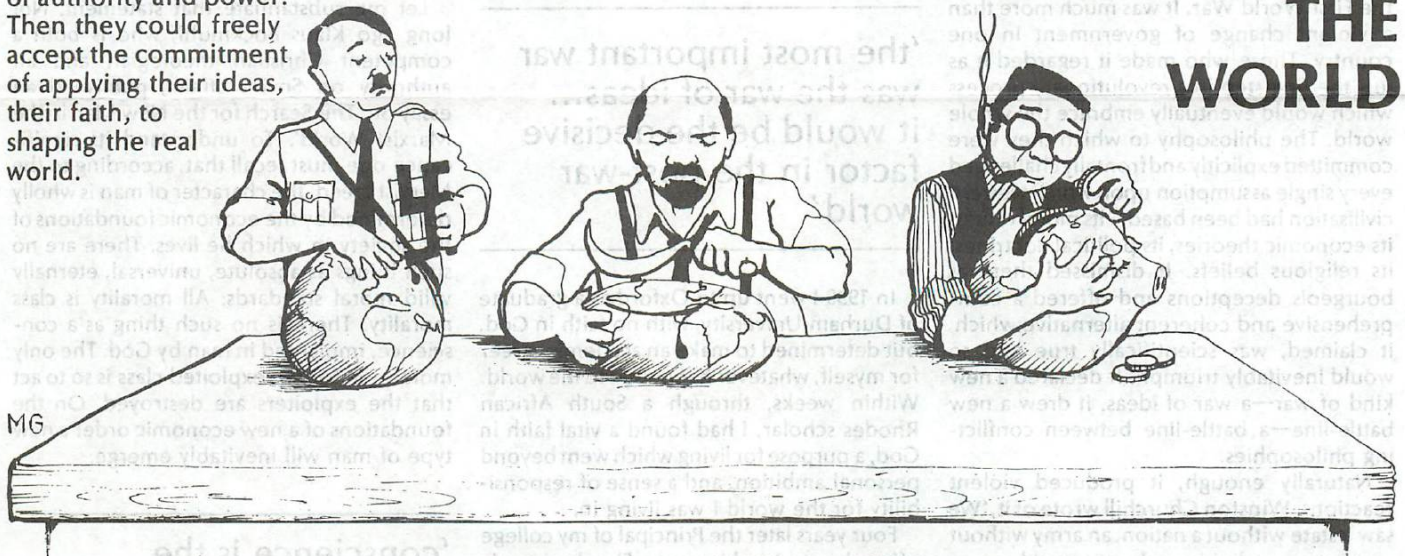


IDEOLOGY is one of those useful, complicated, vague words that covers a vast range of meaning, provoking passion, disgust and boredom depending on what we read into it.

We may not like the word. As for many of the Communist world's dissidents, it may conjure up for us fanaticism, a system of ideas ruthlessly imposed with all the power of the totalitarian state, an excuse for inhuman horrors in the name of some abstract and distant goal.

Yet the world we live in has been shaped by ideas, and there's no reason to suspect that this will change. The coming century, like our own, will be too.

Frank Buchman, the initiator of Moral Re-Armament, appropriated the shock-word 'ideology' to his work because he saw the force God-given ideas could and should have in shaping the world. He was not looking to a faith-inspired Gulag, a revival of the Inquisition, or an imposed theocracy. His vision was of God-control, not man-control, however enlightened and benevolent. He sought to put individuals in touch with an inner source of authority and power. Then they could freely accept the commitment of applying their ideas, their faith, to shaping the real world.



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IDEAS SHAPE THE WORLD

Business builds



Erwin Zimmermann

TWENTY business and trade union men, gathered at the Moral Re-Armament house in Montreal last month, were urged to take on the building of a 'society that works'. Erwin Zimmermann, a Swiss who has been doing business in Brazil for 51 years, told them that in today's world to think only in terms of running a successful company is to invite disaster.

