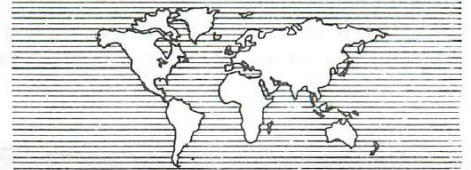


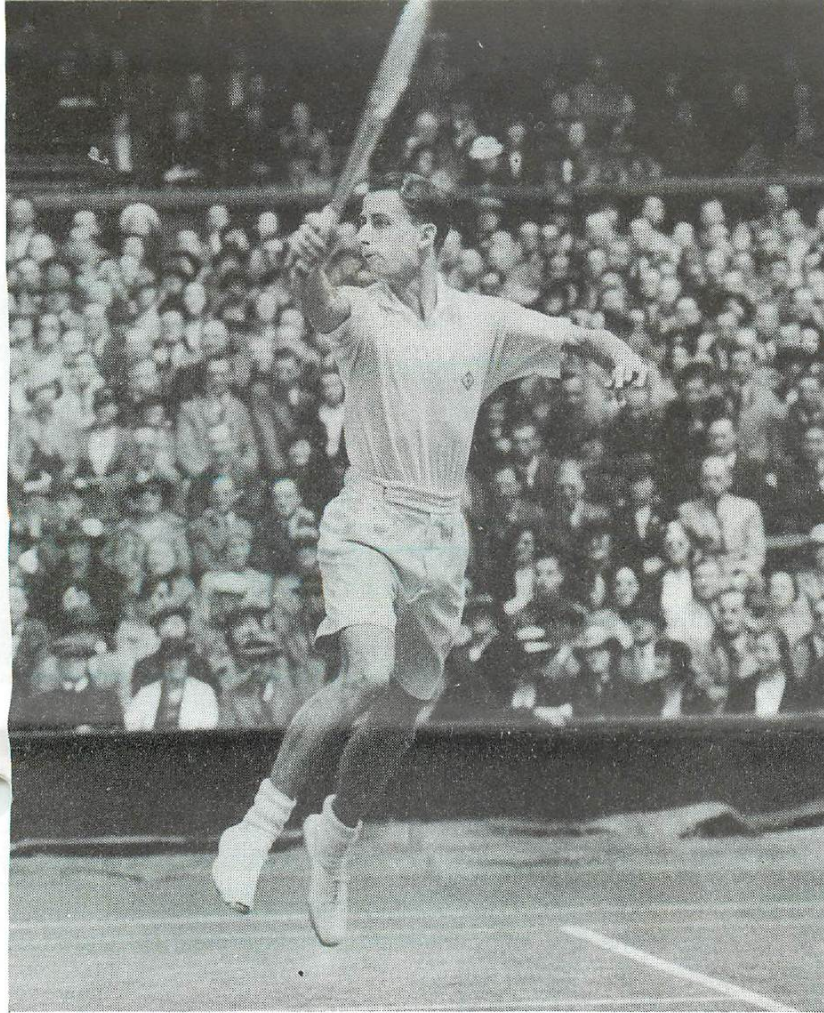
# NEW WORLD NEWS

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**SPECIAL ISSUE:  
SPORTSPEOPLE  
TALK**

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Bunny Austin—'the greatest English player never to win Wimbledon'

## BUNNY AUSTIN WINS WIMBLEDON FIGHT

by Judy Lean

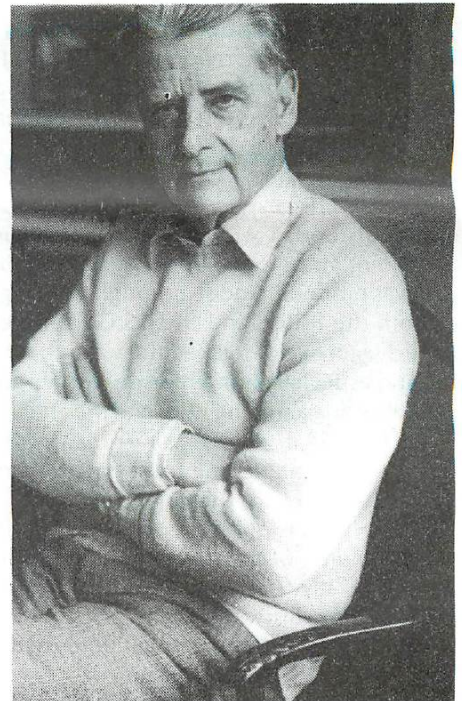
BUNNY AUSTIN IS, at the age of 77, once more a member of the All-England tennis club. Often described as 'the greatest English player never to win Wimbledon', Austin was first elected to the club at the age of 18, but when his membership lapsed after the war, he was excluded from areas which had been a second home to him during his *playing days*.

He has been blackballed since he applied for re-election on return to live in England in 1961 after many years abroad. He was told when he saw his old friend Herman David, who was then chairman, 'I'll have difficulty fighting your membership through; there are some people in the club who don't want Moral Re-Armament.'

