

CONGO PARLIAMENT IN SPECIAL SESSION

'THE DRAGON' IN SOUTH GERMANY

'THE WAY TO CHANGE THE WORLD'

NEWS IN BRIEF

## Greeks and Turks unite in Cyprus action

**W**E ARE CALLED UPON to transform our Island into a golden bridge that will unite and not divide the opposing powers.'

Archbishop Makarios could say that to the people of Cyprus on 2 March, 1959. The bloodshed and terror had given way to what the press headlined as 'the miracle of Cyprus'.

Bitterness and hates as deep as any that now rack Algeria had begun to be healed. There had been miracles of change in men which helped make that possible. On Independence Day, 15 August, 1960, Makarios, now President, sent to Dr. Buchman in Caux the first flag of the new republic as a sign of his gratitude for what Moral Re-Armament had done to hasten the solution.

Independence brought a sharpening of the ideological struggle. Already on 6 August, 1959, the *Gazette de Lausanne* had warned: 'Decisive battles are now going on to preserve this miracle of unity in face of incessant attacks from those who wish to destroy it at any price.' The Soviet Embassy moved in a staff, enormous in proportion to the island's population. Extremists tightened their grip on the trade unions. Subversive elements did everything possible to increase the tension between Greek and Turk.

In recent months the newspapers have reported the tension as mounting. This adds significance to the welcome given last week by the Greek President, Archbishop Makarios, and the Turkish Vice-President, Dr. Kutchuk, to the Moral Re-Armament force, spearheaded by the Japanese Zengakuren students with *The Tiger*.

### Message from Japanese Prime Minister

In the Grand Reception Room of the Presidential Palace in Nicosia Archbishop Makarios told his guests, 'It is very significant that you have come all the way from Japan to Cyprus to bring the nations of the world closer together and to build moral standards in the life of all peoples.'

The Zengakuren students handed the Archbishop a telegram they had just received from Prime Minister

Ikeda of Japan: 'Congratulations your success in Latin America. Many in Japan will follow with keen interest your journey through the Middle East and Asia. Your action has an essential role to play to save freedom and democratic order. Please convey my special greetings to President Makarios, Vice-President Kutchuk and the people of Cyprus.'

Asking the Japanese to thank their Prime Minister, President Makarios went on, 'I appreciate very much the work of MRA. I am confident that it gives answers to the problems of the world. It helps people to find God. Personally and as an Archbishop I support this work and wish it success.'

Vice-President Kutchuk said, 'I am confident that this ideology, which is working for the good of humanity and answering Communism, will bring prosperity to the world.'

### Commander-in-Chief at 'Tiger' première

The whole island was talking about the Japanese and their play. Greek, Turkish and English papers carried news and feature articles, and gave *The Tiger* première the same prominence as Glenn's flight into space. News agencies asked for stories for their international wire services. Continual requests came for radio bulletins in all languages.

The première itself was given a rousing reception in Nicosia. General Pantelides, Commander-in-Chief of the Cyprus Army, was there with his deputy General Tanyar, together with the senior Turkish officers, also the Ministers of Agriculture and Education, the Ambassadors of the United States, Italy and Free China, the President of the Cyprus Commercial Association and the National Treasurer of the Free Trade Unions.

During the play the audience roared its approval at the riot scene round the Tokyo Diet building and again when the revolutionary students discovered together an idea more powerful than rebellion.

When the play went to the harbour town of Larnaca, Greeks and Turks came in throngs from every corner

of the district. Hundreds who could not get in waited outside to catch a glimpse of the cast at the end.

District Commissioner Zachariades invited Greek and Turkish colleagues into his office to meet the guests. Mr. Pierides, Vice-Chairman of the Greek Communal Chamber, told those present, 'MRA must not only cure the divisions between Communist and non-Communist on Cyprus, but also the division between the Greek and

Turkish communities. Cyprus does not belong thirty per cent to the Turks and seventy per cent to the Greeks, or fifty-fifty. Cyprus belongs one hundred per cent to the Turks and one hundred per cent to the Greeks.'

