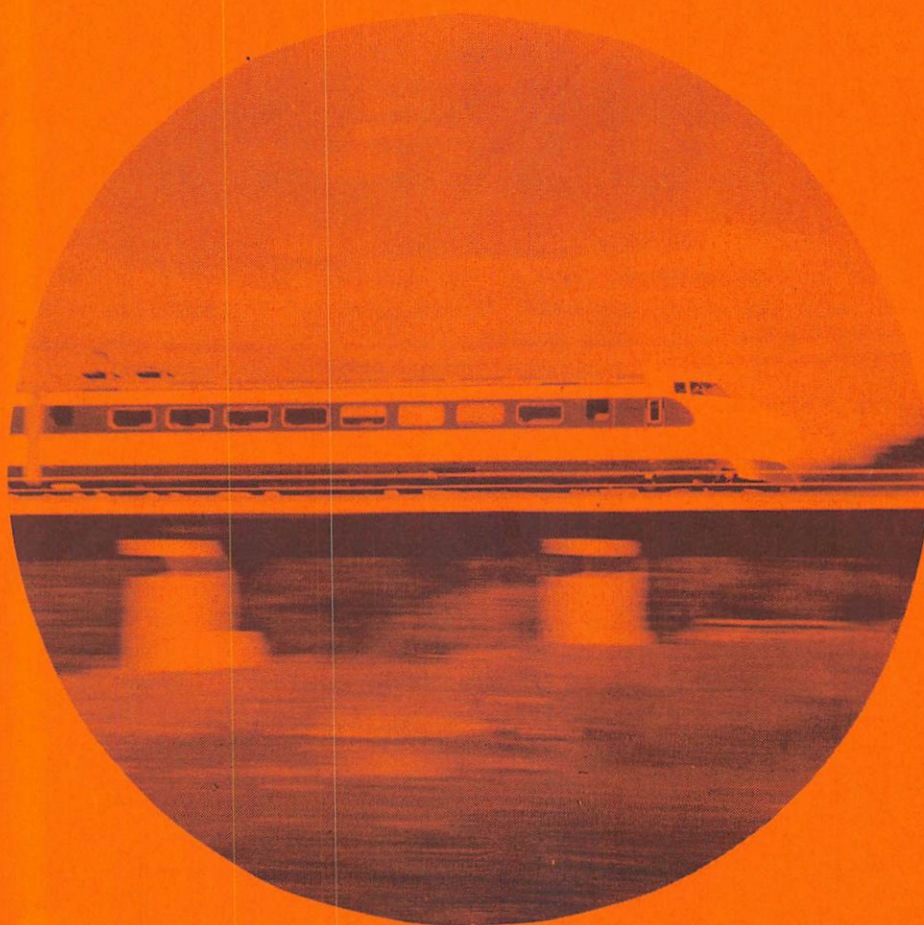


JULY 1987

FREEMAN

Vol 1 No 5

"Why not let God run the world?"



See Inside

pages 8-9

**JAPAN: MORE THAN LAND
OF THE RISING YEN**

LIVING IN THE REAL WORLD

AT THE TIME OF WRITING, editors of other serious magazines are busy writing long editorials on the military coup in Fiji. To observe how FREEWAY covers this important issue should be very instructive to those readers who want to understand the editorial policy:

1. We carry no detailed analysis of the socio-political and economic situation in Fiji - you can get that elsewhere. (At this point some readers may wish to cancel their subscriptions. Others may wish to find out where Fiji is and what has been happening there. For these people - Fiji is in the south Pacific and the events there need to be viewed in the context of a growing ideological battle for control in the Pacific region.)

2. The theme of this editorial is 'living in the real world', in which the editors ask the question: is the message and experience of the next 14 pages relevant to the situation in Fiji? And since FREEWAY is intended to be a creation and reflection of its readers, this leads to the question: is the message and experience of our lives relevant to the situation in Fiji?

For the author of this editorial, this question is a personal challenge. To be quite honest, I realised this morning that I had been getting too involved with 'technical' work recently and not caring enough for people. In my quiet time this morning, I wrote down "Make a new start, get in touch with...X,Y and Z, make people a priority."

Some people argue that a change in people on a big scale is totally unrealistic and naive. In fact it is the only realistic approach to the pressing problems the world faces. To return to Fiji for a moment, some of the problems are racial arrogance, desire for control and economic exploitation - both now and in the past when the British imported 'cheap' Indian labour to work the plantations. To note these things is valuable. We need to live in the reality of what is happening globally as well as nationally. But 'living in the real world' means more than that. It means asking ourselves: do we in our lives live the answer to these problems?

The alternative to living in the real world is to live with comfortable illusions. We can quickly forget or suppress anything which threatens to disturb this pleasant fantasy. After all, for this writer, Fiji is on the other side of the world - nothing to get worked up about. If a coup happened in this country or even in one of our neighbouring countries, well then things would be different. But this excuse for not fighting the battle can only last so long. Sooner or later reality is bound to break in on us - but by then it may be too late. As Edmund Burke said, "The only thing necessary for the triumph of evil is for good men to do nothing".

Another way of describing comfortable illusions is moral blindness - and this applies as much to ourselves as to the world. If we are blind to our own sins then we become blind to God and to the sufferings of others. 'Living in the real world' starts with change in us. Let's go for it.

THE EDITORS

AN INTERNATIONAL CONFERENCE for MRA took place in Buenos Aires, March 20 to 25, on the theme of reconciliation.

Delegates came from Switzerland, Holland, France, UK, USA, Brazil, Chile and Uruguay. The conference was divided into two parts. The first took place in a retreat centre outside the city - a most beautiful place, full of peace, surrounded by trees, flowers and birds. We talked about reconciliation in the family, in the community and in the world. In smaller groups we were able to get to know each other better and to share our preoccupations and thoughts.

