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From Birmingham to Durgapur

'WHERE DOES HATE BEGIN?' 'Can you guarantee that if workers are honest with the Personnel Manager, there will be no victimisation?' 'If we apply these ideas in our union, won't we be taken advantage of by those with more unscrupulous methods?'

These were some of the questions Indian trade unionists asked a British industrial group during six factory seminars in Pune last month. The group, led by Bill Taylor, recently retired as a convener of shop stewards at British Leyland's Longbridge factory, are visiting India at the invitation of Indian trade unionists.

There was great interest in British industry and in the MRA film *Britain Works*—OK, which was shown in its Hindi version.

The group have met a wide range of India's socialist leaders, both in industry and in politics. A Communist leader kept them for two and a half hours and then said, 'I run this trade union to change the system. You are out to change men. Maybe we will yet meet up and join forces.'

From Pune the group goes to New Delhi then to Eastern India. They will attend an MRA industrial seminar in Durgapur, in the heart of the coal and steel belt of Eastern India. The seminar is being held at the request of trade union leaders there.

The music covers a wide range of contemporary styles—jazz, popular and classical. John Burrows, the musical director, describes the score as one of the best he has ever worked on. He is currently conducting performances for *The King and I* starring Yul Brynner.

The musical is directed by Neil Fitzwilliam. It was specially commissioned by the Day of London Theatre schools programme. Last year teachers who had brought classes to the programme asked for a 'day' for the 12-15 year age group—featuring a modern musical. *Ragman* is the result.

Some 6000 children are booked in for *Ragman* from February 25 to March 22. Weekday performances are at 2pm, Saturdays at 3pm.



Aivdal Fotoatelier

Scandinavia listens to Southern Africans

SNOW and temperatures down to -20°C met three visitors from Southern Africa to Oslo at the end of January. They were Kedmon Hungwe and Don Barnett from Zimbabwe-Rhodesia and Sam Pono from Soweto, South Africa.

They met and had discussions with members of the Storting (Parliament) from the four main parties including the president of 'Odelstinget', one of the two chambers, and members of the Foreign Affairs Committee. They also spoke at a press lunch.

Similar interviews took place in Finland and Sweden. In Stockholm they had informal discussions with Government and Opposition MPs, four of them members of the Foreign Relations Committee. They met Swedes from many backgrounds and some

of the 1000 Eritrean exiles who have found homes in Sweden.

At all these occasions, the visitors spoke of their experience of finding an answer to the hate and fear that divide the races in Southern Africa. This had freed them, and many others, to work together for change and reconciliation. They came to Scandinavia from London, where they had been meeting participants in the Rhodesian conference.

'They gave a vision of how Sweden could play its most helpful part as a reconciler of nations,' writes one of their hosts, Nils-Erik Saernbrink. 'Perhaps the greatest help they gave us Swedes—so keen and quick to take sides in conflicts—was to show us that there is a way to bring out the best in people in all camps.'

Riot in Ephesus

and broadcaster, writes plays which 'relate faith to the modern world'. 'As a preacher I am a communicator,' he says. 'So much money is poured into telling people that the world is empty. *Ragman* presents another view.' His Easter play *One Friday* was performed at the Westminster Theatre in 1977.

The music is by Francis Campbell, who was a jazz and dance band musician until he was 24. 'I was mad about music,' he says, 'a slave to my piano. But there were question marks in my mind.' He could see no relation between what he was doing and the needs of the drunks he saw in the street as he went home at night.

Today Francis Campbell is a Franciscan friar, working as a priest in East London. 'When I joined the Friars Minor, I thought music was behind me,' he says. But he was put in charge of music at the seminary he attended and began to compose for the first time—modern settings for the Mass. His musical adaptation of *The Singer* was performed as a community project at the Theatre Royal, Stratford East in 1978.

The heart of *Ragman's* message, says Father Francis, lies in the songs based on parts of Paul's letters to the Corinthians and Ephesians—'Nothing is stronger than love', 'When I was a child' and 'Be strong in the Lord'.



Anglia TV
Edmund Banyard



Francis Campbell

A NEW MUSICAL, *Ragman*, opens at the Westminster Theatre on Monday. It is believed to be the first West End show to feature St Paul.