The headmaster of the largest Turkish school in Larnaca said, 'Moral Re-Armament is the only idea that can save this country and the world. It has an answer which is filling the emptiness in every Cypriot heart.'

## Congo Parliament in special session

**A**FTER a week of fierce debate on Mr. Gizenga, Katanga and other issues in the new Congo Parliament, the Presidents of the Senate and the House of Deputies summoned a special joint session for members to see the all-African film, *Freedom*.

'We have called you here to see the kind of work which we should be doing,' said the President of the Senate, M. Koumoriko. 'This is meant to be the day when all parliamentarians come together to make decisions which will change the Congo. After this evening we will throw our selfishness and other faults into the Congo river to be carried far away.'

*Freedom* was preceded by a film just made in the Congo, which features a play acted by officers and men of the First Paracommando Battalion of the Congolese Army. The play shows how enemy agents infiltrate an army through moral weaknesses in soldiers and officers and how Moral Re-Armament enables men to answer corruption and to save their country.

This unique session of parliament, which is, says President Koumoriko, to be repeated shortly for a showing of *The Crowning Experience*, is only the latest

of many steps taken by Congolese leaders during the past two years to bring Moral Re-Armament to bear on the nation's life. An MRA force was invited to the Congo a month before independence, in May, 1960, and took part in the independence celebrations, during which they were publicly thanked by the Prime Minister for 'giving Africa her stature in the eyes of the world.'

In the chaotic months that followed they were, according to the United States Ambassador, the one group of people whose work did something constructive to answer the crisis. The Minister of Information and National Defence, Jean Bolikango, said that his country 'would have known a more terrible catastrophe' but for their action. They had taught the Congo, he said, how to progress without Communism.

Last summer President Kasavubu sent his wife and eldest son to represent him in Caux (*Frank Buchman's Secret*, p. 56), while General Mobutu sent some of his most trusted officers. Last week's joint session of parliament shows that Mrs. Kasavubu spoke for many when she said at Caux: 'We put our trust in you of Moral Re-Armament.'

## 'The Dragon' in South Germany

**S**TUTTGART, with 600,000 inhabitants, is the capital of the State of Baden-Wuerttemberg in South Germany. Here live the Swabians, a cautious and thrifty race, hard-headed and warm-hearted—a race which produced the philosopher Hegel, the dramatist Schiller, scientists and inventors like Kepler, Daimler and Zeppelin. Today the name of Stuttgart is linked with the world-known firms of Daimler-Benz and Bosch.

Last week the theatre was sold out two days before the final performance of the Chinese play, *The Dragon*, when 2,200 people packed Stuttgart's famous Liederhalle, and many had to be turned away.

Speaking with delegates from 14 nations, the American Gold Medal Olympic champion, John Sayre, told the audience, 'The problem in the world is not the advance of Communism but the retreat of character. We in the West have failed to live what we talked about, so that we do not speak with an answer for the minds and hearts of men. A morally re-armed Germany can re-direct the thinking and living of America and unite the West.

Then we can challenge and change the East.'

The crowded audiences were evidence of the penetration of the city by the international force. Directors and workers of Daimler-Benz, Bosch and Standard Electric conferred with the men of Moral Re-Armament on a strategy to win the ideological struggle. In factory after factory the international delegates were asked to address the works councils.

The Government of Baden-Wuerttemberg, the State Parliament and the City of Stuttgart officially received the Chinese and the representatives of 24 nations in the Chamber of Parliament.

Dr. Gurk, President of Parliament, recalled the historic links between the State of Baden-Wuerttemberg and the growth of Moral Re-Armament. In Baden-Wuerttemberg, in Freudenstadt, Dr. Frank Buchman had first conceived the idea of Moral Re-Armament in 1938.

Prince Richard of Hesse, speaking on behalf of the MRA force, said, 'We have decided to carry the idea of Frank Buchman to every part of the world.'

# THE WAY TO CHANGE THE WORLD

By

DENYS JACKSON

Mr. D. G. M. Jackson, Australia's well-known journalist and commentator, broadcasts weekly in 'The Catholic Hour' over 3AW Melbourne. The following is from his talk of 21 January, 1962, in which he gave his assessment of the life and work of Dr. Frank Buchman, under the title: 'The way to change the world is to change men—and yourself first'.