'If we run our business on the basis of maximum profit, can we blame our employees if they negotiate for a maximum salary?' he asked. 'But if we raise the level of our business so that our aim is to create a society that works, then we can inspire our

employees to work with us. And trade unions which look only at the level of conditions of work and salaries, what do they do when they achieve these things? If they take on to create a society that works, that is a job that is never finished.'

Mr Zimmermann spoke of the ways in which he had found God's direction to be indispensable in his work. 'It gives me a sense of priorities, so that I can choose from all the things on my desk which to do next. It overcomes fear. We businessmen often appear confident on the outside, but inside we are consumed by fear because we know what our expenses will be each month, but we don't know where the sales will come from to cover these expenses. Out of the experience of listening to God and obeying Him, faith increases, and fears disappear more and more.'

Honesty relevant

'It helps me to hold firm to my commitment to be honest in business, and to have a big enough perspective to make honesty relevant. If we tell people we won't do dishonest things, the reaction is usually negative because they think we want to keep all the money for ourselves. But if we show them we are fighting for a new society

with justice for all, usually they respect us. We have lost business because we have refused to pay bribes, but our business has grown in spite of that, and even those who have asked for bribes respect us because they know our firm can be trusted.'

'Fourthly, it helps to form teamwork. It is easy to find expert people to head up the different departments of a firm, but it is not so easy to get them to work together.'

Inner compass

Lively discussion followed. One French-speaking businessman who had been to the MRA conference in Caux, Switzerland, last year, spoke of the importance of absolute standards for him. 'When we deviate from them, negative forces come into our surroundings and our lives, then problems come. I have found living by absolute moral standards gives security because they provide an inner compass.'

Amongst those attending were a production controller from a plant which has been closed since June, a train driver on the Montreal Metro, who was off work because the mechanics union had just walked out on strike, management men from multinational corporations, small businessmen and trade union leaders.

MANY PEOPLE TALK about the dangers confronting the world. I want to speak about a great opportunity. To be fully understood it must be put in its historical setting.

I was eight when the October Revolution occurred in Russia. In 1919, when the British returned to their normal activities after the First World War, I started to go with my schoolboy friends to the local cricket match on a Saturday afternoon. During the tea interval, a tall, bearded, foreign-looking gentleman, wearing a leather coat and carrying a Gladstone bag, would walk up the pavilion steps and disappear within. We would pretend that there was a bomb in the bag and that he was going to blow up the pavilion. We called him 'The Bolshie'. That, for some years, was the extent of my understanding of the Russian Revolution.

In fact, it was the most significant result of the First World War. It was much more than a violent change of government in one country. Those who made it regarded it as just the first step in a revolutionary process which would eventually embrace the whole world. The philosophy to which they were committed explicitly and frontally challenged every single assumption upon which western civilisation had been based—its moral values, its economic theories, its political doctrines, its religious beliefs. It dismissed them as bourgeois deceptions and offered a comprehensive and coherent alternative which, it claimed, was scientifically true and so would inevitably triumph. It declared a new kind of war—a war of ideas. It drew a new battle-line—a battle-line between conflicting philosophies.

Naturally enough, it produced violent reactions. Winston Churchill wrote of it, 'We saw a state without a nation, an army without a country, a religion without a god.'

But many progressive people greeted it as the dawn of a new day of freedom, peace and plenty for the whole of mankind. An eminent liberal American journalist hurried to Moscow and cabled back, 'I have seen the future; and it works.'

