

MRA Information Service

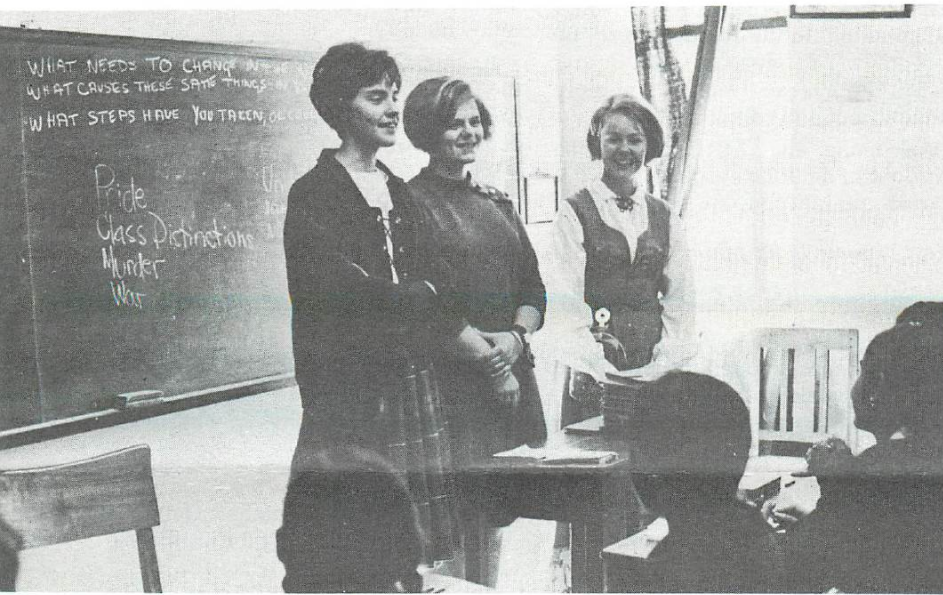
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INDIA

A new way of doing things for East and West



Above: Bimal Banerjee, trade unionist and General Secretary of the Hind Mazdoor Sabha for West Bengal, with Michel Bielak, French steelworker

Left: Delhi schools asked for training in MRA and here Margaret Smith (Britain), Princess Helen of Roumania and Elisabeth Knudsen (Norway) take a class

'End cheating and make our school a pattern'

THE MRA CONFERENCE, 'A New Way of doing Things for East and West' opened last week in New Delhi with a performance of Peter Howard's play *Through the Garden Wall*. At the same time there was a screening of *Decision at Midnight* for those who could not squeeze into the packed hall.

The first morning's session dealt with a new way of doing things in the home, school and nation.

Rektor Masen, who is the headmaster of three schools in Sweden spoke with his wife and daughter. He said, 'The best way to help students, parents and teachers is for us headmasters to admit where we have been wrong.' He told how this worked in his schools.

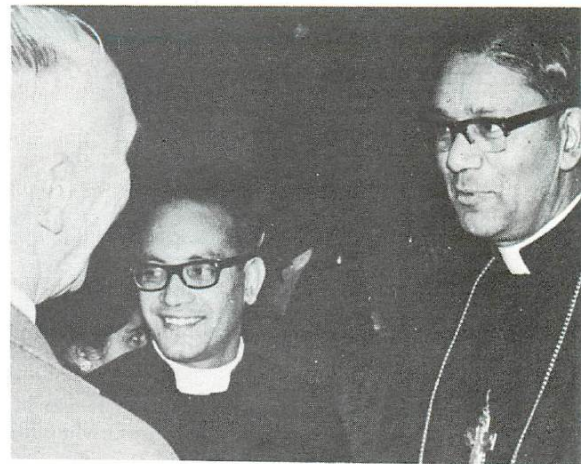
Canon Julian Thornton-Duesbery former Master of Saint Peter's College, Oxford, said, 'I have learnt to treat my colleagues and students as people, each

with their own personal problems and their unique contribution to make in life.'

Nine girls from Carmel Convent School mounted the platform together and told of their decision to end cheating and deceit and make their school a pattern. During the last two weeks members of the MRA force took special lessons in eight classes of their school. Their principal has said that the atmosphere in the school has completely changed in the last two weeks.

MPs attend plays

FIFTY MEMBERS of both Houses of the Indian Parliament attended performances of MRA plays in New Delhi last weekend. The three day programme was arranged by the Mayor and the Committee of Hosts to the MRA force to coincide with the opening of the Budget session in Parliament. It consisted of performances of *Through the Garden Wall*, a half hour adaptation of



The Most Rev Angelo Fernandes (right), Catholic Archbishop of Delhi, and the Most Rev Denzil da Souza, Bishop of Silchar in Assam, talk with Canon Julian Thornton Duesbery, formerly Master of St Peter's, Oxford

Jotham Valley, The Ladder and Anything to Declare?