Those members have since retired and recently 130 including some of the big names in the tennis world petitioned for his return to the club. The new chairman, Buzzer Hadingham, also supported his re-election. 'He has both moral as well as physical courage—he won two MCs during the war—and he has been a great friend to me,' says Austin. 'I think he will do a great deal for the club and the game.'

Austin's friends and the newspapers have regularly raised the unfairness of his exclusion from the club, but he shows no acrimony: 'It was a great joy for me to feel that I could once more walk into the place which had meant so much to me in my playing days. I was received with genuine warmth which moved me very much.'

Henry Wilfred Austin (called Bunny after Wilfred the cartoon



Bunny Austin at 77

rabbit) is not the type one would picture as a natural inheritor of a lifetime's controversy. He is a quiet person with an unassuming charm. But there is a determination in him which perhaps explains how such a seemingly self-effacing man, when not plagued by a recurring hepatitis, was the terror of the tennis courts. And why, since he found it in 1933, he has clung to and grown deeper in his Christian faith and in his determination to apply it to the world about him, in spite of initial fierce opposition from his wife the actress Phyllis Konstam, and widespread misunderstanding and calumny. Indeed, he does seem to be a man who in Kipling's definition has met with triumph and disaster and treated those two imposters just the same.

Austin was the *Boy George*, the Daley Thompson of his time. His individual style (he was the first to wear more practical shorts instead of long trousers for matches) attracted adulation. Schoolgirls pinned his photograph under their desk lids, he was the subject of newspaper articles and gossip columns and the focus of national pride when he and Fred Perry won the Davis Cup four years running.

'But it's a funny thing,' he says, 'I didn't realise I had great popularity at the time. It's only now when people come up to me and say you were my pin-up that I see something of it. I think that I had a wife whom I felt I was very lucky to have married, and that tended to keep me humble. Later it was her 100 per cent backing that helped me through the troubled times.'

## Invitation

For trouble did come, and not very long after he decided that MRA outlined the way of life he wanted. In 1939 he accepted an invitation from Frank Buchman to America. If the war was to be won, America had to come in: but at that stage, her response hung in the balance. Austin joined a force of people, including 21 other British, working to prepare America morally and spiritually, and in understanding of the issues at stake.

It was a hard decision to make. It was not how he had seen himself fighting for freedom, but he and Phyll were sure it was the right decision and what God was asking him to do.

Phyll especially, found it costly, 'It was fun to be popular, ... I longed for him to continue to be a hero in the eyes of the British public and so when I heard he had been invited to America, to do a special job, but one that could easily be misunderstood, I wished it had not been so,' she says in their joint autobiography, *A Mixed Double*.

It was misunderstood, although he was given the blessing of both the British and the US Governments. Some newspapers vigorously attacked the work that MRA was trying to do, and especially Bunny Austin. People got the idea that he was deserting a sinking ship, and the attacks continued even when he was in the US Air Force. Wild rumours spread about MRA being communist, fascist, warmongering, and pacifist, and Austin, the celebrity, got it in the neck.

'It didn't unduly hurt me,' he says, 'I had the affection and understanding of my friends and family, of my old school Repton, of my friends in the forces at the time, including General 'Boy' Browning.'

In 1946 one US Congressman described his contribution: 'Thousands of Americans from coast to coast have come to know and love this great ambassador of Britain who has so loyally and sincerely served the best and common ideals of

our two nations and has been the means of inspiring thousands more to fight for the democratic ideal that alone can bring the nations into harmony and peace.'

Since he returned to Britain his life has taken him more into the world of theatre than tennis. He and Phyllis were involved in the Westminster Theatre and helped in the production of the films and plays produced by MRA. Even now their work lives on in the Phyllis Konstam Fund, set up to back Christian arts ventures in her memory.

Since she died in 1976 his life has been no less full. He continues to want to bring to others the change, purpose and faith that he found in his own life and which he feels can alter the climate of nations.

He says, 'I often find it quite natural to talk to people I meet of the deepest things I believe in.' He talks of a bank clerk who gave her life to God on her knees in his front room, a Korean, an artist, a man in a post office queue, an old friend who has started to listen for God's guidance every morning.

His particular friends in the tennis world are Stan Smith and Arthur Ashe. Smith, well known as a man of faith in the sports world, has been a firm supporter. The Smiths have called their second son after him, Trevor Austin Smith. 'People keep asking them why they called their son after Tracy Austin,' he says.

Life has remained so full he hasn't had time to mind much about his exclusion from the All-England club. But he looks forward with delight to this year's Wimbledon Championships. If he is now too old to attend every day, he will, none the less, enjoy sending his friends to eat the customary strawberries and cream in the members' enclosure. ■

## A CRICKETER'S APPROACH

by 'Dickie' Dodds

SPORT IS INCREASINGLY becoming a vehicle for propaganda, either to promote political and ideological viewpoints or commercial products and companies. Few sports remain uncontaminated by these 'advances'. Yet sport cannot return to the past. What motivates sportspeople however, is their own choice. They can clarify their motives for themselves so they know what they are choosing, and why. They will then know whether they are contributing positively or negatively to their sport and to the world.

