

A Merry Christmas to all

the next issue will appear on 12 Jan, 1974 due to crisis regulations at our printers.



Mother Teresa's Sisters of Charity greet members of the cast of *Song of Asia* after a performance in Calcutta. *The Statesman* writes, 'It was an inspiring sight to see so many accomplished artistes from different parts of this continent perform together with such obvious rapport with one another.'

photo: Lars Rengfelt



ON THE JOB

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Job enrichment

'JACK, GOT A MOMENT?' A young man approached the shop steward. He was carrying a large clipboard. 'The gaffer says we have got to produce something for the government about job enrichment. I was told you might have some ideas.'

'Yes, I have,' said Jack. 'Truth and honesty.'

'Truth and honesty! I can't just write a report called truth and honesty. Anyway, how do you get people to be truthful and honest?'

'I'll tell you a story,' said Jack. 'Some time ago I was made convenor. I had to ask for a change from alternate day and night work to regular days. So I saw the supervisor and asked him. He yelled at me, "I don't recognise you as shop steward. I won't help you. Now get out." I suggested to him not to be too hasty as I should have to see senior management and it might turn out awkward for him. He again shouted, "Get out, and I don't care what the hell anybody else does."

'Three days later we were both sent for by senior management. I was told I could go on permanent days. "Are you quite satisfied, Jack?" I was asked. "Yes, I'm satisfied," I said, "but I need to know whether the supervisor is satisfied. It's him I'm going to have to work with."

'The supervisor, who had been sitting looking grim, said, "Jack, I want a personal talk with you." We went aside and he said, "I've hated your guts for years. For the past ten years whenever I have given an order you've said you would walk the men out through the gate. You've made my life hell, and I hate your guts."

'I told him that what he said was true. I apologised and asked him to forgive me. I told him I had a new approach now. His eyes filled with tears. He said, "Jack, can we let bygones be bygones? Can we work together? May I shake your hand?'

'Since then we have worked as a team. That's what I call job enrichment.' ETG

At

Christmas

A family on the road
by Alan Thornhill
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by Karen Jackson
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**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT

Speak out says

Solzhenitsyn's friend

DIMITRI PANINE, who shared a prison bunk with Alexander Solzhenitsyn for five years and who appears as Sologdin in *The First Circle*, said in London last week that MRA must speak out.

'Back in the Soviet Union we thought that we must create a movement of men of good will, and it is an amazing discovery to find that your great world movement has already been at work for some years,' Panine said. 'You are too modest. You do not make enough noise. You have the right to do so because you have what the world needs.'

'The Communists,' he continued, 'make a lot of noise. They have neither the right nor the wisdom nor the justice to justify it. But they do it. The West is too timid. It lacks courage. It must stop being defensive and go on the offensive with ideas.'

Mr Panine, an engineer of 62, spent sixteen years in prison camps before being allowed to travel with his wife to the West. He invented, while in the special camp described in *The First Circle*, a device for unscrambling the recorded conversations between Roosevelt and Churchill, but destroyed the device before it could be used by Stalin. 'I believe

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Emergency action by John Vickers

Thousands of people, particularly in the textile trade, have seen the poster drawn up by Mr Vickers (*New World News*, 10 Nov) on the theme 'Oil—there's enough for everyone's need but not for everyone's greed'. Leeds Chamber of Commerce sent out 3000 copies of the poster to its members and Sheffield Chamber of Trade sent out 1000. It has been featured in the press.

LAST FRIDAY the President of our Trade Federation and I were received by the head of the Government's Special Energy Committee. I was struck by the calibre of men handling our affairs, and the weight of work they are handling—for example at their desks till 11 p.m. seven days a week. There is no doubt we are in an emergency and it will not be short-term. Even after it is resolved, life will be very different.

There are certain characteristics that everyone can develop and practice.

Decision—seek to obtain only what I and my firm really need.

Discipline—be thorough and meticulous in every saving (lower house temperatures, close window curtains overnight, minimum lights).

Devotion—shoot down rumours instantly. Show the mass media how to build up the positive actions of the majority and deal with those who get 'shirty' under pressure or moan about other people's shortcomings.

Dedication—find imaginative ways to build up a crisis-proof public morale. The motives of everyone can change from personal panic to divine direction.

Think about the needs of people all around the world, and how they are going to be met.

Perspective is given by C Gordon Tether in the 'Lombard' column of *The Financial Times*—'The only question is whether leadership of the inspired kind needed to profit from adversity in this way is going to be forthcoming. The fact that the lack of such leadership is to a significant degree responsible for the fact that the world has drifted into such a mess is not, of course, encouraging. But it is surely conceivable that the shock of realising just where we have got to will produce the necessary re-birth.'