The Sunday morning meeting, "Reconciliation in



My friend
Andrea

the world", was a great surprise for me. Andrea, my best friend, had accompanied me but so far had said nothing. That morning she suddenly asked to speak. She asked forgiveness from the North Americans present for her resentment against them. She did not agree with the US government and its foreign policy and had always thought that her dislike was only against the government. But she realised that she could not face the Americans who were at the conference. After the meeting we got together with a group of North Americans and we were able to share many things. My friend became a different person, happier and more open. Her resent-

ment has gone and she has started to feel affection towards some of them.

The conference continued in the heart of Buenos Aires with a meeting to which many came in spite of a terrific downpour which converted half the city into a lake. Many stayed on to talk. The last meeting moved me particularly. Among the speakers was a veteran of the Malvinas/Falklands War who had almost died on the battle front with a bullet in his head. After recovering he decided to help the other young war veterans by founding, with friends, a co-operative.

He talked about his hatred not only towards the British but also towards the Argentine government, which had sent them to war, and the Argentine people who incited them to kill other human beings - something normally considered to be a crime. He thought of all the British families which had been left without a father or son, and of the Argentine families he knew who had waited for sons who never came back. Now his conviction is that war only brings sorrow and that the solution should be found through diplomatic channels. Then he stretched out his hand to a British trade

unionist, a veteran of the Second World War.

The mother of a Malvinas war veteran who is herself concerned with the Anglo-Argentine relationship then spoke. She talked about the suffering of parents whose sons were at war. She too wants reconciliation, and she asked to shake the hand of some British present. When she and a British lady embraced I felt that the gap between our two nations had been narrowed.

The outcome of this conference was way beyond our imaginations and hopes. There was also a good coverage in the press and on the radio. Dr Maiztegui, a lawyer, arranged interviews and wrote a letter to the press. He and an English couple appeared on a popular TV programme.

Now I feel we are at a new stage for our MRA team in Argentina. We have been able to work together in spite of our differences. There is a lot to be done in our country - but also the will to work.

Many thanks to all friends who have been thinking of us and praying for us. And to all those who wanted to come and could not, I say WELCOME!

REPORT FROM ARGENTINA

by Nora Saraco

THE KINGDOM OF JORDAN

A student exchange

Warren Buckley, Clare Phillimore, Mark Boobbyer, Anne Harding and Peter Baynard-Smith from Britain, and Jeroen Gunning from Holland, recently visited Jordan. They report for FREEWAY.

"WE WHOSE LANDS WERE ONCE OCCUPIED by the West have the responsibility now to build a new relationship with the West." This was the opening comment made by a Palestinian student at a seminar held with students of the Jordan University of Science and Technology (JUST) on the first day of our visit. It set the tone for the rest of the week.

Jordan is a country caught in the centre of the Middle East conflict, with a population which is more than 60% Palestinian. It is developing fast in education, health and technology. We were immediately made to feel welcome by the warmth of the JUST students, our hosts for the first six days. This visit was made possible by the enthusiasm and conviction of Dr Abdallah Jaradat, a lecturer in Agriculture at the university, who had come to Britain and Caux on a previous exchange in 1978.

The most moving experience for all of us was a visit to Um Qais (ancient Gadara) where Jesus is believed to have cast demons out of a man and into swine. We looked across to the Golan Heights and the Sea of Galilee. Christ walked

freely in this country but now the land is divided and it is hard to express the thoughts that go through one's mind when faced with the anguish of recent times. That afternoon we drove down the Jordan valley and were escorted by a soldier to the overgrown banks of the River Jordan from

hard not to get over-involved in the political arguments - but we tried rather to introduce the thought that each one of us has a part to play, that a change in our own attitudes can affect the atmosphere around us.

One of the problems they are facing in Jordan is how to absorb the technology of the West for the development of the country without absorbing the decadence of the West with its threat to Arab culture.

As well as learning much about Jordan as a country, we came to understand each other as individuals and discovered that we have many things in common. We also gained a new respect for each other's faith and culture, as many of our false preconceptions fell away. In a student's flat one evening we spent



European visitors with JUST students

where we could look across the Israeli-occupied West Bank. It is ironic that the river which signifies such a great divide is little more than a stream. Some of the students who were with us were Palestinian and one of them could not bear to look across at her homeland which she had never visited.

There were many informal discussions on all topics, especially faith and politics. At times it was

several hours talking over how to seek God's will: the belief that God can direct was something we found common to our two faiths.

We met a variety of distinguished people including Prince Abdullah, one of King Hussein's sons. He was opening the annual celebrations of the battle of Yarmouk, commemorating the defeat of the Byzantine Empire by Muslim forces in the 7th century.

HE Marwan Dudin, the

Minister for the Occupied Territories (a new ministry), gave us a fascinating insight into the situation in the West Bank and Gaza Strip. He was keen to point out his - and the government's - belief that there could be no satisfactory solution through armed struggle. We were received by two of the aides of HRH Crown Prince Hassan, a man who has been involved in setting up a series of Muslim-Christian dialogues.

Jordan is full of fascinating historic sites. We explored the desert castles, some of which date back to Roman times: the superbly preserved Roman city of Jerash; and Petra in the south. 'the rose red city, half as old as time' - which took our breath away.

Our memories of Jordan are of superb hospitality (we were welcomed in several homes); openness to a sharing of ideas; plenty of food and sun. Many of the students appreciated our visit: one girl wrote that it was the highlight of her third year at university and had changed her negative view of Western youth. Jeroen apologised for having come to Jordan with a feeling of superiority, and said that we Europeans must learn to respect Arabs. Mark and Warren stayed the night in the room of one student, a convinced Muslim, who said that it was a wonderful thing for him to see the two of them praying together - having not realised how much faith means to some young Europeans.

The whole trip was a lesson in faith, and in the need to open our hearts to others all the time.



PERSONAL LESSONS by Jeroen Gunning

AFTER MY RETURN FROM JORDAN a friend asked me whether the girls in our group were nice (wink, wink, say no more...) I realised that it was rare to travel in a mixed group with no flirting between us. Our Jordanian hosts have a bad impression of us Europeans. We discovered how important the way we live is.

At the technical university in Delft where I study (85% male), girls seem to be the main subject of interest. It is very strange not to have a girlfriend, or, if you do have one, not to exchange her for a new one every week or so.

