

FREEWAY

Why not let God run the world?

Taste

BEAUTY

Art

VOGUE

F
FASHION

fabulous freeway fashion feature fabulous freeway fash

The Imaginary 'They'

'They' are the 'establishment', the 'anti-establishment', the 'conservatives', the 'radicals', the 'rich', the 'talented', the 'fashionable', the 'liberal', the 'society' and the 'popular'. 'They' are the 'older generation', 'the younger generation', the 'whites', the 'blacks', the 'Anglo-Saxons', 'Jews', 'Arabs', 'Irish', 'Americans' and 'Europeans'. 'They' are the 'upper', 'middle', and 'lower' classes, the 'intellectuals' and the 'workers', the 'orthodox' and the 'heretics'. These are the 'theys' which form and make up our views of the world.

You may say that you do not think in these terms. You may not, but it is surprising how resilient the 'they phenomenon' is.

It is an important theme, for the 'theys' which lie just beneath our consciousness sometimes turn out to be running our lives. The 'theys' are in control, and we behave according to how we imagine the 'theys' will react. Even the most important decisions of our lives may be made under the influence of the 'they'.

Sometimes, there is no obvious root for the 'they'. It is just there. But sometimes, the 'they' is not a 'they' at all. It is a particular person, whom we react against. That person is suddenly generalized. His or her weaknesses become the weaknesses of a 'they', a whole group of people whom we fear in some way.

In a certain sense, we all have to arrange the world into parts, into 'theys'. It is inevitable and part of the way our minds work. But that is another kind of 'they'. The 'they' which is at issue can be insidious. It is a mechanism by which we are trapped into being second-rate people. We discover there are blind-spots in our characters which prevent us seeing things straight. Our reactions against the 'theys' trap us. They are the creeping resentments, envies, reactions, guilts and hurts which mar the freedom we are meant to have.

The truest picture of humanity is that we are a 'we'. We are all one family. And if there be any royalty in that family, then we are all of royal descent. The challenge is to live like that. Then the 'theys' can be left behind. We can be in favour of everybody. That does not mean to tolerate everything. It is wrong to be hijacked by our fear of being judgemental into never seeing sin when it is there. But the sin and the sinner are different. To love all kinds of people, even those whose mentalities are not like ours, is a choice, not a feeling: a choice to be made in the grace of God.

The Editors

Into Africa

by Pete Baynard-Smith

1990 IS MY AFRICAN YEAR. From January 1st to December 31st. I am living and working in Tanzania. Although I had briefly visited India before, it has been the past six months that have revealed to me the life-style of the majority of people in two-thirds of the world.

Poverty here is not something abstract - it is perfectly tangible. I am working much of the time in a hospital and so come face to face with its ugliest side. But even away from the hospital, in the villages around, seeing peoples' living conditions and life-styles can either wrench you open with horror or anger, or can cause you to shut yourself off and ignore it.

On arrival I may have had the sort of reaction to seeing poverty that is opposite to most people - I shut myself off from it, tried to ignore it and to remember that I have come to indirectly alleviate some of the suffering and thereby do my bit. During the last month or two, however, I have started to allow myself to understand how really hard these peoples' lives are.

It can be confusing and distressing for me to live here. My house has no running water, no cooker, an outside toilet, precious little light, no window panes (cold at night - even in Africa!), food is limited and drinking water valuable. By standards of home, I'd be living in pitiful conditions.

But it is not these conditions that make my life distressing here - rather the fact that, to my neighbour, my house is a palace, my food a daily smorgesbord and my clothes those of a VIP! I am often tired from the hard work required to live in my 'palace', eating my 'banquets'; I now appreciate the 10-times greater effort made by Tanzanians to simply survive.

So what more can I or should I do? Join them in their collapsing mud huts, and share in their ugali and beans? I feel God has called me to be here, and He has provided for me to a level where I appreciate what I have more, and yet



enough so that my Western body and metabolism can continue to function. He has placed me here to share His love with people, as we are called to do anywhere, and in this situation it involves my work in the meeting of primary needs - clean water, housing, lighting.

Although in many senses I am living as a millionaire in the culture (and what disdain we show for such people in England!), remarkably the Tanzanians appear to be able to accept this and thank God for blessing them through the hospital and other projects.

But don't they just want your money, you might ask? That may be true - wouldn't you? But it is not my money or my walkman(!) that is going to give these people the leg-up they need. My hope is, that through the work I am doing, they will see an expression of God's love for them, of His provision of water, food, shelter and work, and that that will help them further along the road to the better future God has in store for them. It may be a future very unlike ours, that we cannot foresee.

Jordanians visit UK

A delegation of students representing the Jordan University of Science & Technology visited Britain in the first two weeks of September. This was the fourth such visit by a delegation from this university. In the photograph, the Jordanians are in discussion with students from Manchester Grammar School. After a tense discussion, one of the Jewish students walked out, but returned to shake hands.

Simon Rogoff was one of their hosts in London and Scotland:

I HAVE TO ADMIT that as we waited for eight Jordanians to arrive at the airport, my ideas of Arabs were as about naive as a British war-film addicts' ideas of Germans.

My views on these people (and of many others of the world) were shaped by information from the news and entertainment media in Britain. That news-reporting is a reliable source of information was taken for granted, but, as I was to learn over the next two weeks, even news media can care too much about its consumers to be above the misrepresentation of other peoples.

photo by Edward Howard



The worsening of the Gulf crisis had caused the Jordanian group to reconsider their visit as relationships between Britain and the Gulf States rapidly changed. Their decision to come, to build new bridges at a time when old ones were being placed at risk, set the scene for the time we spent together. Although there were many points of difference in understanding between the groups, as individual relationships developed we learned about each other's lives and feelings.

