

Peristerona Church of St Barnabas and St Hilarion near Nicosia, Cyprus. Next to it, the minaret of a mosque.

Cyprus Tourist Office

NEW WORLD NEWS

Vol 28 No 22 3 May 1980 10p

MONSIGNORS MEET IN CYPRUS

RICH IN HISTORY, bathed in sunshine, the beauty of Cyprus contrasts with the political deadlock which has dominated the island for the last six years.

In 1974 the Greek colonels, wanting to unite Cyprus and Greece by force, tried to overthrow President Makarios. When this failed Turkey invaded Cyprus and 40 per cent of the country is now under Turkish control. Of the 200,000 Greek Cypriots driven from their homes, 9000 are still living in huts and tents.

Then there are the explosive feelings in the countries of the Eastern Mediterranean. What does the ordinary person do in such a situation? This was the question raised by a

conference of Moral Re-Armament held recently in Nicosia, at which people from four Mediterranean countries joined their Cypriot hosts.

The keynote of the conference was taken from an address made by Pope John Paul II when Archbishop of Cracow. 'Things of God are very simple and very profound,' he had said. 'We don't have to create new programmes; we have to find new ways, new energies and a new enthusiasm for sharing in the eternal plan of God and of Christ, and for fulfilling it in the context of our times.'

During the days of meeting, a reception took place for politicians, diplomats and the press to meet the MRA group. A member of

the Cypriot Government received the MRA delegation and urged them to rebuild trust between people of the two communities.

The Orthodox Bishop of Limassol, Mgr Chrysanthos, was host to the meeting for two days in the southern part of the island. There they met the Bishops of Paphos and Larnaca. The Catholic priest who led the party from Malta, Mgr Victor Grech, was received by Archbishop Chrysostomos, the head of the Orthodox Church in Cyprus.

'A few elements from the riches of these days stand out,' wrote one of those from Malta later. 'I think of the courageous action of a Lebanese man who is working to rebuild bridges between the communities of his country; the Cypriot refugee family

CYPRUS contd p3



Taiwo Akunluyi (right), vice-principal of Idia College, Benin City meets students at an MRA conference in Lagos. Another of these meetings has just taken place.

NIGERIA

What after liberation?

TWENTY-TWO young men and women from all parts of Nigeria met for the first ten days of this month in Lagos. This was one of a series of conferences, in which graduates and students look at the future of Nigeria, and the responsibility of today's students for the Africa of the 1980s. 'Up to now our aim has been liberation for the people of all countries,' said a lecturer from Abraka, 'but after they are free, what do we give them?'

His question was answered by the actions as well as the words of those taking part. I listened to the eldest son of a northern Emir explaining the impact of Islam in modern

society to students from the Christian south. Half an hour later he had donned an apron and was washing up for them all. Two young men from Radio Plateau joined him, to carry on the discussion.

Each one who came found some step which, in their hearts, they felt God urging them to take, at home or in college. Aware that they could not expect of their countries what they would not do themselves, many decided to carry out these thoughts. 'This is the greatest experience I have had' said a student teacher. 'I will continue the line I have started here.'

Nigel Morshead

GERMANY

Mining creativity

'WHAT WOULD HAPPEN in our industrial life,' asked a German mining engineer last week, 'if we decided to help the millions of the world who face starvation and death?'

Leopold von Buch was addressing an MRA conference in Gladbeck in the heart of Germany's industrial complex, the Ruhr. The conference, called by men and women from the Ruhr's industries, aimed to find and express today's 'creative task for the family and industry'. It was opened by the socialist Mayor of Gladbeck, Wolfgang Roeken.

The *Deutsche Allgemeine Zeitung* headed its article about the conference, 'People need hope'.

Heinz Olbertz, works council member of Thyssen, the most modern steel works in Europe, employing 9,500 people, told of MRA's effect on his home and his factory. He had stopped drinking, and had shared in the work in the home. 'MRA put into practice,' he said, 'means my wife no longer feels under pressure.'

Then he had created trust with his boss on the basis of 'what is right, not who is right'. This was a greater revolution than the Communism he had been part of before, he said. 'The Employers' Federation and the trades unions must work together,' he went on, 'and we must stop demanding more and more.'

Britain's heart beats in Liverpool

ACCORDING to one of its mottos, Liverpool is a 'city of challenge and change'. The whole of Merseyside has seen an increase in both in recent years. Unemployment figures are double the national average. Yet in the last months the inner city areas have seen the beginnings of a rebirth of small industry.

Last month *Keir Hardie—the man they could not buy* played to packed audiences in the AUEW (Amalgamated Union of Engineering Workers) hall in Liverpool's city centre. The play tells how the pioneer of British Labour, Keir Hardie, applied militant Christianity in industrial and political life. A clergyman, who had stood as a parliamentary

candidate for Labour, said after seeing the play, 'This is Christian revolutionary socialism.'