I got thinking about Caux, which is a second home for me. I went each year just to see my friends, not always out of interest in what was taking place. The way I behaved, and especially my flirtations, didn't help the aim of Caux at all. I didn't think much about people from countries with real needs who had come at personal

sacrifice and with great expectations.

You might say that flirting is harmless and natural, and a year ago I would have agreed. But honestly I see only selfish reasons for wanting to 'get' a girl: it makes me feel better and look better in the eyes of my friends. Although I tell myself it is love. I know deep in my heart that it all revolves around ME. It all takes a lot of energy too: attracting the girl, pleasing her and trying to prevent her from getting interested in other boys. I become the slave of her and of my jealousy, and my world becomes narrow.

If my life aim is big enough, then all my energy is needed for that. Since cutting through my pride - kneeling before God and asking Him to forgive my sins, and to take my life and use it - the urge to flirt has gradually gone away. It was and is a fight against deep-rooted habits. But when I ask God to fill me with His fire and love, I feel free - free to use all my energies for building a better world!

CREATING NEW TRENDS

LIKE SHELLS ON A BOAT by Philippe Odier

A FRIEND ONCE TOLD ME: "Purity is the enemy of habit". An unusual definition which I did not understand at first. Don't we also have pure habits? It was only six months later that I grasped the deeper meaning of my friend's thought.

The theme of a meeting in Caux over New Year, organised by Italian lawyers, was 'What do we depend on?' Thinking about that, my friend's definition came back to me: we are indeed dependent on all kinds of habits - big and small - which shut us in to our own world. It is these habits which are impure: day after day they cover us in a greyish layer which dulls our radiance. To become a slave of habits, whatever they may be, reveals deep down a desire to escape from what God is calling us to. It is in this sense that purity can be seen as the enemy of habit.

A few weeks after these thoughts - which I had found interesting but without particular relevance to my own life - I was feeling somewhat discouraged: among other things I could not find the motivation to get to grips with my studies. Then I had this thought: "Yes, yes! these reflections were indeed meant for you!" My life was too full of a number of little things which made it impure as a result - not only with regard to sexuality

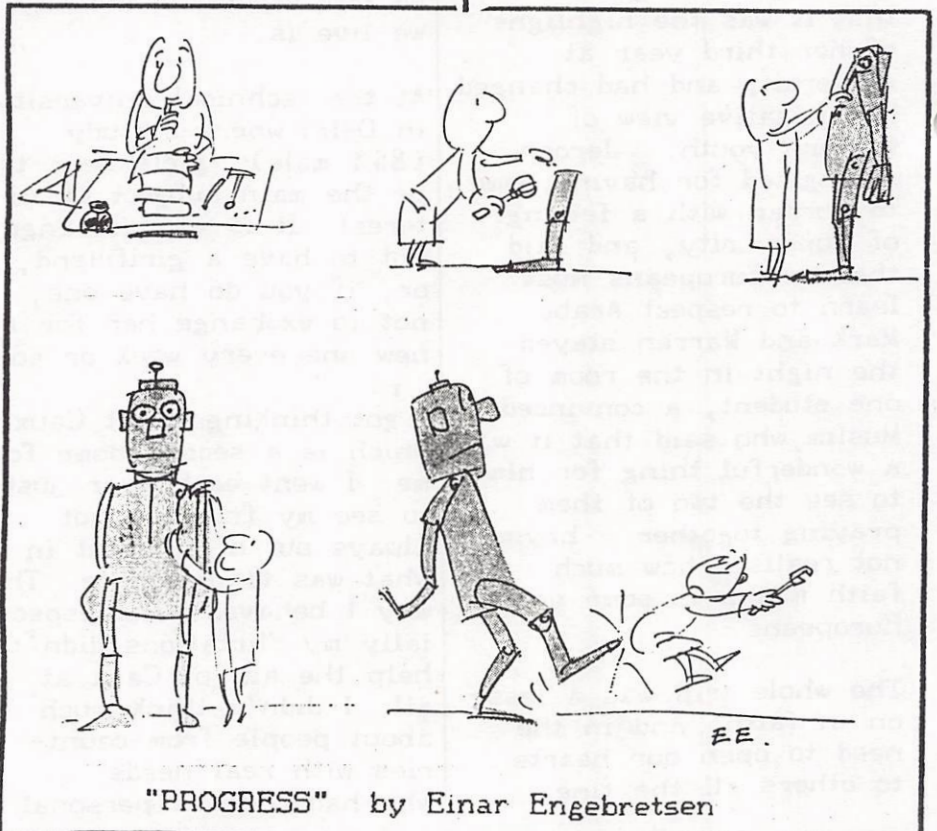
(although I am no angel there) - but also in a broader sense. Things were attaching themselves to me, just as shells graft onto the hull of a boat, making it heavier and less manoeuvrable. Little by little I was becoming a slave of television and a spectator at my parish youth group meetings. I was getting up later, and, like the boat I mentioned, I was becoming less available to God.

Through this shaft of light on my life, just when I was slipping away from the standard of absolute purity, God showed me that He had already forgiven me and was offering me His hand in a new beginning. And I think that this dynamic and positive image of purity, which God gave me through my friend's phrase, is something which I have to make mine and pass on to others.

LEAVING THE EDGE by Matthew Wilson

AT A ROLLER-SKATING RINK recently it occurred to me that what the world needs is people who are brave enough to let go of the edge! If you keep hold of the edge you'll never learn to skate! You will however remain an admirable on-looker. And so, creating a new trend, I actually did let go and found, to my immense surprise that I could not only whizz down the straights - but accommodate some of the curves as well!

I thought of my inner life: how I am frightened to let go of the edge and proclaim at the top of my voice what I believe - to join the battle. What starvation it produces, keeping all the good news to myself. It's much more fun to join the fray. And if I fall? It won't hurt much!



"PROGRESS" by Einar Engebretsen

ACTING AWAY THE MASKS by Philip Tyndale-Biscoe

AN ACTOR WEARS A MASK. Like everyone else. Except that he does it in front of an audience. And sometimes even gets paid for it. The mask he wears on stage or in front of the camera is usually designed by somebody else, but underneath he wears his own mask - like anyone else.