Recently I visited an Asian cabinet minister who is also Chairman of the Board of Control of a sporting body in his country. 'How is your national team?' I asked.

'Well,' he said, 'They are getting a lot of experience but they need more up here,' and he tapped his forehead. I knew what he was getting at. The team in question tended to 'blow' under pressure. I suggested that he could have an interesting time by asking individual members of the team why they played. This idea intrigued him. He wanted to know whether I had ever asked such a question and what the replies had been. After I had given him two examples, he suggested that we meet later to talk about this in greater depth, which we did.

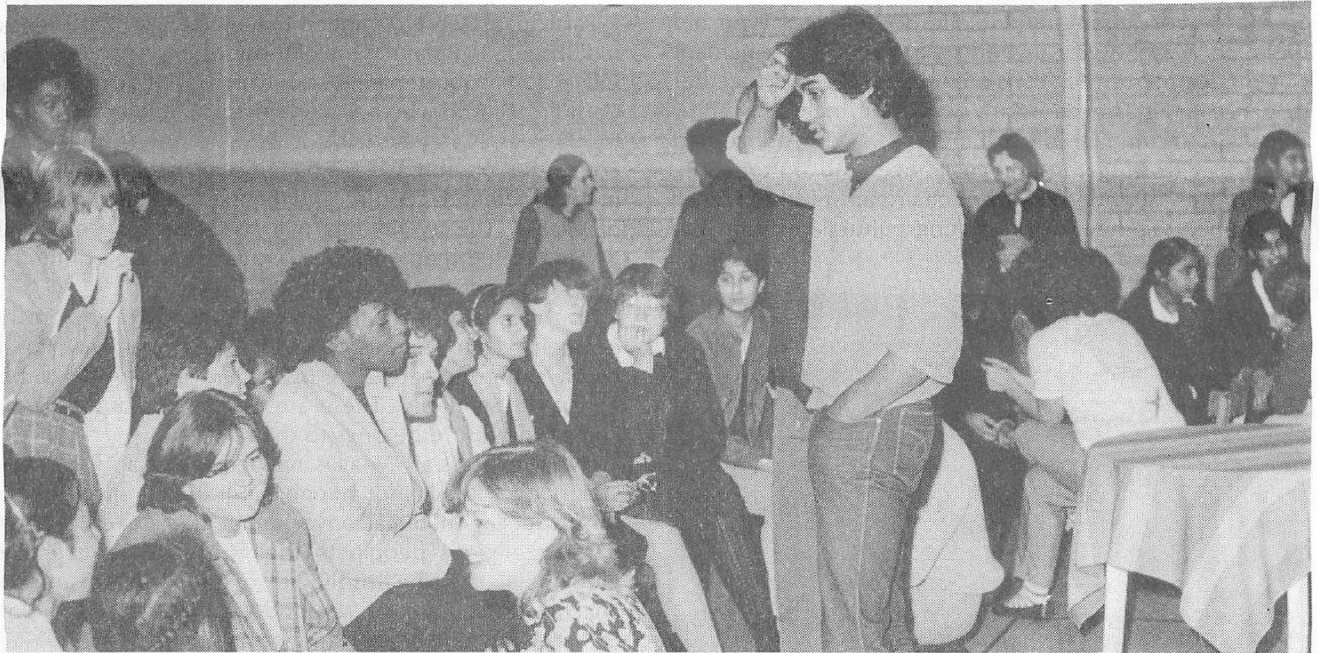
Why do I play?—desire for fame; to prove something to myself or to others; love of sport; money; ambition? When I

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# BRINGING HOPE AT A CRITICAL POINT

A RADIO COMMENTATOR recently visited a Moral Re-Armament conference. The people were meeting, he said afterwards, with the idea of discussing 'how they all could put God at the centre of their lives and, having done that, discern His plan for our nation and the world, and be instruments in carrying out that plan'. The programme of Moral Re-Armament is carried forward on every continent by people who make this commitment. Because of this essentially spiritual core, it is difficult fully to grasp the total impact of MRA at any moment. However, the fruits in society of people's inner experiences are visible in many

situations—often those which most weigh upon the minds of the policy makers. In the next four pages we print extracts from the 1983 annual Report of The Oxford Group, the name under which MRA is incorporated in Great Britain. It shows some of the fruits of the work of Moral Re-Armament which were discernible in 1983, particularly in Britain. They represent a sample picked out of the continuing, world-encircling stream of the activities of God-led men and women. If the sample had been taken in other parts of the world or at other times, it would have been different. But the Source of that stream remains the same.



The multiracial cast of 'Clashpoint' talk to schoolchildren

THE 'IRISH TIMES'<sup>1</sup> carried a tribute to Father Christopher McCarthy, CSsR, who died in August. 'In Belfast he inspired and directed a magnificent apostolate for Christian reconciliation and peace,' said the writer. 'He helped to organise new points of contact between Catholics and Protestants so that, by praying and studying regularly together, they might share their faith and their hopes and plans for peace.'