Local radio coverage and an extensive programme of visiting ensured that much of the city knew of the play's presence. Two of the cast spoke for ten minutes announcing the play at the main AUEW Liverpool branch meeting. Miners from three pits also attended the play, including a party from Bold Colliery who invited the cast to perform in their colliery club.

Concurrent with the *Keir Hardie* campaign has been a series of programmes on MRA in Liverpool high schools given by a group of young people from Tirley Garth, the MRA centre in North West England. So far they have spoken to some 800 students.

'You can think of Liverpool as a depressed place,' said a member of the cast from South Wales, 'but the two cathedrals speak of solid

foundations and spiritual power. You see the marks of suffering in people's faces, and yet there is a great heart and humour—I feel the sound heart of Britain is still beating in this city.'

An Irish member of the company described it as 'a Celtic city in England'. 'The Celtic people are a people of extremes and this city will act as a catalyst one way or another. The revolution will start here and it need not be a violent one.'

From Liverpool the play went to Coventry. The Christian Trade Unionists' Association arranged a performance at the TGWU hall (Transport and General Workers Union) which drew councillors, trade union officials and people from the car industry. The play was also performed in Keresley miners' social club on the invitation of the Keresley Labour Party.

Paradise lost—and found?

THE MAYOR OF CHESTER had an unexpected holiday this year. He went to Brazil, far from his responsibilities. But there he met up with men involved in MRA's action—with the result that 'Copacabana Beach, which was to be my paradise, only saw me for half a day'.

The Mayor, Councillor Hugh Jones, told a conference at Tirley Garth, the MRA centre in Cheshire, of his meetings with Brazilian city councillors, and with people from the favelas (shanty towns). 'Although the conditions and degree of poverty are totally different, the problems we face are very similar,' he said.

'It was a remarkable experience,' he went on. 'I think we both learnt something from each other.' Britain, he continued, should use her technology and expertise to help developing countries, 'so that the world as a whole will benefit'.

Councillor Jones was one of several speakers at the Tirley Garth conference who pointed out that Britain would never solve her problems without a practical concern for the greater problems beyond her shores.



Councillor and Mrs Eric Manns

Brothers Bill and George Taylor from Birmingham had just returned from India where they had been part of a group from British industry. 'India does a lot of things to a person,' said Bill Taylor, until recently a convenor of shop stewards in British Leyland. 'We met Mother Teresa of Calcutta. She spoke of the poverty in Britain. "Loneliness is the worst kind of poverty people can have," she said.'

'I came back a changed man—my wife said!' said George Taylor. Bill Taylor's wife had also had a surprise when he returned and presented her with a bouquet. 'Whenever we went we were garlanded,' he explained. 'This embarrassed me. I had never thought of giving my wife flowers.'

The conference's theme was 'A better way for Britain'. Among the 140 participants were men from management and from the shop floor of the car, steel, petrochemical and other industries.

Many had come as a result of seeing the MRA play *Keir Hardie—the man they could not buy* in their areas. One was the Mayor of Rotherham, Councillor Eric Manns, a miner who has done much to improve conditions in the mining industry. He had sponsored a visit of the play to Rotherham.

For many, the conference was a chance to rethink their motives and approach. A former manager of a major British port spoke honestly of his failure in dealing with people. 'I was masquerading as a manager,' he said. 'There must be a better way, and it lies within us. With trust between people we can tackle anything.'

Less aggro-culture

THIRTY GERMAN FARMERS and their wives touring Britain came this week to meet with British farmers at London's MRA centre, the Westminster Theatre.

The British invitation was one of a series of initiatives being taken by European farmers aiming to build understanding. 'Farmers often say we can arrive at understanding with our opposite numbers quicker than the politicians,' says one of them, Pat Evans, who farms in Worcestershire. 'Recent events are giving us the chance to rise up and prove it.'

These farmers are speaking out about the purpose for European unity. 'For too many the Economic Community has been a club for economic growth—and such institutions are not popular when recession sets in,' they say. 'The Community will work as we take on the discipline of tackling the world's problems.'

'You needn't grow old'

'HE WAS SALT in Parliament,' was *Svenska Dagbladet's* headline reporting the death of James Dickson, former MP and Chamberlain to the King of Sweden. In the same paper Tage Magnusson, former Deputy Speaker of the Swedish Parliament, wrote of Mr Dickson's oratory. 'When he spoke, not only was the second Chamber full, but members of the Upper House came too.' Mr Magnusson wrote too of Mr Dickson's 'fight for the preservation of the freedom of our nation at a dangerous time' (during the war), and went on, 'Later he fought with the same ideological straightness for the moral rearmament of man.'