Which makes us all actors one way or another.

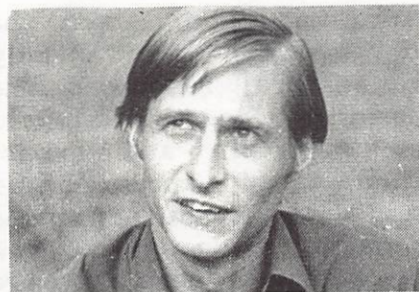
Some actors, of both kinds, collect so many different masks over a

lifetime that they get a bit dotty. Others get so attached to a particular mask that they'd die if it was taken away from them. Either way, they lose sight of their original face and end up like one of those dried up empty shells one finds on a beach. Hollow and characterless.

The type of theatre this "actor" is interested in is the type that gets people to lift up a corner of the mask they are wearing and take a peep at the real person underneath. Even to peel the mask off altogether and begin to find the joy and fulfilment of being the creature that God created them to be.

There's nothing new in this. Clowns and comedians have been doing it for centuries. Laughter is the shout of self-recognition, and all that.

But that is only the beginning of true development. The second type of theatre that this actor is interested in is to give



strong indications, or hints, as to how that development might take place and in what direction.

At this point one may depart a little from traditional concepts of theatre to introduce ideas of "honesty" and even "witness" as tools of communication. "Unartistic", one hears someone mumble. "Blasphemy."

Not so necessarily. This writer's life changed course through witnessing sixty young Indians present on stage a candid look at their nation together with deep honesty about themselves, their hopes and fears. It was convincing, challenging and artistic, both moving and humorous. It drew the writer to India where he spent four of the most fascinating and 'developing' years of his life.

So long as those masks worn on stage can help others get rid of theirs and be instrumental in that development process for mankind, this actor will hang onto his make-up kit and risk the ridicule of any critic.

It is very hot. The air seems to be standing still in this beautiful valley with small fields decorated with stacks of hay which resemble old women, their backs bent with work. There are pearls of sweat on my forehead. My feet are painful. I try to convince myself that it does not matter. Aren't we due for a rest? No! We leave our packs where two roads cross each other. Our leader has seen an old man carry his hay from field to farm at a weary pace. We are all going to help!, our leader tells us. The scent of hay, dust in our noses, scratches on arms and backs, and insects whose buzz mingles with our happy laughter. Many steps to tread. The sun is hot, very hot. The farmer's wife stands on top of the stack in the farmyard and receives us with joy written all over her face. Stack after stack. Soon it is done. The field stands empty and only strands of hay across the road show traces of our work. A whole bucket of milk is offered to us. It is still warm from the cow who looks out from her shed and moos along with the laughter and talk. Homemade cherry juice quenches all thirst and clears our dusty throats. We don't understand much, but we know that here we had a part in something these people will long remember. Several days' work finished in 23 minutes! After a prayer, hand in hand in a circle, we leave our farmer friends and continue our walk and our life.

ELISABETH PETERS. Poland 1984

JAPAN — MORE THAN

by Hir

MARCO POLO WAS THE FIRST Western person to write about Japan. Although he had never been there he said that there were a lot of houses made of gold on some small islands called "Jipang". Since then the west has been calling those islands "Japan", the land of the rising sun, (not the rising yen).

Marco was wrong about the gold. Japan has hardly any natural resources and therefore has to import raw materials and export manufactured goods. This has always been her basic economic style. But now the Japanese seem to have gone too far. The trade friction (English-speaking people call it the trade "war") between Japan and the West has been much in the news. Each one of you



may have a picture of Japan - Mount Fuji, cherry blossom and geisha girls - or Nissan, Sony, Canon, Toshiba..... In fact some children at an Australian school I visited equated the word "Japan" with TV sets.

I was born in Japan when the Olympic games were held in Tokyo, at a time when Japan was just re-joining the international community. My generation grew up with a lot of hope. But now my country seems to have become the trouble maker. People fear that Japan will take over the world. But we the Japanese also have a subconscious fear which we don't exactly understand.

Some of it results from our historical experience (see box) - a fear of domination. Also our lack of natural resources adds to our fear - and makes us work to stay on top.

The trade issue is certainly not the whole problem between Japan and the West. It does matter how people behave when two different cultures meet each other. In the past a strong nation was able to impose its will on a weaker nation. Now for the first time Japan can face the West as an equal. However it may be quite easy for some Japanese to look down upon the West, not only because of Japan's economic successes but also because of things like the AIDS panic.

It is not easy for me to live in the West when there is a lot of criticism of Japan. I could leave. But that would not solve the problem of understanding between us. The politicians or economists are trying to reach an agreement. But we cannot agree without understanding each other. The important thing seems simple, but hard to



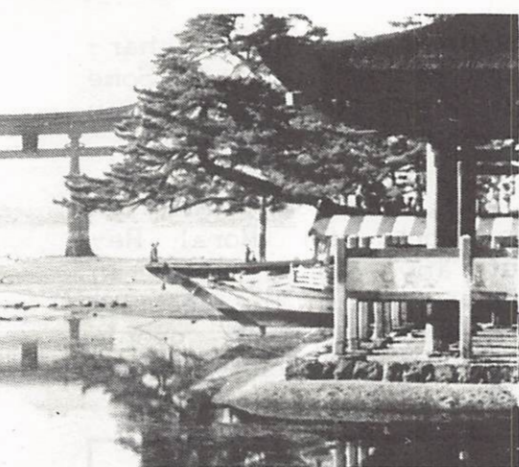
practice - to start with myself. To respect the West and build trust, things I've been learning with humble politeness (the Japanese traditional treasure!). I'm very grateful to live here.

Young people both in the West and Japan have a common enemy to fight - the danger of materialism. I used to think that Japan is not part of Asia, because it's doing very well. However since leaving my country and spending a lot of time with other Asians, I now realize our responsibilities from the past as well as to the future. In the words of Frank Buchman, "Japan should become the light house of Asia".