'The members of Moral Re-Armament were closely associated with him in this apostolate, and their friendship was a tower of strength and comfort during his final years. Together they contacted people in England who were deeply concerned about the situation in Ireland. Dr John Baker, now Bishop of Salisbury, then Anglican chaplain to the House of Commons, became, at Father McCarthy's request, the first Protestant pastor to preach in a Catholic church in Belfast.'

The Bishop later preached in Armagh Cathedral at the invitation of Cardinal O'Fiaich.

Leslie Fox (from London) took part in the funeral service for Father McCarthy in Clonard Monastery. Fox wrote later: 'Repentance involves taking responsibility for the past, admitting the wrong done, understanding its consequences and doing what is possible to put things right. Somewhere along these lines Britain might find an unexpectedly constructive role in the world.'

<sup>1</sup>Belfast, 16 August 1983

<sup>2</sup>Maynooth, February 1983

This was illustrated by the Irish pastoral monthly *The Furrow*<sup>2</sup>, which published an article entitled 'In Search of Truth in Northern Ireland' by an English retired civil servant. Joan Tapsfield described how, despite 'an ultra-patriotic Anglican upbringing' she had begun to face the truth about what her own people had done to the Irish. This awakening started in a Catholic country church in Donegal, where, she writes, 'I came across the picture of Pilate washing his hands to disclaim responsibility for the death of Jesus. With a shock I saw him as the prototype of officialdom—well-meaning but brushing aside truth for expediency—and typical of my own wilful blindness. I knelt and asked God's forgiveness for myself and my nation and for courage to do whatever He wanted me to do in reparation.'

After further visits it gradually became clear to her that she should sell her home in Kent and live in Northern Ireland 'as a drop in the ocean of restitution we owed the Irish who had been driven from their homes.'

'We are still nominally a Christian country,' she continued. 'Many of our leaders profess Christianity, and many of our people pray for peace in Northern Ireland, but few have any sense of Christian sorrow for our responsibility for the conflict....Yet the only hope for a stable future lies in the relentless pursuit of truth in defiance of our instinct....A miracle is needed for the future. We need to open the way for it by the sacrifice of our British pride.'

## France and Britain: 'Something new in the relationship'

'Everyone says a new impulse is needed in Europe. Could this come from the birth of something new in the relationship between France and Britain?' This challenge came from Count Gérard d'Hauteville, who with his British wife was about to return to France after living for two years on the Welsh borders. 'An end to the constant friction between our nations would delight the hearts of our European partners.' Together with Beata Brookes, MEP for North Wales, he was addressing a group which had gathered to honour the visit of *Irène Laure*, one of the pioneers of European reconciliation.

Constructive help for a French problem came from Hari Shukla, Senior Community Relations Officer for Tyne and Wear. In May he was invited to a Moral Re-Armament weekend conference in Paris on the theme 'Living together in France and in Europe.' Many who came, including representatives of immigrant communities, were concerned about the growing tensions in France, and the opening session was attended by the chairman of the French government agency for promoting cultural relations between ethnic groups.



Olgierd Stepan addresses a luncheon at the Westminster Theatre

At this session Shukla gave a detailed account of continuing co-operation which over several years had built up trust in Tyneside between leaders of ethnic minorities, local government authorities, education departments, the social services and the police. He emphasised the importance of these good relations in avoiding potentially divisive situations which could degenerate or be exploited politically. He also expressed the need for more frequent exchanges between European countries to talk over problems and experiences which could help bring solutions.

He described how this experience had grown out of his meeting Moral Re-Armament. 'With goodwill alone I found I was getting nowhere,' he said. 'Then I learned that God could show me the way. If we want to change the world, we have to be ready to change ourselves first. When I tried this I found an immediate response from other people.'

An official of the French Ministry of the Interior who heard him was soon afterwards appointed to a responsible post with the police. Following Shukla's example, he visited the religious leader of the Muslim community in his region.

When later a very dangerous situation developed between student trainees from North Africa and the local host community, his courtesy call on the Muslim leader and the trust it created paved the way for an unexpected and speedy resolution of the conflict.

'Europe, what are you doing with your destiny?' was the question considered at a session of the Moral Re-Armament summer conference at Caux, Switzerland. 'A coachload of British went to Caux,' said one of a party of 46 from Kent. 'A coachload of Europeans came back.'

## USSR: 'Not a bloody revolution... but a conversion'

Participants were reminded that the geographical centre of Europe is in Poland. One of those who went to Caux was Olgierd Michael Stepan, President of the Polish Institute for Catholic Action, who has worked as an architect in Britain for 30 years. Later he said, 'If we take the slogans of the French Revolution, we see that *liberté* was largely realised in the nineteenth century, and the twentieth century is one of *égalité*. The twenty-first will be the age of *fraternité*, where we see that what we have in common is infinitely more than our divisions and suspicions.'

You can see this in the search for one Europe, in the ecumenical movements, in Moral Re-Armament, in the youth gatherings at Taizé, in the universality of Mother Teresa, in Solidarity. These are the heralds of the age to come. The future belongs to them.