Personalities at the performances
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MPs at plays continued from page 1

included J B Kripalani, one of India's elder statesmen; the Deputy Speaker of the Lower House; the newly elected President of the Indian Trade Union Congress; the SSP General Secretary; Supreme Court Justices and two members of the Mysore State Cabinet who are in Delhi for talks on the Mysore-Maharashtra border dispute.

'Old' Congress Party Leader's reception

S NIJALINGAPPA, President of the 'Old' Congress Party, welcomed members of the MRA force at his home in New Delhi last week. Also present were the Party's General Secretary, Sadiq Ali, and other colleagues.

Mr Nijalingappa said, 'We need to deal with human nature—a synthesis on which to unite all humanity to build a new world. The world is a poor place as regards morals. It needs to grow rich and it will grow rich again.'

Harijans Quit Hate

THE MRA FORCE was last week invited to the biggest Harijan Colony in Delhi, with a population of 20,000. The Harijans, formerly known as untouchables, were renamed by Mahatma



Babulal

Gandhi as 'Children of God'. It was in this colony that Gandhi stayed when he was in Delhi.

At the open air meeting, Rajmohan Gandhi, grandson of the Mahatma, spoke about the four standards of Moral Re-Armament. The crowd, among them many children, eagerly repeated after him, 'New men, new nations and a new world—absolute honesty, absolute purity, absolute unselfishness, absolute love.'

'The news of the new idea in this

'Violence only leads to more violence'

AGRA, city of the Taj Mahal and ancient capital of the Mogul Emperors, has recently become the scene of frequent student eruptions. Students of one college gheraoed* their Principal and the college had to be closed. Only last week a student was stabbed in a gang fight in another college.

Last week the MRA force visited Agra at the invitation of the Catholic Archbishop, the Most Reverend Dominic Athaide, and other leading citizens.

At a few hours' notice the lofty white stone hall of St John's College was packed with over 1,000 people to hear a one-hour presentation of songs and speaking. In the audience were 300 students of St John's College and student leaders and staff from every senior school and college in Agra.

Welcoming the MRA force, the Principal of St John's College, Dr P I Ittyerah, said, 'Today we have with us

**Kept prisoner in his office*

sixty people from 21 countries who believe that human nature, as we see it today, can be changed. They have a message for all of us.'

Miss Martine Algrain, who took part in the May riots in Paris in 1968 told the audience, 'The trouble with us students is that there is often a big difference between the way we talk and the way we live. Moral Re-Armament challenged me to face my conscience. I realised that violence leads only to more violence and that I needed a much more effective and radical revolution. My first step was to apologise to my father for my hatred of him. That built the kind of unity I expect from the leaders of my country.'

Robert Carmichael, former head of the European and French jute industry, called for a new economy which puts people before profits. 'Instead of constantly making new products and obliging people to buy them, we must think what people really need and then go all out to produce it,' he said.

at a glance

'PROTEST over cricket tour "in-effective"' was *The Times'* headline above a report of Rajmohan Gandhi's article in *Himmat* calling for a different type of demonstration when the South African cricketers visit Britain. (For summary of Gandhi's '*Himmat*' editorial, see last week's '*MRA Information Service*'). *The Times'* New Delhi correspondent, Peter Hazlehurst, wrote a 200 word report quoting Gandhi's article.



STUDENTS of Maoist, Socialist and Conservative connections from the Swedish universities and schools met last week at a skiing and ideological training course in the Swedish mountains. With them were teachers with their families.



'HOW TO CHANGE SOCIETY. Is there a more modern way than violence?' This is the question students are asking and it is the theme of an MRA Working Party taking place in St Edmund Hall, Oxford, 23-26 March. A committee of seventeen students from Oxford, Cambridge, Durham, Edinburgh, London, Manchester, Reading, the Royal College of Music, Queen's Belfast and Salford, have called the Working Party.

Takes more courage than a 'Ton-up'

Andrew Stallybrass interviews Jean Louis Chaduc, a young Frenchman with the cast of the international revue *Anything to Declare?* now in India.

Invited by Rajmohan Gandhi, Chief Editor of *Himmat*, and a number of Indians, the cast of the musical arrived in Bombay in November for a year's campaign in Asia and Australasia.