LAND OF RISING YEN!

by Hiroo Sugi



SEEN FROM OUTSIDE by Geoff Craig

'TRADE WAR' IS A HEADLINE often seen these days in respect to Japan. Naturally fears of further unemployment and industrial decline prompt deep feelings. But let's look beyond fears and feelings.

My wife Veronica and I returned to UK with our family last year after four and a half years in Japan. We had not gone as experts or missionaries, but in response to an invitation from a group of Japanese who wrote, "Japan as a nation is seeking her goal after becoming a mighty economic nation. She seeks to take more responsibility in the family of nations."

continued on page 15

A potted history of Japan

Japan's first menace of invasion came in the 13th century when the Chinese dynasty, Yuan, twice tried to invade. Fortunately both times a strong wind came and blew the navy away. People called it 'Kamikaze' - the wind of God.

About 150 years later, St Xavier, a Spanish missionary, landed in Japan. At first the new culture from outside seemed to fit well in Japan and partly helped to unite the country after long wars between feudal chiefs. But things went wrong. The local nobility who had become Christians started to threaten the new government. The result was bloodshed. Finally the door was shut to the outside world again. From this time, Japan was cut off from the rest of the world (only Holland was allowed to trade). While the industrial revolution was taking place in Britain, the Japanese were still fishing. In this way Japan was able to keep and develop her own culture.

Around the end of the 18th century the Russians came down from the North

and encouraged Japan to accept trade. The American combined fleet arrived with four warships carrying huge cannons, never seen in Japan before. They asked Japan to open its doors to trade. The government promised to give an answer within the year. Eventually Japan had to break its 200 year old "closed door" policy.

As expected, the Western nations dived into Japan one after another. Foreign goods flooded in. There was no choice but to accept the trade pact the West forced on Japan. Then civil war broke out again between the government and young Samurai warriors committed to creating a new Japan. This period was one of misery and disgrace for the Japanese. The two and a half centuries old government, established partly through western influence, was now destroyed. Eventually, with the Meiji resolution, the Samurai put down their swords. The new target was to equal the West on its own terms. From the middle of the 19th century, the next 40

years saw Japan's industrial revolution and two major wars with China and Russia. And yet Japan was unsatisfied. When people looked at the Western powers in Africa or Asia they thought "Why can't we do the same thing as they do? Japan is not wide enough to hold its population." Finally partly in response to the world economic crisis, the army crossed the Sea of Japan and started to win a Japanese empire.

The United Nations responded by cutting off links with Japan, leaving it isolated. Inside Japan party politics were crushed under the foot of militarism. At the same time the idea of a great East-Asian and Pacific Empire was growing. Then, to hit back at America, Japan bombed Pearl Harbour.

In order to end the war with Japan two atom bombs were dropped. In the face of such destruction, militarism and Imperialism faded. Japan had to rebuild from almost nothing.

by Hiroo Sugi

THE COLOUR OF MONEY

by Antoine Chiron, France

IF YOU CONSIDERED A £20 NOTE for a moment, you would be surprised at the variety of impressions that this bit of paper brings to mind. When I studied economics at university, I began to understand how money works: how capitalist societies are run by the 'law of the market', of supply and demand; how the salary I receive is the means of transforming the reward for my work into goods that I need to survive and which I can't make myself.

With these preconceived ideas and my £20 note I went shopping one Monday morning - the market had already been open several hours and was in full swing. Disciplined like the English, I joined the queue and waited my turn patiently. The queue wasn't very long that day, and I soon had my pound of broccoli for 60p. The price seemed reasonable: after all the producer must live.

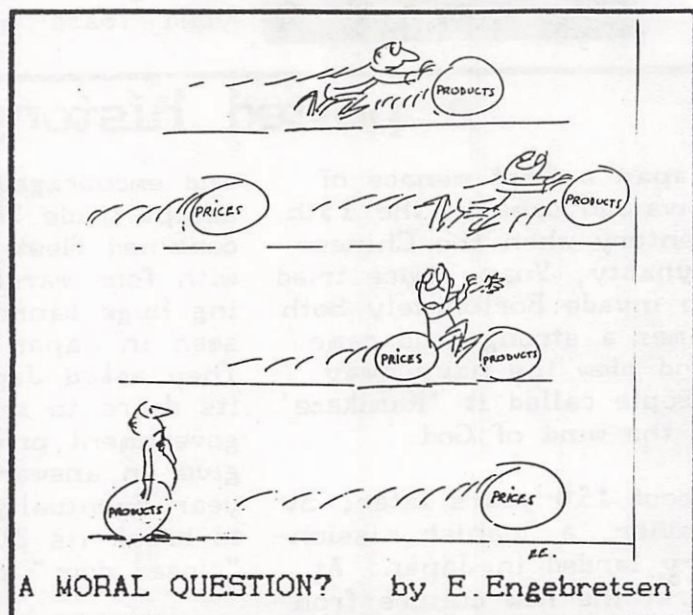
A week later, just before closing time, I was surprised and pleased to find that a pound of broccoli was down to 40p. (The salesman was trying to get rid of his stock before it began to flower.) But the following week, because of the snow, there was a shortage and the price of broccoli went sky-high. Truly this was the law of market forces at work.

But this was not the end of my economic studies.... One morning I was surprised to see an angry crowd around a stall selling potatoes. I noticed that they were twice the usual price. From the argument in progress (conducted in strong cockney accents), I learned that the price had gone up because there was a threat of shortages. However, later on, I discovered that a speculator had spread this rumour in order to make a quick profit. I concluded that the law of the market was not necessarily infallible and that it should not under any circumstances be left in Man's hands.

After all, if economic techniques worked properly, we wouldn't be talking about 'industrialised' countries, and 'poor' countries. Unemployment, poverty, and the violence to which they often lead wouldn't exist either. We wouldn't have over-production on the one hand and children dying of hunger on the other.

What if we substituted the 'law of sharing' for the 'law of the market'? Some will say that it won't work: that you can't mix economic and social values.

I have been living with a family in which each one works for Moral Re-Armament without any salary, and in most cases has never known the security of a salary. How can such people survive materially in a society where money rules?



