



Maori participation in *Song of Asia*

photo: Rengfelt

## A candle is lit

report from Sanjoy Hazarika on *Song of Asia* in New Delhi

INVITED by a reception committee which included the Deputy Leader of the Congress Parliamentary Party, the Laotian Ambassador, the Moderator of the Church of North India, the Catholic Archbishop of Delhi and the former Mayor of Delhi, *Song of Asia* arrived in Delhi on 6 February.

The campaign was launched at the Ashoka Hotel on 14 February. 45 Ambassadors and High Commissioners and other diplomats were among the 900 present at the première of the Asian musical in the Indian capital.

Commenting on the show India's largest daily, *The Indian Express*, wrote, 'An enchanting, touching and moving spectacle... the ensemble of 50 drawn from 14 nations rendered in an elegant and bold spirit the message of Asia where, they claim, the most important questions were asked. The music was splendidly created... the show gave a sense of completeness... highly recommended.'

*The National Herald*, founded by Jawaharlal Nehru, described it as 'a... an, exhilarating and entertaining show.'

All India Radio recorded songs and music and broadcast about it three times on their overseas service.

Students from Gujarat met with the cast. They had launched an agitation against corruption in the state administration. This movement had paralysed normal life and turned violent. In the ensuing violence more than 80 people had lost their lives. The student leaders were in Delhi to press their demands. After listening to an explanation about MRA and the work it is doing, one of them said, 'We are in a revolution to permanently end corruption. We also see the need of starting with ourselves.'

The junior doctors throughout the country have been on strike since the beginning of the year. They are demanding better wages. To almost every performance have come members of the executive body of the striking committee and other junior doctors.

Assemblies were held about MRA at different schools and colleges. Three school matinées were packed out, the performances eliciting a lively response from the young audiences.

Schoolboys and college students have begun putting things right and taking time every day to listen to their inner voice for direction. Said one, 'I shall look back on the day I met MRA as the day when a candle was lit to illumine my life.'

*Song of Asia* has been the meeting-ground for men and women of all

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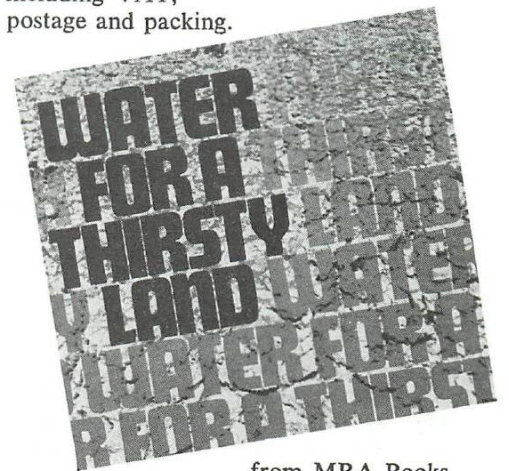


The cast of *Song of Asia*

photo: Rengfelt

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●ON THE initiative of a deputy headmistress and of technical college students *Cross Road*, the multi-media show based on the life of Frank Buchman, was given in Colchester. Those travelling with the show also presented songs and an outline of *Cross Road* at the Technical College. 'I have never heard so many questions asked during a General Studies session,' said one student.

The Bishop of Colchester received members of the cast. At his suggestion they attended an assembly at a county secondary school and addressed the sixth form.

ideological persuasions. Three Cabinet Ministers and six Ministers of the Government came. 'Most instructive and educative,' said one of them.

A number of the cast had also been 'on the beat'—going from door to door and inviting parliamentarians to the performances. 45 MP's came to the show and 75 were met individually and invited.

A P Sharma, Deputy Leader of the Congress Parliamentary Party, brought many of his friends. The Speaker, Dr G S Dhillon, received a group of nine of the cast for half an hour. He told

them, 'MRA is doing a solid and steady work.' He came to the show and brought three others.

Many senior government officials were present at performances. One man from the External Affairs Ministry quipped, 'We Indians often say nothing in a lot of words. But you have said a lot in a relatively few words.'

