

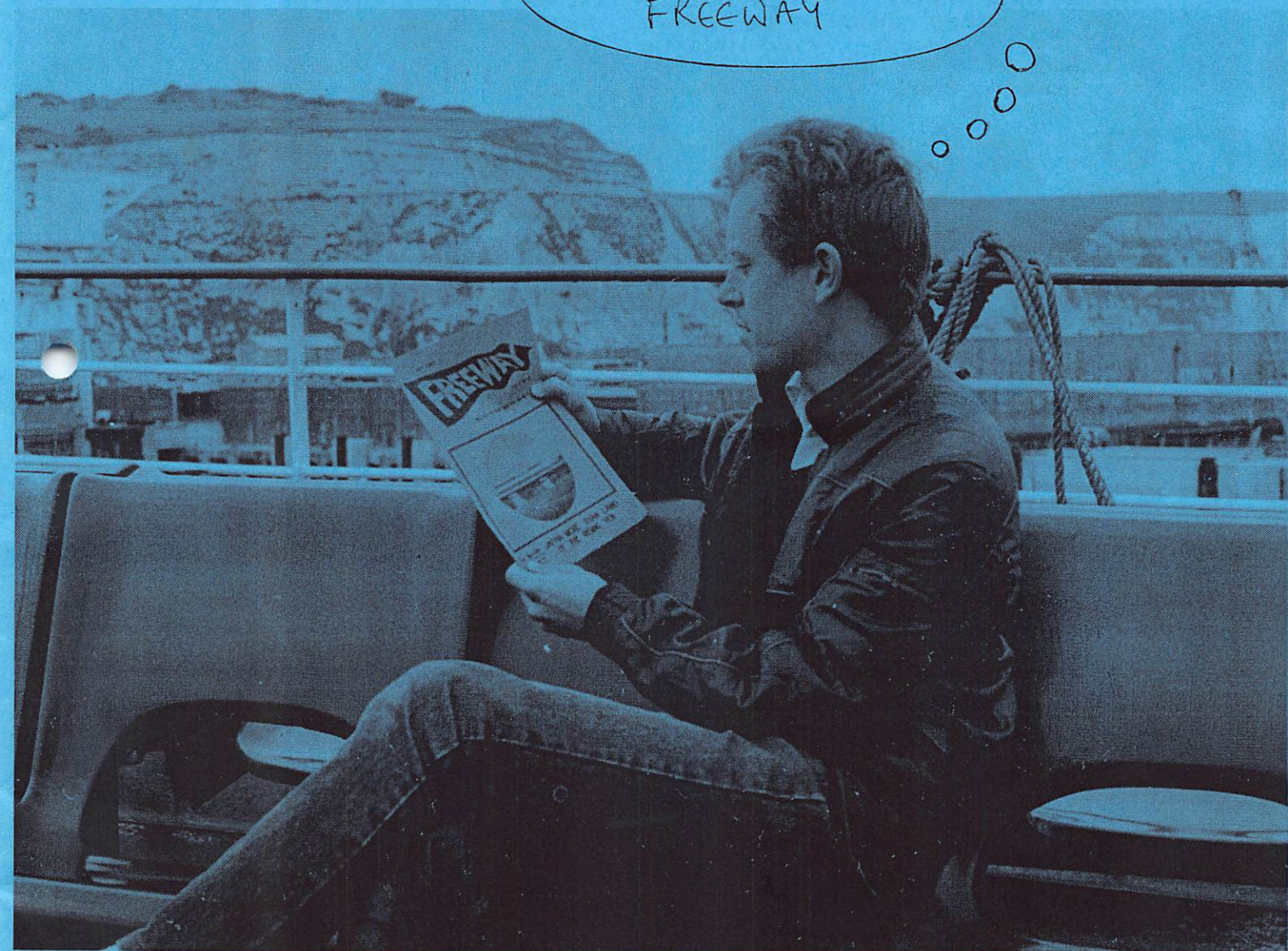
DECEMBER 1987

FREELWAY

Vol 2 No 2

"Why not let God run the world?"

I NEVER GO
ANYWHERE WITHOUT MY
FREELWAY



OPENNESS: THE ANTIDOTE TO PRIDE

WHEN MIKHAIL GORBACHEV recently wrote 'We need Glasnost as much as we need air', he was referring to the Soviet Union but it is just as applicable to the whole world.

This apparent dramatic change within the Soviet Union to a policy of Glasnost or openness has been treated with cynicism by much of the Western press but whatever our political belief it offers a challenge to all those committed to creating a new world. The INF treaty with its verification agreements indicates a subtle change towards greater openness in international relations. But this 'Glasnost' is also much needed on an individual basis; most importantly in our relationships with God. One of our editors recently discovered how easily this relationship can become closed.

"The summer had been filled with examples of the way God works miracles in our everyday lives," he writes. "But although this may not seem a reason for difficulty it became so when I eventually returned to my normal life. Rather than looking ahead to further goals I kept one eye on the victories of the past and so my own pride grew (without justification) until it became an obstacle between me and God. This revealed itself in a judgemental and superior feeling which deadened my heart toward others. Rather than sincerely giving this problem over to God, that same pride said 'you can solve your own difficulties - without God'.

"Eventually it took the words of St Paul written 2000 years ago, 'Don't do anything from selfish ambition or from a cheap desire to boast, but be humble to one another, always considering others better than yourselves' (Philippians 2:3), to reopen my heart to the power of God's love. That feeling of release cannot be expressed, it can only be experienced."

"Some years ago Frank Buchman said 'One day the Soviet Union and the Eastern bloc will open up. Will you be ready for that day?' Well that time seems to be coming but for decades we have seen ourselves as better and more righteous than the Soviet Union and this has closed our hearts towards them. If we are really going to be ready to give something new to the communist world we first need to open our hearts to God.

"If we do this 1988 could be a major turning point in East-West relations and any one of us might have a part to play. So ask yourself the questions 'Am I ready?', 'Am I open?'".

The Editors

front cover photo by Mike Lowe,
Christmas photo by David Channer.



A MERRY CHRISTMAS TO
ALL OUR READERS!

DYING ON THE INSIDE

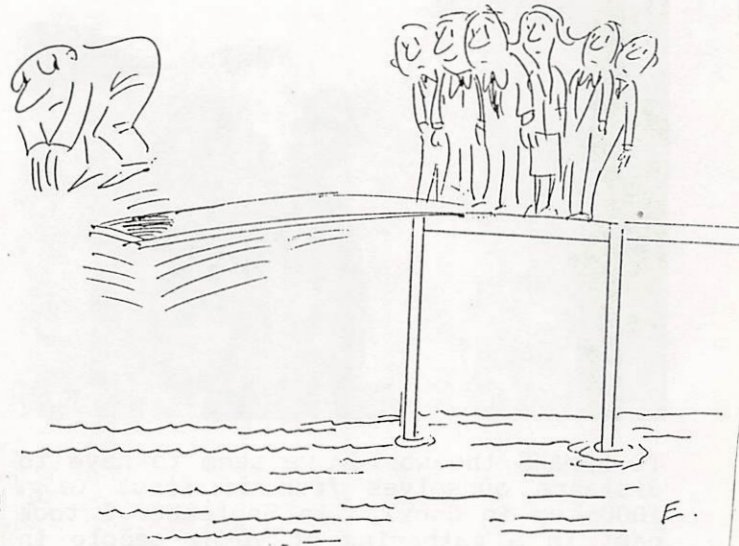
by John Harris

John Harris is working for a PhD in Theatre at Columbia University, New York.