I discovered that others choose to share a part of their salary with them. Some who could afford a much higher standard of living, live more modestly in order to do so. And it's not through pity, and even less through duty, that they decide to share. No, it's simply because they have realised that the money that they receive in reward for their work is not a right that they are owed, but a gift that they accept. God speaks to us in the silence of our hearts and he gives us what we need, to do what he asks.

So 'the law of sharing' is possible. It is lived out in the heart of the great 'family' of Moral Re-Armament, and if this 'family' extended to the whole world, then no more children would die of hunger as long as the earth can feed all the people that it bears. Work would no longer be slave to profitability, allowing each to use their talents. Even the idea of money would become obsolete. All that can start today as I let God direct my steps.



"On the way to Nsukka one of our cars broke down. In no time the engine was out on the road, with a crowd of men extracting pistons, crankshaft, big ends, everything. Three days later, after a total engine rebuild, the car was returned..."

DOLLARS AND \$ENSE by Peter Vickers

We all like and need money. The curious thing about it, I find, is that the more money I have, the more I want. John D. Rockefeller, when asked "How much money is enough?", paused, then replied "Just a little more".

Think how many people get ulcers worrying about money (let alone the ones who end up in gaol). But God has a plan for money, as He has a plan for everything.

Those who work full time with MRA describe themselves as "living by faith and prayer". But it is just as important that those of us who do have an assured income also "live by faith and prayer". Money is not a right but a trust. Giving your life to God includes handing over control of your money to Him.

I have often been rather diffident about giving money to my friends, especially to those of my own age. Actually what matters is that we are all making decisions about money on the same basis - willing obedience to God.

Some people patronise the arts. Some give generously to charities and to medical foundations. All that is right. But those who identify with MRA may need to concentrate their giving to people with a similar commitment.

THE AUTHOR IS A YOUNG BUSINESSMAN

AFRICA'S LIKE A MAGNET

by David Bowerman

"AN OUTRAGEOUS SUGGESTION" is what Russell Carpenter called his invitation to me to go with him to Nigeria for a month. I completely wrote off the idea: but then I thought of the four Nigerians who attended one of the Tirley Garth Study Weeks in 1985. It was the memory of their direct faith - and characters full of fun - that changed my mind to go.

We flew out just before Easter to take part in an MRA conference in the far north of Nigeria. It is a Muslim area, and its chief city, Kano, has been Muslim for 1000 years. The Emir of Kano opened the conference, flanked by the retired Anglican Bishop of Lagos - an unprecedented event there.

During the conference a group of Nigerian students presented their play. 'The Next Phase', which tackles the issue of corruption. It was with them that I then travelled - first 300 miles to Jos where the performance was well received. Two days later off on a 500 mile journey to Nsukka University. From university to university we went, meeting all kinds of people. All over the country I saw a real eagerness to find out about a new approach to life. People accept that there is a need for change there, just as there is in Britain. And they seem willing to have a crack at it. At one campus where the students and lecturers are trying it out, the Registrar told me that there was a new spirit growing.

This rolling campaign is only a beginning. The team of 25 is a young vibrant force totally committed to changing Nigeria. They are now following up their visits. They have almost no financial resources, and live on faith. At least four of them have conviction to come to Caux - but have hardly two brass farthings to rub together. I will support them financially myself, and will gladly pass on any donations from others. (Write to: Godlington Manor Farm, Swanage, Dorset BH19 3DJ, UK)

Africa is like a magnet for me and I certainly intend to return.

WHAT ARE THE COMMON MISSING INGREDIENTS in both the communist and non-communist worlds? I see four challenges. The first is how we as individuals and as countries of east and west learn to deal most effectively with our past and our history.

A 17-year-old German who was an exchange student in California for a year asked his mother when he returned home to Bonn, "Every week there was a film on TV about the bad Nazis: will I have to apologise all my life for being a German?"

At the recent Study Week at Tirley Garth. PIERRE SPOERRI spoke on East West issues. We print extracts.

We just had in Germany the first official visit of a President of Israel. "I have not come to bring you either forgiveness or the chance to forget," he said. "Only the dead can forgive." The German President said in reply, "I agree that one can never draw a line under a chapter of history and say that it is closed once and for all. Who closes his eyes to the past is also blind about the present." But he also said, "There is no guilt or innocence of a whole people. Guilt as well as innocence is never collective, it is always personal." How do we all deal with our pasts and the pasts of our countries?

The second challenge is: how do we deal with corruption in our own individual lives and in our nations? Some people compare the way



Gorbachev is trying to tackle corruption with what Peter the Great tried to do two centuries ago. Even then the corruption had gone up to the top - as it has now. But are we in the Western democracies free of it? If not, what do we do about it?

The third thing is: how do we give hope and vision to everybody - to all generations and also to the minorities inside our nations? The issue of minorities is one we share in all our countries. In the Soviet Union there is a very big Muslim minority - estimated at 50 m.

Finally there is the challenge: how do we prepare ourselves best to face the problems of the future? Chernobyl highlights the challenge of the atom. There is also the whole issue of disarmament. Both east and west are facing the issue of new medias flooding the minds of old and young with fresh ideas. The day is coming quite soon when we could broadcast TV programmes into every home, including the homes of the Soviet Union. If I were sitting in the Kremlin I would be very worried because until now there has been absolute control of all the media. This raises the question:

what kind of programmes would we send if we had the chance to broadcast into every home in the Soviet Union?

In America last year a group of young people asked us what they could do practically about East-West relations. What was interesting was that each of them already had one bit of the answer to that question. One had learnt Chinese and was engaged in American-Chinese affairs. Another had learnt Russian. Clearly if you want to do something for a country, knowledge of the language is a must. Several of those present had established personal contacts with people from other parts of the world. Some had done it by travelling there, and others by searching out foreign students at their own universities.

All those present had reached the conclusion that what would most help the people in what we call the East is that we put our own part of the world in order - that we deal with change in our own Western world. One area where there can be a healthy competition between east and west, north and south, is on the subject of change, starting with oneself!