Several of the cast were invited to the home of Gulzarilal Nanda, former Home Minister and twice interim Prime Minister of India. Recalling his friendship with Frank Buchman he said, 'I was struck by his simplicity, grace and honesty. Whenever I meet friends from MRA, I get fresh hope.'

Moraji Desai, former Deputy Prime Minister of India, N G Goray, a leading Socialist MP and Acharya Kripalani—elder statesman of India and crusading Gandhian—were among others who came. The Food and Supply Minister of Nagaland brought a party. K P Tripathy, former Finance Minister of Assam, called it, 'A novel experience. This is Asia impinging her message of faith and reconciliation onto the world.'

Many of the city's businessmen and trade union leaders were often in the audience. The Chairman of the Railway Board came, and the Chairman of Delhi Cloth Mills booked out one performance for his employees.



photo: Amata

Welcome from police and Customs officials at the Niger—Nigeria frontier between Katsina and Maradi

## 'Yanci' in Niger

Robin Evans reports on showings of *Freedom* in Hausa on the edge of the Sahara

HAVING COMPLETED the programme in northern Nigeria set for us by the Emir of Kano, we were able to accept, for a period of two weeks, a long-standing invitation to show *Freedom* in Hausa in the Republic of Niger.

Harou Kouka, when Minister of Education, had seen the film in French in MRA's Paris centre in 1968 and had asked us to show its Hausa version in the schools of Niger. In 1971 we were able to show it, in French only, to several secondary schools in the capital, Niamey, but not until this year had we a Hausa copy available.

On arrival in Niamey, Mr Kouka, now Minister of Public Works, first had us meet Boubacar Moussa, Minister of the Interior, who at once arranged for the film to be passed by the Board of Censors.

We were then invited to show it on successive evenings in the homes of Boubou Hama, President of the National Assembly, and of Boukary Sabo, Foreign Minister, at the Youth Centre, the Franco-Nigerian Cultural Centre, and at the home of the Ambassador of Nigeria. To the latter came Maidah Mamadou, Minister of Information, because, he said, 'I want to see how those principles so vividly portrayed in the brochure *This Way Africa* (French version: *Et Maintenant Où Allons-Nous?*) can be applied in practice.'

Foreign Minister Sabo also invited his Chef de Cabinet, Yacouba Issa Kone, Director of Labour, and five MPs to meet us at lunch. Mr Kone had accompanied Mr Sabo, then Minister of Labour, to Caux in 1972. After hearing news of the way MRA was being applied in various parts of the world, an MP expressed what he and his colleagues felt should be Africa's contribution to the modern world.

'We Africans,' he said, 'should demonstrate a society in which every human being is cared for as one of the family and where the traditions of our Moslem faith are still respected.' He added, 'If a group of French or Hausa-speaking people could show *Freedom* in Hausa in my constituency and give news of the fight for moral standards being carried

on by MRA, they would be most welcome.'

Niger, in area larger than Nigeria, but with a population of under five million, is suffering terribly from the drought that has hit all the lands on the southern edge of the Sahara. An estimated two million head of sheep and cattle died during 1972-73, and in addition to the tens of thousands of their own people who have moved south to Maradi and Zinder, the Niamey region has to support, according to unofficial estimates, one hundred thousand Malians, who, having lost their flocks and herds depend entirely on the continuing flow of aid from the international relief organizations.

The Minister of the Interior instructed the Prefects of Maradi and Zinder to welcome us and give every facility, and so an audience of thousands including the mayor and some of the refugees from the drought-stricken areas to the north saw *Yanci* at the Youth Centre at Maradi. Next evening at Zinder thousands more joined the Sultan who, on the recommendation of his neighbour the Emir of Daura in Nigeria, had asked us to show it in front of his palace.