About a year and a half ago, I was afraid. I was graduating from Harvard, and I did not know what to do next. Each day, I made up a new answer to that bothersome question, "What are you going to do with your life?" but when I was honest, I would say "I don't know". It is not always easy being honest, and when my girlfriends parents asked me what I was going to do next, I said "Go to law school". Eventually I came upon the answer of advertising. I loved theatre most, but I did not think I could afford to work in theatre, I did not think it would pay the rent. Advertising was a way to make money that was more theatrical than banking.

These were my confused thoughts, and in the middle of this confusion I also had the thought to write to Hugh Williams, and to ask him if he had a place for me at the Westminster Theatre in London. I had met Hugh a year earlier when he spoke to a theatre group that I was in. I wrote to him out of the blue, and much to my surprise he wrote back and said, "Yes, there is a place for you." He invited me to Caux to work on the play *Skeletons*.

I spent the summer of '86 at Caux, and I think it is a case where God's purposes cut across my plans. If I had followed my plans, I would have gone to New York to work in advertising. I would



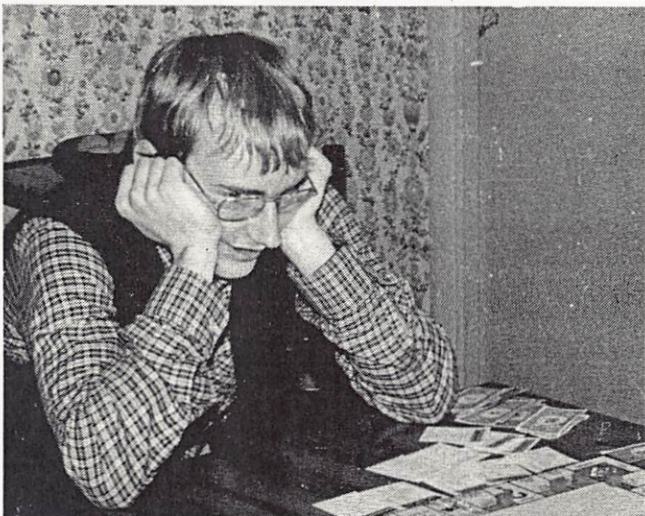
Einar Engbreiten

TREND SETTER

be making a certain amount of money, and I would be dying on the inside from doing something I do not believe in. At Caux, I rediscovered my vocation. I do not pretend to know the mind of God, and yet I hear him calling me to work in the theatre. Now I am studying in New York and thinking of ways to build the new theatre that is full of God's purposes.

EVER-NOISIER WORLD

by Friedemann Kohler



Friedemann Kohler, studying in Berlin, writes:

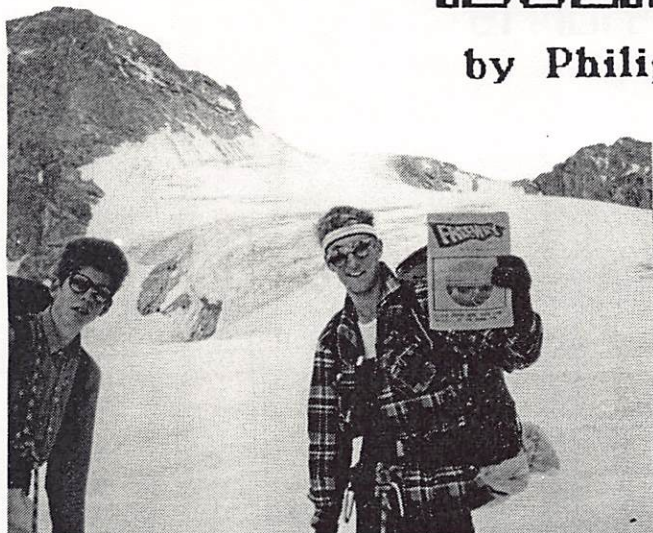
I hope that those of us who are Christians can grow more into the experience of Christ's cross, can

experience Jesus as a person who loves us, who forgives and gives new life. His cross is the place where all the dynamic of change comes from, the changes in our personal lives as well as the changes we long for in others. Reading "Frank Buchman: A Life", I got the idea that he trusted that Christ who can transform individual lives can as well transform peoples and nations. So I hope for the same trust for us - based on the same depth of personal experience.

One of our great treasures is 'stillness'. Building our lives around a centre of stillness is one of the most important things we can offer in an ever noisier world. Eternal life is not just something to come, but also a transcendent quality (something shining through), a rightness, truth, fulfilment of life now. Our lives today are cut up into short time spans: three-minute songs, 90-minute videos, eight-hour work days, two-week holidays, relationships that last a few months. In view of this, eternity - something that has always been, is and will be right and good - becomes very attractive. And we can give this quality to our lives.

VOILA! AN ANSWER TO ISOLATION!

by Philippe Odier



TO REMAKE the world, we seem to have to distance ourselves from it first (e.g. 1000m up in Caux). In September I took part in a gathering of young people in Germany, on an island in the Rhine near Bonn (there being no mountains handy). Living in Lyon, in France, I often feel isolated and long for teamwork. So I was looking forward to seeing German friends again.

On Friday afternoon, we arrived on this beautiful island and were warmly welcomed by the Franciscan sisters in whose convent we were staying. Saturday morning started the deep sharing that was to be the feature of the weekend. Renate Assam, from Austria, told us how she'd become willing to feel responsible for her country's part in the second World War rather than blame it all on the Germans. That meant a lot to those there.

So our discussions continued all weekend, helped on Sunday morning by a study of Psalm 139. The last verse, "See if I am on the wrong path, and lead me onto the path of eternity" seemed to say it all.

A common conviction was that we need to work together, especially in establishing relations between the European countries, and with those of North Africa and the Middle East. We discovered that friendships have already been made among those of us present, between Germany and Turkey, Great Britain and Jordan, and France and Morocco. Why not follow up these bridges being built, together, in order to strengthen each other and build our European teamwork?

So what about the follow-up to a weekend like this? I had an idea that we should have a similar meeting in France. A few days later I got a letter from a friend in Paris who'd had the idea that we should organise a weekend for all the young French who went to Caux this summer. So my vague idea in Germany would be materialising in two months' time! (See next item - Ed.) Two of my friends from Lyon went to Caux this summer, so together we've started

preparing for the weekend. *Voila* an answer to my feeling of isolation and hope for teamwork!

What is more, getting back to my studies where it's particularly difficult to share one's faith, I find myself working on a computer project with a Syrian. So I can start to play my part in the bridge-building we need to do.

Beate Meyer and Matthias Freitag add:

Various initiatives were mentioned. Thomas Bräckle is gathering a group to perform the play *The Ladder*. Friedemann Kohler is coordinating the production of a new MRA pamphlet which will express our convictions and experiences. Beate Meyer is thinking of writing a letter to our President (von Weizsäcker).



Einar Engebretsen

TRENDSETTER

WEEKENDS IN. . .

France. . .

