



French Government Tourist Office

# NEW WORLD NEWS

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## LORRAINE—WHERE HISTORY LIVES

by Andrew Stallybrass

LORRAINE is an open history book of Europe, a book that lives in the lives of those who dwell there. European unity is easily understood here and greatly cherished. One man I met, a proud Frenchman today, fought with the German army on the Russian front and received the Iron Cross. Like many here, he'd been conscripted when Alsace and Lorraine became part of Germany after the fall of France in 1940. His father-in-law, now French, was born a German in the aftermath of the 1870 Franco-Prussian war, and fought with the German army in the First World War, before becoming French again, with his region, in 1918.

To these men, Europe means peace, reconciliation, forgiveness. They have paid the price of its absence. Nearby Verdun with its massive cemeteries and shell-blasted hills and forts (600,000 killed and wounded) is a reminder. So is the Maginot Line, with its barbed-wire entanglements, its bunkers and observation turrets.

Here you can visit five countries in a day. The European Parliament commutes between Strasbourg in the south of this region and Luxembourg in the north. When we crossed the border from France into Luxembourg, in a group from five countries (five of whom had forgotten their passports!), we didn't even have to stop the cars. Just outside the massive and ancient citadel, with its narrow cobbled streets, lies the Euro-centre, with its ultra-modern glass and concrete. A German translator gave me his passionate 'Euro-faith'—pushed into the Hitler youth, the end of the war for him

brought compulsory enlistment in the Communist youth. To him Europe meant a freedom worth struggling for.

Lorraine is full of contrasts: rich farming land, vineyards running down to the Moselle, forest-covered hills brightly touched with autumn colours—and the industrial valleys, smoke blowing away from tall chimneys, vast gas pipes on stilts marching across the countryside, blast furnaces lighting up the night sky.

### Out of fog

Lorraine, one of the cradles of the industrial revolution in France, is now in crisis. The figures you read in Paris of thousands going into early retirement and of school-leavers who can't find jobs, here become individuals. I met people who despite their present problems respond to the vision of Europe as a community that cares: the steelworker who can see that the Third World may take over most of the production of primary steel, that the jobs his friends have lost may have been 'transferred' to Brazil or Korea; the farmer who's ready to concede that the New Zealand farmers who complain about Europe's protectionist policies may have a case.

The future for Europe and its industry is as unclear as the road home was many evenings in the fog, as we drove from white-ringed poplar to white-ringed poplar. But the spirit of the family at the remote farm where we were welcomed at the end of our journey gave me faith that there is a way ahead.

## At the heart of Europe

IN 1971, SOLLAC-SACILOR, the biggest of the Lorraine steel companies, employed 61,000 people. That figure is now down to 33,000, and in two years another 7,000 jobs will have been cut. It is a reflection of the crisis in the French and European steel industry. In the valley of the Moselle many point to the two agreements signed by unions, management and government in 1977 and 1979, which guaranteed no lay-offs in favour of a system of early retirement and generous 'golden handshakes' for those leaving the industry. But all are aware that this doesn't create new jobs for the school-leavers or for 50-year-olds who find themselves at home with nothing to do.

More than a hundred people gathered in the region last month for 'a week of action and reflection' organised by a group of local families. People came from other parts of France, Germany, Great Britain, Holland, Belgium, Luxembourg, Italy and Sweden. They all stayed with families, and met during the week with farmers, workers and trade unionists, management, politicians and government servants. Visits and meetings each day were scattered over an area of 150 square miles.

One of the inviting committee concluded, 'On the personal level this time has given me a deep sense of hope and a clear aim for the last third of my life and a push to rethink retirement in the most intelligent way. Moral Re-Armament provides a neutral platform

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The Mayor of Metz welcomed participants to his town hall:

'Europe needs men and women who will reinstate the qualities of honesty, unselfishness and service.'



P. Riddell

# They that go down to the sea to talk

by John Lester

SOON AFTER DOM BASIL HUME took office as Archbishop of Westminster, I was invited to the televising of a special service in which he was taking part. My host, a broadcaster, whispered to me that I should observe how well the professionals, the media men, would communicate and how nervous the Archbishop, who had rarely been on camera, would be in comparison.

