

●**ARCHBISHOP MASANGO**, two bishops and a large party from the Saint John Apostolic Mission in South Africa saw the multi-media show *Cross Road* at 45, Berkeley Square, London. *Cross Road*, built around the life of Frank Buchman, was also shown in Bristol.

●**RADIO BRMB**, Birmingham's new commercial radio station, carried a 35 minute interview with teacher Rosa Jones about *The Black and White Book Study Course*.

●**THE FIRST EDITION** of 100 sets of *The Black and White Book Study Course*—'Creating the New Society'—have been sold. A second printing is now available. Following a public demonstration in London by teachers of how they have used the course, an Inspector of Schools commented, 'The slides make excellent teaching material. They meet a very real need in education today.'

'Creating the New Society' costs £12.50 plus VAT post free in Britain, but arrangements can also now be made for the course to be hired for a limited period for £1 by writing to Grosvenor Books.

●**THE BLACK AND WHITE BOOK** continues to be sold at Berlin's Technical University after the Easter conference there for students and young workers. A graduate of the Technical College is leaving shortly to join the cast of *Cross Road* in Britain.

Many of the families from the 100 homes in which delegates were received have met to carry further the ideas of the conference.

Students in Tübingen who attended the conference have started a series of MRA training meetings at their university. Young Indian delegates have been addressing students in Germany,

