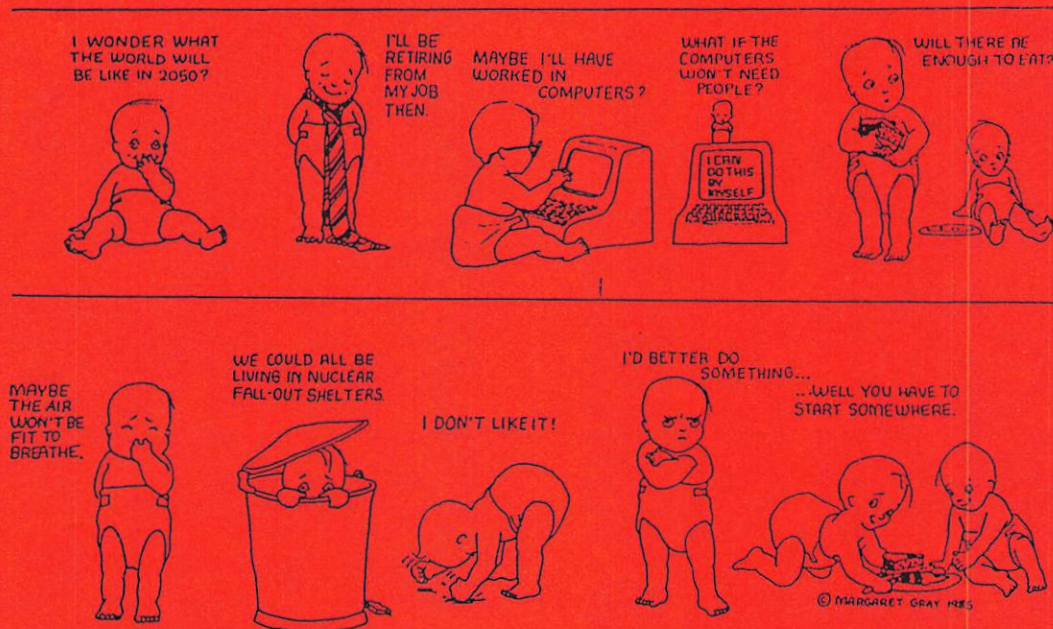
Tshepiso Mashinini from Soweto, South Africa, who is studying at Oxford Polytechnic, spoke at a meeting of the Bath Christian Union organised by Peter Baynard-Smith and Malx Smith.

The series of MRA conferences in Latin America is in full swing - Brazil and Argentina in March; Colombia and Guatemala in April.

Sue Bolton, Ailsa Hamilton and Hugh Elliott are in Uganda for a month on the invitation of Richard Zesooli (see FREEWAY no 2). There will be a conference in Kenya over Easter.

On the initiative of medical student Morag Maclean, Dr John Lester recently spoke to 40 Edinburgh University medical students on the subject of AIDS.

A group of six students will be visiting Jordan from April 12-25, on the invitation of Yarmouk University, some of whose students visited Britain last June. Clare Phillimore, Anne Harding, Jeroen Gunning, Warren Buckley, Peter Baynard-Smith and Mark Boobbyer will be accompanied by Peter Everington. Full report in the next FREEWAY.



NEWS about FREEWAY

The next issue of FREEWAY will appear towards the end of June, and there will then be a gap until early October. ALL SUBSCRIPTIONS are due for renewal during this period. We hope to send out with the next issue a Giro transfer form to make it easier to send subscription fees, especially from abroad. Please remember that bank cheques which are not in sterling are unacceptable.

We would also remind you that the subscription rate is £5 (or equivalent).

DEADLINE for the next issue: June 1st.