But it was not like that. Certainly the professionals were very good at putting themselves across but, in contrast, I was aware of what a wonderful God Cardinal Hume served.

During the last weeks certain events—broadcast on TV—have reminded me of this incident. One was Pope John Paul's visit to Ireland, when again I felt, 'What a wonderful God he serves.' The others were the annual conferences of the Liberal, Labour and Conservative Parties, where the brilliance of men and women expert at self-expression was again apparent.

Politics is an honourable profession. We owe much to the men and women who struggle on our behalf at Westminster. But the contrast remains between those who try to follow the dictates of the Holy Spirit, and those who attempt to press forward their own ideas and claims.

## Underworked

Democracy is held in so much esteem by all of us that it has come to mean all things to all men. It is one of the most hard-worked words in the language. At the Party conferences it has been the subject of many debates—and no doubt will be again—but power remains the purpose of those debates.

Politics in Britain is so often a conflict between two extremes that we have come to accept coercion, confrontation and compromise as normal ways of deciding things. We concentrate our efforts on how to use these means in as civilised a way as possible. This takes so much energy, that it is difficult

even to consider whether there might be totally different ways of deciding things.

If the word 'democracy' is overworked, 'consensus' is underworked, for it is the fruit of a way of life we are ignoring.

In October 1978 the Cardinals were committed to finding wholehearted agreement on who should be Pope. Their intention was to find God's will—and the quality of the Pope who emerged is an indication that God's will can be found. In this light the Pope's visit to Ireland can be seen not as the product of power or intellect, but as an attempt to interpret God's will for people.

There is no doubt that the Pope's leadership has already brought great joy to millions of people, many of them not Catholics. But the important thing is not whether people admire him. It is whether we recognise the alternative route he recommends.

The difference between a person humbly seeking for what God wants, and a person insistent about his own ideas is marked. For one thing, the one listens and the other talks! The Christian alternative is not just kindness, goodness and loving your neighbour, it is an attempt to work in harmony with the Holy Spirit.

Everyone in Britain is fortunately free to have his own political ideas, and our different parties and the differing views expressed within them testify to that freedom. But we may be in error if we imagine that the truth lies wholly with any one party or group. The Holy Spirit is not confined to party lines.

One cannot know whether Jesus would prefer Margate, Brighton or Blackpool. What is important is how many of our leaders would follow Him.

A result in our national life, if they did, might be consensus based on a search for truth instead of compromise based on power. The answer to pressure does not lie in steadily increasing counter-pressure and resultant polarisation. It lies in fresh inspiration—for all.

# Columba on air



COLUMBA, the sixth century saint who reached Iona by water, is back—this time on the air. On 18 October Douglas MacRoberts, the Senior Gaelic Producer at BBC Radio Highland, devoted most of his hour-long *Studio Two* programme to the Adamnan Players, who are taking the musical play *Columba* on a two-month tour of Scotland. They will be playing at venues all over the Highlands.

The broadcast included several of the songs, which were written by Elaine Gordon and Duncan Morison and have been described by *The Scotsman* as 'the high point of the evening's entertainment'. Philip Carleton, a jazz musician and the company's cellist, explained how he improvises on traditional instruments, now that he has caught the Celtic mood of the music.

Earlier in the programme Douglas MacRoberts noted that, as the play is being presented in association with Moral Re-Armament, it must have a message. Referring to the impact on Robert Powell of playing Jesus Christ in Zeffirelli's TV film, he asked Denis Nowlan from Dublin whether playing Columba had had a similar effect on him. Nowlan replied that, although at first it terrified him, he could now identify with Columba who was a very human character, yet faced up to the decision which still confronts us today—whether to pursue our own selfish ambition or work for the good of others.

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that allows men from all sides to meet. This for me is the essential aim.' Friendship between French and German leaders was not enough, he continued; the people had to meet too. He told participants, 'We're no longer living on our own with our crisis. We've learnt not to stare at ourselves. You've helped us to stay at the heart of Europe.'