THE ONE THING that most people know about the prophet Jonah is that the Bible says he was swallowed by a whale and lived on after that experience. This is a notable wonder, and it is not surprising that it has been largely discussed. But what I should like to begin with is Jonah's mission to Nineveh, and the reactions of the King and people of that great city.

The message that God wanted his spokesman to deliver was simple—Nineveh was marked for destruction in forty days, because of the sins of its inhabitants. And the answer of the Ninevites was also simple; they repented, they humbled themselves in ashes before the Divine Power—and they changed *their lives*. So God did not, after all, destroy the city at that time.

This is a story to illustrate the truth that the root of reformation and salvation for human communities is to be found in the changing of the lives of their individual members. It would seem to be obvious enough—yet no message has been so systematically ignored on all sides in our modern era.

Our 'intellectuals' and statesmen habitually behave as though their own private lives and motives had nothing to do with their public views and policies. They promote and uphold principles and programmes of reform for the community which are in complete contradiction with those by which they themselves live.

## Basis of new world community

It was the great virtue of Frank Buchman, the founder of the movement called 'Moral Re-Armament', who died last year, that he pointed out the absurdity and menace of this 'double way of living' with tireless persistence, and made it the mission of his dedicated life to fight against it, and to organise a world crusade to promote the idea that '*inner cleanliness comes first*'—to use the words of a well-known advertising slogan—and that unless this is undertaken seriously there can be no 'new world community' and no true reform based on human principles.

The whole family of man is faced with a threat of universal tyranny or universal death graver than it has ever known in all recorded history. The forces of freedom have been in retreat ever since the so-called 'victory' of 1945, and there is no sign that the process is ended—let alone that it may be reversed.

There is nothing inevitable about this evolution—or the ultimate catastrophe to which it points. The works of technology have not dwarfed our human stature.

What we lack—and what no technology can supply us with—is a *unifying inner vision*. For lack of it, the universe of knowledge appears to be flying apart.

But, while we have no unified philosophy, the free world has a long and continuous *ethical tradition*, which permeates the thinking of leaders so as to limit their freedom of action. So we have the *inhibitions* of our lost faith without the ardour of sacrifice and creative action which its restoration would make possible—while our enemies have a revolutionary creed, fanatically asserted and *lived* by their leaders, which they hold to justify all means, including war. Is it any wonder that they prevail against us?

## Catholic leaders

Let me return, at this point, to Frank Buchman. I do not claim that his solution of the modern dilemma is a complete one—but it seems clear to me that he has grasped '*the root of the matter*'. Nor am I the only Catholic to think so, if we are to judge of the recent testimony of great lay leaders like Adenauer and Schuman, philosophers like the Frenchman Marcel, together with the Latin American Bishops and other church leaders who have spoken warmly of the moral crusade he has initiated and its astonishing results.

There are three ways of looking at men. You can assume that the basis of their nature is an unalterable 'raw material' with which you must work, and that *faith* makes no great difference, and is irrelevant to the social situation generally. This is the attitude of most people in our own world—whose responsible leaders of opinion do not usually expect any sort of 'conversion' to change the aspect of public life.

The second way is to treat humanity as a material to be used for making new patterns or ordered Power. You make use of men's loves, ideals, ambitions, fears, prejudices and hates, in order to get hold of them and manage them: and, if the control breaks down at any point, you re-establish it by force, liquidating irreconcilable elements. This is the method of the Communists—and it has a general appeal to materialist 'power-men' who are in a hurry to go ahead in the free world—and particularly in the 'new nations'.

## Changing men

The third way is to tackle the human situation by *changing men*—beginning with *the man we know best*, namely *ourselves*. This involves self-examination and

self-humiliation in the light of certain absolute values—what Christians call the Law of God. We have to begin by taking out time, in order to listen to the ‘Voice of God’ in our own conscience, then to start righting what is wrong in our own personal life, family and human relations. After that we can ‘see more clearly’ the problems of our neighbours and the wide world.