FRIENDSHIP AT MANY LEVELS

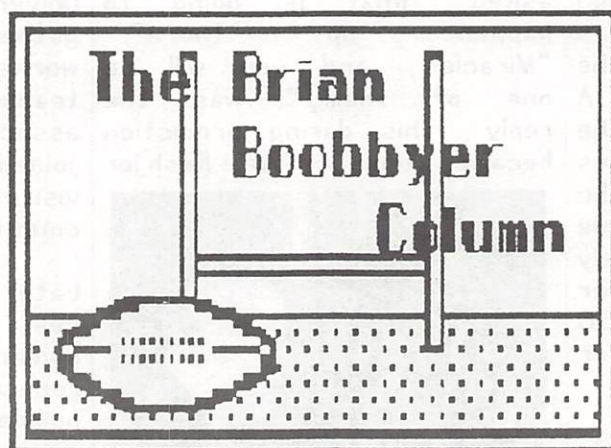
I BELIEVE I am meant to offer friendship to people at whatever level they would like to take it. But whatever the level, friendship can be a fruit of love, and love is God.

I have a friend in his eighties who lives nearby and shares my love of cricket. When I go to visit him we talk cricket and probably nothing else. It is so relaxing. Mainly we talk about some of the great matches of the 1920's and 30's which he saw, which my father used to talk about and which I have often read about. How much I enjoy those visits.

My father-in-law loved the Herefordshire countryside on the Welsh Border where his family had lived for centuries. He wrote a book called "Valley on the March" which described the geography and history of this lovely unspoilt part of Britain. As he was getting older, what he loved specially was to be driven through this countryside that he knew so well, and just gaze at it. When I drove him round we hardly ever spoke but I felt he was drinking in

what bountiful nature was offering: making him feel part of something old and wonderful, yet hard to put into words. I felt God was talking to him through it all, and it was not for me to interrupt.

Psalm 4 says, "Thou hast enlarged me when I was in difficulties", and



Psalm 18, "Thou hast enlarged my steps under me so that my feet did not slip", and Psalm 119, "I will run the way of thy commandments when thou shalt enlarge my heart".

I like the word "enlarge". I get a constant sense that God wants to enlarge my world, so that there is no limit to the people who can flow through it. One way to do this is to allow God to give us an interest in everything and

everyone, so that it is natural to get alongside people.

Another Oxford friend I know well was a teacher of English literature at the University for 40 years. To me she is one of the supreme conversation people. I will tell her I've just read, say, "Middlemarch" by George Eliot,

and then for ten minutes she will unravel the story for me as she sees it with insights I have probably missed - although it may be years since she last read the book! I always look forward to these conversations. I asked her once what was the best piece of literature that dealt with selfish ambition and she replied at once, "Macbeth".

It is important in all our friendships that there is no

string attached. At certain times in my life I felt I wanted to impose my convictions and faith on people. The Pope once said, "You either love people or you use them". I do like to share my faith with people but I also realise it is a very intimate thing. Christ said, "Behold I stand at the door and knock". He did not say we should knock the door down.

There is a further reach of friendship which is the most delicate of all, where you may be able to help another person find their moral and spiritual road in life. Another person may trust you with things about his life that he has never told anyone else, enabling him to get free from the past.

I was reading Psalm 16: "Thou wilt show me the path of life: in thy presence is the fulness of joy: at thy right hand there are pleasures for evermore" - a road, a home, and a heart permanently satisfied. We can be mediums through which God can touch people, who can then turn to Him and so receive these wonderful gifts.

WHISKY AND BOOKS UNTOUCHED

TO GRASP THE SIGNIFICANCE of what happened in Scandinavia in the mid-thirties it must be seen in the setting of Europe at the time. Hitler had become the focus of a dynamic ideological force out to dominate Europe.

To meet the challenge. Buchman expressed the hope "that the whole continent of Europe would be influenced and find a true answer through the dictatorship of the living Spirit of God". With the spiritual revolution and renaissance that was taking place in Norway, he had grounds for hope. A chain of events had led the Norwegian daily 'Tidens Tegn' to report, "the mental outlook of the whole country has definitely changed". This, after Buchman with a team of 30 people had been there for only three months.

It started with an elderly lady telling Buchman that she was preparing to die. "Why not prepare to live", he suggested. Some months later she had a thought that someone should take a team to the League of Nations in Geneva. "Fine, you do it", was Buchman's reply. She booked 100 rooms and Buchman assembled a suitable group. They met delegates and officials, and in 1933 were invited to address a luncheon of League personalities.

A prominent delegate was C. J. Hambro, President of the Norwegian Parliament. On a journey to Geneva he happened to buy a copy of a bestseller which told the

story of the Oxford Group. When on arrival he heard that Buchman was speaking, he determined to attend. Later Hambro invited Buchman to bring the Oxford Group to Norway.

The campaign opened in 1934 with Hambro inviting 120 leading personalities for a weekend to Høsbjør in the mountains. Frederick Ramm, the renowned newspaper editor, while travelling with one of Buchman's team, asked "What is going to happen up there?" "Miracles, and you will be one of them," was the reply. This daring prediction became true. "At Høsbjør



Carl Hambro

God extinguished all hatred and all fear in my relations to other people, classes and nations," Ramm wrote later. He had led a bitter vendetta in his paper against neighbouring Denmark over fishing rights. For this he apologised publicly to Denmark.

The novelist Ronald Fangan brought two bottles of whisky and a stack of books to relieve expected boredom. They remained unopened. His change was

immediate and visible. Eighty journalists arrived. Their reports brought 1200 guests for the second weekend. Two party leaders and wellknown enemies, Hambro and Mellbye (President of the Farmers' Party) - were reconciled.

14,000 people came to three large meetings in Oslo immediately following Høsbjør. Thousands more were turned away. 3,000 students attended a meeting in the university. Many informal gatherings took place with workers, nurses, doctors, teachers and business associations. The Group, joined by Norwegians, then visited other parts of the country.