'What of Russia? What is needed is not an impossible victory over Russia, not an enormous bloody revolution in the Soviet Union, but a conversion of Russia, a return of her deeply religious people to their Christian roots and to global solidarity. The unsolidarity of the world is absurd and anachronistic. Can we respond to the call of the Holy Father? Only our hearts can give an answer.'

## No fudging

Peter Hannon, who was born and grew up in Northern Ireland and has lived for the past 12 years in South Africa, spoke in Portland, Oregon at a forum jointly sponsored by Moral Re-Armament and the Ecumenical Ministries of Oregon. In his address he drew parallels between the two countries which had been his home. To the antagonisms in both he applied Christ's words, 'What credit is it if you love those who love you?' He continued, 'I have had to learn that I will never change a person I hate, a person to whom I feel superior, a person on whom I can presume to sit in self-righteous judgment.'

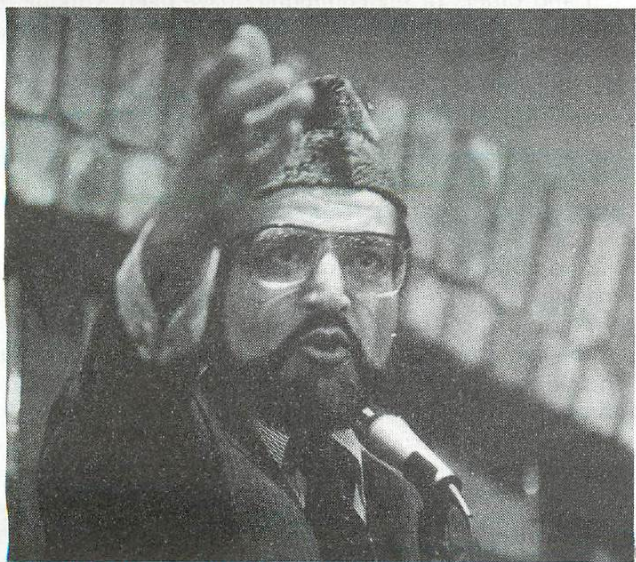
Speaking of those who believe that change cannot come without violence he commented, 'I believe they have a point—if we try to fudge the issue. To believe that things can be resolved without either a bloody confrontation or a rugged spiritual struggle to deal with individual and national self-will is fudging the issue.... We make a mistake if we think we can answer such problems on the cheap at a sub-Christian cost.'

'We do not need patience; we need passion, a passion that wrong structures be changed as quickly as possible; and a passion, simultaneously, to create men and women of absolute integrity on whom a truly new and just society can be built. In this we need your help.' In Washington, Boston

and New York, Hannon was able to share his convictions and insights with State Department officials, members of Congress and academics concerned with shaping policies towards South Africa.

Also in America were a group of French and British presenting the play *Poor Man, Rich Man*, in which the distinguished mime artist Michel Orphelin portrays St Francis of Assisi. The author is Hugh Steadman Williams. After performances in French in Ottawa and in the Province of Quebec, the play toured three American cities in its English version.

One of those moved and challenged by it was Dr Bashir Zikria, a professor of surgery from New York City and a leader of the Afghan community in the United States. 'All my life I have been searching for what St Francis was reaching out for,' he told an MRA conference. 'I feel deeply the hurt and damage and destruction which many are suffering. I would apologise for the wrongs which some of us have committed against others; and I pledge myself to forgive all who have committed wrongs against my faith or my people.'



P. Blume

Dr Bashir Zikria speaking in Portland, Oregon

'Moral Re-Armament has brought a hope for mankind at a very critical point—a turning point in the battle between atheistic materialism and a moral view of man. I will carry its message to my people and to my fellow Muslims.'

During their tour the company of this play were received by Harold Washington, the first black Mayor of Chicago, who had recently taken office after a bitter election campaign. He listened to the song in which St Francis proposes to go to the Middle East and see the leader whom others had written off as an enemy. 'I may not be able to go to the Middle East, but perhaps I should go to North West Chicago,' said the Mayor, referring to the largely white area where opposition to him was centred.

Americans have expressed particular gratitude for support from overseas, which, they say, helps Americans understand better the concerns of people in other parts of the world. 'The British who have come here,' said Evelyn Ruffin of Washington, DC, 'have done so without a spirit of judgment, which of course makes us more willing to change in our attitudes and approaches. Our country needs such friends to work alongside us, bringing us fresh thinking and perspectives, and helping us find a more mature partnership with Europe and with other nations.'

## Islamic and Christian worlds: Building bridges

Visitors from other continents to Britain built bridges no less vital for the future. Sudanese student leaders from Khartoum and Gezira Universities came for the first 19 days of July invited by the British-Arab University Association. During their tour of England and Scotland, they stayed at Tirley Garth, the Moral Re-Armament centre in Cheshire, and in other MRA centres and homes. At the end of their visit they were received by Richard Luce, Minister of State at the Foreign Office.