French friends write:

Over the weekend of 7/8 November, 30 young people met in the French Moral Re-Armament house in Paris. Most of us had been to Caux this summer, and were looking forward to sharing our experiences since then.

Philippe had decided to be more open about his faith, and about Moral Re-Armament, and has arranged to show the film about Mme Laure, *For the love of Tomorrow*, in his school. François and Anne had decided to have a time in quiet every day, and have stuck to it. François found being able to share his thoughts with Philippe in Lyon really helpful. Emmanuelle had decided to take more responsibility in her class, so proposed herself as a class representative and was elected. Christine had decided to be more open with her family.

Anne told how she didn't agree with the attitudes of her classmates about drugs, alcohol and sex. Then she noticed that some girls she had found rather boring had ideas not very far from her own! Together they could affect the thinking of the class. One day she found herself doing practical work with one of these girls, and they talked a lot. That evening, she felt she should write the girl a note to apologise for criticising her behind her back. It wasn't an easy thing to do, but has led to a much better relationship between them.

Hatem, who'd returned to live in Tunisia, and felt very isolated, said how much letters had helped him. He told how quiet times and honesty with his students had led to better relations between them than many older colleagues experienced with their pupils.

Some conclusions about the weekend:

François: 'This weekend showed me that young people in Moral Re-Armament are full of ambition, and that we are just as ready to get involved in the life of our country, as those who've gone before. For myself, the weekend has helped me realise that I haven't stuck to all the decisions I made in Caux but it's not too late to put that right'.

Philippe: 'I'm really keen about quite a few of the possible projects that have been mentioned this weekend, and I think the next step is to dive in. For me that involves my school, which is new and needs my enthusiasm, a journey to Morocco, relations with immigrants to France and action and teamwork between the young people in Europe.'



David Channer.

Christine: 'Listening to everyone has made me realise I need to go to the end of things. What has stopped me keeping to my decisions has been the absence of a time of quiet every morning. I've also realised that one thing my commitment lacks is the element of working as part of a team and doing something outside my sphere.'

Austria. . .

by Matthias Freitag

MORE THAN THIRTY AUSTRIANS and some foreign guests met in Salzburg 18-20 September. The need to bring unity to families, among colleagues or in their relationship to God, was the underlying theme of what most people had to say.

M said: 'A lot of misunderstandings have been built up in the relationships with my brothers. From now on I want to talk about these things and ask them for forgiveness as well as being willing myself to forgive. I also need to look beyond the borders of my country.'

F comes from South Tyrol. It is a predominantly German-speaking part of Italy, which before World War I belonged to Austria. This year alone there have been 20 bomb explosions there. No one knows exactly who was responsible, and very little news gets into the foreign press. It could be the work of extremists who want greater autonomy or even independence from Italy. Or it could be Italian neo-fascists who feel that the German-speakers have already been given too much by Rome. Some Italians have threatened to poison South Tyrol fruit crops if there are further bomb blasts. All this creates fear and hate in both communities. In view of all this, F. decided to ask God in silence every day, 'What is my part in the bridgebuilding work in my country?' She already belongs to an Italian/German prayer group.

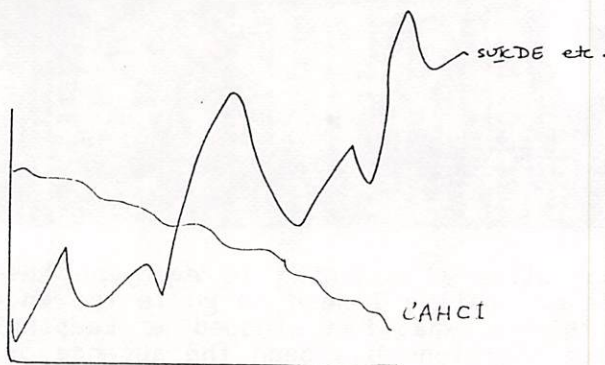
NEW TRENDS? - OH RATS!

One of the keynote addresses at the youth training session in Caux last July was given by Professor Wolfgang Zeitgeist, Emeritus Professor of Trendology at the University of Graphlines in Zurich. We print extracts:

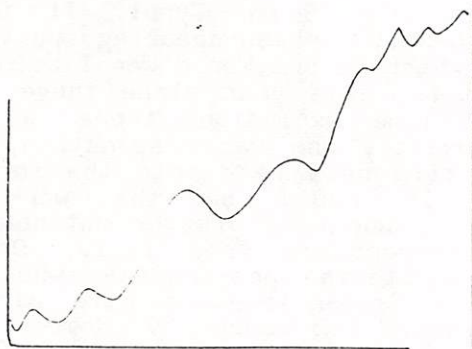
IN THE REAL WORLD it is sometimes hard to create new trends, but to the scientist it is simple. If you can't change the world, you just change the graph.

Perhaps I can tell you something about my experiments on rats. On the left-hand vertical coordinate of my graphs, I have plotted what in our jargon is called the Consolidated Aggregate Happiness and Contentment Index.

We gave our rats the opportunity for limitless quantities of varied and rich food. They were compelled to read 'Playboy' magazine for at least an hour a day, and an average of 27,664 violent incidents per hour on continuously playing video screens in their luxury environment. In figure 1 you will note the drooping CAHCI, and the rising rates of suicide, divorce, murder, rape, heart disease and nervous breakdown.



Then we hit on a still-secret formula, which we injected into the rats. The results were startling (figure 2). We have given this formula the provisional name of MRA, for Manner Re-Arrangement. In the very near future I hope to be able to start pilot studies with human subjects.



We can also look back at trends through history. Figure 3 shows the application of the four moral standards of honesty, purity, unselfishness and love over the last 400,000 years. You will notice the 'Eden High' and the Fall, followed by primitive primaeval slime - also the birth of the great religions.

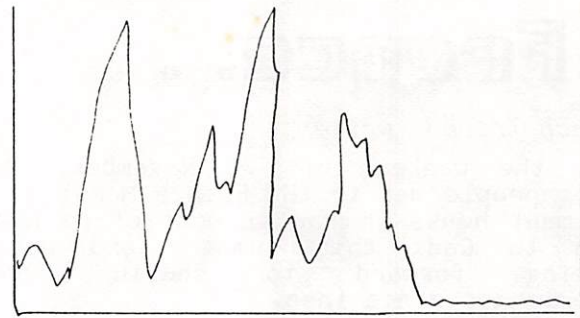
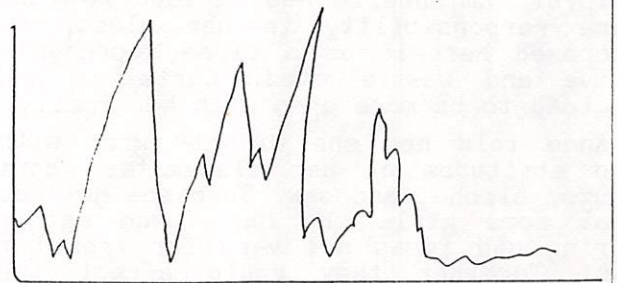
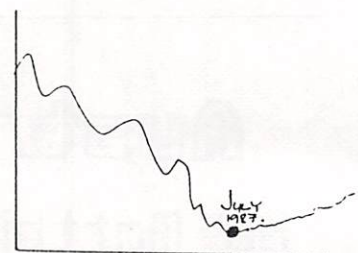
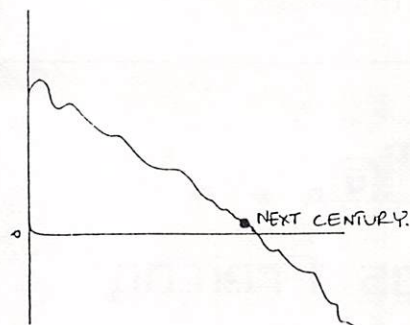


Figure 4 plots the average length of average quiet times in an average population over an average period of time. You can see that our average cave man had on average 2.4 minutes of quiet reflection per day. More recently there has been a decline to the present miserable average of 2.4 seconds.