Jean Louis Chaduc is one of the 94 men and women from 21 nations who form the Moral Re-Armament force now in New Delhi.

'THERE ISN'T A MAN in Bourg who doesn't know Jean Louis Chaduc for his passion for roaring through the streets on his motor cycle, after eleven at night.' So wrote the largest newspaper in Bourg-en-Bresse, a town of 60,000 in South East France, not far from Lyons.

Jean Louis explained to me, 'I was best known in the town as "the funny guy"'. When people heard an unsilenced engine and screaming tyres, they knew it was me on my cycle painted in Team Lotus colours, groaning under a thousand stickers (Castrol, Shell, Michelin etc), and decorated with rear view mirrors and racing ailerons.'

Jean Louis's passion in life was cars, and his life's ambition was to be a racing car driver; he had won a place at one of the few colleges of car body design in Europe.

Eighteen months ago, Jean Louis met something more exciting than a 'ton-up', more exacting than the toughest corner. He says, 'I discovered in the revolution of MRA something faster and more fascinating than the fastest racing car.' He ended some of his other passions, including self service in the shops, borrowing his pocket money from others' pockets, and helping himself to his neighbour's brake cables instead of buying his own. He streamlined his life. 'MRA is like a racing car,' he says. 'The four standards of honesty, purity, unselfishness and love are the four wheels, the driver is God, and the motor is our passion for a new world.'

He was honest with his parents about his escapades and did his best to put them right, as a step towards changing the spirit of his region. 'It took a lot more courage than my worst exploits, or a burn-up on my bike, but in return it was much more satisfying.'



Jean Louis Chaduc: Quieter but more effective

That done, Jean Louis got in touch with his Member of Parliament, who was so pleased to see that a terror like Jean Louis could change that he invited an MRA force, with the musical revue *Anything to Declare?* to come and change the spirit of his constituency. Jean Louis wrote 450 letters to everyone he knew, and a fair number he did not—to everyone he felt could help. Here Jean Louis takes up the story:

'Keep your word'

'The months passed and my MP continually put off the date for our invitation. One day I received a letter in which he regretted to have to announce that our coming to Bourg would be impossible due to certain technical difficulties.' Jean Louis had learnt to listen to his inner voice, and write down the thoughts that came and so he did this. He thought, 'I should write to my MP and tell him politely but firmly, that his word and his keeping to his commitment counts more than certain technical difficulties.' Five days later he received a firm, official invitation for the following June.

Three weeks before the show was due, Jean Louis and three friends arrived in the town. It was a year since Jean Louis had been there, and the other three knew no one. They visited the biggest newspaper, where they met a young journalist. He was their first contact. He enlisted with them, and by the time the 80-strong force arrived, they were all invited to live with local families. They stayed for only three days, and gave only two shows, but already on the third day, 90 people came to a training meeting to join up in Jean Louis' battle for a new town.

That was only the beginning. Through

last summer, many families came to the MRA conference centre at Caux, Switzerland. His own parents drove the 300 kilometres eight times. The son of one family that came was a hippy. He changed and stopped stealing and drug taking, and apologised to his parents for the bitterness he held towards them which had driven him into rebellion. In turn the father changed. To help his son he decided to quit smoking his two packets of cigarettes a day, and when his son cut his hair he cut out drinking. Now the father arrives five minutes early at the office instead of five minutes late, and problems there are being solved through his change of attitude. This family and the young journalist have decided to speak to their town through Peter Howard's play *The Ladder*, and they have raised a cast.

Louis Noel, the hippy writes, '*The Ladder* is so great a challenge to me that it has many times kept me from sinking. I am committed up to the hilt to putting on this play, and for this I find it is vital to live the four standards, and listen to God's guidance.'

The premiere of *The Ladder* will be this month, but the Chaduc family will not be there. Jean Louis' parents are teaching on the island of Reunion in the Indian Ocean, his brother is teaching in Niger, and he himself is in India with the cast of *Anything to Declare?*, with *The Ladder* cast helping to raise his fare. The Chaduc family represent a town that is beginning to 'se pencher au dehors'*—to lean out, to open a window on the world.

*The French title of '*Anything to Declare?*' is '*Il est permis de se pencher au dehors*', in contrast to the plaque bidding you to lean out of a railway carriage window.

'Leave neutral positions'

says Rev Arthur Burrell of Sulhamstead, Reading.

WE OFTEN HEAR of the 'crisis in the church'. What does it mean? Have the churches lost touch with people, or is it the people that are losing their faith? Perhaps some theologians have lost contact with God.