Most importantly for me, friendships were formed and trust expressed. Now, if I speak or hear of this area of the world, I am able to refer to real people, also friends, who have fewer differences from my people than I had been led to believe.

'Lead me into temptation'

by Therese Steiner

I ALWAYS LIKED THE IDEA of basing our lives on moral values. There was just one word I didn't like much - ABSOLUTE!

Honesty which is not 100% honesty is already a lie. Why do we have to put absolute in front of this quality? The more I've thought about that word, the more it troubled me. I'd like to describe why.

Some years ago I decided to give this whole idea of MRA a try. I started to apply the four moral standards and to have quiet-times every morning.

At that stage of my life I was very confident about my faith and life. So I prayed to God, "Lead me into temptation so that I can show you how deep my faith is and how much I love you."

My wish was answered soon after and I had to face temptation - I failed! My conclusion from this negative experience was that to live absolute standards is frustrating, humiliating and impossible. Anyway it is written somewhere in the bible that we shouldn't make promises because we can't stick to them. That's how I argued with God and with my conscience.

The personal freedom to refuse God's guidelines didn't help me to find peace. This is one reason why I decided not to give up the ideas of MRA, but to take part in the study-course 'Studies in Effective living'. I knew I had to face things in my life which I didn't like to see. I had lost confidence in my words and promises and in my way of living because they didn't correspond with my decision towards God. That's when I realised the need for ABSOLUTE absolute moral standards. I decided to take them really seriously.

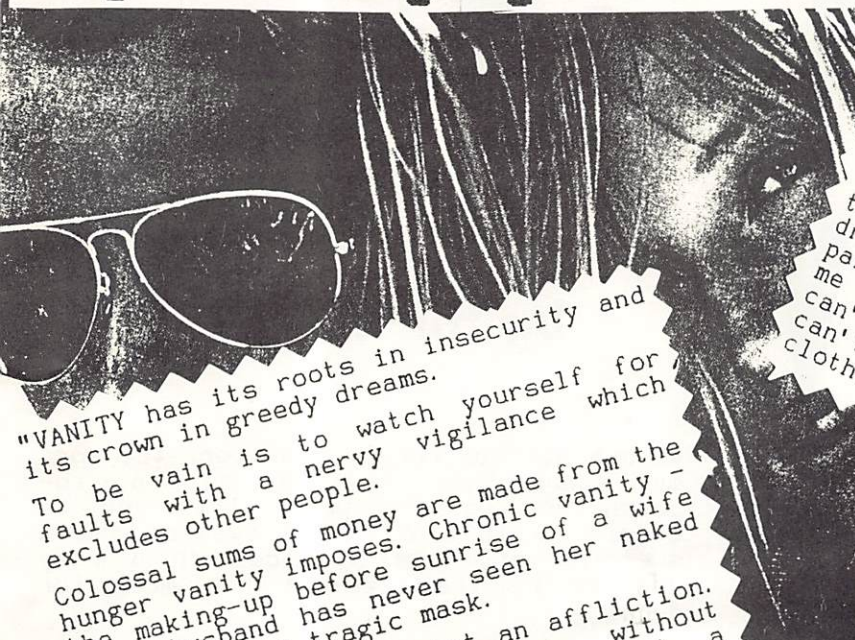
I still hadn't any hope that I could change my lifestyle, but the thought came, "If God wants me to be different, if He wants to use my life and if He wants me to stick to this change, He can make it possible. My own strength is not enough".

And I never prayed again, "Lead me into temptation " but I changed it to the words Jesus taught us, "Deliver me from evil."

Life became much more joyful then. The four absolute moral standards had seemed the enemies of personal freedom to act and think the way we want. But I know now that the four absolute moral standards help me to live a life which leads me to inner freedom

Five pages of fashion compiled by

Angela Willoughby & Su Riddell



"VANITY has its roots in insecurity and its crown in greedy dreams. To be vain is to watch yourself for faults with a nervy vigilance which excludes other people. Colossal sums of money are made from the hunger vanity imposes. Chronic vanity - the making-up before sunrise of a wife whose husband has never seen her naked face - wears a tragic mask.

Vanity is not a vice but an affliction. An ordinary-looking person without vanity can look very good, but a handsome woman troubled with vanity is hag-ridden. She sings too loud from her cage. At its worst, in the diseases anorexia and bulimia nervosa, vanity can be fatal."

British Vogue

"I FIND THE subject of buying clothes agonising. Whether it is quite well or those who have been me, empty of going that I have known Oxford Street, or three up and down coming home, or handed, times and confused, or whether it is frustrated and empty for an occasion. The latest principle that I have clung to, as a guide through the maze of dressing, is to ask myself whether a particular item of clothing would make me feel self-conscious. Obviously if you can't give your best to others if you can't forget the best impression that your clothes are making." Anon!

What clothes do you feel happiest wearing? Loose clothes - sportswear....

What do you actually wear? Yellow socks and breeches, black coat (school uniform, 15th century fashion!)

What do you think of the fashion industry? Good - it's good to keep people changing styles.

What do you think of what people wear today? The young fashions (bright colours, funny patterns) are great, liven things up. They are not scruffy.