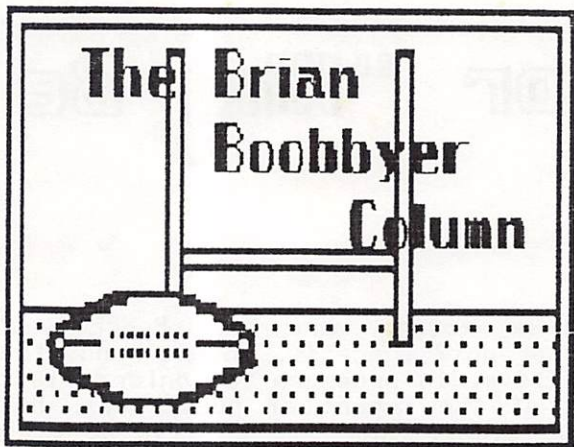


Finally, to end on a more encouraging note, I put all our results through our computer, to try to come up with some predictions about future trends. We came up with two scenarios. Figure 5 gives the 'no-change' scenario. This paints a catastrophic picture of relatively rapid decline, to the point early in the next century where, despite all our technical and scientific progress, our humanity index goes below our baseline, and we are well into the sub-human zone of living.



Statistics can err, but our computer leads us to believe that our optimistic projection (figure 6) will prevail. Here we have taken into account the possible widespread use of Manner Re-Arrangement (MRA), and we can note an upward turn in the long-term trends from about 1987 on. I'm afraid I cannot tell whether this trend will be one of those with a built-in self-sustaining dynamic. The answer may be up to you.

(translated from the German by Andrew Stallybrass; illustrations by Jackie Daukes)



I WONDER IF the first chapter of St Mark's Gospel is not the most important chapter of any book ever written.

It is the first chapter of the very first life of Christ and it describes what a day in his life was like.

He went to church in the morning and healed somebody. He went 'out to tea' in the afternoon and healed somebody. Then he was available to crowds in the evening and healed quite a few.

The chapter is full of breathless wonder. 35 of the 45 verses in the Authorised Version begin with the word 'And'. The author seems to be carried away by the astonishing news he brings.

The chapter is full of exaggeration. When Mark says that 'all the city was gathered at the door', I doubt very much if 15,000 people were there, which was the population of Capernaum at the time.

It is full of simplicity. Christ's first sermon is put into one sentence. 'The Kingdom is near: repent and believe the Gospel'. A new world, change, faith.

Then we come to verse 35, which may be the key verse of all. 'And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed.'

What is the equivalent of that for us? Many of our friends perhaps are only at their best late at night. But I dare to suggest that many of our late-night conversations could be cut or cut by half! Then there is a chance of looking at what 'a great while before day' might mean for us.

Following the early morning silence 'he preached in their synagogues throughout all Galilee and cast out devils'. What must have been a strategy lasting several months goes into one sentence.

So, you might say, the chapter is full of unwordiness.

Finally he heals a leper. He befriends a person whom the world condemns. And that person spreads the word.

Here in this chapter is a picture of the Lord in all his simple, natural and loving splendour.

If we let him, he could become our best friend.

Read St Mark's Gospel right through and it could be the beginning of a love affair that lasts a lifetime.

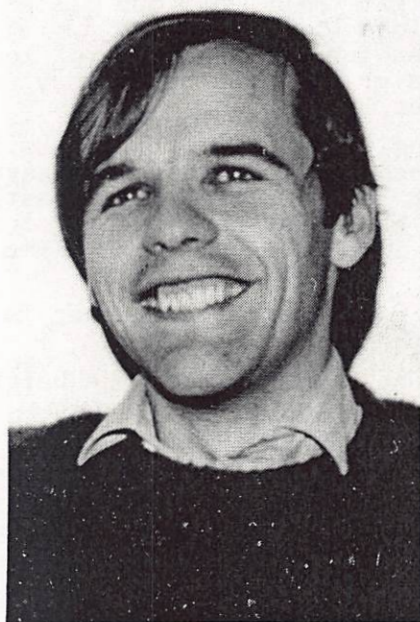


"Oh-oh!... I'm their leader. I'd better follow them."

"THE BED"

(or "Why Be D

by Jean Marc Duckert

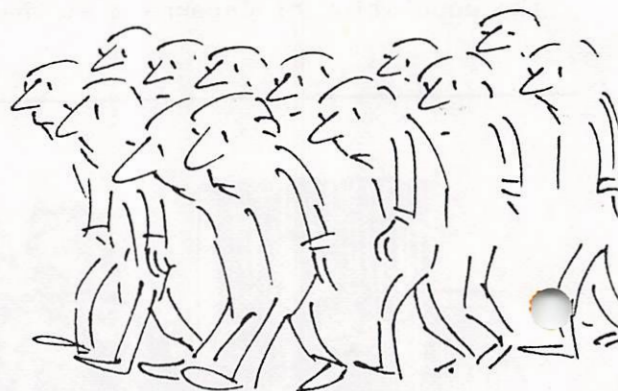


Are we moving more into Procrustes' world or not? There is, on one hand, the terrific media pressure to conform (just think of the impact of publicity), but on the other, there is a drive to make difference fashion. The problem is that the difference mostly spoken about is one that Procrustes would like. It is a cosmetic difference. A difference which only touches the surface; which conceals a desire for sameness; which is based on tolerance rather than on respect. This is an important key to what sort of difference really is important. "What is not respectable," writes Volkoff, "does not deserve to be tolerated." While tolerance tends to mean "let them do what they want", and easily leads to

I DISCOVERED IT in one of Vladimir Volkoff's books. It belonged to Procrustes, one of Greek mythology's legendary figures. He was a robber dwelling in the neighbourhood of Eleusis. He had an iron bed on which he compelled his victims to lie, stretching them or cutting off their legs to make them fit the bed's length.

In his essay, Volkoff questions if Procrustes really died, or whether he has not in fact become master of our world. So much so that, in our longing to be accepted and loved by those around us, we only too willingly line up to lie on Procrustes' bed. After all, why not conform if it can bring us advantages? Why not be cut down or stretched to a size that is more to others liking? Is there any particular virtue in being different?

You bet there is! Difference is the motor of progress, of life, of God's creation. Everything He makes is unique. Without differences there would be no possibility of knowledge, no energy, no love, no you and me. Knowledge grows through comparing the differences between things. Energy is generated by two differences equalling themselves out. One can only love that which has a clear identity. Identity is a fruit of difference. (Try loving one among identical copies!) You and I exist because of the difference between the sexes. Also because you are you and I am me, and we are different!