'hell was the global concentration camp threatened by Nazism and Fascism'

Then came the victory of Fascism in Italy and Nazism in Germany. Both of these claimed to be dynamic philosophies out to reshape the future. They, too, defiantly challenged all the basic assumptions of the western democracies. The obvious threat which they posed to freedom and peace enhanced by contrast the fascination of the Russian experiment. And the Wall Street Crash of 1929, followed by a world economic depression which threw tens of millions out of work—my own brother was one of them—seemed to underline the need for a wholly new economic order.

by Harry Addison, from a talk given

IDEOLOGY'S ALIVE AND

has happened since then. Stability has brought prosperity. Someone has said that prosperity is the greatest ordeal that any nation or civilisation has to face, because it brings materialism in its wake. A whole new range of problems has loomed up on the horizon—the exhaustion of non-renewable resources, the threat to the environment, the still growing gap between the standard of living of the rich and the poor countries. Finally—and it is this which constitutes the unique opportunity before us—the materialist ideologies have completely lost their magnetic power.

Let me substantiate that statement. Not long ago Klaus Bockmühl, who is both a competent Christian theologian and an authority on Soviet affairs, published an essay on 'The Search for the New Man in the Marxist World'. To understand its significance one must recall that, according to the Marxist creed, the character of man is wholly determined by the economic foundations of the society in which he lives. There are no such things as absolute, universal, eternally valid moral standards. All morality is class morality. There is no such thing as a conscience, implanted in man by God. The only moral rule for the exploited class is so to act that the exploiters are destroyed. On the foundations of a new economic order a new type of man will inevitably emerge.

'conscience is the knowledge of good and evil which differentiates man from animal'

But now we find Dr Bockmühl quoting these words from a leading official newspaper: 'Conscience is the knowledge of good and evil which differentiates man from animal. It is all the more tragic that this root of personality has been torn out, a root which has been implanted in man, so to speak, as a condition of his employment.'

Russian educationists, cited by Bockmühl, are calling for 'trustworthiness, kindness, readiness to pardon and forgive, patience, honesty and purity of heart, sympathy with the sufferings of others, loyalty to their aim, simplicity, wisdom of the heart as opposed to mere cold intellect, courage, incorruptibility, firmness in their commitment to the truth'. How these qualities are to be produced is nowhere indicated. And of course they are for internal consumption only. It is never suggested that they should be practised in relations with the class enemy.

The significance of these quotations is not just that they show that Russia has her moral and social problems. We have ours, and we

For those of us who were young there was something apocalyptic about those days. Many felt that they were suspended between heaven and hell. Hell was the global concentration camp threatened by Nazism and Fascism. Heaven was the new world society which was being pioneered in Russia. Hell yawned beneath them, but heaven was still obtainable: and no sacrifice seemed too great to reach it.

Some of us who were at the universities at the time felt that these were false alternatives. It seemed to us that Frank Buchman's programme of world-changing through life-changing offered a solution which was both more radical and more realistic.

'the most important war was the war of ideas... it would be the decisive factor in the post-war world'

In 1930 I went up to Oxford as a graduate of Durham University, with no faith in God, but determined to make an academic career for myself, whatever happened to the world. Within weeks, through a South African Rhodes scholar, I had found a vital faith in God, a purpose for living which went beyond personal ambition, and a sense of responsibility for the world I was living in.

Four years later the Principal of my college offered me a teaching post. Simultaneously Dr Buchman invited me to work without material security with him. By that time, like several of my contemporaries, I had become convinced that what he was doing represented the most realistic hope for the future. So I accepted his invitation, and have given my life to the work of Moral Re-Armament ever since.

Before the war ended, Buchman was convinced that the most important war was the war of ideas, and that it would be the decisive factor in the post-war world. After the war he returned to Europe. Leaders of the new Europe came to the Moral Re-Armament centre at Caux in Switzerland. They included Dr Adenauer, the Federal Chancellor of West Germany; and Robert Schuman, Foreign Minister of France.

In 1959 I happened to be in the US when a distinguished German diplomat visited the country. He replied, when asked by the press what he considered to be the most important development in Europe since the war, 'The reconciliation between France and Germany, which appears to be lasting.' And he added, 'Much of the credit for that must go to Moral Re-Armament.' After the launching of the Schuman Plan, Adenauer publicly paid tribute to the part played by MRA in creating the right spirit between the negotiating parties.