Chris Baynard-Smith

f

WILD
STYLE
FOR THE WOMAN
IN THE
FAST
LANE

REEWAY

MY CONTRIBUTION to fashion is shoes for men, women and children made from automobile tyres. Having lived from and worked in Africa I noted that shoes made from old tyres were widely worn. I notice here that many shoes and boots have soles with a tread look to them. Fashion ought to also answer basic needs of countries. In the USA old auto tyres are a big burden. Millions have accumulated in huge piles. Why not let fashion tackle these tyres by persuading everyone in the world to wear them on their feet! Call the shoe a FREEWAY....

Paul Hogue, Minnesota, USA

"MODERN COMMERCIAL society is built largely on the exploitation of this deep need for 'new life' in the heart of man. There is in us an instinct for newness, for renewal, for a liberation of creative power. We seek to awaken ourselves a force which really changes our lives from within."

Thomas Merton

SHORT AND CHILLY

by Su Riddell

WELL, NOW, WHAT shall we all wear *this* year?

According to Isaac Mizrahi, for women, a white bodysuit. With a strip of pink fabric that doesn't quite meet for a skirt, and (how modest!) a matching pink jacket. Very simple. Where are you supposed to wear it? The only place you can, that I can think of, would be to visit Isaac Mizrahi to purchase more of same....

There are plenty of variations on the themes of bodysuits and short skirts this year. "The all-in-one is now on the A-list in fashion houses as disparate as Christian Lacroix and Marks & Spencer..." says *Vogue*. The theory is that, "though the catsuit itself may be a fad, simplified, one-piece dressing will see us into the next century." Designers and manufacturers are reckoning that "the increasingly confident woman of the nineties is demanding more than aesthetics and subliminal messages from fashion. Looking efficient is no longer enough; clothing is now expected to deliver sophisticated design along with functionalism and comfort."

Sounds OK. Though how comfortable is a bodysuit? (The thought of those 'subliminal messages' would have me blushing before I'd even got out of the bedroom door.)

It's how you wear it, isn't it? Lots of designers have covered them up with other things: tunics, shorts, sweaters. Now you're into complications. Just imagine if you have to make a dash for the smallest room in the house. What happened to 'functionalism'?

After universally designing daywear as short and chilly as possible, designers then went on to decide we'd like to wear woolly jumpers in the evenings. Not such a bad idea, until you look closer. Thick cabled knits (you know, like Aran sweaters) with short chiffon skirts (Perry Ellis). Or woolly knitted leggings with a little beaded top (Mizrahi again). And glory of glories, a lovely thick satin ballgown,

with a sort of woolly tank top, the sort my grandmother knitted me in the Seventies. Lacroix would like you to cuddle up in a shirt, a sweater and a sweeping silk skirt. Nice for a cosy evening by the fire. A bit much for dancing in.

Now I don't know anyone who wears Lacroix. I doubt many *Freeway* readers do! But they influence us more than I know. What Mizrahi and his pals are up to this year, you can be sure will be in the high street next. (Keep your eyes open for knitted ballgowns!) The combination of glancing at the odd magazine, idling through the stores at lunchtime, and seeing what your best friend's sister's bought for her 18th bash, will have you remembering that you always did like Granny's soft knitting, and the right cut can do wonders for your legs. You've talked yourself into a new little woolly, silky something.

Designer clothes are worn by people who need to be seen. Practicality is not top priority. Last year the shows featured bright silk parkas, useless in the rain. This year, every chain store has brought out its own version, made in more practical, and cheaper, fabric. The designers made their money, now the retailers are making theirs. We all want a new cheerful model of a drab but useful staple. Everybody happy.

Designs don't filter down untouched. I'd like to bet that my woolly party dresses will turn up, but adapted to the needs of 'real' people.

Without designers, we might all still be wearing skins. It's up to us how much we rely on other people's taste. Everyone could do with deciding what they really like and why. Enjoy creation!

What is also up to us is how we project ourselves to the world, and how much time we put into doing so. I don't regret giving up spending hours plastering on make-up. But I find it very relaxing to window-shop, or read a magazine. I'm just interested in design, the way some people bird-watch, or train-spot.

fabulous freeway fashion feature fabulous

Confessions

of a

shop assistant

I WISH I HAD the figure of a model or was made the way designers draw theirs (almost like sticks!) But I don't and I wasn't. God didn't mean it to be.

So now you know I'm not thin, I'll let you in on a secret: I've got height. The designers got one thing right.

The kind of clothes I wear are limited because a) sleeves never reach my wrists, b) trousers don't quite fit my hips and c) skirts that stop at my knocked knees don't suit.

I like long, loose and flattering clothes: mostly things I can't afford. I make some of my clothes, mostly in the same styles, because I know they suit my figure.

Clothes which look disastrous are usually caused by wearing colours that don't suit you. Aged nine I discovered this, when wearing an outfit of cream and brown checks... I dislike brown intensely and know it doesn't suit me.

The fashion industry is trying to make money. In some shops, assistants are helpful and honest and in others they don't care. As I work for retail [Laura Ashley, Regent St, London] I am fully aware of this. If you find a shop where the assistants are helpful then go back to shop there again. The assistants will continue to be helpful. But please do treat them as human beings. They/we are not all totally brainless and we do have some feelings.

On the whole the industry caters for people of a standard size, difficult to find. But if you search carefully you can find things of good quality in a price range you can afford. But do not be fooled, as customers often are, by signs promising something for nothing.

I believe that if I'm not happy wearing something, or my mood is black, then nothing could make me look smart/casual, or anything else.