TRENDS

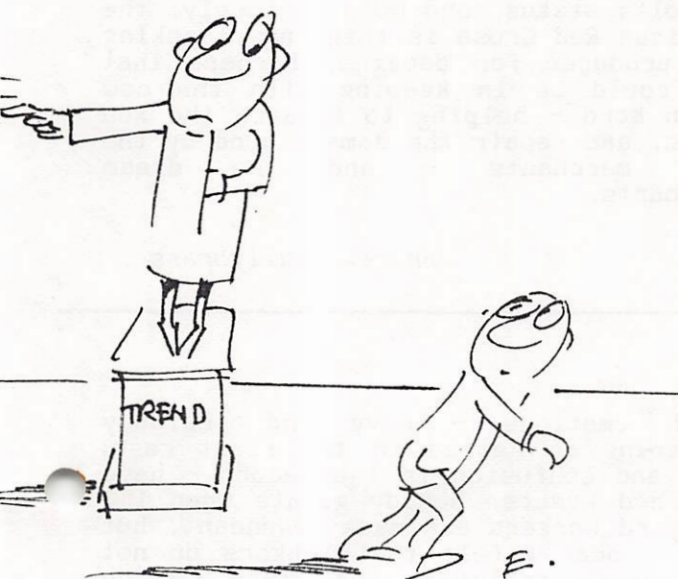
indifference (in all the meaning of the word), respect leads to the right acceptance of the other's differences, and to learning from the differences that do exist.

But there is a trap here. Though there is a sound need for difference it can also easily be confused with a self-centred drive for self-realisation. How often we mix up the two! It takes a lot of honesty with oneself to be able to see which is which. That honesty is the secret of getting to know one's true self better, of finding one's identity, one's difference. To know my differences is a precondition to being able to safeguard what is truly "me". It is also essential if I am to accept myself as I

fferent?"]

am, as God made me. (It may be interesting to note that getting to know your true self and learning to express yourself are two major by-products of a regular quiet time).

If you are different, you do not need to make big efforts to convince people of what you stand for. You convince without crushing. Jesus convinced people through his difference. (He cared where others were indifferent, chose to be poor where others wanted to be rich, was powerful where others were powerless. In many ways he approached everything from a new angle. His Sermon on the Mount is a good illustration of the "other" angle). Jesus lived convincingly rather than living to convince. But the price



AKER

was accepting to be different, even when it hurt. It is for lack of such an acceptance that we do not convince more people, more fully.

We all dream of being different in that convincing way. We wish we had the courage to be and enjoy being different, and we wish we could be so without putting pride into it. Why do we think difference makes us better than others? "The distance between my difference and yours," writes Volkoff, "is the same as between your difference and mine." So while difference is meant to lead us to respect, respect is meant to take us towards care, and care, in its turn, to inclusion.... An inclusive rather than a segregating difference. Is that not worth getting out of bed for?

NOODLES OR BANQUET?

An invitation from the North



photo by Elisabeth Peters

François Orphelin writes from Gothenburg, Sweden, about plans for a gathering in Norway, 28th Dec - 2nd Jan.

Last year some of us were involved in the show HVEM NARRES which toured in Scandinavia. Along the way we realised we were not alone in our search for a better living - for a world that functions. We discovered that it is neither utopian nor childish to make a happier planet full of happier people.

We made friends with many. This gave us hope, and courage.

Today the show is over. We have folded our costumes and are back on the street again: that's where things happen. Looking back on our experiences we feel it is worthwhile to continue building such a potentially big thing. We want to grow into a wider fellowship including not only those we've met in the North but also our friends in the rest of Europe... From a few guys cooking noodles in the kitchen to a large banquet. Widening our group will help us to start afresh and think forward. It will also be fun to make new friends.

We feel it is worthwhile to keep on thinking - yes. But however long we meet around an idea, it won't come true until we make it happen. Until we do it. Our gathering will be a time to invent, define and shape our personal tasks.

Mind you, it has been said that nothing on this planet grows except by convergence.... Together we will create this dynamic fellowship.

YOUR PRESENCE IN LEIRA IS CRUCIAL!

(For more information write to: Nyttårskonferanse i Leira, Boks 3018, Elisenberg, N-0207 Oslo 2, Norway; or phone: 2-553579)



IS 007 CHANGING?

WHAT IS JAMES BOND COMING TO? Is Moral Re-Armament's discreet work for a moral and spiritual renaissance in the media bearing unexpected fruit in Hollywood? The latest Bond film, *The Living Daylights*, reveals more female flesh in the credits than in the film itself. And Timothy Dalton (the new James Bond, after Sean Connery and Roger Moore) reveals a new-style 007 who kills very sparingly, and beds not at all, though he monogamously and chastely pursues the lovely blond cello player he first sees and spares through the night-sights of his high-powered rifle.

What story there is, is lost in the usual welter of high tech gadgets - the now customary missile- and laser-firing car, the explosive key-ring - and spectacular stunts. Credibility-stretching low tech also makes a come-back, for example as Bond and his cellist escape from the communist border guards using the cello case as a convenient sledge, and the priceless Stradivarius it contained as a shield and steering device.

Yet the film has raised controversy. *The Economist* headlined its article,

'Bond bears the Cross'. For if you can safely take all the family to this harmless escapist entertainment - in which (in keeping with Gorbachev and the new détente) the baddies are working for East-West confrontation, and Bond spares the KGB man he is sent to kill, and they together (with the CIA) save the world from the arms dealers - the Red Cross is up in arms. Their red cross is being taken in vain: the baddies use, or misuse, a red cross-carrying helicopter to whisk a Soviet disinformant away from the care of his British minders, and far worse, a massive haul of opium is hidden in red cross-covered sacks, in the climax of the film, set in Afghanistan.

Apparently the Red Cross hopes to exploit the incident to publicise the symbol's status, and more seriously, the American Red Cross is thinking of asking the producer for damages. Perhaps that too could be in keeping with the new clean Bond - helping to finance the Red Cross, and repair the damage done by the arms merchants - and the dream merchants.

Andrew Stallybrass

AFTER THE CRASH

Francis Evans
by

"Forget the yuppies - now it's the puppies" gloated the tabloids, and for 150 dealing and corporate finance staff recently sacked by the London office of Shearson Lehman Brothers, the American investment bank, the acronym - which stands for "previously upwardly-mobile professionals" - is an accurate description. They are likely to be only the first of many casualties as the big securities houses evaluate the cost of the crash of '87.

The two most interesting aspects of the crash, in Britain at least, seem to me to be the undisguised delight that many have taken in seeing City high-flyers fall flat on their faces, and the blind panic which overcame many professionals whilst smaller investors by and large kept calm.