The theme of 'Europe at the service of other continents' ran through many of the public sessions and the meetings with individuals. 'We need a better sharing of work on a world level,' said one senior union official. He went on, 'To maintain our present standard of living and to allow the development of poorer countries, we must abandon certain areas of industry and develop new fields. It won't be easy in France because of

our antagonism and our stubborn spirit. But we must go forward with the moral values that will allow humanity to develop.'

A top European civil servant noted two important changes in Europe: 'She's no longer a great power in the military sense of the term, and she has become a community. Despite all the meetings, there is a lack of meeting between men. Mostly it is slogans that meet. In the face of all this there are the people who are preparing the renaissance—individuals who are not organised but are in touch with each other. Responsibility will move from states towards ordinary people and families.'

A farmer with regional responsibilities in the farmers' union told how he became informed about world hunger, but then asked himself, 'What's the point in trying to

find out what goes on in far-off countries and learning about the sufferings of these people, if at the end of the day you do nothing to find a solution?' Sending a cheque from time to time was not enough, he said. He went on to tell how the farmers of France had decided to give a day's work to famine-relief in the Sahel. Now he hoped to launch a regional initiative aimed at helping specific village-level projects in poorer countries.

Eighty-one-year-old Socialist veteran Irène Laure, on the eve of her departure on a visit to Asia, said, 'If we live Moral Re-Armament, the world will never again have to live through tragedies such as we have experienced. No-one has longed for this European unity more than I have. That unity of Europe now exists in institutions; but it must be created in men's hearts.'

## Bridges in Ireland

BELFAST TRADE UNION pioneer, Saidie Patterson, was among the speakers at the vigil held in St Patrick's Cathedral, Dublin, during the Pope's visit to Ireland. The vigil was attended by the President of Ireland and the Taoiseach (Prime Minister).

Miss Patterson told the congregation that she hoped the papal visit would be a time of bridge-building for Ireland. She welcomed the Pope's statement that he came as a friend, not a threat, to Protestants. A Protestant herself, she had learned that a person's character was more important than where he worshipped.

Miss Patterson was the winner of the World Methodist Council Peace Award in 1977. She believed, she said, that the greatest compassion and generosity would be shown by the people who had suffered most. People could march, make speeches and draw up blueprints, but in the end they had to reach out to others. This was not easy, but it was not impossible. The time was now right for everyone to reshape history—and to do this people must tap the divine will of the Lord, she said.

## Hardie on stage



D. Channer

'CAN YOU TAKE THIS?' an extremist student asked his friend after the first few minutes of Keir Hardie—the man they could not buy. 'Oh yes,' said his neighbour and they sat tight in their seats throughout the performance of the play about the Christian labour pioneer. A representative of the North-West Arts Council commented on the large number of students and young people in the audience of nearly 300 in the Friends Meeting House in Manchester.

'This is the side of the labour movement which is seldom told,' said the editor of a trade union newspaper.

'How did you manage to get such a varied group together?' asked a college principal after the cast of 14 had been introduced from the stage—a cast ranging from a trilingual secretary to a former convener of shop stewards and an industrialist who had flown back from a conference in France to take part.

## From theology to faith

by Paul Joyce

I FIRST HEARD the name 'Moral Re-Armament' just after I had done theology finals. I was an extremely sceptical agnostic theologian and the name did not appeal to me in the least. I had long since given up believing that there was any ultimate truth to be had, and generally despised anyone who was so naive as to think there was.

When this cynicism was shaken, it was not by further theological argument, but by a person who seemed to embody all the things I had generally despised. He was a Christian of remarkable commitment and purpose. Most of all, he was one of the most joyful and transparently happy people I had ever met. Bit by bit, his friendship and support brought me back to a living faith in God, and it was from him that I first heard of Moral Re-Armament, through which he had himself recovered his faith.

The roots of the movement go back to the work of an American Protestant pastor called Frank Buchman, who engaged in very effective evangelism on the American campuses, earlier this century. Remarkably, he was able to broaden his work to co-operate closely with people of Christian traditions right across the board. (The friend who helped me back to faith is in fact a Roman Catholic.)