The musical is set in Ephesus, as Demetrius and the silversmiths are becoming anxious about their trade in souvenirs of Artemis, the local goddess. Her popularity is threatened by the preaching of a tentmaker, the 'ragman', Paul. A riot ensues—and a new arrival in the town has to choose which side he is on.

'The play asks people to think about the nature of power and strength,' says the playwright, Edmund Banyard. 'It sets the strong man Titan alongside Paul, who is physically insignificant but has tremendous inner strength.'

Mr Banyard, a United Reformed minister



Slave ship Zong—illustration from William Cameron-Johnson's film-strip, *William Wilberforce*.

Radio Wilberforce

ALAN THORNHILL'S PLAY *Mr Wilberforce MP*, adapted for radio, was the opening production of the Summer Radio Play Festival, broadcast nationally by the English Service of the South African Broadcasting Company.

'Wilberforce had the courage to tackle one of the thorniest problems of the day—the slave trade,' wrote Anton Heard, previewing the play in Port Elizabeth's *Weekend Post*. 'In so doing he sacrificed his career, earned the dislike of the king and the wrath of the Establishment and even of the Church.'

In Britain, the story of Wilberforce has appeared as a film-strip with text for schools.

Inarticulate no more

IN A LETTER in Sheffield's *Morning Telegraph* a young mother wrote recently, 'The important issues in yesterday's newspapers soon fade, such as victimisation, injustices and vandalism. It is easy for me to reason that I am only one small inarticulate voice and take the simple way out, becoming apathetic to society's problems; *oblivious* that these are my family's problems, if not today, maybe tomorrow.'

She is one of a group of concerned parents which has been gathering at the home of Ralph and Barbara Priestley in Sheffield. They have found a rallying point in a document of the Avon County Education

Committee which calls for partnership between schools and parents and sets out guidelines on what parents, teachers and pupils can expect of each other.

Eighteen of the group wrote to the city's Education Committee and secondary school heads in November, enclosing a copy of the document. 'We believe that families are meant to be an inspiration for the present and a training ground for the future,' they wrote. One head wrote back asking for 600 copies to send out with his Christmas letter to parents.

Coach and horses

In a Radio Sheffield phone-in last month, Barbara Priestley was asked how the group had got together. 'Talking to friends and neighbours over a cup of coffee, we found

Created by William Cameron-Johnson, it is published by Grosvenor Books in collaboration with Educational Productions.

'Children of a wide age and ability range will warm to this excellent filmstrip with its clear and informative text,' writes Nigel Richardson in *The Times Educational Supplement*, particularly praising the wide range of pictures.

After describing Wilberforce's conversion and work to end slavery, the review continues:

'The text draws attention to the more complex related issues too—the risk to his career involved in Wilberforce taking up such a cause and the breadth of the vested interest against him, the way in which he was forced to put his principles before friendship with Pitt in the Melville censure debate of 1805, possibly contributing to Pitt's death shortly afterwards, and the political turmoil of Bastille Day and Peterloo. There is a helpful list of related material, and the filmstrip could be used either as part of a wider course or as a topic in its own right. A valuable addition to any school's collection.'

we had very similar concerns about our children and schools and the future,' she said. 'Were you apportioning blame?' asked the interviewer. 'No,' replied Mrs Priestley. 'I think my job in life is not to blame anybody, but to start with myself. These guidelines are a challenge to parents.'

Also taking part in the phone-in were William Hill, recently retired as headmaster of Myers Grove School, and David Sanders, headmaster of Ecclesfield Comprehensive. 'The real key is the breakdown of relationships within the home,' said Mr Sanders, who has four children. 'If children feel that there's a real bond between husband and wife in the home—and it has to be worked on—then they receive their patterns there. Often children drive a coach and horses through standards because their parents disagree with each other.'

Welsh secret for steel?

FORTY PEOPLE from Wales spent a weekend together last month at the MRA centre in Tirley Garth, to take a fresh look at their country, the world and the tasks of the '80s. Among them were people from both sides of industry, including a union representative who had come straight from a steel picket line.

A computer programmer from Cwmbran set the theme for the weekend with a song he had written on 'Hope' after seeing the MRA film *Belfast Report*. A schoolboy from the same town said: 'I came here with no background of faith, but in these 24 hours I have felt God near. There is a spirit here I have not met before. It makes you rethink your whole life and what you are living for.'