If we are business managers, we shall be in a position to reorganise our enterprise on more human lines—because we shall be *ourselves* more human. If we are workers, we can fight for justice more intelligently—and more forcefully—because we shall know personally what ‘justice’ really means, and its relationship with *love of neighbour*. If we are writers or speakers, we can use our skill to influence thought in a vital creative way, because we shall have a sense of real values and a course to guide our own thinking on public questions. And, if we go wrong, we shall not be stopped by self-conceit from making the necessary corrections and retractions.

Finally, if we are statesmen, we shall be able to see

not merely the surface of conflicting interests and dangers and advantages, but the underlying significance of the struggle—and often enough the hidden motives of its participants; and in designing our own line of action we shall ask first ‘What does justice require?’ and only after that question is answered, consider the matter of national and party interest, prestige, security, the balance of forces available and the rest of it.

Well, I must say this seems to me common sense, if you want to do anything really worthwhile with the human situation anywhere.

Absolute moral standards are not just a matter of individual belief or taste—they are, for the world of today, the *sine-qua-non* of survival in human conditions. If men will not be governed by the law of God they will succumb to the sway of tyrants, however the machinery of control is designed. This is the essence of Buchman’s message—a message which is as old as the Bible, and which only seems revolutionary because of the shocking state into which our world has fallen in this final phase of our sensate Western culture.

## News in Brief

**In Brighton’s 156-year-old Theatre Royal**, built during the Regency period and one of the foremost theatres outside London’s West-End, *The Hurricane* and *The Ladder* were a clear-cut box-office success. Crowded audiences included 98 mayors, aldermen and councillors from Brighton and the area.

**In Liverpool**, where the plays had an equal triumph, their author, Peter Howard, addressed the Liverpool Rotary Club. The *Liverpool Daily Post* of 20 February reported his statement that ‘neither the Common Market nor the Commonwealth is a big enough theme for Britain if we are to fulfil our new task in the world. What we have to seek today is the common authority of God as the hall-mark of true nationhood. We need a new theme of nationhood and Moral Re-Armament, which means a new individual and national outlook, can provide it.’

**In the public square of Vila Tezeira**, near Sao Paulo, on 19 February, 1,500 workers and their families saw the film *Men of Brazil*. They heard Dario Moraes, Vice-President of the railway workers of the Mogiana Line, say, ‘Fifteen years ago I abandoned the Catholic Church and took up the ideology of Marx and Engels. Until yesterday I was still a materialist, but today I am making a declaration of faith. I am going back to my Church with my family.’

He said it was *Frank Buchman’s Secret* that produced his decision. ‘If you read that book with an open heart you will march a different way today than you did yesterday. It went into my heart and opened up a new way of

life. After fifteen years I have found peace inside and the joy of going again to Mass.’

*Men of Brazil* is also being shown at the Sao Paulo air base in Cumbica at the request of the Commandant.

**Two days later, in Oslo’s Scala Theatre**, 300 distinguished guests saw the same film at the invitation of the Brazilian Ambassador in Norway, His Excellency M. Francisco d’Alamo Louzada. The Ambassador told the German, French and Japanese Ambassadors and church and business leaders that Moral Re-Armament is ‘one of the noblest initiatives that exist today to lead suffering and bewildered mankind on the right path.’

**West Indies Test Cricketer Conrad Hunte** addressed 300 leading citizens in Port of Spain, Trinidad, before a showing of *The Crowning Experience*.

Introduced as ‘West Indies’ greatest ambassador,’ he said, ‘MRA is bringing moral and spiritual rebirth to nations.’ He told the audience that he had seen *The Crowning Experience* during the West Indies tour of Australia last year. He added, ‘This film can do for you tonight what it did for me a year ago in Australia—it can free you to enlist your country in a world-wide offensive to put right what is wrong. Together we can usher in a new era whereby the Cross of Christ will create a new world through new men and new nations.’

Hunte spoke after playing in the Test Match against India. The official programme on sale each day to the 25,000 spectators, in its brief biographies of the players, described Hunte as ‘a complete sportsman and gentleman’ and told of his work with Moral Re-Armament.