Best of luck to you all, in finding those bargains of colour, style and price... and to the assistants who have to help you!!

by Jackie Daukes



God has given us an appreciation of beauty in many forms, but we get a bit blind when it comes to human beauty. They say beauty comes from within.... Is it really the shape of your nose that counts? Arn't self-centred people more off-putting? People I know who love God, and let the light of His love shine through their faces, are really 'attractive'.

My last word goes to Jean Muir, the *grande dame* of British fashion: "Clothes which step back allow the personality and some kind of cerebral presence to be felt. I do not think one should indulge the weakness for fripperies which is present in human nature. I think people should be what they are visually; they should simply enhance with clothing what they are naturally. You should like your self, not disguise or hide it. And you should be at one with your own time."

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Flares & Stares



Baubles, Bangles & Eye-Liner!

by Angela Willoughby

HUMAN BEINGS have everywhere and always sought beauty, adorning themselves and their surroundings. We have a real need of beauty - and naturally we are happy when we are beautiful ourselves.

Our feeling for the aesthetic, our taste and personality, are shaped by what we see around us. We take it and make it our own, thinking it beautiful.

We get accustomed to a taste, a style, a feeling for beauty. This is where fashion comes into the picture. All over the city, on walls, on buses, in shops, on radio and television, at the cinema, yes, everywhere there are advertisements for Levi 501 Originals. Eventually anything other than a pair of Levi 501 Originals becomes unthinkable, and with every pair purchased it grows in popularity. In the end you can run and buy a T-shirt with the motif 'Levi 501 Original' on it, and think that it is a really terrific shirt, even though it has practically nothing to do with the jeans themselves. The only thing they have in common is the make, and I guess that is what it's all about - the MAKE!!

Five years ago when I was 15, I visited a second-hand shop and bought a good stock of the then out of fashion flared trousers. They cost 10 pence each, and I was amused by the thought that I could buy 500 pairs for the same price as the latest Levi 501 Original.

I also got hold of various flowery shirts in some man-made fibre, as well as a sheep-smelling Afghan fur coat.

I heard scornful laughter in the streets. People threw abusive words at me on the trams. Everywhere people followed me with their condescending eyes and wry smiles. Of course, they could! They themselves wore Levi 501 Originals.

by Kalle Ekdahl

A FEW YEARS AGO,, living an 'alternative' lifestyle, for me, meant back-combed hair, bright red lipstick, leggings and short skirts. When I became a Christian in my first year at University, I was afraid I would lose my 'individuality'. But no, I continued taking full advantage of the club music and trends of London.

My street credibility was greatly enhanced when I had my nose pierced.

Later that summer I attended a retreat with an international fellowship in Kent. The preacher spoke such stirring words about commitment and living the truth, that I was literally shaken to the core. Beneath all the baubles, bangles and eye-liner, I was a pathetic figure in the face of these challenges. I had been playing with God, seeking the advantages of His love without fulfilling my part. I realised how crowded my life had become with superficial enjoyment. In a desperate attempt to re-commit my life to Christ, after quite a struggle, I decided to relinquish the nose-ring along with all the vanity and worldliness it represented. Although it may seem a trivial step, it was one of the most difficult and significant decisions I have made so far.

Many people criticise such adornments as nose-rings and 'outrageous' ways of dressing but the clothes and jewellery in themselves are not necessarily bad, it is the motives behind why we wear what we wear. Fashion often indicates the type of relationship we have with other people, whether we are aiming to impress, seduce or shock.

Our dress can also act as a barrier, we easily become judgemental about other people and as birds of a feather flock together, we can exclude others outside of our social group. I think fashion is a mirror of the heart, an external show of what we feel on the inside about ourselves and other people.

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From

Fromm

to

fashion

"MAN'S MAIN TASK in life is to give birth to himself, to become what he potentially is." So writes Eric Fromm in "Man For Himself". Everyday on every street around us we see people trying to do just that. Red, green or purple; high heels, low heels, boots or shoes; shorts, mini skirts, flares or drainpipes; scruffy, smart or just casual. That's the clothes but what about the music? Heavy metal, hip-hop, acid, gospel, classical? It matters, it really does. To be individual, distinctive and accepted by one's peers. Is this what Fromm means when he says giving birth to oneself?

We are talking about Fashion, that vision of being somehow different from our neighbour has spawned a great industry around us which dominates some people's lives. However, is it wrong for someone of faith to be interested in how he/she looks on the outside or are we simply meant to be interested in what's inside? Of course, Fromm is referring to that side of life, but maybe this quotation has some significance for the world of fashion.