A young Cardiff teacher now working in a London comprehensive school told story after story, showing that when a person in any situation, however difficult, is alert for the whispers of God's guidance, they can find what to do.

Pen

On one occasion a girl was making life particularly difficult for her, and ended up by shouting in front of the whole class, 'Bring me a pen, Miss. You are my slave.' She stayed at her desk thinking, 'If I give her the pen, I'll lose all my authority; if I don't, she'll create more of a rumpus.' She prayed silently for God's direction. The thought came, 'Give her the pen and I'll show you what to say.'

Almost against her will, she gave the girl the pen and found herself saying, 'I am not your slave, but I am your servant.' The girl,

astonished, took the pen and for the rest of the lesson wrote out her essay quietly.

'That story is an important illustration of an answer to the false alternative being put forward today in every area of life,' commented Sydney Cook of Cardiff. 'Whether in industry, international relations, politics, home or school, we are told it has to be opposition or appeasement. MRA offers a third way—a revolution in everyone, that can take the whole human race forward. All of us in Wales—miners and steelworkers, Labour, Conservative, Liberal and Plaid Cymru, MP's and councillors, students and schoolchildren—can decide to make this the voice and example of Wales for the rest of the world.'

The last word went to the man who had come from, and was going back to, the picket line. 'What you have here,' he said, 'is a new element, the secret that could bring a just solution to the steel dispute.'

KENNETH BELDEN, Chairman of the Westminster Memorial Trust, has called for massive and immediate action to meet the rising costs of the Westminster MRA centre, 'built up over the past years with so much imagination and sacrifice by so many people in this and other countries'.

The Westminster, which was only a theatre in 1946, had become, through the building programmes of the past 15 years, one of the main world centres of Moral Re-Armament. 'This is a centre which serves the world,' he told a nationwide conference last weekend. 'It is of incomparable value to this and many other countries.'

'But the rise in costs,' he warned, 'is formidable and is outpacing income. The annual cost of running the centre is now three times as high as it was five years ago. In 1980, when all

possible income has been taken into account, including the contribution expected from running the theatre, the shortfall on the overall cost of the centre is estimated at £50,000.

'Some people,' he said, 'would feel this is not a large sum for a centre of this magnitude and outreach, but it is a good deal when you have to raise it.' The urgent need was to see how to meet the gap in the current year, and then to search for longer-term solutions through large scale giving and legacies to build up an adequate invested fund.

Richard Channer immediately responded with a call for 500 people who would each find £100 in the coming weeks.

'In 1946,' he said, 'I stood on this stage with more than 100 men and women in the uniforms of many countries as we dedicated

the Westminster in memory of those in Moral Re-Armament who had fallen in World War II. Many of us gave our war service gratuities to help purchase it. With peace restored, we were enlisting in the moral equivalent of war. Now the building has expanded into a world headquarters for the ideology of freedom. Its value goes beyond assessing in money terms.

'Are there 500 people,' Mr Channer asked, 'who would like to give, in units of £100? Some may give it, some may raise it. I have been wanting to find a way to replace my 14-year-old car. Instead, I want to give £100 now.'

The Treasurer of the Trust, Nigel Morshead, reports a stream of such gifts in the following days, but underlines that there is still a long way to go to ensure the centre's future.

Take salt, yeast and iron

by Paul Campbell



OUR AGE has been subjected to ideas which claimed to change the world. They raised hopes, mobilised wills, gave purpose and promise of a better life to millions. No wonder we have become cynical. Communism has failed to answer the materialism of the West. Nazism has been junked. Pragmatism, with its focus on the immediate, seems to create new problems in the process of trying to solve the old. Logic, the foundation of pragmatism and the bulwark of those whose sole trust is in the human intellect, has time and again confidently taken us down the wrong road.

But Communism and Nazism, by the very scale of their concepts, have spurred some Christians to ask themselves, 'If godless materialists can think of transforming the world, why should not men of faith?'

Increasing numbers know from experience that the Almighty can reconstruct the personality of an individual and control him. Is He not powerful enough, wise enough, purposeful enough to restructure the life of nations and control them?

God seems to work in history not just by putting right what is wrong but by enlarging what is right. In our age the world's slender capital of ideas has been enriched by the concept of Moral Re-Armament. It has satisfied people's hunger for faith, comradeship, co-operation, meaning and purpose and change.

To implement this idea, many qualities are

needed. I think of three that are essential—salt, yeast and iron.