All this is now a matter of history. Much

in Melbourne, Australia, last month

WELL AND LIVING IN...

are not particularly successful in tackling them. The real point is that the whole body of assumptions on which not only Russian, but every Marxist society has been founded, are implicitly but comprehensively abandoned. Qualities of character which our forbears took for granted as Christian values, and which Marxists have dismissed as the props of the capitalist system, are now being called for as essential equipment for anyone who wants to build a new society.



Harry Addison

P. Shah

Meanwhile in China Mao tse-Tung is being stripped of his halo of infallibility less brutally, but no less thoroughly, than was Stalin after his death.

The Communist monolith, once seemingly unbreakable, has split into warring camps.

Of the great materialist ideologies which have convulsed the world in my lifetime, two—Fascism and Nazism—have been destroyed by war. The third has been refuted by the devastating logic of experience. This then is the opportunity—to fill a global ideological vacuum. What can we do about it?

First of all, we can see that it is there. We can refuse to allow ourselves to be blinded by the military might of Russia to the realities behind it—leaders who make sheer power their goal because they have lost all vision of anything beyond it, millions who are bound to the regime only by self-interest, tens of millions who are hungry for something to feed their starving spirits. The orthodox priest who ministers to many of the leading dissidents says, 'People are looking for something deeper to satisfy their needs.'

Secondly, we can avoid the mistake of misinterpreting the nature of the opportunity. For some years now clever people, sensing that the materialist ideologies have lost their spell, have been announcing the end of ideology. The alternative to the fury and fanaticism of the ideologies, they say, is a cool and critical scepticism which doubts everything. But periods of scepticism have never been more than brief interludes between ages of faith. History shows that people hunger for a faith by which to live. If they are not offered one, they flounder helplessly until they find one.

Others have said that the answer to the visionary Utopianism of the ideologies is a hard-headed pragmatism which abandons dreams of a new society and concentrates on getting safely round the next awkward

corner. Unfortunately, the line between pragmatism and the pursuit of expediency is a thin one. Once it is crossed, moral criteria cease to be the deciding factor, and materialism takes over. 'Where there is no vision, the people perish.'

Nor let us surrender to the cynicism which is born of decades of disillusionment. The writer of the letter to the Hebrews in the New Testament speaks of an 'evil heart of unbelief'. Evil it is, because it kills at birth every generous impulse, every stirring of hope, the very will to stand up and fight.

History does not encourage the kind of Utopianism which was a will-o'-the-wisp to my generation and my father's—the belief that we could build a heaven on earth by our own unaided efforts. But equally it does not counsel despair. It is a story not only of repeated disaster, but of recurring renaissance. What critical observer of the English scene in 1730 would have predicted that before the end of the century the country would have caught the fire of a spiritual awakening which would abolish the slave trade, end child labour, reform the prisons, and give birth to a labour movement with a Christian, not a materialist philosophy?

The answer to dead and dying materialist ideologies is the rebirth of a living faith in God. It is one thing to say that—it is another to accept the conditions for making it relevant to the 1980s.

Our faith needs a backbone of absolute moral standards. The constructive alternative to an ideology which dismisses all morality as class morality and proclaims that the end justifies the means, is a faith which restores absolute moral standards in place of selfish expediency and easy-going compromise. Buchman once said, 'An extreme of evil must be met by an extreme of good, a fanatical following of evil by a passionate pursuit of good.'

**'strongly-held points
of view, however
correct, can so colour
attitudes'**

We need a faith which will lift people above their points of view. On a recent visit to South Africa I saw how strongly-held points of view, however correct, can so colour the attitudes even of Christians that they begin to despise, dismiss and detest fellow Christians. It is neither Christian nor constructive.

Our faith must become redemptive. It must hate the sin, but love the sinner. It must neither condemn nor condone, but bring a cure.

In the same way anti-Communism is not only unconstructive. It is positively dangerous, because it prevents people from seeing

and tackling the evils in their own societies on which Communism feeds. We need a constructive vision for those whose philosophies we reject.