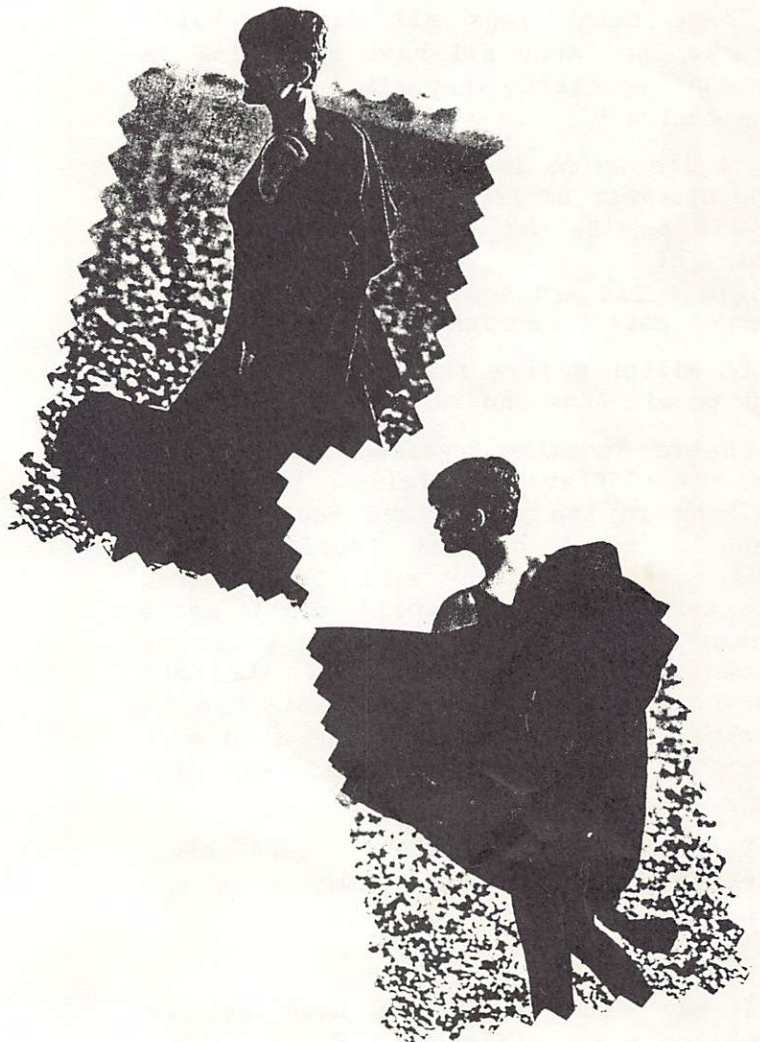
How we look on the outside can easily indicate how we are on the inside. When you put on something to wear, are you trying to create an illusion or a mask to cover just how you feel or is it a true expression of who you really are? If it is the former, then it can start to control you and sooner or later what you wear becomes more than just what you look like but it also creates how you feel and act. However, if it is the latter, then it can be a wonderful way of feeling more the person you are meant to be, instead of just another clone of the society around you.

Whichever it is, Fromm goes on in his book to say, "The most important product of his effort is his own personality." Beneath the facade of what we wear or what we listen to, is our personality and is that truly free, or trapped behind rails of clothes?

by Warren Buckley

'And why do you worry about clothes? See how the lilies of the field grow. They do not labour or spin. Yet I tell you that not even Solomon in all his splendour was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith?'

Matthew 6: 28



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CHRIST FACED THREE TEMPTATIONS in particular: Satisfy yourself.
Magnify yourself.
Compromise yourself.

Satisfy yourself with food, sex, money and power - and as soon as possible.

Magnify yourself. Make a sensation of yourself. Make your mark. Climb a ladder so that you are in a better position to influence things.

The devil seems very reasonable, keen to help.

Compromise yourself. Come to terms with the world. Don't overdo it.

It is very unattractive to be fanatical. You can easily presume that going all-out for God will make you a fanatic, when rather it can make you unselfish, and give you the sanity that comes when you're not in love with yourself.

These temptations all contain half-truths, and they all have one thing in common, *yourself*. They aim to put me in the centre.

'A lie which is half a truth is ever the blackest of lies. A lie which is all a lie may be met with and fought with outright.'

'But a lie which is part a truth is a harder matter to fight.' (Tennyson)

In Milton's *Paradise Lost*, Satan sets out to win Adam and succeeds.

In his *Paradise Regained*, he sets out to win Christ and fails. Christ is walking in the desert and meets an old man in rural clothes 'following the quest of some stray ewe, or withered stickes to gather, which might serve against a winter's day'. Christ immediately recognises this unlikely person as Satan. Later He meets him in another guise 'seamlier clad, as one in city or court or palace bred, and with fair speech'.

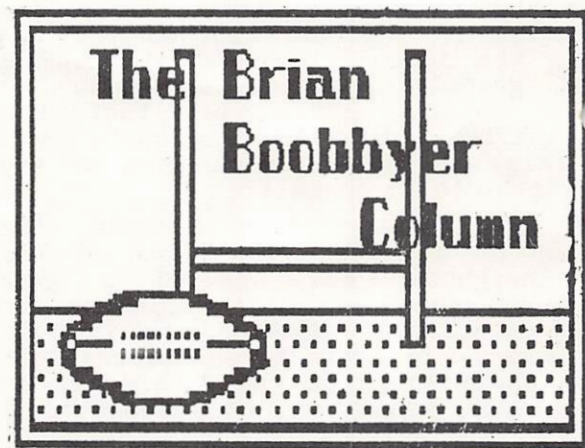
Respectable, reasonable, persuasive, working to draw people away from the Cross.

I have just read the book by the American psychiatrist, Scott Peck, called *The road less travelled*. He writes:

'All of us who postulate a loving God and really think about it, eventually come to a single terrifying idea. God wants us to become Himself. It is a very old idea, but by the millions we run away from it in sheer panic. For no idea

ever came to the mind of man which places upon us such a burden.

It is the single most demanding idea in the history of mankind. Not because it is difficult to conceive: to the contrary, it is the essence of simplicity. But because if we believe it, it then demands from us all that we can possibly give, all that we have. We don't want to work that hard. We don't want God's responsibility. We don't want the responsibility of having to think all the time. As long as we can believe that Godhood is an impossible attainment for ourselves we don't have to worry about our spiritual growth, we don't have to push ourselves to higher and higher levels of consciousness and loving activity. We can relax and just be human.