We need the salt of absolute moral standards as distinct from the slippery oil of relative and double standards. Until we are **absolutely honest** about what we think and feel we take our ideas and attitudes from those from whom we want something. Dishonesty leaves us without the moral guts to stand up to a dominating boss, economic or political, or even to a dominating member of the family. To be effective, we need the freedom to be ourselves.

Absolute purity means a clean-cut unselfishness in every relationship. Purity is more than not going beyond those practices and relationships that are legally permissible. It is a thrilling positive.

God Who gave us our instincts will control them if we let Him. Neither the heterosexual nor the homosexual need be governed by their lusts. There is perfect freedom.

Purity is a continuous growth in thought for people and in freedom from all demand upon them, so that together we do what God wants, not what we want.

Absolute unselfishness is an unlimited sense of responsibility. The transformation of society will not be achieved by parliaments alone. It requires individuals who devote their thought, energy, time—their whole lives, without holdback—to meeting the total needs of the human family: moral, mental, physical and spiritual.

Absolute love—the love that grows in us until we include all people in the circle of our care and exclude none, whatever their race, class, ideology or politics. Any people we do not include we actively exclude—and they feel it.

Then we need yeast. Human nature is like bread dough—it needs the effort of the skilled workman upon it, the fire of discipline around it, and the yeast of God's spirit within it. Otherwise it remains a heavy indigestible mass.

Christ was up long before dawn. He needed to be alone. I need the quality of expectant listening. In today's busy life, the early morning is the one period of the day I can be sure of. By that deliberate opening of my life I gain perception, the skill and the will to participate in people's lives at the level of curing sin. I have found that the key to good listening is to write. The insights and directions that the Holy Spirit communicates deserve the respect of being preserved and passed on.

Millions live without taking this time of listening. But they would listen if they knew the enrichment of life, of relationships, of purpose and meaning that it brings.

And we need iron—the iron of the nails through our selfish wills. Frank Buchman once remarked, 'I was nailed and I stayed nailed'. He had decided that whenever he was aware that God's will crossed his will, he would choose to do God's will. There are no rules for the kind of living that transforms society—but there is the Cross. That demands more than any set of rules could possibly ask, for the Cross means saying 'no' to myself on everything in life, and a whole-hearted 'yes' to God.

The battle for those who know the power of God is to plant the Cross at the heart of national life. The time has come to be bold for that liberation of society that flows from the creative power of Cross-centred personalities.

Caux's 'decisive impetus for European unity'— new study

IN 1960 American journalists asked a German diplomat, Hasso von Etzdorf, later ambassador to the United Kingdom, what he felt was the most significant development since World War II. 'The new accord between Germany and France, which I believe is permanent,' he answered. 'For this the work of Moral Re-Armament is largely responsible.' Nine years earlier the German Chancellor, Konrad Adenauer, had spoken of MRA's 'invisible but effective part, bridging difference of opinion between the negotiating parties' for the European Coal and Steel Community.

What was the truth of these statements? In an MA dissertation for Queen Mary College, London University, on 'The Moral Re-Armament Movement and Postwar European Reconstruction', freelance journalist DAVID PRICE examines this question.

He researched the subject at the British Library, the Public Records Office and the Royal Institute of International Affairs, as well as through correspondence and many personal interviews. Among those contacted were Dr von Etzdorf, Professor Carlo Schmid, the German politician and historian, Terence Prittie, the biographer of Dr Adenauer and R F Lejeune, who worked with Robert Schuman for 15 years.

Here we print extracts from the conclusion of the dissertation.



At Caux, French resistance leader Irène Laure (left) learnt 'that hatred destroys and never builds'. This conviction led to speeches all over Germany which, said Adenauer, did much to re-unite the two countries.

THERE CAN BE little doubt about the main achievements of MRA in the area of German rehabilitation. The assemblies at Caux welcomed some of the first democratically-minded Germans to leave their country. These men mixed—rather to their own surprise—on an equal basis with the delegates of other nations. There they were able to reinforce both their democratic and their religious beliefs. Their enthusiasm for Caux could perhaps be explained partly by the contrast with their previous deprivations.