'Pantomime had become a matter for lavish expenditure on dancing girls and television comics with devious minds, and true 'family entertainment' was scarce. If the situation has now changed credit is in large measure due to the example of *Give a Dog a Bone*, first seen at Moral Re-Armament's Westminster Theatre in December 1964, and now entering its tenth consecutive Christmas season.'

The Lady

PHYLLIS KONSTAM was interviewed for an hour on Capital Radio, one of London's new commercial stations, about Moral Re-Armament. It was a Sunday phone-in programme called 'A question of faith'. She was asked by interviewer Louis Alexander to finish with a prayer she had written:

'Dear Lord, we pray for our homes, make them a pattern of Your peace. Give us patience and mercy for one another as You have patience and mercy for us. Help us with small irritations which can end in bigger differences. Help us not to criticize but to put our own house in order first. Help us to treat those we live with as we treat our most honoured guests because in God's sight each one is a royal soul.

'Help us to remember the privilege and responsibility of family life, that broken homes can leave behind broken hearts and broken lives, that an hour's passion is not worth a lifetime of regret or the lifelong scars which our selfishness can inflict on our children. Help us to remember, O Lord, that sound homes are the strength of a nation, where character is formed. Thank you, Father, that as we learn to live in our homes with our families so may we help the family of nations to live at peace together. Let us start right where we are to make the brotherhood of man a living reality and not just a pious hope. Thank you God that You sent Your Son, Jesus Christ, on earth to teach us how to live and how to love one another and to show us the true meaning of the word Love.'

ONE HOUR on the second channel of Dutch national TV was devoted last week to the subject 'Have sin, penance and asceticism lost their original meaning?' by a panel consisting of Father Nico Wesselingh, Mrs Liebje Hoekendijk, author without a defined faith, Peter Hintzen, journalist working with MRA and discussion leader Jac Van Belle.

In a lively debate, which was frequently interrupted with laughter, panel members agreed that sin was still sin but needed to be faced not only in personal terms but in the context of a world in need of greater justice and change. Father Wesselingh who had by chance been reading *The Black and White Book* (referred to during the discussion) the night before the programme, strongly endorsed the notion that the best way of penance was to be honest and restore to the person concerned.

The panel agreed that asceticism was needed not only inside monasteries, but also in the world at large, not as an exercise to escape the world, but in order to be fit to tackle the urgent tasks in it.

The discussion was one of a series on spiritual matters which has had over a hundred thousand letters in response to its 51 broadcasts. A booklet is published with the full text of the programme.

At Christmas

A family on t

by Alan Thornhill

A FIRST CHRISTMAS in India highlights the familiar story for the Western visitor. As in the days of Joseph and Mary, everyone seems to be on the road. By bullock cart or by bicycle, with laden donkeys or with whole families piled high in some ancient jalopy, most often of all just on foot, everyone seems to be going places, whether on business or for family visiting, or, most likely, in search for food and shelter and the basic necessities of life.

There is much poverty, much human misery, as at the first Christmas, and yet, now as then, there is also a sense of hope and expectancy in the air. It is not only Mr Brezhnev who feels that next

A family at ho

AT THIS CHRISTMAS SEASON, as an American in London, I think of my family in Minnesota, our traditions and also our struggles and joys which are an integral part of the American scene.

America is a melting pot of many family traditions. My great grandfather came there from Sweden by sailing ship 125 years ago and in our home Swedish carols are sung around the piano, and Scandinavian decorations and food are an important part in our Christmas. Dad is from a family of twelve children, and could only speak Swedish until he started school. They were a very poor family,

THREE BRITISH TEACHERS left this week to attend the New Year conference at Asia Plateau, Panchgani. They went from a meeting of British educators at Tirley Garth, Cheshire, who had decided 'to turn the tide of militant atheism.'

These educators began by contesting the decision of the Inner London Education Authority to cancel the annual Festival of Carols held by schoolchildren at the Festival Hall. In a letter to the Chairman of the Authority they wrote, 'Of all the festivals, Christmas is one of the most uniting, and this occasion brings together children of every social background in a common experience. We strongly urge that this Festival be restored.'

the road

year will be Asia's year; perhaps the next fifty years. Asia is on the move in more ways than one. From the Arab world in the West to Japan and China in the East, the future holds promises as well as threats. Even in far away Papua New Guinea, trembling on the edge of Independence hope struggles with fear for the mastery. Could this be the dawn of a new era in history, an era where the nations of Asia may hold the key?

Is it possible that once again it will be a star in the East that will point the way for wise men and shepherds to find the world's destiny?

There are some, drawn from different races and religions all over Asia, who



The Evara family in India

photo: Babcock

are convinced that this is true. That is why they have left home and family, given up careers or college degrees, and taken to the road, carrying a bed-roll or a blanket, crowding into third class carriages or over-loaded buses, staying wherever hospitable homes will offer them shelter, loading their precious stage equipment on to precarious trucks over mountain passes, in order to take the musical show *Song of Asia* to the cities of India and beyond.