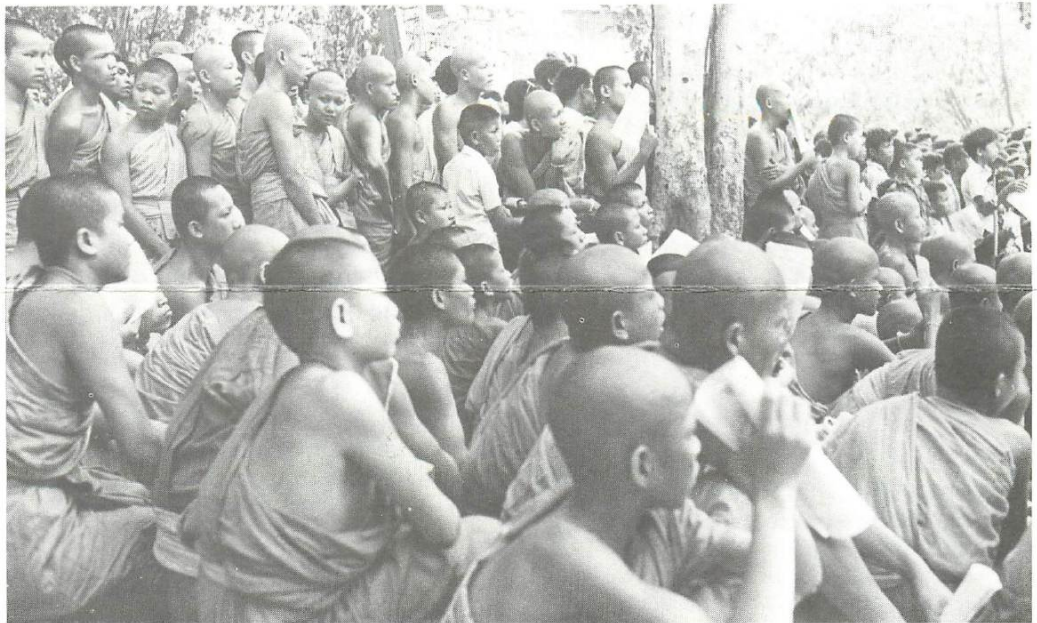
BERLIN continued on page 4

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

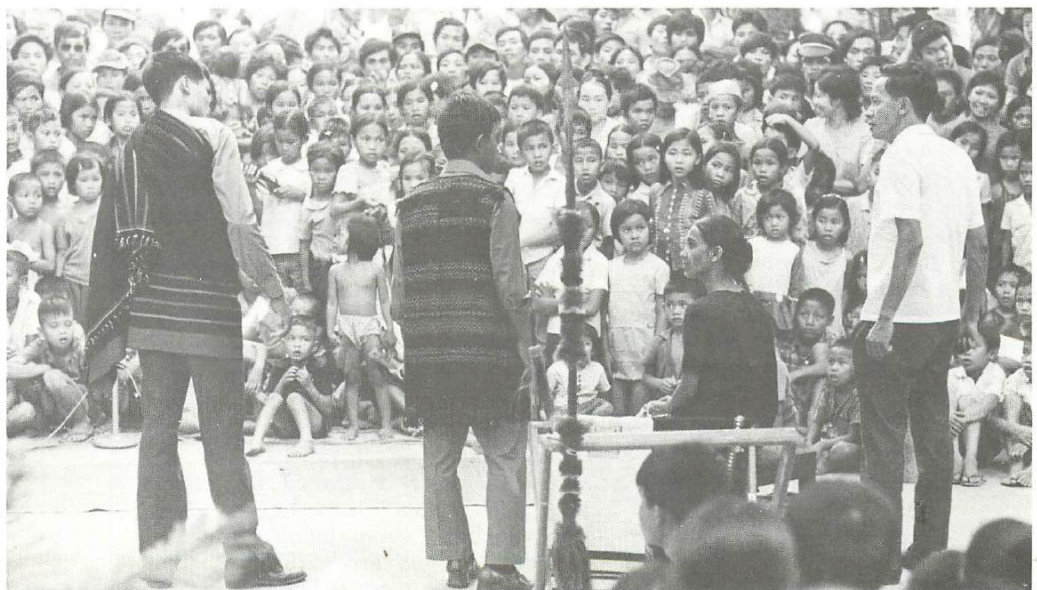
'SONG OF ASIA' IN LAOS

Some of the 200 Buddhist monks who watched an outdoor performance of *Song of Asia* in Sok Paluang Pagoda, Vientiane, Laos.



The cast of *Song of Asia* was in Laos for five weeks invited by a national committee and welcomed by the Prime Minister.

A scene from *Song of Asia* during a performance for 3,000 people in Laos. The scene depicts a Naga mother with her guerrilla sons.



Prime Minister Souvanna Phouma said, '*Song of Asia* has shown that dispute is useless, that we can seek ways of mutual understanding. The performances have shown the good way to people—to improve and change themselves.'

Photos by Rengfelt

A fair slice of the cake

by Betty Gray

Mrs Gray, a Newcastle housewife, was brought up in a Communist family and was herself for many years a Marxist

AFTER LISTENING to a long and detailed account of the latest addition to my friend's ever increasing possessions, I finally exploded when she recounted how she had taken her children out for a meal which had cost several pounds per head. 'I don't know how you can possibly reconcile all that with the kind of background we come from,' I said. 'And after all the discussions we had on how the West could care more realistically for the needs of the poorer nations of the world.'

Her reply was significant of much that is at stake in Britain today. 'After all that we lived through in the thirties,' she said, 'I'm determined that my children will have very different lives. They'll have everything I can give them; a good slice of the cake. They have a right to it.'

A part of our childhood background was unemployment and deprivation, being ill clad, poorly fed and often unable to pay the rent. Even witnessing death from extreme hardship. Like many others from similar neighbourhoods we had grown up determined to fight for social justice and for all who were the underdogs in the world.

Callousness

An insatiable passion to have the 'slice of the cake' became entrenched in us. The fact that Britain in the 70's has an affluent society made no difference. The past bitterness against the callousness of the 'other half' still motivates many, and will continue to do so until it is healed. I understand my friend's attitude. I meet many like her in the shops. For many years I, too, had the same. Money in my hand was a much prized asset; money in the bank, a treasured dream.

I returned to my career as a teacher. Yet even as my husband, two daughters and I began to enjoy the fact that we no longer had to account for every penny, other factors from the past began to gnaw at me. Was my determination to put right all that was wrong in the world being blunted by my own selfishness and comfort? Was my desire for so much more than my basic needs really related to answering the plight of the starving in Calcutta, for instance? Shouldn't more of us take less so that we could help others in the world to have enough? And what sort of future would my children have, anyway, if I continued to demand more and more for

them at the cost of ruining Britain's economy?

One morning two years ago I had the clear thought: 'Real homes are what we need in society today, where people can come and talk honestly with the family about the things closest to their hearts and find hope for themselves and their nations. Why doesn't your family decide that the most relevant thing you could do together is to use your home in that way? Take full responsibility under God for what happens in your part of Britain. It will mean being much more available for people; not marking books or catching up with housework in the evenings. Give up your job to do this. Give up your passion for security and more possessions, and step out in faith with an equal passion to do what needs to be done.'