These points seem to me significant because they demonstrate the extent to

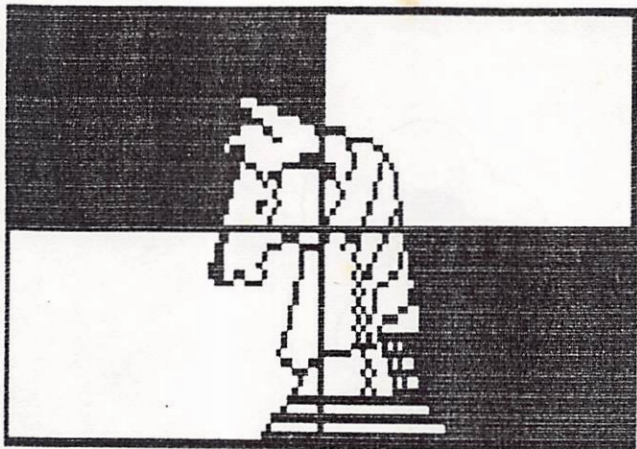
which emotions - envy and jealousy bordering on hatred in the first case; fear and confusion in the second - have governed events. Nobody gloats when 150 shipyard workers are made redundant, but it is somehow felt that bankers do not earn their salaries, that they run no risks.

As to the panic in the markets, it is a graphic illustration of how little human nature has changed since 1929, or even since the 1720's, when speculative buying pushed up the stocks of exploration companies to dizzy heights. The inevitable crash - the day that the South Sea Bubble, as it was called, finally burst - had as big an effect on the rudimentary markets of the day as anything that has happened since.

It is an interesting measure of how little human motivation has changed in two and a half centuries which have seen astonishing progress in other areas. The evidence seems to be that we are incapable of creating a man-made system which is not inherently unstable - and there are few signs of the fundamental re-appraisal of values which would make stock market crashes a thing of the past.

EARLY RETIREMENT - at 22!

by Ian Healey



void stretched out in my life. What about all my chess-playing friends? I needn't have worried. My last game was a defeat in the semi-final of the local summer KO (knock-out) tournament, to a very good 12-year-old.

It was at this time that my relationship with my father really started to grow, after I'd overcome my rejection of him. I realized that, through this and my growing faith, I wasn't missing the chess! But what of the wasted 'talent'? So, after four or five months, I started again - this time with a new 'free' spirit. I found myself enjoying playing chess for the game's sake. And after my 'rest' I was playing better than ever - and I won some trophies! (For my Mum, of course....)

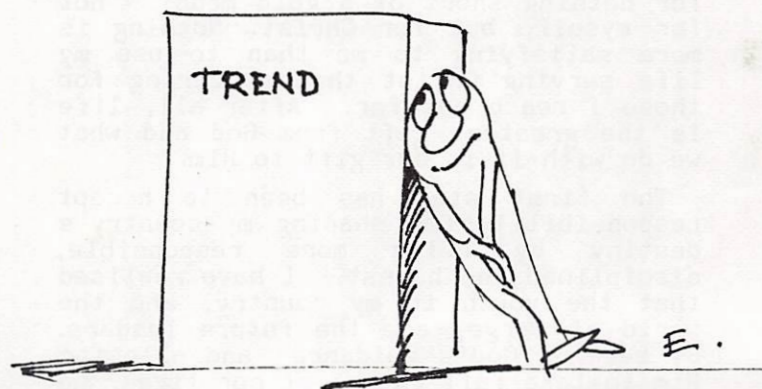
I'VE JUST RETIRED. At 22. And now a whole new world, a freedom has opened out before me. 'What!' you may say 'Isn't that a bit young?' Perhaps, but my retirement is from chess, not my career; indeed the latter is just about to start.

For most people the thought of chess would be something long and boring - and for intellectuals. For me it was a passion, a thrill, almost a way of life at times - and I am no intellectual!

I started at school, and found it a great ego-boost since I was quite good. My lack of success with the girls left it in need of a boost! From there I joined a club, read a few books and found myself doing well in competitions. Suddenly it was more than an ego-boost. Winning was not so much a reward, but a target. Defeat became unthinkable. The desire for competition spread and I found myself playing three full-blooded matches a week. I became Club Champion - but that wasn't enough. As my opportunities with the girls got worse, I buried myself further in my world of chess.

Shortly after I found a faith, I had the thought 'Would you be prepared to give up chess for God?' This was a tricky one! I consoled myself by noting that He hadn't yet asked. I recalled one friend, who felt God was so important that he would give up his girlfriend and his sports car if God wanted. This was serious. I knew the chess would have to go - my one regret was not winning any trophies (most of my prizes were cash). What should I do instead? An enormous

Einar Engbreiten



TREND PLEASER

During the earlier summer months this year, I decided that my final year at university was going to be hard work. When I added to this the fact that playing in a team is a commitment - which limits one's freedom of action - I realized that I wasn't free for God to do as He pleased with me. I felt, without any regret, that I should stop - at the end of the season.

And what a last few months! The season finished in September. In July my club won the British Intermediate Championship; but the fact that God knew what He was doing was shown in this year's Summer KO tournament. In the third round I met (and beat) my old adversary, now a mature 14-year-old. On 30 September I finished, with all my 'ambitions' satisfied - and I wasn't even KO'd.

FROM SILVER TO GOLD

by Tata Mbugwa (Kenya)

THE GREATER PART OF MY YOUTH has been spent academically and in athletics, at which I have excelled. However, after winning two silver medals in my sprinting career early this year I met the idea of Moral Re-Armament and this was a turning point in my life.

I realised that there was a greater calling in life: for re-direction of my energy into something broader, and more meaningful.

It became clear to me that in pursuit of personal glory and fame I was being selfish and insensitive to the people around me. All I cared for was a cheering crowd. By measuring my life against the four absolute standards (of honesty, purity, unselfishness and love) I realised that I had to put this shortcoming right - by suspending my athletics career and taking heed of God's calling.

My personal commitment is to launch out into the world with the same discipline and energy, but this time aiming for nothing short of a gold medal - not for myself, but for Christ. Nothing is more satisfying to me than to use my life serving Christ through caring for those I reach out for. After all, life is the greatest gift from God and what we do with it is our gift to Him.

The first step has been to accept responsibility for shaping my country's destiny by being more responsible, disciplined and honest. I have realised that the youth in my country, and the world at large, are the future leaders. By seeking God's guidance and allowing Him to take full charge of our lives, we shall make the world a better place to live in. With this in mind, I've extended 'MRA' to mean being More Readily Available, for More Real Action.

I have been part of the African team visiting Britain this summer. This period has involved a number of activities ranging from youth and family meetings at Tirley Garth to relaxing moments for sight-seeing and excursions.

Our preoccupation has been, in part, youth and their role in turning the tide rather than flowing with it. We have viewed ourselves as fellow combatants on different "battlegrounds". There is a colossal task of putting right what is wrong in the world today; man's inhumanity to man, the widening gap between rich and poor nations and individuals alike, all stemming from vices in human nature.

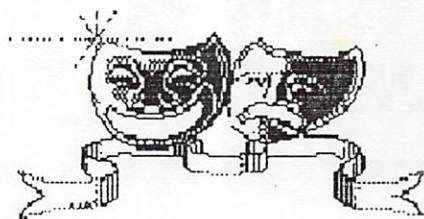
By taking the decision to effect change by starting with ourselves, we shall avert chaos and restore man's dignity. To accomplish this, moral and spiritual direction is an imperative.



NEWS HEADLINES & IDEAS

Plans are underway for mounting performances of the play "The Ladder" in South Germany.