The idea that God is actively nurturing us so that we might grow up to be like Him brings us face to face with our own laziness.

'Laziness is love's opposite.'

Alan Paton of South Africa wrote years ago in his book *Instrument of thy peace*: *'To love is to bring ones whole life under discipline.'*

How often have I listened to a person seemingly carefully and afterwards remembered nothing of what he said. Indulgence of any kind, food, drink, trashy media and reading, make it very hard to listen to people and live into their lives. Love is very, very hard work. There is a Cross in it.

I just read again the book of the Prophet Isaiah - surely one of the greatest expressions of life and poetry in the world. Specially I noted these pieces:

'Cords of vanity' - the binding power of self.

'The Lord is my strength and my song'
- God's road is uphill, but includes
music and romance.

'He that believeth shall not make
haste.'

'Blessed are ye that soweth beside all
waters.'

'They that wait upon the Lord shall
renew their strength; they shall mount
up with wings as eagles; they shall run
and not be weary; they shall walk and
not lose heart.'

'The Lord hath called me from the
womb, and made me like a polished arrow
in his quiver....to be a light to the
nations'.

'The Lord God hath enabled me to speak
a word in season to him that is weary.
He wakeneth me morning by morning to
listen.'

'Therefore have I set my face like
flint.'

'Listen and your soul shall live.'

'Then shall thy light break forth as
the morning; and the Lord shall guide
thee continually and satisfy thy soul in
drought; and thou shalt be like a
watered garden, like a spring of water
whose waters fail not.'

'Though darkness covers the earth and
dark night the nations, the Lord shall
shine upon you and the nations shall
march towards your light and their
leaders towards your sunrise.'

'The Lord gives the garment of praise
for the spirit of heaviness.'

'And they shall build the old wastes
and shall repair the waste cities.'

'Behold I will extend peace to Israel
like a river and the glory of the
Gentiles like a flowing stream.'

Here surely is a picture of life in
all its fulness.

T S Eliot wrote:

'A condition of complete simplicity,

Costing not less than everything.

What a contrast to the mediocrity that
Satan offers.

Reminder!

We still have copies of *FIT FOR LIFE*,
the collection of articles written by
Brian Boobbyer for *Freeway* during the
last three years. They are available
from the *Freeway* address, price £1.50
(£1 for students) or equivalent in other
currencies.

Caux '91

by Warren Buckley

HUMANKIND IS FASCINATED by symbols and
if I were to ask what symbolises the
momentous changes of the last year I'm
sure there would be many suggestions.
The destruction of the Berlin Wall; the
sight of Nelson Mandela walking through
the gates of his prison; or the meeting
of Bush and Gorbachev in Malta which for
many was the end of the cold war.

All of these also mean a great deal
to me but if I had to pick one thing as
such a symbol it would be a simple piece
of paper with a list of countries and
numbers. The countries numbered 47; the
numbers almost 700 for that was a list
of those attending the Youth-Hosted
Session in Caux this year entitled
"Shaping a New Europe". It included:
Romanians, Czechs, Hungarians, Soviets,
Poles and Bulgarians. This was the very
first time in Caux's history that so
many had come from Eastern and Central
Europe.

To think of that group is to see a
living, breathing symbol of the changes
in the last year. We spent a week
discussing subjects such as freedom,
materialism, relationships and the
reconciliation between countries. Beyond
these discussions many smaller
conversations took place in which
friendships were formed between those of
every nation. It was tempting to look at
this group and imagine the impact such
openness and sharing could have on the
world if it happened on a much larger
scale.

Such a time leaves you wondering just
where you go from here. Trips to each
others' countries have already begun and
will hopefully continue as a means of
further contact. We are also planning to
have another Youth-Hosted conference
next year in Caux under the title
'Living For What?'

For those interested in helping to
organise that, we will be having two
planning weekends: one in Britain in
early December and the second adjacent
to the work week in Caux next Easter.
Further information can be obtained from
writing to the *Freeway* address. For
those wanting to read more about the
summer in Caux, I recommend the October
issue of *For A Change*.

German among the Chinese

by Ralph Rogge

"HOW DO WE CREATE a hopeful future for the 21st century?" was one of the questions we considered during our gathering in Taipei's leading scientific academy - Academia Sinica. Here 34 participants from 10 nations met in the tropical, summer heat.

Our Chinese hosts, Ren-Jou and Grace Liu, along with several other friends, were co-ordinating the meeting which was held for 6 days in Taipei and 4 days in Kaohsiung, the second largest city in Taiwan.

People came from Taiwan, Hong Kong, Mainland China, Japan, Korea, Singapore, Malaysia, India, North America, Australia, New Zealand and Germany to discuss the situation of today's young people. The problems of young people in Asia are becoming more and more serious, similar to ours in the West: drugs, alcohol, misused sexuality, unemployment, the problem of parent-child relationships or the rise of new cults.

We discussed democracy along the lines of the following statements:

"Democracy is responsibility. Everyone must live it. We can't leave it to our leaders otherwise they will become dictators. It is our responsibility to start with ourselves."

Three young student leaders were invited to talk about their experiences of learning more about democracy in Taiwanese universities.

In small groups we shared personal experiences like the work of Mother Teresa of Calcutta, finding one's role in life and what we are meant to do for the future. One way is to look for God's guidance and to pray to be led the right way throughout life.