Jane and Ivia Evara have brought their one year old daughter Nellyanne with them. Evara was working as an industrial chemist in Port Moresby. To come to India to participate in *Song of*

Asia Jane and Ivia sold their home, furniture, car, refrigerator and radio-gram to raise money. Like the rest of the cast, they give their services free. As a mother Jane says, 'We would like to build a country for our daughter where she can walk on the streets without fear.'

Ivia says, 'We used to blame each other when anything went wrong in our family. Now we have found a new unity through being dead honest with each other. We are determined to fight for the change of heart needed in every family to create a better world.'

At the first Christmas the hope of mankind lay in one young family, living on the road, without home. Perhaps the materialistic West, glutted with affluence, choked with the economics of selfishness, may derive hope from a young family, such as the Evaras, who are ready to sacrifice home and security, in order to help Asia speak again to the world with the 'still, small voice' of God's truth.

To one at any rate, just returned from three months with *Song of Asia* there will be added meaning this year to the old, familiar carol:

*They looked up and saw a star
Shining in the East beyond them far,
And to the earth it gave great light,
And so it continued both day and night.*

me by Karen Jackson

and his father worked as a section hand on the railroad. Yet they always found joy in being together; and while the old Grandfather played the fiddle, the children would sing in harmony and play musical instruments.

My mother, though of Irish descent, put all her heart into the distinctly Swedish style Christmas traditions. She was creative with the little money we had, always making the home warm with her care. She was also one of twelve children, but her life as a child was bleak. She lived in homes where she was beaten, maltreated, and called white trash; there were times when she lived in a barn and worked as a transient worker in the fields.

It was the hard won unity and sacrificial love born between my mother and father that enabled us four daughters to live in a happy atmosphere and to truly celebrate a merry Christmas. Mother and Dad, though both from very poor backgrounds, had different traditions and viewpoints, and both were sensitive and explosive by nature.

In the first years of their married life fights were frequent, mother was bitter, and determined to get a divorce. Only the Depression prevented separation as they couldn't with a small child afford to live apart. A radical change came first through my mother when she made the decision no longer to blame anyone else



Kathleen and the children, Cheri and Mark, who gave up their Christmas presents

for the maltreatment she had experienced. Together they were painfully and completely honest, freeing them to begin to listen to God; and in that silence was born the beginning of a sound family life. However, it was never easy with four independent, wild daughters, and it was always our desperate needs which drew us together.

Christmas was a time of family re-birth. I remember one Christmas after the loss of our beloved youngest sister, Heidi. She died of brain cancer at the age of nineteen when she was still so beautiful and in love with life.

Kathleen, next in age to Heidi, was very close to her and her death threw her violently into the world of drugs in San Francisco. Kathleen is an intellectual, a musician, a rebel, who began her training as a Trotskyite at the age of nineteen in Chicago and New York. It was Heidi's death which began her

search for faith—first through three years on drugs. But she found the trips on LSD less beautiful and more and more soul destroying.

That Christmas we searched together for the healing needed. Kathleen, coming home from Berkeley University where she was finishing her studies in harpsichord; Carla, married to a police officer with their four growing children; myself, an artist, who has worked both in factory and theatre in Minnesota... and our parents. Carla's children did without presents that year so Kathleen could be with us and we laughingly wrapped her up as a gift, having all chipped in on the plane fare.

We were simply together. There was the Christmas tree, the baking, and the Christmas Mass. But most of all there was the chance to talk until late into the night. Nothing was hidden, there was clash, but we could say what was on our hearts. For in the quietness of that Christmastime centred around the crèche the miracle of Christ's birth began to happen to another family.

And my sister Kathleen, who has re-found her faith, writes that her change was like a 'resurrection' and going from darkness into light.

'Family tail wags again' was a headline on the front page of the *Baptist Times* this week. Under a photo of *Give a Dog a Bone* the paper writes, 'The tenth season is again proving to be an enjoyable occasion, full of fun, music and colour.'

One language for Canada

by
Richard Weeks

VIOLENT ACTION has at the moment faded from the Quebec scene. Attention has turned to the political arena. Those who wish for an independent Quebec here put their hopes in the Parti Quebecois. Results of the October provincial elections, which left the ruling Liberals with 102 of the 110 seats and the Parti Quebecois with only 6, despite gaining 30 per cent of the popular vote, have led to a scepticism about the effectiveness of political means. At a recent rally in Montreal held in honour of Mme Allende, the organizers sought to show that the Chilean experience had proved once and for all that justice cannot be attained democratically.