At an evening at Tirley Garth one of them described what they were discovering: 'We learned a lot from the four main principles of MRA, honesty, purity, unselfishness and love, and we are quite delighted by this marvellous effort to rebuild the destroyed spiritual life, and create new attitudes in this frustrated, depressed world.'

'I would like to emphasise the new attitude to alleviate hate and bitterness between the Islamic and Christian worlds and the attempt to build new bridges.'

A few weeks later the Dean of Students of Gezira University, Mahmoud Abdalla Ibrahim, spoke at the Caux conference about the value of these exchanges. He said that on returning from Britain the secretary of the student union had apologised to the Vice-Chancellor and the Dean for his abusive speeches about them. 'Everybody has been talking about the change that has come over him,' said the Dean. 'He had been about to be dismissed, but is now doing excellently in his studies.'

Of the 120 men and women from 22 African nations who attended the Caux conference, a number came on afterwards to Britain. Among them were Nigerians who at Caux had put on a play, *The Next Phase*, which directly tackles the issue of corruption. With the help of other Africans they gave a performance in the Westminster Theatre, attended by many of the Nigerian community in London. It happened that two men who had played a leading part on opposite sides in the Biafra civil war sat next to each other in the theatre. Both afterwards met the cast in the Green Room. 'Here you have a new OAU in the making,' one of them told the cast, and the other thanked his former enemy for having held out the hand of friendship at the end of the civil war.

## Clashpoint campaign

Within Britain a campaign begun in 1982 gathered momentum through 1983. Its spearhead was a play *Clashpoint*, or rather the group of people of many races who presented the play and were committed to its ideas.

The author, Betty Gray, is a member of the Newcastle upon Tyne Community Relations Council and of the Tyneside Committee for Racial Harmony. 'I have a deep commitment to making our multiracial society work,' she said. 'In *Clashpoint* I wanted to offer an idea that could heal the bitterness of the divisions of class and race which so affect the life of our country. For many years I struggled in vain against my bitterness about the poverty and hardships of my childhood. It was not until a West Indian friend helped me that I was able to lay my bitterness at the Cross. Six months later, to my amazement it had all gone.'

During 1982-3 pilot performances were given in schools and community centres, particularly in areas where many races meet, culminating in three nights at the Westminster Theatre in March. ▶

After attending one of these, the Deputy Chairman of the Commission for Racial Equality, Clifton Robinson, wrote: 'It has left a very vivid, deep and abiding impression on me. I have long recognised the high potential of the arts, performing and visual, for influencing changes in our thinking/attitudes about contemporary issues. This I feel to be especially so in respect of community and race relations. The performance I saw of *Clashpoint* more than confirmed that view.'

In view of the response it was decided to take the play on tour during October and November. Members of the company who were in other jobs made themselves available, often at some sacrifice. They saw the play as a parable of hope, a demonstration of how ordinary people can tackle problems in a new spirit. The tour took them to schools and communities in inner city areas, where they could help to break down barriers. It also included schools and communities in affluent areas where there is often ignorance, indifference and prejudice about race.

Starting in Brixton and Norwood in South London, they visited Newbury, Newcastle upon Tyne, Sheffield, Nottingham, Manchester, Bristol and Liverpool. During seven weeks they gave 26 performances in civic theatres, community centres and school halls, and members of the cast took classes and workshops in a number of schools.

The Chief Constable and Deputy Chief Constable of South Yorkshire saw the play in Sheffield. In each city the cast met representatives of the police, particularly those concerned with training and with community relations.

In Liverpool the first performance was in the centre of the city in the Neptune Theatre, where the audience included the Chairman of the City Council and its Chief Executive. One Councillor said afterwards, 'I recognised in that play all the things I lived through in my political career. Its challenge got through to me.'

Many who saw the play had the same experience as the young Bristol mother who said, 'Watching the play, I thought it was about race. Later I reflected, "It's about us."'

## Power of change in the human heart

At Tirley Garth, the Moral Re-Armament centre in Cheshire, the future of the health services, the problems and possibilities of the inner cities, the needs of the generation now at school, were among the subjects tackled at conferences. In July and early August 80 young people came to stay. More than half of them came from abroad, the largest group being from Germany.

Young people from six countries participated in a programme of training which included regular studies in aspects of the Christian faith and world affairs, and involvement in the actions of MRA in neighbouring cities through *Clashpoint*.

At Easter a young lawyer from Florida, David Forbes, looked in unexpectedly at Tirley Garth to see his cousin. Eight months later he wrote, 'In the spring of 1983 I experienced the power of change in the human heart. When subjected to absolute standards of honesty, purity, unselfishness and love, attitudes and motives which I had never seriously questioned were shown to be selfish, dishonest, unloving and hurtful. I had suppressed feelings of resentment, jealousy and rivalry towards my stepfather, which had helped to poison the atmosphere in our family for many years.'



Tirley Garth—scene of many conferences

'This apology was costly, but its effect was extraordinary. It revolutionised my family's relationships and galvanised us into a tightly fused unit, with deeper love and commitment to each other.'