The open and constructive attitude towards other world religions which Buchman developed was one of the things which appealed to me most, for this seems to me to cohere with the view expressed by several of the early Church fathers, that the *logos* is present wherever there is insight into the truth.

### Heresy?

Buchman's message was a simple one. He stressed the ethical standards taught by Jesus in the Sermon on the Mount, laying particular emphasis on love, unselfishness, purity and honesty. He also stressed that God can guide men and women in the most effective fulfilment of these standards, in much the same way as one reads about Paul and others being guided in the Acts of the Apostles.

The key to my friend's dynamic faith was

that he really did seem to live in this way. It was very exciting to come into contact with this, and it proved to be a crucial turning point in my life.

I had believed that if God existed at all, then He certainly did not affect events in the world. Yet there I was confronted by someone who expected miracles daily—and was not, apparently, disappointed! Gradually I came to share his beliefs.

Another way in which I was greatly helped was in the matter of openness. Up till then I had been shy and introverted. My whole life was one of anxious pretence. But now I learned to be more open about my hopes, anxieties and failures, so that much of that worry fell away.

At first I had certainly been wary of Moral Re-Armament, but one by one these doubts were answered. One worry was that it might be a right-wing movement, but experience of its work in attempting to integrate Britain's racial minorities soon allayed this suspicion. Also I worried that it might be puritanical, and was puzzled by what 'purity' might mean. I discovered, in fact, a very positive appraisal of sexuality as a gift of God, which can assume its proper role in a life dedicated to creating a more just world.

I also feared a naive utopianism, and even the Pelagian heresy of imagining we can be better people simply by our own will-power. In fact, astonishing realism was what I found, and an awareness of man's total dependence on God's grace.

The work of Moral Re-Armament today is international. For example, there are many associated with the movement, both black and white, who do all they can to ensure just and peaceful change in Southern Africa. Political change is seen to be of real lasting benefit to all only when it is undergirded by a personal change of heart and repentance on all sides. One is confronted by a passionate and challenging concern for the real world of events and its complex problems. It is enough to shake any cynic—even a sceptical theologian.

Reprinted from 'Kerygma', *The Christian news magazine for Oxford*.

## What does God know about cricket?

An extract from ALAN GIBSON's review in *'The Cricketer'* of TC Dodds's book *'Cricket: from father to son'*:

THE BOOK ORIGINATED, Carter ('Dickie') Dodds tells me, when he was asked, many years ago, to undertake a coaching course for the teaching of Brothers at St Joseph's College, a Catholic establishment in Ipswich. He had never done that kind of thing before, and quickly discovered that he was not much good at coaching. He was already a devoted supporter of the Moral Re-

armament movement, and followed its custom of seeking regular guidance, with pencil and paper ready, from God. So each morning he asked for advice on what the day's lesson should be. At the end of a fortnight, the Brother in charge of cricket was 'dubious about the theology but enthusiastic about the fruit'.

Nobody who knows Carter Dodds would think there was anything remotely hypocritical about this. But it is fair to say that God proved orthodox in the basic techniques, with some adventurous touches of style, such as we associate with Dodds's batting. The book is beautifully assembled, clearly written, helpfully illustrated.

## Frankfurter refreshment



Grosvenor Books stand at Frankfurt Book Fair

A STRONG CONTINGENT from the Third World was a striking feature of the 31st annual Frankfurt Book Fair held this year from 10–15 October.

The 5,045 publishers from 81 nations included for the first time representatives from Barbados, Fiji and Malta. In all, 30 Third

World countries sent delegates, and the organisers announced that the theme of the 1980 book fair will be 'Africa—Continent asserting its identity'.