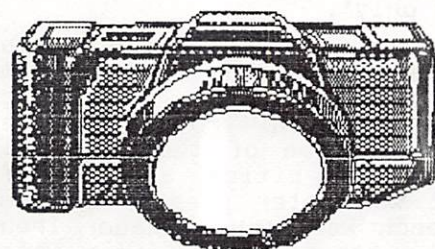
A cast is being prepared in Helsinki, Finland, to put on Hugh Williams' "Skeletons", a play about marriage and love. Elina Gundersen is the person behind the plan.



"Skeletons" is also in the throes of being presented in the South Tyrol, by a cast of young people.

Geert-Willem Overdijkink is considering translating the play into Dutch.

In Britain, Geoff Hill, now working as an electrical engineer near London, initiated the second in a series of weekend gatherings for young professionals to share experiences of applying faith on the job.

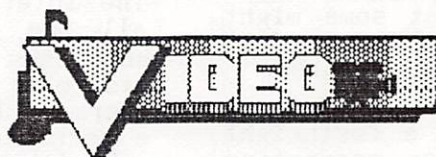


ANYONE GOT ANY PHOTOS TO SEND FOR FREEWAY? We'd particularly welcome any on the theme, "I never go anywhere without my Freeway", and would be prepared to present a prize for the best contribution - if we get enough to choose from!

The cast of "Hvem Narres" [the Nordoc Revue], who travelled together for a year throughout the North, met over the weekend of October 24/25 on the west coast of Sweden, to share news and look ahead. One definite plan is for another New Year conference[?] in Norway [see elsewhere in this issue].

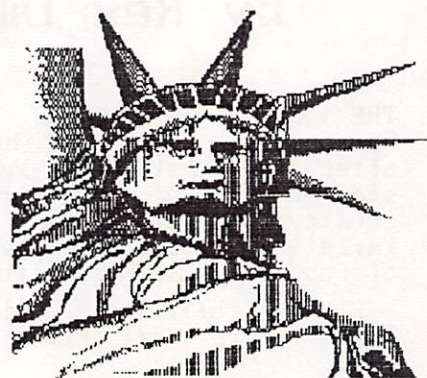
The next Work Week at Caux will take place from April 2-10, 1988. All are welcome [write to Eliane Stallybrass, c/o Caux].

Margaret Kirk, Tim Clark and Pippa Founce [all from GB] will be taking part in the next Australian training course, Feb 7 - April 30.



Would anyone like to prepare a short video presentation or audio-visual - perhaps a series of interviews? - on some aspect of Setting New Trends, which could be presented at the next session of study and training for young people in Caux [July 20-30]?

"FOR THOSE WHO WANT TO UNDERSTAND THE WORLD & HAVE A PART IN CHANGING IT" is the title of the next two Study Weeks at Tirley Garth in England [Dec 28 - Jan 3, and April 3-10.] Speakers at the first one will include Peter Hintzen on 'The roots of crisis and cure in South America', and General Joseph Lagu from the Sudan. Brochures available from Tirley Garth, Torporley, Cheshire CW6 0LZ.



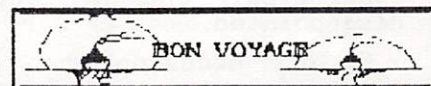
A group of younger Europeans has been invited to visit the USA for three weeks during the Easter vacation. For a full report see Freeway in June!

Young British will be meeting at Tirley Garth from Jan 3 to 10, to work further on ideas for a possible revue.

The Dutch have had two meetings this autumn to review experiences after Caux and to plan ahead. Every two months, they will hold a gathering to which they can invite friends.

To mark the 50th anniversary of MRA, there will be an international action in Strasbourg [May 16-22].

The group of West and East African graduates who are visiting Europe, is now in Scandinavia. Early in 1988 they expect to go to Uganda, Kenya and then Nigeria.



In Europe we say farewell [for the time being!] to Alistair & Hege Miles [and Ellen!] who are visiting Australia for a year or more, and to Hiroo Sugi [Japan] and Sharon Hoffman [Australia] - with thanks for all they've done

TRYING TO CHANGE HITLER

by Rex Dilly

THE ROOTS OF MORAL RE-ARMAMENT in Germany go back to the days shortly after the First World War, when Buchman started holding house-parties there. The country was in crisis with galloping inflation, mass unemployment, shortages of food and rioting in the streets.

Hitler offered 'order, work and bread'. His Nazi Party took power in 1933.

A formidable fighter for Moral Re-Armament was Moni von Cramone. She was drawn to it when she heard that its concern was 'to put into modern language, the truths which turned the early Christians into revolutionaries'. This is exactly what she wanted to do for the Church's youth.

Himmler, the Gestapo Chief heard about her, and recognising her leadership wanted to enlist her for social work among women. She detested Nazism, but accepted the offer, because of her conviction to maintain contact with the leaders of Germany, so that some might change as she had changed. This she felt was the only way of averting disaster.

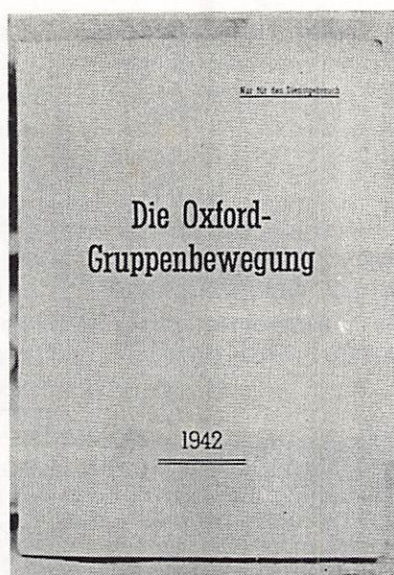
She did meet Himmler on a number of occasions. On one she had a forthright talk when he questioned her connection with Buchman and his team. She replied, 'I have accepted the total claim of God on my life, and it was these people who showed me the way to that.'

When Himmler retorted that he did not need Christ, she told him, 'Your disobedience to God is robbing Germany of the plan He has for her'.

Meantime Buchman was in touch with various Church leaders, through whom he hoped a Christian awakening would be brought about. He had high hopes that Reichbishop Ludwig Muller would inspire a change in Hitler. He had been appointed by Hitler as a confidential adviser on questions concerning the Evangelical Church. But Buchman was disappointed.

On one occasion when Buchman took a group of young men and women to Germany, sixteen of them were invited to a Nazi banquet in Berlin. About a thousand were present. They met fervent young men filled with faith in Nazism as the answer to Germany's problems. Many arguments developed over the dinner, each side fighting for its beliefs.

With the fate of Europe more and more hanging in the balance, a number of German friends endeavoured to arrange a meeting between Buchman and Hitler, but it never took place. On one occasion Hitler's staff had been instructed, 'By no means allow Buchman to see the Fuhrer'.



Gestapo Report on MRA

On the last attempt, an interview was arranged with Himmler through whom Buchman hoped to get a date with Hitler. The interview was a fiasco. Himmler did all the talking, ranting on about the successes of Nazism, not giving his visitors an opportunity to speak. 'Germany has come under the dominion of a terrible demonic force', Buchman told a Danish journalist at the time.