At the end of our time in Taipei, we prepared a cultural evening with songs, dance, mimes, skits and personal stories.

Visits to the National Palace Museum (full of treasures and works of art from the 5000 year old Chinese culture), the Chiang-Kai Shek Memorial Hall and the Fo Kuang Shan Buddhist temple gave us a good impression of Chinese culture.

During our free time we explored the night-markets, guided by our Chinese friends and tasted the varieties of

Chinese food which we enjoyed very much. Chinese cities are busy day and night - I've never before experienced regular traffic jams at midnight!

A special highlight for us all was the wedding of our friends, Wang Hsu-Kuang and Wei Ching-Chiu where Sharon Hoffman and I were honoured to participate as bridesmaid and bestman.

More than 200 guests joined the sumptuous ten-course meal after the wedding ceremony (ended by firecrackers in the restaurant!), and we contributed songs, some specially written for the couple.

During the four days at Kaohsiung we met the Mayor of the city, went on a harbour cruise and visited the Technical Institute College where we held our second cultural evening. The final session culminated in sharing our personal experiences of the IYC and our next steps - some decided to learn new languages, to care more for the environment or to overcome past hurts by forgiving. We all learned a lot during these ten days and made new friends who helped us to gain a better understanding of the world.

AFTER HAVING LEFT Taiwan, I visited some good friends in Hong Kong - Rachel Wai, Jenny Leung and Shun Yee Ip, who also took part in the IYC. They took time to take me round to meet their families and friends. Through them I began to understand more about the political situation of this British colony which is going to return to Mainland Chinese administration in June 1997. Visits to Macau (the Portuguese colony which returns in 1999) and to the Mainland deepened my understanding. Although Shenzhen, a city situated within the special economic zone in China, behind the border is very much influenced by Hong Kong, the people are different in their behaviour - it reminded me of visits to East Germany before the Wall came down.

During my stay, my friends arranged a meeting with former student leaders who were involved in the democratic movement which only has another seven years to take shape. Next year the first



elections will take place when the citizens will have the right to vote for 18 (out of 60) members in the legislative assembly. The special guest that evening was a student from Shanghai who was involved in the Shanghai demonstrations last year and had been under arrest for a year. He told us about the beginning of the democratic movement in Beijing and Shanghai and the difficulties in expressing themselves freely. After the massacre, the witch-hunt for the key people has not stopped and people are beginning to develop a passive inner resistance against the government but without turning it into action. It will still take a long time before the people from the Mainland experience practical democracy and freedom but we Europeans have to take on our responsibility to give positive examples and to keep in contact with our friends over there.

Moving through Hong Kong, I was impressed by the mixture of European and Chinese culture. It is one of the places in the world where the Chinese live to their best abilities. The bilingual city makes it very easy for us Europeans to make our way around the different places - but you will always miss something if you haven't got a Chinese friend with you!

The British colonialists have made an effort to organise city life with all its traffic problems but they have not spent much time preparing the Chinese citizens for the end of the colony. Even if they are British passport holders, they do not have all the British rights.

After the June 4th massacre, the people of Hong Kong seem to have lost hope for a free and independent Hong Kong. Many of them may stay to care for their families, but others are leaving the territory to emigrate to Canada, USA or Australia in the hope of leading a permanently free life. There are also those who are trying to squeeze out as much money as possible before leaving. Some Chinese, when asked for their perspective of the future, are only able to express their uncertainty - although the basic laws should remain for another 50 years (which is becoming increasingly doubtful). There are only a few who still have hope and who will face the unknown future.

My hope for Hong Kong lies in the democratic movement throughout the world which can help and inspire the Chinese to develop a sense of freedom linked with responsibility and to take it on - for themselves, their families and friends and even further. Our help and care is a very important factor which means we have to take on more responsibility for our friends in Asia and to maintain our friendships. By exchanging information and experience and by visiting and praying for one another, we will let them know that they are not standing alone.

I do appreciate the care that I received from my friends in Taiwan and Hong Kong and their patience (greater than ours in the West!) to teach me about their life, problems and attitudes in these few weeks in Asia.

The Story of MRA - No 20

Olympic Atlanta by Rex Dilly

ATLANTA HAS JUST WON the race to hold the Olympics in 1996. It is the fastest-growing city in America - in a five-year period, the city produced more new jobs than the whole of the EEC combined. Andrew Young, for eight years Atlanta's charismatic black mayor, calls it 'a city too busy to hate'.

Judge Jack Etheridge, a senior judge of the Atlanta Superior Court and one of today's authorities on conflict resolution and mediation, says that two events made Atlanta the city it is today: 1) the creation of the Atlanta airport by Mayor Hartsfield, and 2) the coming of MRA and *The Crowning Experience*.

In the '50s there was much racial unrest. It was focussed by the implementation of the Federal law integrating black and white children in schools. The explosion of violence in Little Rock, Arkansas, resulted in troops being called out.

At this time two actresses arrived at an MRA assembly in America. One was Muriel Smith, the mezzo-soprano who sang *Carmen* at Covent Garden, London, and performed for 5 years in *South Pacific* and *The King and I* at the Drury Lane Theatre. The other was Anne Buckles who had been appearing on Broadway.

Both women were captured by the creative atmosphere and by the idea that their talents could be used to bring healing to the tense situation in the South.

Muriel Smith, a black American, had been brought up in the black district of Harlem in New York. She and her mother had known very real hardship. Anne Buckles came from the white community of the race-conscious state of Tennessee.