The books of MRA were again in evidence at the Grosvenor Books stand, manned this year by an international team drawn from Germany, Switzerland, Italy, America, Australia and Britain. Twenty overseas publishers are reading the books, with a view to taking up options to publish in other languages. Of particular interest to foreign publishers and others attending the fair were Annejet Campbell's book, *Listen to the Children*, which will shortly be published in Chinese; *The Flame in the Darkness*, Victor Sparre's book on the Russian dissidents, now going into its second edition; *Freewoman* by Claire Evans, displayed in English, French and German editions; and Stanley Barnes' book, *200 Million Hungry Children*, due to be published in March 1980.

In a world where men's thinking is often governed by economics, many visitors to the stand remarked on the refreshment it was to find books which approached issues from the ethical and spiritual angle.

David Locke

All available from Grosvenor Books,  
54 Lyford Rd, London SW18 3JJ.

**Listen to the Children**  
by Annejet Campbell

Price £1.50, post paid £1.85

**The Flame in the Darkness**  
by Victor Sparre

Price £1.95, post paid £2.30

**Freewoman**

by Claire Evans

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**Cricket: from father to son**  
by TC Dodds

Kaye and Ward Ltd

£1.95, post paid £2.30

**The Way Ahead**  
by Ann Rignall and Joy Weeks

£2.50, post paid £2.90

## No time for books?

by Gail Hind

TWO YEARS AGO my husband and I were asked if we would take on the world-wide marketing of Grosvenor Books. David had been a managing director of a printing firm and had given up his job to work with MRA in India for three years. Now we were back in England and wondering what we should do next. Two friends, without any collaboration, made the same suggestion to us within two weeks.

The second time this suggestion came up we began to think about it seriously. That night some lines from St John's Gospel came into David's mind: 'In the beginning was the word, and the word was with God, and the word was God.' And he felt he was being asked, 'Who will get My word out to the world?' We decided that we would have a go.

### Love story

At first I found the prospect rather exciting. But when I thought about it more deeply, I realised that I didn't really like books all that much. There never seemed to be time to read the ones I wanted to, and as for selling them, the idea made me feel most uncomfortable.

I went and talked with a friend, a Welsh woman. 'My greatest love is books,' she told me, with genuine enthusiasm. I was in-

trigued. She told many stories of the people she had helped, by lending, selling or giving them just the book they needed. As I listened, I realised that her other great love was people.

In the coming months we began to learn about publishing. Books go out from the Grosvenor Books centre in London to people and places all over the world. We felt that we needed to go and talk to our agents in different countries, to find out what sort of books they wanted in their different situations.

Within six months we were ready to set off. We visited 90 bookshops in Australia, New Zealand, Papua New Guinea and Hong Kong, as well as meeting our agents. New Zealanders read more books per head per year than any other country in the English-speaking world, and Australia comes second.

In all four countries we met people whose dedication to books came from a concern for people and for their countries. One was the manageress of a large bookshop in Perth. Fourteen years ago she had started with \$20 worth of books on the shelf. She ordered one of each of our books as a start, explaining, 'We never sell books in the shop which we have not read ourselves, because we like to think for each person who comes in, which particular one is going to interest them.' She wants to give personal service to people 'up country' as well as in the city, and helps people on sheep stations to buy household equipment, as well as books.

The buyer in a shop in New Zealand told

us, 'People in this town are desperately searching for a way to live—there are so many problems in their lives that you have to provide books to help them.' We were invited to meet a group of mothers of teenage children who were helping to plan a 'Save our Families' conference. Two Grosvenor Books publications—one of which these women got specially printed in New Zealand—were recommended to the conference.

### Highland way

The University bookshop in Papua New Guinea was eager to buy books to help the country to look outwards—they were particularly interested in books about two Asian educators, Daw Nyein Tha of Burma and Thio Chan Bee of Singapore.

Seven thousand feet up in the Highlands of Papua New Guinea we stayed with the superintendent of the hospital at Mount Hagen, which deals with the casualties from the local tribal fighting. There we met the teacher responsible for adult education for the area. When he saw *The Way Ahead*, a course for schools on such subjects as 'How to turn enemies into friends', he said, 'This is exactly what is needed.'

I realised that it was not a question of whether I was interested in books, but of whether I cared deeply enough about the heartaches of people and nations to want to find and distribute the books which would help them to find faith and purpose.