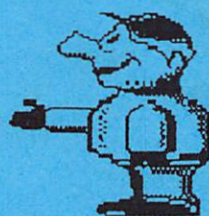
Within three months of this interview with Himmler, in 1936, the Gestapo Central Security office produced an official document warning against the Oxford Group as a new and dangerous opponent of National Socialism (Nazism). In 1939, the year in which war came, a fuller 126-page Gestapo report along the same lines was compiled, marked 'For official use only'.

During the war some of the German Resistance maintained their links with Moral Re-Armament friends. One such couple was Adam von Trott, who was executed at the time of the 20th July plot to assassinate Hitler, and his wife Clarita, who was later present at Caux when the French Resistance leader Irène Laure had the decisive talk from which so much of the reconciliation between France and Germany stemmed.

One of the survivors of the 20th July plot, Hans Schonfeld, drew up the list of the first 150 Germans who were invited to Caux in 1947.

In 1937, facing realities, Buchman had said, 'This is not the time in Germany, but that time will come.' In 1948 he and a team of 260 moved out of Caux in a cavalcade of cars and buses heading for Germany. As they entered Ulm some hours later the cathedral bells welcomed them. So started, with Germany, a great contribution to the rebuilding of Europe.

LETTERS TO THE EDITORS



I was at Caux this summer for the first time and I learnt to have quiet times each morning. It became an important time of the day for me. But on my return home I was less and less diligent, and ended up hardly ever having this precious time for reflection. I felt I was missing something but I never managed to restore my quiet times. And then I received the issue of FREEWAY about Caux...

When I read the articles and saw the photos of the people I had met in Caux, I refound my enthusiasm, and I have decided to return to having my quiet times each morning. I went to buy a notebook, with the firm resolution to write down my thoughts.

FREEWAY is a great way of keeping contact between us and encouraging each other in our actions.

JEANNE BASTIEN, France

I'm very enthusiastic about Freeway. It's a very good and realistic magazine. It's one of those things in life you can't miss. So I was pretty annoyed when I didn't receive my copy two months ago, although you double-checked that you had mailed it.

I didn't doubt your honesty, so I wondered what was the cause. This month I didn't get my copy either, but now I've found the explanation to this mystery. Your magazine is just too good. Somewhere on its way from you to me it's picked up by an employee of the Royal Mail. So please stick a subscription form to the outside, so this person can get their own copy from next month on!

Yours sincerely,

GEERT-WILLEM OVERDIJKINK
(Netherlands)

Amazing...

MARK BOOBBYER, England

Thank you for encouraging us younger people across the world to stick to our commitment through FREEWAY

CHIE TAKAHASHI, Japan

We have read our copy of FREEWAY from the first word to the last, and can only congratulate you for succeeding in putting so much truth, experience and evaluation into such a limited space.

PIERRE SPOERRI, Germany

I happened to read your magazine once or twice in my dentist's waiting room - Congratulations on your good work. Keep it up. I nevertheless deplored the noticeable lack of good quality advertisements. They would give some income, and would also help the prestige of your valuable pages.

FRANCOIS ORPHELINUS, Sweden

(Any offers? - Ed.)

PLEASE KEEP YOUR
CONTRIBUTIONS COMING IN!
FREEWAY DEPENDS ON YOU.
WRITE US YOUR IDEAS,
EXPERIENCES, HOPES...

DEADLINE
FOR THE NEXT ISSUE -

JANUARY 10 1988



SUBSCRIPTION NEWS

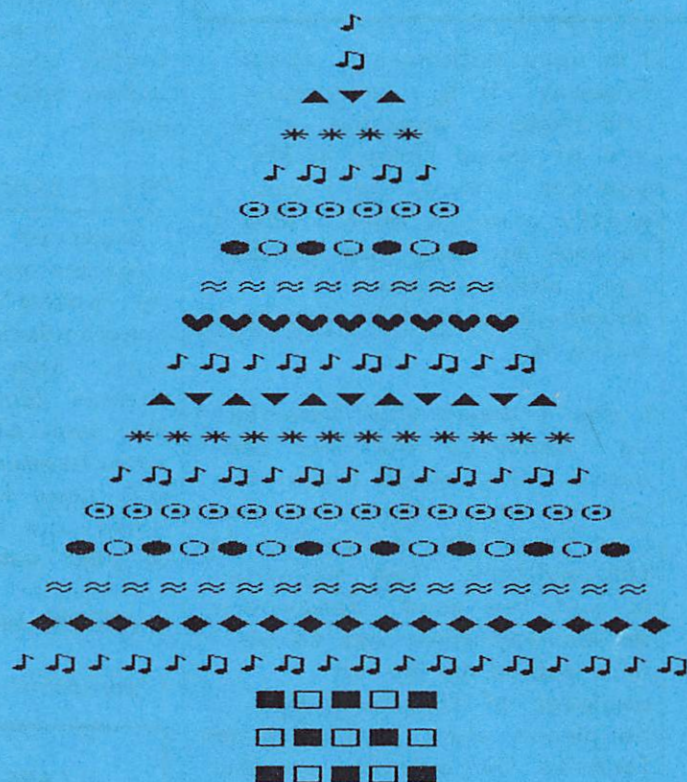
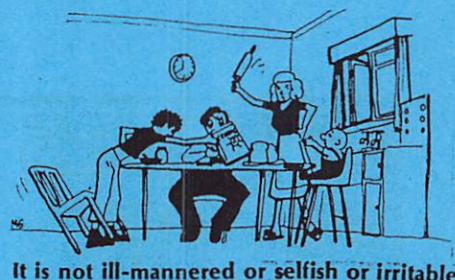
FREEWAY now has 175 subscribers. Let's see if we can improve on that! The subscription rate is £1 per issue, or £5 per year (or equivalent in other currencies). This rate goes for every country. All subscriptions MUST BE RENEWED IN AUGUST. (This saves administration.) Therefore, if you take out a subscription during the 'Freeway year' (one volume, i.e. August to August), please pay only for the number of issues remaining in that

volume (at £1 per issue). For example, if you commenced a subscription after this current issue, you would pay £3, and receive the remaining 3 issues of the volume. GOT IT? IF NOT, PLEASE READ THE ABOVE AGAIN UNTIL YOU HAVE!

In the February issue....

FRIENDS IN THE UNITED STATES will be contributing the bulk of material for the next issue of FREEWAY. Don't miss it! Order your copy now!

Love is not jealous or conceited or proud



CAUX 1988

The conferences in Caux, Switzerland, next year will run from July 8th to August 28th. The sessions will be as follows:

- 8-10 July Opening: 50 years of MRA.
- 8-13 July A Mediterranean Dialogue.
- 15-17 July 'The role of the family in health care'.
- 20-30 July 'Setting New Trends' - a session of study and training for young people.
- 3-10 August A week hosted by people from Asia, Africa and the Pacific.
- 12-18 Aug 'Change in the Cities'.
- 24-28 Aug Industrial Session.

For copies of the main invitation, and of the special invitations available for all sessions except the first two and the fifth, write to: Conference Secretary, Mountain House, CH-1824 Caux, Switzerland; or from Peter Riddell at 12 Palace Street, London SW1E 5JF.

15 people met in Holland in early November to plan for next year's young people's study session in Caux. It was agreed to develop the theme of trends, with the title "Setting New Trends". An invitation was drafted which should be used in conjunction with the main Caux invitation brochure. Copies are available from the addresses above.