Drummers and trumpeters, performing for the Sultan before the film began, were delighted to hear the sounds of their instruments and even their very rhythms echoed in the opening scenes of the films, and the crowds of people who covered every open space before and behind the screen, were enthusiastic in their response to what has been called 'Africa's message to the world'.



photo: Hénault

Information Minister Maidah Mamadou (left) listens to Robin Evans and Isaac Amata

Michel Hénault, French technician, meets the Sultan of Zinder



photo: Amata

# Oratorio for our time

IN LENS, main city of the Pas-de-Calais coalfield, stands Our-Lady-of-the-Mines, a church with a story. It's address is 'Pithead No 2'. It was flattened during World War I and replaced for nearly 50 years by a temporary wooden building. Then the parishioners decided to rebuild: they sold little cards for 1 franc, each card representing one brick. They dug the foundations with their own hands, and today there stands a striking and gracious round church of brick and stained glass. Just opposite the entrance, a statue of Our Lady stretches her arms in welcome.

On the evening of 15 March, the church was packed to the very last bench space. Parties from the surrounding mining villages had joined the parishioners to listen to the first performance in France of the *Oratorio for our Time*, words by Françoise Caubel and music by Felix Lisiecki.

The composer, son of an immigrant Polish miner, conducted the 80-strong chorus and orchestra and the four soloists. Local talent had provided most of the musicians, and the church choir had been reinforced by singers from Paris, Switzerland and Belgium. The part of Jesus was sung by the son of the regional secretary of the Christian Miners' Union. At a time when so many people try artificially to provide 'popular art', it was the true voice of a people.

From the first roll on the drums to the last triumphant chord, throughout the four parts of the oratorio—the Choice, the Miracle, the Sword, the Victory—the audience was gripped and sometimes moved to tears. 'Enthusiastic listeners' was the headline over a four-column picture in the widely read *Voix du Nord* the following day. Younger members of the audience enjoyed the modern rhythms, merged with more classical parts in a most effective blend.

The *Oratorio for our Time* reaffirms the basic faith of the Church. It is to modern theological arguments what a thousand loaves of bread are to a leaflet on famine or a room full of sunshine to a discussion on light. The opening question: 'Is God dead, or is he alive?' and the proud statement of Man that 'We are masters of the earth and gods of the whole universe' are answered in the

closing song: 'God is alive and man is His child'.

Some of the highlights are the call of Christ to the bewildered child:

*'So that the world may become what it should be*

*Give me your will, your life, your hand  
For eternity'*

and the miracle in his mother's heart: 'He has removed my heart of stone and given me a heart of flesh.' Then the commitment broadens to include the audience in the chorus

*'March on, O Church, march on and never stop*

*Be a sword in the world*

*In the warm lump of the dough*

*Be forever the true leaven'*

At the end of the evening, one of the singers said to the parish priest: 'Our aim is to bring these truths through music to people who don't come to church.' 'Make no mistake,' he replied, 'We Christians need them just as much. You have converted me anew.'

A socialist couple, atheists by tradition and conviction, told the composer how deeply stirred they had been. A woman, whose home had almost reached breaking point, decided to change completely her attitude to her husband. It is, indeed, the work of the 'true leaven'.

Claire Evans

## Speaking from experience

'ECONOMIC DUMPS overcome — No further increase of unemployed in February' was the headline in the *Westdeutsche Allgemeine Zeitung*. Evidence, certainly, of the recuperative powers of this throbbing industrial colossus, but also of the widespread fear of the uncertain future. Everywhere you meet the question: if things get worse, will we have what it takes? Many doubt it. Many see the urgency of rebuilding the shaky moral and spiritual foundations.

This thought must have been behind the invitation, in the same week that short-time workers in West Germany rose to 309,000, to show Moral Re-Armament films at the Opel car factory in Bochum which employs about 20,000. Hundreds of Spanish workers saw the film *Men of Brazil* in Spanish in their hostels. They feel great insecurity about the future and many have had to return home. They bought all the available

Karachi he had been struck by its practical approach to world problems. He had studied the collected speeches of Dr Frank Buchman in the book *Remaking the World* and found in them a source of constructive and creative thinking. His frequent broadcasts over the national Moroccan TV network were a reflection of the ideas expressed in the book.

Spanish literature on MRA. The warden of one hostel said, 'This interests me. I need a task to commit my life to.'

Senior executives of the personnel department and members of the works council were in no less thoughtful mood when they saw the German miners' film *Hope*, followed by *Crossroad of Nations* at the invitation of the Chief of Personnel and the Works Council Chairman. One senior executive, who sat for several minutes deep in thought after the films, said that he would pursue the subject with his colleagues. One works council member asked for a film for his home community.