'I and others of my community have been working to resolve a major industrial dispute in Miami. Labour and management are exploring new avenues of cooperation in an atmosphere of reconciliation, where earlier negotiations were plagued by suspicion, antagonism, confrontation and open threats.'

## Industry: a viable future

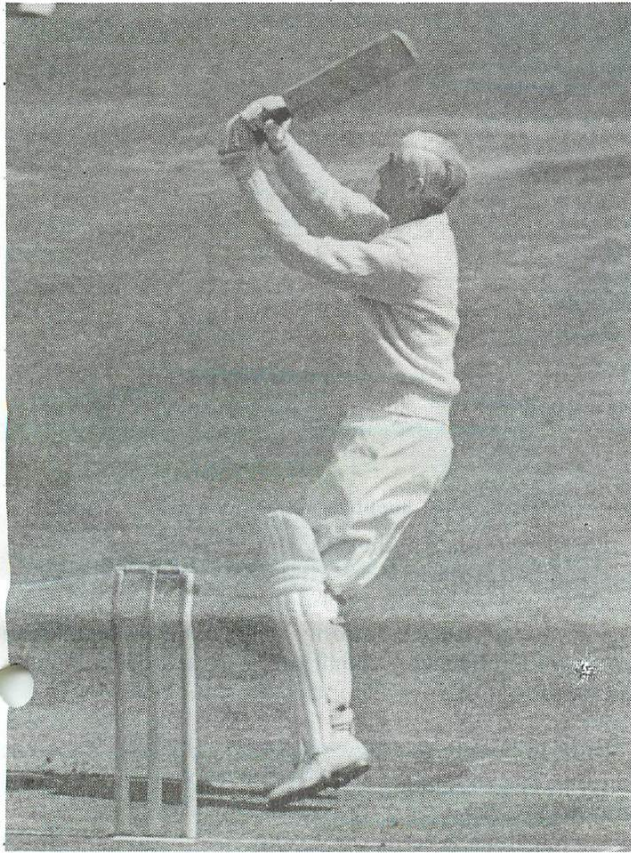
At a conference at Tirley Garth in November 90 from management and labour in a dozen industries heard how earlier initiatives had been carried further.

The conference looked at case studies of two major units in traditional industries which had found a viable future through a radical change in attitudes. The first was *The Miracle of Llanwern*, a record in slides and on tape of the transformation of the Llanwern steelworks, which had been on the brink of closure in 1980 and has become a model of efficiency for the rest of BSC. The second was presented by Albert Benbow, AUEW Convenor for SU Carburettors, a British Leyland subsidiary, which had also been under threat of imminent closure. 'Complete honesty on both sides,' said Benbow, had been the secret which had built trust between unions and management. He continued: 'Two years ago we were down to 400 at SU, and making a loss. The decision was taken that we were to be closed. I argued with the management, "You are left with a unique workforce that is prepared to save the company. Come and talk to them." A month later they came. They walked round the plant and found there had been a complete change in attitude. They said, "There is only one thing wrong—you haven't got enough work. That's our problem. We must do our best to find you some."'

'It hasn't been easy. It's been done by persuasion, by talking, by getting a better relationship with management. This week we have achieved maximum bonus payments, the first in Leyland to achieve that.'

'Next week we are starting to interview people for jobs. A small number, about 20, but they will be permanent. That's the first chink of light. It must be six years since we had anybody start with us.'

The Annual Report can be obtained by writing to Moral Re-Armament, 12 Palace Street, London SW1E 5JF



Dickie Dodds as opening batsman for Essex

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play does fear inhibit me from reaching my full potential? It is worth any sportsman or woman giving themselves an honest answer to such questions.

Recently I talked at length with two leading county cricketers. They said, 'We have a coach who deals with our playing technique, and this is something players are always ready to talk about. But the thing we most long for is someone with whom we can talk over what is going on in our *hearts and minds with understanding*, and that we don't have.' As the discussion went on it became obvious that both men were confused about their primary motivation, which had in fact become money, sponsored cars and all the other perks. The money increased sharply if they played for England, or won cup games. The penalty, though, was worry about failure. What would happen to their mortgages if they did not get the wickets or runs? Other players were eagerly waiting for such failures so they could take their places. Such rumblings in their minds seemed to me a recipe for disaster. How would a whole team, similarly motivated, play? From what I could see, it was not working too well. I asked them, 'But don't you love the game? How can you bat or bowl well if you don't really enjoy it?' They looked at me as if I was asking the naive or impossible. However, their play has improved dramatically since then!

Earlier this summer I was talking with a boy who had just got into the school's first cricket eleven. He told me of his modest scores to date. Knowing his potential, I asked him how many runs he aimed to get when he went in to bat—5,10,30,100,150? This was new territory for him. Then I asked him why so many batsmen got out when they reached 100 runs. Was it because that was the figure they were aiming at? Why not aim at 160 or 200? The boy said, 'I never thought like that before.' A week later he came running up

to me. 'Sir, in the last game I got 50. We won the match and I got my colours.'