Initiative by Quebecois

It was against this background that a conference was held December 7-9 at Cap Rouge, near Quebec City, under the title 'Quebec: jigsaw puzzle or hope for a world in crisis'. It drew together 96 people from many parts of the province, from across Canada and the United States. Also participating were those from Egypt, India, Lebanon,



The Quebecois who initiated the conference. In order to work more effectively together they have moved into three homes next door to each other

Poland, Roumania, and Haiti who have made Canada their home.

The initiative for the gathering was taken by François Lessard, assistant to the chaplain of the University of Quebec at Trois-Rivières; his wife Denise, a kindergarten teacher; Marie-France Thibault, a mathematics lecturer, and Laurent Gagnon. Their conviction as stated in the invitation is that Quebec's

'historic mission is to show a chaotic world a more revolutionary way than violence'. Laurent Gagnon personally told the Canadian Prime Minister of the conference and its purpose.

Dr Gustave Morf, a Montreal psychiatrist, who has written a book on terrorism, warned against the danger of over-reacting to violence. 'We all have a tendency to react,' he said, 'but reaction is not participation, because it puts us on the same level as the other person. We are simply allowing ourselves to be manipulated by the other in our reaction. We have no solution for him. Whether we oppose or applaud it is he who commands our behaviour. The phenomenon of violence is the expression of a deeper problem. If we wish to have an answer to violence we need to cure the problem that lies behind it. We must deal with the materialism which is the problem of Quebec, as it is of the Western world.'

Many shared their experiences of listening to God as the basis of constructive action. In the University of Quebec for instance, a group representing students, staff and administration meet every morning in an office of the Student Affairs department to seek guidance together. One remarked, 'The only language that can unite English and French speaking Canadians is the language of God.' Denise Lessard told how she has taught her class of 5-year-olds to listen to the small voice inside. It has led to changes, not only among the children, but also among the parents, some of whom have decided to listen together as a family.

After forty years, still new

'When does a person become old?' A 15-year-old girl put this question to the conference in general, and to Mrs Kate Cross, aged 85 in particular, but then went on to answer it herself: 'People become old when they stop listening to what others are saying to them, and are no longer ready to accept fresh ideas,' she said. 'The fact that this lady is still fighting for moral re-armament after 41 years means that she must find new things in it all the time. This gives a great hope to us younger people.' She added later, 'I must not limit myself to thinking about youth.' Said one of her fellow students, 'This is the best weekend I've ever had—the best gift up to now. Before this I didn't believe in God, but now I do.' Since their return to school, the changes in them have been a point of comment by their class-mates.

To illustrate the practical answer to corruption and inflation Richard Dorais, a Montreal University student, told how he had written honestly to the Government about receiving unemployment benefit to which he was not entitled.

François Lessard asked, 'Do we feel the call to other places so urgently that we are willing to make sacrifices to save money in order that "ambassadors" from Quebec can export something to those corners of the world where effective solutions need to be found?'

One student decided not to buy new ski equipment so that she can use the money to go to the MRA conference in Berlin next Easter.

NEW ZEALAND—The first Otago showing of *A Man for All People* took place at the University before an audience of staff and students, professional men and women, trade unionists, farmers, businessmen, Maori and Pakeha and Pacific Islander. John Dennison, President of Otago University Graduates Association, welcomed the guests. Witurora Duff, President of the South Island Maori Cultural Council, spoke on the cure for bitterness found in the life of Dr William Nkomo. Professor David Allbrook, Professor of Anatomy at the University of Western Australia, introducing the film, said, 'Our world of the 1970's is an exciting place to live. We live at the 'hinge of history'. Decisions we take may set the pattern for decades or centuries to come. We have a new kind of man, Technical Man. Electronics, computers, radar, laser, chemotherapy, jets and rockets have increased the power of puny Homo Sapiens such that if any biologist from Mars looked at contemporary technical man he would say he is a new species. His power is multiplied a millionfold by his cultural achievements. But to wield wisely such a power a second mutant is needed, a moral and spiritual mutant.'

'MRA is a 20th Century commando force. You cannot join it. It is a commitment to a way of life. Nkomo's story is a sample of what happened when one man made that commitment.'

Speak out *continued from page 1*

that the basis of the friendship which united Solzhenitsyn and me, during those five years, was a faith stronger than steel, a faith given us by God. Because of it, we did not know what it was to fear.'

Mrs Panine, a former lecturer in European Literature at Moscow University, said that these ideas must penetrate into the East. 'Young people are more attracted by moral ideas than by terror and violence,' she said. 'These are the ideas of the real revolutionaries.'

Mr Panine added, 'MRA must take in all the positive ideas of this century and fight with them an active and creative battle. This is a dangerous time, but all the weapons are in our hands and we will win.'