It was a tough decision. Even after we had made it, I privately continued to argue with myself that we had not lived long enough in the area to know many people, and we would have to live so frugally that we would not be able to entertain freely. However, from the moment we decided to take responsibility, God began to lead us to more and more people—many from walks of life to which we would never have thought we could have entrance. Some through introductions, some through making friends, some by picking up the telephone and asking for an appointment.

People from many parts of the world have come to help us and we have been discovering that ordinary families can affect their city.

We have also proved that where God guides, He provides in an amazing way. We invited many people to meals and it is not unusual to have large parties. Yet though we have never had a bank surplus, we always have just enough if we are careful to spend our money on the right things. Recently I was praying for more sheets which we needed for which we did not have the money. Out of the blue, a friend wrote to say that she was moving to a smaller house and wondered if I could use two pairs of sheets she no longer had need of.

To take on this responsibility for changing society through changing people means discovering many truths about oneself. One has to have something valid to say to people. I have, for instance, had to face God with all the things I was so bitter about. Any unhealed bitterness of the past can always be used to rule the future. The class-feelings of the thirties in Britain must be healed or we will have trouble for decades yet, even if we stave off the immediate crisis. I learned for myself that these things could be healed at Christ's Cross. From there I found a freedom to think and care about what happens in the world of today and to-

FAIR SLICE continued on page 4

Are we plastering over the cracks?

In a recent article in 'Le Monde' headed 'Cost of energy and transformation of society', P Drouin recalls the words of Toynbee, 'Civilization advances through challenge and response.' He suggests that now could be the time, as we enter a phase when the price of energy is high, to seize the opportunity to create a new type of post-industrial society. The bottleneck in the supply of energy provides us with a pause for thought—all too brief in view of the whole history of humanity. Could we not turn this to good account and take a fresh look at our whole system of creating and using wealth?

It all began with fiddling the votes

by Howard Grace

LIKE MANY STUDENTS I was confused and frustrated with the world. I took part in demonstrations because I could see no other way of making my effort to change what I felt was wrong. Religion seemed an irrelevant refuge for those who were too weak to face the realities of life. I was a militant atheist.

In my final year of studies, I became the student president of Northampton College, London (now The City University). At least it was an opportunity to bring about reforms there. I complained about dishonesty and corruption in the government, yet in a union meeting at university altered the voting figures to get a motion passed. The students didn't know what I had done.

It was at this point that I first heard of Moral Re-Armament and from the challenge I was given I realised a fundamental point. Any man who is really serious about playing his part in bringing a new quality of life to the world, needs to base it on a new quality in his own life. I didn't understand all this would involve but sensed that there would be a high price to pay. However, the seed had been sown and I eventually apologised in a union meeting for my dishonesty

THE CHALLENGE which confronts both the individual and civilization as a whole is this: Are we to try and plaster over the cracks so as to prop up a society of which people are less and less sure, or shall we find a goal which reaches beyond the demands of national interest and prestige and will therefore be a uniting factor?

Frank Buchman said that unity was the fruit of men finding a common objective which was worth more to them than their selfish plans and aims. What is the common objective so worth while that every nation could feel involved?

Anyone who reads the papers and listens to the pronouncements of responsible men in every walk of life is struck by the fact that all are convinced of the need for a radical change in our economic and political relationships.

José Bidegain, President of the Shoe Manufacturers' Association and Director of the body 'Enterprise and Progress' stated in the newspaper *Libération*, 'We must build a society in which power is shared as well as property.'

'The ideas which will control industry,'

said someone recently, 'are those which will control the world.'

Is industry irretrievably condemned to be the battleground of conflicting interests, or can it become the starting-point for a new kind of society in which every man will be able to choose freely and feel responsible in the decisions and choices that have to be made?

This can happen if those who control the means of production accept the idea that they are not the owners of them, but are called to manage them in teamwork with those who produce, with the aim of meeting the real needs of men and nations.

It can happen if the workers accept the idea that the class struggle is not the exclusive and only way to change the structures and transform society.

Those structures are what men are and develop in the same direction as men do.

When men want to amass endless wealth and power, the structures become oppressive. When men are freed from fear, hate and selfishness, the structures become their servants and work for their freedom.

and nullified the motion which had been passed. I was fully prepared to be thrown out of my position as President, but as it happened, I wasn't.

It was not easy to get courage to make that apology but it was a choice between my pride and what in my heart I knew to be right. Though I didn't realise it at the time, as an atheist I had chosen the Cross on one issue. There is no doubt in my mind that God speaks clearly to atheists just as He does to those who believe in Him. There were many other things to be put right, all of which needed a costly choice to cross out pride.