The most urgent problem in the world today is materialism. Dialectical materialism is the openly proclaimed philosophy of Marxism. An unconfessed but no less powerful materialism has become the real force in the lives of millions in the affluent societies. It determines the policies of statesmen, so that the Gross National Product, the standard of living and the size of the wage packet have become the criteria by which governments are judged. It makes millions fight the class war in practice, even when they reject it in theory.

**'the long reign of
the rich has been
employed in promoting
the accumulation of
wealth'**

A century ago, Lord Acton, the greatest British historian and political thinker of his day, wrote, 'As surely as the long reign of the rich has been employed in promoting the accumulation of wealth, the advent of the poor to power will be followed by schemes for diffusing it.' Today we are witnessing the fulfilment of that prophecy in Britain.

The poor nations are coming to power. They will not be content with paper schemes for diffusing the wealth of the world. As OPEC has shown, they are beginning to have the means to put pressure on the rich. They will not long tolerate the glaring inequalities in the modern world.

Can we in the affluent lands demonstrate the generous and imaginative statesmanship which can anticipate disaster? Only if we find a faith big enough and powerful enough to transform our own attitudes to material things, and to revolutionise the economic policies of governments.

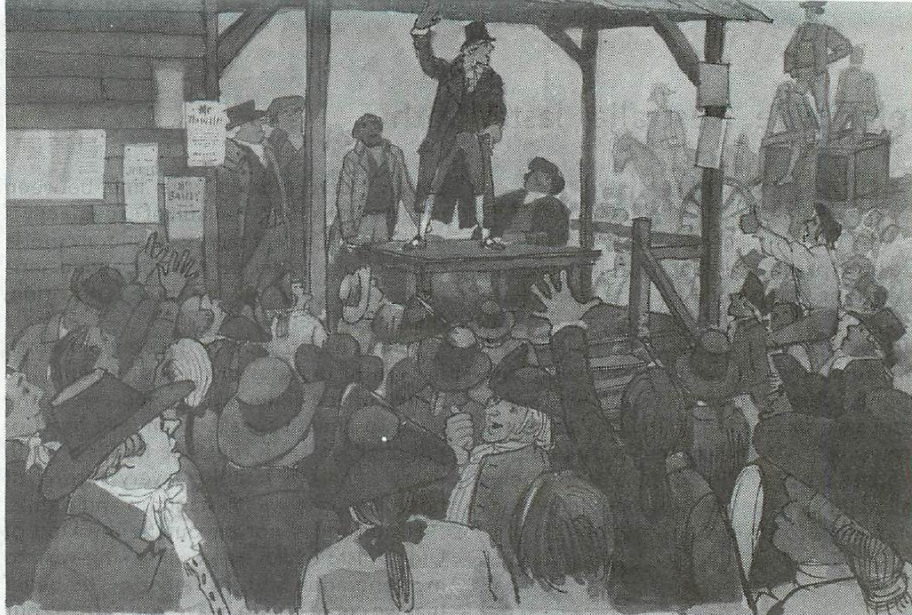
It will be a costly commitment. For us in the affluent nations it may mean a lower standard of living. But a lower standard of living might well be the expression of a higher quality of life which will fascinate the world. A generation which made that its aim could usher in a new era—not the post-Communist era, but the post-materialist era.

Buchman never offered us cheap and easy solutions. 'You will never remake the world on the cheap,' he would say. Six weeks before he died at the age of 83, he repeated that challenge: 'There is no neutrality in the battle between good and evil. No nation can be saved on the cheap. It will take the best of our lives and the flower of our nations to save humanity. If we go all out for God we will win.'

Constantly in my mind during these last months some familiar words of Shakespeare have been repeating themselves: 'There is a tide in the affairs of men which, taken at the flood, leads on to fortune.'