## Settled out of court

From the keen discussions which went on for an hour afterwards it was clear that the film *Hope*, backed by the commitment of the Ruhr miners who made and played it, has a great deal of relevance to Germany's hotly discussed East European policy. Introducing it, Richard Bladeck, himself a miner for 40 years, spoke of the ideological answer he and many other miners had found to both Communism and to the materialism of the West. An Opel repair mechanic commented, 'These men speak from experience.'

Such experience is a daily affair in the Ruhr. Hubert Eggemann, overman at Hugo Mine in Gelsenkirchen-Buer, tells how a few days ago a dispute arose between two electricians in the pit. Others took sides and two camps emerged. The personnel director and a shop steward failed to solve it. One morning as he listened to God Hubert had the thought what to say to one of the men. It was that he had learnt to begin with himself even when he felt only 10 per cent in the wrong. The man accepted it, went to the one he had quarrelled with and after a heart-to-heart talk they were reconciled. The court who were due to hear the case also had reason to be grateful.

Grateful, too, are countries like Britain and Holland where Ruhr miners have recently taken their experience and conviction. Two editions of the *Westdeutsche Allgemeine Zeitung* carried reports of their visit to Britain. One report quotes their statement that the radical change that came to them when they met Frank Buchman led to the new spirit of teamwork which laid the foundation for German post-war reconstruction.

In Dusseldorf I went with one of the miners to see Reinhard Janhsen, the works council chairman (equivalent to shop steward convenor) representing the workers of eleven factories of the Sack Company. A subscription form for the MRA Information Service was on his desk as we came in. 'It is exactly what we need in the firm,' he said. He had put

**GERMANY** *continued on page 4*

● A DELEGATION of Moral Re-Armament, representing India, Britain and France was received by the Moroccan Minister of Islamic Affairs, Sidi Mekki Naciri, in Rabat in March. The Minister had just returned from the Islamic Summit Conference in Lahore, Pakistan.

He told the delegation that ever since he met Moral Re-Armament in 1952 in

●'WALES: Voice of Hope' was theme of a two-day conference held at Beck Hall in Swansea University from 23-25 March. Among the 72 who attended the conference from Monmouthshire, the Rhondda, North and West Wales and Cardiff were miners, welfare workers, students, teachers, businessmen, steelworkers, housewives, farmers and clergy.

Illustrating how Wales could be a voice of hope for her neighbours, Norman Green-Price, farmer and former High Sheriff of Radnorshire, read some of the letters from Northern Ireland MPs at Stormont and Westminster who have just received 'The Black and White Book' as a gift from a group of prominent Welshmen. One of them wrote, 'Dear Wales, I love Northern Ireland and believe as you do, that only a return to the fundamental truths at the heart of our Christian heritage can bring peace and prosperity back to my troubled country. May we both be successful in our quest. Thank you for sending me "The Black and White Book" which I have studied.'

A Member of the Stormont Assembly wrote, 'It would indeed be an inspiration if two such small countries could give the lead in a way forward to a civilized society.'

A message from four Welsh people working with MRA in India was read to the conference: 'We want to see a Wales that is brave enough to forgive the wrongs of the past and lives so that the future is not marred by the wrongs of today. We can close both generation and language gaps and give inspiration and unselfish care to a world in need.'

A Saudi-Arabian student from the University of North Wales, Bangor, pleaded for more understanding of his country's culture from scientists who went there. 'We are grateful to the scientists and research workers who come to our country, but don't introduce us to machines only,' he urged. 'The crisis in the world comes from deviation from God and the truths of our faith—whether Jews, Muslims or Christians. All scientific advances come from knowledge given us by God. If we wish to get over the crisis we need to get back to Him.'

Following him, Paul Craig, who is also at Bangor doing research in Tropical Animal Husbandry, announced he would shortly be leaving for a year in Saudi Arabia on an experimental farm. 'This visit,' he said, 'is a direct result of my decision two years ago to give my life to God. He told me my task would be to bring His will to men concerned with food and agriculture who want to see the world adequately fed.'