The enemy within

Some Christian friends said I couldn't live by absolute moral standards under my own strength, by trying to pull myself up by my boot laces. They were right. But equally I observed, they themselves weren't living by those standards even if Christ's strength was available, which was what they had claimed was the answer I needed. I gave as much of myself as I felt able to the battle for a new world but became more and more aware of my own limitations and my inability to cope with my own nature. The enemy wasn't out there at all, it was within me. I got bogged down, a grim and gloomy wrestle with temptation.

I felt the need of God but in my heart and mind still doubted His existence. My scientific training wouldn't allow me to accept anything solely on the basis of feeling a need. I had to be true to myself and follow the deepest

thing in my heart.

The conviction grew that I was meant to give all my time working with Moral Re-Armament. That would mean no regular income or material security, when with my education I could get a good job. My parents had given me their all and I understood what it meant to them to see me with a secure job and making a success out of the traditional way of life. I hated to hurt them because I had really begun to love them. My friends would think me crazy too. After weeks of inner tumult I again made a choice. An agnostic chose the Cross.

Having given up material security, I became aware of the desire to put my security in other things, like activities and relationships with people. So long as I kept busy it would keep my mind off deeper things that were uncomfortable to think about and face. The devil often uses over-busyness with good works as part of his strategy. The security of a relationship with a nice girl and marriage also held considerable attraction. These things of course are not bad in themselves but I realised the self-centred motive in my desire for satisfaction in earthly things. It was not a question of whether I believed in God, it was a question of whether I would be true to the deepest thing in my heart and make the choice I knew I should make.

The intellectual arguments for or against the existence of God are equally balanced, but when I made that decision of the will, to let go of self, in my heart I knew He was there. I wanted to be content with just doing God's will even

Change in the motives of men in industry will automatically bring a change in the choices, methods and aims of industry. This change will make them sensitive to the crucial problems facing the developing nations. It will make them want to meet the needs in teamwork with those nations.

The famine which kills millions of human beings and the slums that debase them are not inevitably due to natural causes. They are the result of indifference and selfishness.

Solutions cannot come, however, from one of the parties in industry. It will be the outcome of everybody's effort.

To create a world with more justice and brotherhood, from which unnecessary suffering is eliminated, is not this a great enough aim for everyone in every nation to feel involved?

Can we from now on, with all men of goodwill, set in motion this new industrial revolution—for it is indeed a revolution that is called for—a revolution in the hearts of men and in the social structures of nations?

**G Barrier
J Clémentin**

if that meant never having any of the things I had so much looked forward to. If He did give me material things, activities, marriage or a host of other things, I wanted them to be used for His glory and to bring His Kingdom on earth.

Although I felt Christ was a great moral teacher, I somehow still couldn't accept that He was divine. I wrestled with this over some years and thought it was something I could never be clear on. Then one day I found with much joy, a surety in my heart that Christ was who He said He was. I can't explain what happened other than simply what Jesus says in St John's Gospel ch 6 v 65: 'No one can come to me unless my Father puts it into his heart to come.' I can only think that God hadn't put it into my heart until that time. Though I experienced the joy of a personal relationship with Christ, the devil was still around with his temptations and there was still the same battle to be fought. Now everything took on a new perspective and I knew where to turn for help.

There are many complex problems that we face in the world. The things I have written about are not just a personal matter. Any man who cares enough to bring a radical change in the world will face similar decisions and conflict of motives. Compromise is that 1 per cent which doesn't do anybody any harm, all it does is render you ineffective. Sometimes we may wish for a more comfortable path to tread, but the crux of life is I feel well expressed in John Wesley's words: 'Jesus came, not to make life easy, but to make men great.'

BERLIN continued from page 1

Holland, Belgium and Switzerland.

In recent months there have been over 70 film showings, particularly of *Mr Brown Comes Down The Hill* and *Happy Deathday*, in Germany.

●A SPECIAL SESSION of the World Assembly for Moral Re-Armament in Caux, Switzerland, will be devoted to 'The Responsibility of Europe in the World'. The invitation to this session (30 August - 2 September) states: 'After remaining for a long time the idea of forward-looking men and women, the European Community began to be realised 25 years ago, thanks to the work of statesmen such as Konrad Adenauer, Alcide de Gasperi and Robert Schuman - initiators of a new policy of honesty and reconciliation. The hopes which have been aroused can only be fulfilled if Europe reaffirms these principles in helping to bring about their realisation in the world. This can only happen if these principles are steadily applied both in its own development and in external action, by constantly strengthening among statesmen and ordinary people the same qualities of character which brought about the first steps towards unity.'