For a number of them, Caux was a transitory experience, but in others enthusiasm continued far beyond the necessity of gratitude. Many of these important figures in the nascent years of the Federal Republic wrote

articles in newspapers, as well as in MRA magazines, spoke on radio, and completely backed the Caux philosophy—with its four absolutes—as the basis for the new Germany. Personalities such as Adenauer, Arnold, Maier, Speidel, Etzdorf and Herwarth not only made remarkable statements about Buchman's contribution at the time, but adhered to their views in later years.

This aspect of MRA's contribution is reflected in the official Bonn newspaper, *Bulletin*: 'Through Caux (Buchman) brought Germany back into the circle of civilised nations, after Hitler had banned him from Germany.... Thus Caux became one of the great moral forces to which we owe our new position in the world.'

That there would be stormy confrontation between former enemies was clearly on Buchman's mind when he invited the Germans to Caux. But he had for many years practised the skills of a conciliator, in both industrial and political situations. To effect a *bouleversement* in the attitude of hundreds of prominent individuals was Caux's essential goal.

Irène Laure and many others like her undoubtedly affected thousands in their speeches throughout Germany. Adenauer is quoted as saying, in 1958, that Victor and Irène Laure had done more in the past 15 years than any two other people to build unity between the age-old enemies, France and Germany.

Hyperbole? Such statements are, of course, expressions of a personal opinion. But for a chancellor—especially one so strongly influenced by political motivations as Adenauer—consistently to ascribe such influence to an ideological movement implies that it did make a real contribution.

The reason why, in four volumes of memoirs, Adenauer makes no mention of MRA poses a number of questions. Much depends on his motives for writing, on the impressions he wanted to leave for posterity, on the attitude he had in his last, declining days, or even on the fact that he may have thought that enough had been said elsewhere.

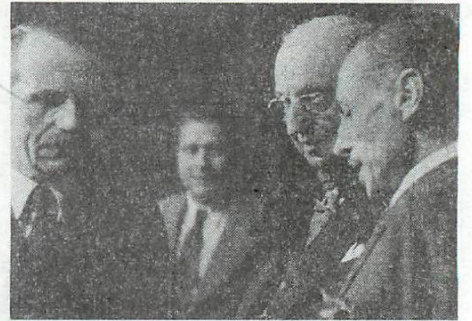
Schuman left little writing, except *Pour l'Europe* and a few prefaces to other people's books, and his lectures. Yet, though his biographer makes no mention of MRA, his own recorded attitudes about MRA are thoughtful and fervent.

In tracing the history of postwar European unification, there are three distinct perspectives which should be distinguished. The key actors in the quest for European unity, Adenauer, Schuman and Monnet had all set themselves the *long term goal* of reconciliation and unity. Adenauer's aspiration dates at least from the 1920s; Schuman, a man from the border, devoted his life to

Franco-German reconciliation; Monnet had the basis of his plan worked out about ten years before it was launched.

It was not until the right circumstances arose that the actual plan, down to its *technical details*, could be launched. Yet right at the time of Schuman's return from Bonn in January 1950, it looked as though the moment could slip away. Monnet said to Schuman at this time, 'We are on the brink of making the same errors as in 1919.' Yet, because *personal relationships of trust* had been formed, the opportunity was not lost.

It is in the latter of these three perspectives that the effect of MRA can be most valuably assessed. It was not merely the personal trust relationships between Adenauer and Schuman that had been built. (And Schuman had had a deep distrust of Germans.) It was between hundreds and thousands of men and women—opinion-formers at all levels and occupations. Caux, at this time and throughout the 1950s, was perhaps the most important European forum for reconciliation. And the spirit of Caux contributed a decisive impetus to European unity at a critical time.



Frank Buchman (2nd from right) with French and German diplomats in New Delhi in 1952, after being decorated by Germany for his contribution to German post-war unity with France and other nations.

The material presented in this paper has illustrated that the MRA movement did have an influence in the social and political spheres, and on the personal motivations of prominent Europeans. Religious and ideological forces in historical developments are less easily quantified than economic, social and political factors. However, as human beings, leaders in national life—politicians, industrialists, trade unionists—operate within their own ideological framework.

It was at this fundamental level that the spirit of Caux sought to change men and events. Though its impact may have been transitory, it came at a crucial moment in European history. The success of the European Community in the future will depend upon more than the political and economic institutions. It will depend on the sense of community among its peoples. For this reason, the spiritual foundation of European unity is a timely and relevant field of study.

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