Later the social consequences of the visit became evident. The taxman began receiving an unprecedented number of overdue and unexpected payments. Of great importance was the unity forged between hostile sections of the Church. Ronald Fangan wrote, "The Oxford Group's decisive significance is that it has given us back Christianity as simple and clear, as rich in victory and fresh fellowship as it was in the first Christian era."

Under Nazi occupation the Oxford Group was banned. Preaching in London in 1945 Bishop Fjellbu said, "I wish to state publicly that the foundations of the united resistance of Norwegian churchmen to Nazism were laid by the Oxford Group."

* TO BE CONTINUED *

WORK WEEK IN CAUX - BY THE WORKERS

Hello friends! Yes, here we all are again, gathered for another work week, many of us for the second year: the proof that our enthusiasm about the week last year has born fruit. This year was in some ways the same as last, but in some ways different too. There was the same good spirit in all the work - great fellowship, enthusiasm, and, it seemed to me, efficiency! In some of the tasks we complemented each other well. We were all sorts of people, which made for interesting and enriching exchanges of ideas and beliefs.

Antoine Jaccottet, Switzerland

A group of us had a discussion, and we had many questions. We couldn't answer them all. But a good many of them were answered, and I think I wasn't the only one to learn something!

Heinrich Pick, Germany

When I think again about the work week this spring, a great joy wells up in me. I think that this first real experience gave me a great deal for my everyday life. Accepting others, and not always wanting to be the centre of the world - these are points that I need to change on, and I'm trying, with God's help. Since then too I've seen how important it is to be still for a while and simply think or pray in silence, for all who have not yet found a faith.

Anne Jaccottet, Switzerland

We were altogether 90 people - old, medium and young - from seven countries and speaking five languages. It was a time I wouldn't like to have missed. Not only because it was a good chance to work physically, but also because it was an opportunity to get to know people, talk together and learn more about myself.

Ulrike Ott, Germany

JAPAN/CRAIG - CONTINUED FROM PAGE 9

We lived in a traditional house in a totally Japanese part of the city. It was good to be part of community life. Our son went to the local kindergarten and this was a natural way to meet people. The Japanese are great family people, and children don't think much about language. Philip was soon fluent in Japanese while his parents struggled to catch up! We worked at this - there is no alternative if one wants to get to know the people.

Trade is a major factor in international relations, and the present friction demands a readiness to change on all sides. Now Japan is facing pressure from the Newly Industrialising Countries (NICs), particularly Korea, Taiwan, Hong Kong, and Singapore. She is beginning to feel the pinch of unemployment and shrinking demand.

It is interesting to note that the two strongest economies in the non-communist world are Japan and the USA. These two countries were at war only 40 years ago, and now the relationship is probably the strongest bilateral one in the Western world.

Japanese society is also changing internally. As their own economic situation improves, more and more people are taking

interest in the needs of poorer countries. Two examples. Africa was almost an unknown continent in Japan until the famine in Ethiopia. Now there has been an explosion of concern, and there is an increasing stream of aid and volunteers throughout the continent. Likewise a deeper concern for South-East Asian neighbours has materialised. Just a few years ago, only three Indochinese refugees had been accepted for resettlement, but now, following agitation by concerned Japanese, thousands are being resettled.

We in the West rate self-expression and individual opinion as very important, while in Japan people on the whole are not so interested in this approach. The well-being of a wider group is regarded as more important. We need to explore new ways of working together, and in our experience this means being open to a vision and inspiration beyond our human natures.

There are more and more opportunities for non-Japanese to study and live in Japan and we hope more students from outside Japan can take up these chances. It is not an easy thing to do, as one's preconceptions and cultural conditioning are in for a shock. It also helps one to understand what a foreigner faces coming to study or work in our own country.

NEWSBRIEFS and POSTSCRIPT

NORDIC REVUE

"Finally a show that offers us something in a way that we understand", exclaimed a university student in Helsinki after a showing of the revue "Hvem Narres" (Who's Kidding Whom). The programme in Finland included seven performances, some sold out. National newspapers, weeklies and S radio programmes told about the revue and interviewed members of the cast. Various influential organisations contributed financially. One said that the revue illustrated the need to forge a Nordic unity that works, and the importance of instilling a constructive attitude to life into the country facing new challenges.

The cast then moved on to Tromsø in northern Norway, before giving the final performance of their tour, in Oslo on June 20.

ATLANTA

"America breathes energy and dynamism" writes Catherine Hanlon after attending the recent MRA conference in Atlanta, Georgia. Mayor Andrew Young opened the assembly, which was attended by 250. "The sheer mixture of people - from political figures and businessmen to those in university and college - gave something unique," Catherine says.

"The heart of peace is peace of heart."
(Pope John Paul 2)

SPORT/FAITH

Brian Boobbyer gave a talk on "Sport and Faith" to 50 students at a meeting of the Christians in Sport group at Durham University (UK). The meeting was arranged by Mark Boobbyer who is on the committee.

"By all means marry: if you get a good wife (or husband - editor's note!), you'll become happy: if you get a bad one, you'll become a philosopher."

SOCRATES
470-399 BC

Winston Churchill and George Bernard Shaw used to love sparring with words. Once when Shaw invited Churchill to one of his new plays, he sent two tickets with a note saying, "An extra one for a friend - if you have any." Churchill returned the tickets with a note, "Can't come. Will come to another show - if there is one."

QUEBEC

STOP PRESS! The following news from our special correspondent in Canada was received on 29 June: "A Get Together where each one

counts... to remake the world' was the title of a youth conference held near Quebec City from 3rd to 5th July. Delegates came from all over North America and other countries.



No, "Freeway" isn't about to go into full colour! The brochure enclosed is for something different. Whereas "Freeway" is written by us for us, "For A Change" will be a weapon you can use with your friends. With 16 pages, 8 in full colour, and professionally produced, FAC is designed to help us in our life-changing work as well as feeding our own minds and spirits. A successful launch will be a great boost in our world battle and your help is needed. You may find, as we have done, that the concept of the magazine excites some of your friends and that they want to subscribe.

If you need more copies of this brochure, write to: For A Change, Tirley Garth, Tarporley, Cheshire CW6 0LZ, UK



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