An international cricketer of great renown was asked the reason for his success. He said, 'You've got to enjoy it. Let it go. Let it speak for itself. Let it take over. You've got to set it free and not get in its way.'

In the film *Chariots of Fire*, one of the two main characters ran to satisfy his ambition for success. The other, Eric Liddell 'ran for God'. Both won their events in the Olympic Games. Afterwards one man's heart was shown to be satisfied. The other's heart was not.

It made a fascinating study. It is a study in which we all—sportsmen or not—can take part. It is illuminating to find out what our motivation is. We can then ask ourselves if it is the right motivation. If not what should I be living for? It is said that 'as I am so is my nation'. What sort of a nation would a man motivated as I am produce if multiplied by 55 million?

When Jesus was asked what was the first commandment—the prime motivation—he said, 'To love the Lord your God with all your heart, mind, soul and strength.' When I realised this I tried to give it expression by the way, among other things, I played cricket. And for Eric Liddell it was 'to run for God' and to put Him first. ■

## THE FLAT-OUT GAME

by Brian Boobbyer

IF YOU PLAY in the centre on the rugby field—which was my position—you have constantly to decide whether to pass the ball or run yourself. Of course you can kick too, but I was trained never to kick except perhaps to get a breather. It meant you used your imagination all the time to keep the game open. You had to be very fit.

France and Wales have been particularly good in recent years at running the ball—often from the most unlikely places.

The alternative is to play safe, use plenty of high kicking and rely on your opponents to make mistakes. But this is dull to play and deadly to watch.

At the heart of the daring approach is the philosophy of going flat out all the time and learning from the mistakes that you are bound to make. And you seek constantly to make openings for others. Not a bad goal for life itself.

But we have to reckon with a power whose primary aim is to prevent us going all out. In the Garden of Eden the serpent told Eve that she could certainly believe in God provided she did not trust and obey Him. In fact if she followed the serpent's advice she would become like a God herself. In the wilderness the same voice gave Jesus the same message.

All temptation is to centre us on ourselves, either on our appetites and ambitions, or simply to persuade us to choose the easy road in life and play the safe, conventional game, or even the flashy game—in fact to settle for the second rate.

Christ tells us rather to lay down our lives for others, not only for the world around us, but for the world as a whole. He did it himself.

I was talking recently to students at Reading University and I chose the theme, 'You don't have to stay the way you



Brian Boobyer running the ball for England

are unless you want to.' I chose this because of the common mentality that says, 'That's the way I am,' whether it be dirty, greedy, opinionated or feeling 'I'm just not a spiritual person'.

The message of the Cross is that I need not stay the way I am. Paul wrote to the Corinthians, 'If a man is in Christ he is a new person. The past is finished'. There is something attractively final about the word 'finished'. But the world, the flesh and the devil aim to prevail on us to ensure that the past is not finished. Our past failures and vanities are held over our heads to induce resignation to our own mediocrity.

Andrew Murray, in an old spiritual classic *Absolute surrender*, has a chapter headlined, 'Carnal and spiritual'. In it he says the Christian has to choose which of the two he is going to be. 'The mark of the carnal state,' he says, 'is that sin and failure prove master.' He goes on, 'You can pass from the carnal to the spiritual in a moment of time,' but warns that we can never grow from the one to the other.

I met a challenge, as a student, to lose myself in the lives of other people. Frank Buchman, who started MRA, talked of 'living to make the other person great' and said, 'If you're in vital touch with people impurity leaves you.' He asked, 'Do you want to be washed? If you do, Jesus Christ will do it for you.' The emphasis was on the word 'want'. God is always *gracious and will never do for us what we do not want*.

Paul wrote to the Thessalonians, 'Aim to bring out the best in each other, and in the world.'

Of all the games that I know, cricket seems to me to be the game where captaincy counts most. Brearley gave an example when he was captain of England. He had the art of bringing out the best in Boycott and Botham alike. All the Oxford captains I played under inspired tremendous confidence—you wanted to be at your best and you were.

One of my favourite people in the Bible is Barnabas. He was the closest friend of Paul and stuck by him when the rest of the apostles regarded him as too hot to handle. And later he stuck by Mark who at one point got cold feet or homesick and turned away. When we realise what we owe to Paul and Mark it is good to remember an unselfish friend behind them who believed in them.

A great Scotsman of the past century, Henry Drummond, once said, 'The only greatness is unselfish love.' Barnabas is a good example. So is Drummond. It was said of him, 'He made you feel you were stronger and your work better than you dared to believe.' And 'If you were alone with him he was sure to find out what interested you and listen by the hour.'

Self-fulfilment is the world's demand. Self-denial is Christ's call, so that we are free to have a vision for others and for the world.

I often think what I owe to the encouragement of my father, and numerous others through the years, who have put fresh confidence into me when confidence was thin.

The Chinese philosopher Tao said, 'The sage puts himself in the background but is always to the fore.'

When the devil asks me how I am and what my spiritual temperature is, I find it helpful to ask myself another question—'Who are you living for?' or even, 'Who can you pass the ball to next?' ■

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