During the conference 'Scope', the youth group of Cyncoed Methodist

Church in Cardiff, gave their production of Peter Howard's play *The Ladder*.

Among plans announced were a Film Festival in Cwmbran, Monmouthshire, use of 'Y Llyfr Du a Gwyn' (the Welsh edition of *The Black and White Book*) at this year's National Eisteddfod, and study groups on the handbook in homes. A fund was launched to help workers and students from Wales to attend the MRA World Assembly in Caux.

●THE FILM *Give a Dog a Bone* was shown recently at Fort Hunt Elementary School in Alexandria, Virginia. This was on the initiative of Mrs Elliott Johnson, wife of a colonel, who first heard of MRA when her husband was stationed in Germany.

Mother of seven children, she was concerned by the need she saw for moral training in the schools of her city and borrowed a copy of the film.

She writes, 'Eight hundred children saw it. The response I have received by 'phone has been tremendous. I have heard from teachers at other schools who want to show the film to their student bodies. All agree that in these days when it is almost impossible to find a film that you want your children to see, *Give a Dog a Bone* is unique.'

Mrs Johnson reports that the principal of the school, Mrs Hollansworth, had a friend who went to England for the Christmas holidays, saw *Give a Dog a Bone* at the Westminster Theatre and returned home raving about it to her friends. 'So you can imagine Mrs Hollansworth's joy and satisfaction when I walked into her office with the film under my arm.

'Some day I hope that I will have the money to help MRA bring this kind of gift to children all over the country.'

Mrs Johnson wants now to find a group of parents in Alexandria who can raise the money to buy a copy of *Give a Dog a Bone* for use in schools.

●THE JOURNAL, Newcastle, carried a six column interview, with photograph, headed 'Bowling 'em straight from the shoulder'. The interview was with Conrad Hunte, the West Indian cricketer, and Madame Irène Laure.

●THREE hundred people are now meeting in West Berlin at a European Conference for students and young working people. Among the thirty from Britain are students from seven colleges and universities. Delegations have come from all over Europe as well as from India and North America.

The invitation states, 'Programmes for building a just world are not lacking but the search everywhere is for men and women with the new motives that make a new kind of society possible.'

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it on the works notice board and when the subscription ran out, the men were asking for it. He is now taking seminars on Europe and other important subjects with the apprentices. 'I read them a lot from your service,' he said. 'Send us more material.' Only a few of the apprentices attended to start with, now there are a hundred and a bigger hall is needed.

Reinhard Janhsen really cares about his colleagues. He has set up a 'worry box' where anyone can put in a note privately about personal difficulties. He takes these notes home and works through them, using evenings, week-ends and even holidays. He has brought together couples who were breaking up. 'It's only possible with faith,' he says.

With enough men like this Germany could export a pattern of new relationships between immigrant and resident, worker and director, which might be of help in the Middle East, in Ireland, Vietnam or South Africa.

Geoffrey Daukes

●THE ETHIOPIAN HERALD has carried on its editorial page under the headline 'Who is to rule Britain?' the statement issued by Moral Re-Armament just before the election campaign. A further statement will appear as a half page advertisement in *The Times* on 10 April and *The Guardian* on 11 April.

●THE EDITORS of *New World News* wish to thank a reader in Switzerland who sent money for those working on this paper. In an accompanying letter she expressed appreciation for the good news which reached her every week. We are also grateful for those who have sent in stories of their experiences of living by faith and prayer.

One correspondent (VF) wrote, 'Friends in African countries write me that Africans who can scarcely get enough to eat for themselves and their families cannot understand Britain just now—the demand for still higher wages and all the dissatisfaction. I don't belong to a trade union and I've never had a large rise, but as what I earn has grown with annual increments it has seemed wrong to me to have an increasingly higher standard of living while others go short. So I've given to those I know in Asia and Africa who are working selflessly, without salary, to bring about a lasting change in those countries through change in people. This is surely the most effective way in the long run. And how much richer my life has been through the letters I receive from other countries—through them my understanding is greater of the people there and of the way God works.'