Slavery struggle story

WILLIAM WILBERFORCE addresses an election meeting (right) in this illustration from a filmstrip by artist William Cameron-Johnson. Wilberforce won the election and became the youngest Member of Parliament. With a group of Christian friends, he radically affected the society of his day, and ended the slave trade. The tale of their struggle is told partly in original paintings of the period, and partly in specially produced colour drawings. The pictures are 35mm, and can be made into slides if no filmstrip projector is available. The production, which includes a printed text is available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, for £4.66, post paid £4.90.



No retirement



MARY VON STIEGLITZ has spent the last year or so in a retirement village, but, she says, 'God never retires you. He has just as big a purpose for me here as at any other time in my life.'

Her husband's family were pioneers in Tasmania. They came in 1825 and were given a grant of land to farm. After her husband's

death she left Tasmania to be near her daughters, and bought a home in Brisbane. She spent ten years there and welcomed people of many different nations to her home. Then she felt God was telling her it was time to move into a retirement village, and she offered her home to a couple who are giving all their time to the work of Moral Re-Armament.

'Life at the retirement village,' says Mrs von Stieglitz, 'is a spiritual school in which I am learning many things. I have to learn to listen to others, not to be thinking of what want to say or worrying all the time about the many other things I need to get through.'

She tells of one lady who put right a bitter relationship after a talk with her, and of another lady who is coming out of her shell, looking outwards and helping others. 'It was just through giving the kind of care God asked me to.'

She can't be a friend to everyone, but she feels she can help others to be the needed

friend, 'and so spread God's work. Some have a faith, others are looking for something, others don't know. I feel God is showing me those who want to be a source of faith to others.' She continues, 'There is a new atmosphere. God's Holy Spirit is definitely at work. I do what He guides me to do and He is using others in all sorts of ways.'

After years of living alone she is now one of 300 people. 'It is a very different life,' she says. 'God is giving me the grace to say just the right thing at the right moment.'

On the initiative of one of her friends, two MRA films, *What Are You Living For?* and *A Personal Choice*, were shown to 70 residents, and another lady arranged a showing of *The Crowning Experience* to which 150 people came.

'Every week has produced fresh experiences and I am learning more and more to put my security in God and to see that in His world purpose everyone has a part.'

Stephanie Ashton

Zimbabwean way

THE BBC and *The Guardian* have commented in recent weeks on the role, behind the scenes in the Zimbabwe Rhodesia Conference at Lancaster House, London, of unofficial 'intermediaries'. One of them is a recent science graduate from the University of Rhodesia. There aren't many Zimbabwean students who've postponed their studies a year to give all their time to bring the power of reconciliation and forgiveness to their country and its leaders—but that's what Kedmon's done.

'We see all sorts of headlines, some encouraging, some discouraging,' he says, 'but I am hoping that by Christmas time there will have been a settlement.' He continues, 'I

must pause each day and thank God for the progress that has been made up to this point. It is so easy to concentrate on all that should still happen and all that might go wrong.'

Kedmon started back in Salisbury with some of his friends, students and others, to get to know some of the leading politicians and nationalists. He had the thought to write a play, called *The Way We Want*, which with great humour looks at many of the problems facing his country. Members of Parliament heard a reading done by students in the home of one of the staff of the university.

In London, he feels encouraged by the number of 'bridge-builders' at work—churchmen, farmers, men from business.

He tells of the father of a university friend whom he had visited in detention, now

released to take part in the talks. A senior nationalist, with responsibility for training the youth in his party, he asked Kedmon and his friends for help and ideas in his job. The vice-president of another party came to dinner on Kedmon's invitation. 'They have become our friends because we have given them our friendship,' he says.

He concludes, 'The challenge is to give them the right kind of friendship. Often I feel the more active I become, the faster things will move. But this is God's battle, and it is not in my activity that the answers will come. There is a pattern, which you can only see when you look back, in how we have met some of these people. We are fighting a battle between good and evil: we have to choose. Passionate evil can only be met by passionate good.'

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