They decided to stay on and take leading roles in a musical that was being written for them by Alan Thornhill and Cece Broadhurst, although with their different backgrounds and temperaments, much had to change between them as they worked together.

The play was based on the life of Mary McLeod Bethune, a daughter of slave parents, who started one of the first black colleges in America, determined to bring good education to her people. She later became a special adviser to President Roosevelt. She had been to

Caux where she had said that "To be part of this great uniting force is the crowning experience of my life". So the play was called *The Crowning Experience*.

It opened in Atlanta in 1958. 11,000, both black and white, saw it in the first week. Judge Etheridge says that the police were out in force during the first days of the play's run, certain that there would be race riots. The local radio announced after the first night that 'there were no incidents in the Civic Auditorium', and after a few days the police stopped coming.

The play moved from the Civic Auditorium to the Tower Theatre, where the manager arranged equal seating for white and black, something which had not happened in Atlanta theatres before.



Muriel Smith in 'Crowning Experience'

The wife of a white minister commented, "For years we have been listening to the tick of a bomb, waiting for it to explode in our city. Now we are listening to the tick of the Holy Spirit. You have come at the right time."

The play ran for five months in Atlanta. A leading black lawyer, Colonel A T Walden, remarked, "After the visit of *The Crowning Experience*, Atlanta will never be the same again." Integration in the schools was soberly and peacefully carried through. Later President John F Kennedy sent for Walden to hear the story behind it.

In Washington DC the play ran for seven weeks and was seen by 80,000 people.

The potential of the play demanded that it be made into a full-length feature film. This was done. It was launched in 1960 and was seen by hundreds of thousands of people in major cinemas throughout the world.

Germans closer

Weekend in Nonnenwerth on the subject of 'Responsibility' - 28-30 September 1990

NONNENWERTH is an island on the river Rhine where there is a beautiful monastery, which is also a school. This was where 12 young Germans, a Dutch couple and Jens Wilhelmsen from Norway met on the Friday evening.

After introducing ourselves, Claudia Wegner introduced the theme by proposing three meanings of the word 'responsibility': standing up for your actions; a task you choose; and also a duty you don't choose (e.g. parents for their children and vice versa).

The highlight of the next day was the talk given by Jens Wilhelmsen, about the relationship between Germany and Norway and our responsibility as citizens of a new 80 million-strong superpower. To our relief he emphasized that Germany is not more dangerous than any other superpower. But its relationship to God which is important. Germany has to realise that it is accepted by God and doesn't have to fight for a more special position.

'Responsibility' also means that answers have to be found, not only by more activism, but also by inspiration. He quoted Portugalov (an adviser to Gorbachev) who described Germany as a

bridgebuilder between East and West. But we West Germans have to listen to the former East Germans and learn from their experiences.

Afterwards we shared in small groups our experiences of responsibility and what it means to carry it out. We realised for example, that to be responsible means to have an aim towards which one can lead others.

In the afternoon, after sport or walks, we had another discussion on this subject: 'Responsibility has to come from a calling and not from an urge for self-realisation'.

In the evening Ralph Rogge showed us slides of his journey to Taiwan, Hong Kong and China. (See article p12. Ed.)

On Sunday morning, we ended our meeting with a spontaneous and very honest discussion about our relationship and calling as a German MRA group. We talked about ideas some of us had for future activities. Even if we didn't come to a concrete conclusion, the discussion brought us closer together and encouraged us to take new initiatives.

To end with, I'd like to pass on a image Jens used to give us a new inspiration for our quiet-time: "The quiet-time is a time to sit on God's lap".

by Helene Pick

QuoTation

THE YOUNG ST FRANCIS of Assisi has gone to the Tombs of the Apostles in Rome, on a pilgrimage. He is horrified by the small offerings of other pilgrims and in a fury of indignation empties his purse onto the tomb of St Peter:

"He went down the dark nave and out into the bright sunlight and was confronted with the beggars on the marble steps, parading their sores and their rags, their filth and misery, clutching at the passers-by with their hot hands and crying, *"Un soldo, signore. Per amor di Dio."*

But now, for the first time, he could not give for the love of God, for he had just flung all his available money down the grating. Temporarily he was destitute too and had nothing to give

but himself. Well, why not do it? Why not give himself to these men, be one of them for the day, to see what it felt like, put himself to the test. He would wear the livery of Lady Poverty just for one day and see if he could endure it. He seized hold of an astonished beggar and persuaded him to lend him his clothes for the day, and in some hidden place he stripped off his fine clothes and put on the beggar's verminous rags. He went back to the steps and stood there all day, begging alms for the love of God, and he begged in French, the language that he always used when he was deeply moved. It was a great moment in his life. He had won his first victory over the pride that was a part of his fastidiousness, and taken his first step towards the final plunge that he so desperately dreaded."

Elizabeth Goudge,
"St Francis of Assisi",
Hodder and Stoughton

Letter from a New Editor.

Dear Subscriber, (potential subscriber...or lapsed subscriber)

Congratulations on reaching the last page!

As a new member of the *FREEWAY* team, I wonder who you are, reading this, and whether you have enjoyed this issue.

What I want to say is: *FREEWAY NEEDS YOU!* We can edit all day (indeed we do), but we need your news, views, jokes, pictures and articles to edit!

With God, life can be exciting, anywhere, anytime. So wherever you are, we would like to hear from you. (And of course, we want your money!) So don't delay, subscribe today, and the deadline for material for the next issue is 20th November. We expect to be swamped.

Rachel Charrett

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