The crisis of faith is only part of the wider human predicament. The latest volume of *The New Cambridge Modern History*, dealing with the period 1898-1945, is called *The Era of Violence*. Will the next volume be called the Era of Anarchy and Destruction, or the Age of Great Dictators? All of us will have a share in determining the answer.

The future still lies open before us. There is no insurmountable obstacle to prevent its becoming an Era of Responsibility in which the ordinary man assumes a new stature of human dignity and concern for others. Yet, if this is to happen, we need to become more familiar with the nature of the crisis, and know how to deal with human nature radically in the way in which, as Christians, we have been taught.

'MRA Thinkpiece'

From the review by Wendy Whitehead, the 'Methodist Recorder's' film critic, of 'Happy Deathday':

'Guaranteed to set you talking is the new Moral Re-Armament film, *Happy Deathday*, now running at the Westminster Theatre.

'The many challenging questions aired from abortion to deep freeze "eternal life" contribute to a stimulating performance.

'Those planning a film visit and subsequent discussion could not make a better choice than this Westminster Production.'

'The Daily Telegraph's' Peter Gibbs commented:

'Seeks to establish . . . the existence of God.'

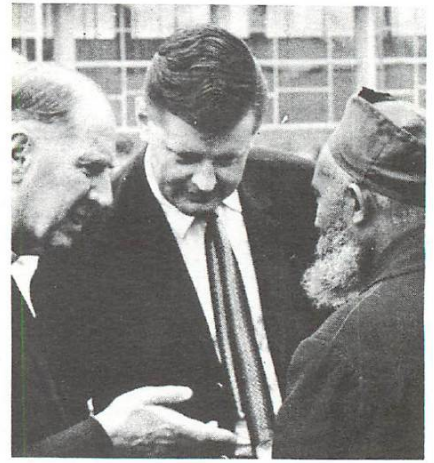
Many more need to leave their neutral positions, and back with much more openness and enthusiasm the individuals and enterprises which stand between us and the alternatives of tyranny or gloom.

The film now showing at the Westminster Theatre deserves the fullest interest and support of all who are anxious to preserve and enhance our Christian heritage. It is the screen version of *Happy Deathday*, the last play Peter Howard wrote before his death in 1965. It focuses, amongst other things, the issues contained in the contemporary crisis in the Church.

Take the girl Jetta who represents the younger generation. She loves her old grandfather who holds traditional views on religion. She knows he loves her too, but she cannot swallow his beliefs. From her humanist and highly intellectual father she gets the impression that science has now taken the place of God. Meanwhile the problems of sex, race and human relations press in upon her to breaking point. Her youth is made for hope and enthusiasm, but what is she to be hopeful and enthusiastic about?

In the play these 'representative characters' as the *Daily Telegraph* rightly described them, pose the questions which we, in our yet unclassified era, have got to resolve. Can religion speak to science in the modern age? Can science learn from religion? How can God become real to anyone who is hampered either by being religiously prejudiced or totally committed to science? What is the essential knowledge or experience that enables faith to be born in the hardest of human hearts?

At the end of the film, the scientist accepts full responsibility for his share in his daughter's tragedy. 'Now you have the knowledge to believe,' says the old grandfather, after he himself has quite unconsciously engendered this faith in the other, through his own honest recognition of failure. He had seen that though he wanted her to be happy, he could not make her believe,



The Rev Burrell, Fred Ladenius, correspondent of 'L'Osservatore Romano' and the Coptic Bishop of Decamere talk together at MRA international assembly in Ethiopia

because he never wanted her to 'face the pain of the sword of truth'.

Both these characters express the truth St Augustine discovered: 'I sought Thee without and found Thee not, because Thou wert within me.' This 'knowledge to believe' is nothing to do with the intellect whether applied to science or religion or anything else. It is given to those who measure their lives against the standards that are required of any of us, if we are going to help those around us to change and find a faith.

Happy Deathday is a film that helps us to find ourselves, and to point both 'saint' and sinner, student of religion as well as scientist towards a practical and living faith in God.

at a glance

Peter Howard, *Life and Letters*

'If you think that idealism is dead in our time, get hold of this gripping biography and prepare to reserve your judgement. Thousands thank God for the memory of Peter Howard. And I am among them.'

Christian Counter-Attack

'A shout of confidence in a world which despite its material advance, seems to be losing joy and hope. I do not believe there is a denomination or an individual Christian throughout the world who does not stand to gain by this chastening challenge.'

The Rev Dr Bolt, LL.M, writing reviews in Kumasi 'Pioneer', Nigeria