FAIR SLICE continued from page 2

morrow, unaffected by the ghosts of my past. Somehow a bridge of communication needs to be made so that trust can be born to enable us to become one nation. It seems clear that change will be needed by us all.

The lure of leisure time and the things that more money could buy still attract and tempt us from time to time. Yet we always come to the same conclusion that the adventure of seeking from God His plan for our area and the world, and caring for the people he leads us to, is far more interesting and certainly more relevant than sitting over colour TV or having fabulous clothes and holidays. And this is the way everyone in every country will have a fair slice of the cake.

Action in Mozambique

BRAZILIAN DOCKER Antonio Falcão has taken part in a week long action in Mozambique at the invitation of those Mozambiquans who took part in the MRA Assembly in Pretoria, South Africa, in April.

The visit was widely reported in Lourenço Marques morning and evening papers during the critical days in which Portugal and her overseas Provinces were having a sudden change of government.

Students, student-teachers, businessmen, the military, industrialists, priests and bishops, editors and diplomats all listened attentively as they heard of the world outreach of Moral Re-Armament from Falcão and his friends, and heard from those from Mozambique of the evidence they had themselves seen in Pretoria of an answer above violence, hate and greed to solve the acute contradictions of present world society.

Falcão, who had been an undercover Communist agent for 18 years, and had re-found through MRA his Catholic faith, was guest of Father Antonio da Silva, Rector of the Pius XII Seminary in Lourenço Marques. Night after night, African seminarists visited Falcão's room, telling about doubts and contradictions in their lives, and learning together to listen to God's voice in their hearts.

At the request of the Brazilian Consul-General, the Rio dockers' film *Men of Brazil* was presented as part of 'Luso-



Antonio Falcão

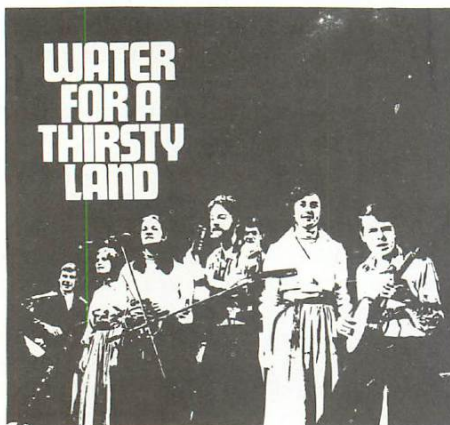
Brazil Friendship Week' to an audience which included Dom Augusto Cezar, Bishop of Tete in Central Mozambique.

Two hundred gathered at the Marist Brothers' Teachers' Training College at Manhica, 70 kilometers from Lourenço Marques to see another MRA film. The administrator of the local sugar refinery was the volunteer projectionist, and the mayor of the local township sat in the audience. Trainee-teachers from African villages all over the Province, many of them having their own families exposed to guerrilla terrorist raids, bombarded the visitors with questions about how an ideology could conquer divisions and turn enemies into friends.

Delegation to Caux

The directors of Air Mozambique and of the Mozambique Railway, Ports and Road Transport Corporation - which has 37,000 employees - conferred with the MRA team, and some of the directors saw *Men of Brazil*.

A delegation from Mozambique will take part in the world assembly at Caux, Switzerland, later this year and will include university and high school students, university and technical school lecturers, businessmen and social workers.



The new LP WATER FOR A THIRSTY LAND is now being played in 20 countries. Released by MRA Productions, the record contains 13 songs from *Cross Road*, *India Arise*, and *Anything to Declare*?

They were recorded in the studios at Mountain House, Caux, Switzerland.

SIDE ONE

- The Ordinary Man
- Look at the Children
- Ode to an Ostrich
- Where the Wind Blows
- Cross Road
- Hello Light

SIDE TWO

- Water for a Thirsty Land
- The Rat Race
- Speak to Me
- Are People a Problem or an Answer?
- Listen
- The Hope that's a 'comin'
- This is the Way

The record can be obtained—price £2.40 including VAT, postage and packing—from MRA Books, 54, Lyford Road, London, SW18 3JJ.