Another article recalled a speech he made in Parliament: 'We shall all die. But you don't need to grow old if you have an idea to fight for until you turn your nose upwards for good.'



Councillor Hugh Jones speaking at Tirley Garth

Jackie Firth talks to the treasurer and company manager of 'Columba' WHO PAYS THE SAINT'S BILLS?

THE JOB OF TREASURER for a Christian co-operative run on faith and prayer might seem to be an instant headache recipe, but so far Blair Cummock says he has not had any sleepless nights. *Columba*, a play about the life of the sixth century saint who brought Christianity to Scotland, is run on rather different principles from most other theatrical shows. For Blair and his wife, Sarah, who is Company Manager, it is an exercise in trust.

Peering over the top of his glasses, Blair explained why he felt it was important to be able to trace Christianity back to its roots. 'I long for my country, Scotland, to give what she has learnt from the past to other nations—and for our people to find, from their great reservoir of faith, a vision of what the future could hold when ordinary people answer God's call.'

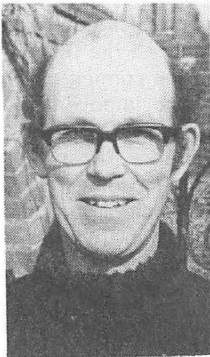
By profession, Blair Cummock is an architect. 'I have spent several years in India helping with the construction of the MRA centre in Maharashtra,' he said. The simplicity of life in India made a big impression on me. I felt that the joy of a life uncomplicated by materialism was something we in Europe needed to refind.'

On returning from India four years ago the Cummocks lived in London, Blair looking after the maintenance of the MRA properties, while Sarah was responsible for catering for the MRA centre.

Lunatic idea

One day Sarah told one of the authors of *Columba* that she and Blair felt they should spend some time in Scotland. 'The amazing thing was,' said Sarah, 'she had wanted to invite us to work with the play which was shortly heading off towards Scotland, but had rejected the idea because of our responsibilities in London.' However they managed to extricate themselves and suddenly they were in *Columba* up to their eyes.

Two years later, the play is now in its sixth production. The present tour was launched on Good Friday in a North London Methodist church. Afterwards a black member of the congregation turned to her white neighbour and said 'It's wonderful to see what we come from!' The play went on to an international youth festival in St Albans Abbey.



During the last week the company has been doing a rapid succession of specially adapted performances for schools and other audiences. For the Poor Clares in Arundel, *Columba* was the first play to penetrate the sanctity of their hallowed walls. 'I had quite forgotten how loud men's voices can be!' exclaimed one elderly nun. Another who had obviously lived into the performance said, 'I wish our present evil spirits were so identifiable!' She described it as a 'deeply spiritual and unforgettable performance'. Sarah's comment was, 'What a tremendous privilege to play to people who listen to every word.'

In the past the actors have been found through personal contacts. This time, however, an advertisement was placed in the professional column of *The Stage*. It seems a rather unlikely way of attracting professional actors to offer them the chance of joining a Christian co-operative theatre company, but 70 people phoned in. Those who came for audition were told that they would be paid only their basic personal expenses. Few of them knew anything at all about St Columba and many were fresh out of drama school. One girl however said that until joining this play, she had thought that her commitment to God and her acting career would always have to remain divorced.

'At the beginning of each production I always feel it will be impossible to get a show together with people of such different outlooks,' laughed Sarah. 'Yet rather than diversity being a handicap, God uses everyone to make a richer performance. We have to learn to trust each other.' Blair continued, 'God has called each of us to take equal

responsibility, not as managers and employees, but each under their own orders from God.'

The running costs of the company amount to £800 a week. 'The only way out is prayer,' said Blair with the smile of one who knows what it is to start a week with nothing in the kitty. 'But we've seen that if we give money to those who need it, we always manage to meet our other expenses.'

While they were in Edinburgh last year, the company did a charity performance. 'Considering we had nothing in the bank at that moment, and still had all the usual bills to cover, it seemed a lunatic idea,' said Blair. 'We divided the money we made between St Columba's Hospice, a hospital for the care of the terminally sick, and the Iona Trust, a body set up to support the abbey on Columba's island of Iona. We felt that these two organisations depicted the two sides of Columba's life—his intense personal care for the individual and his outreach into society. After the performance we made a special appeal for donations.'

Rededication

Later the cast was approached by a director of a trust for 'the propagation of the Christian religion in unusual ways' to which they had earlier applied for help. He said that for him the play had meant 'an evening of rededication.' Earlier that day the Trust had decided to grant *Columba* almost exactly as much as they had raised for charity.

The Cummocks have taken part in six productions of *Columba*. When asked if they felt that this would be the last tour, both replied immediately, 'We think every tour will be the last. But each time God has shown us that He has a purpose for a new production. And we start all over again.'

In May and June 'Columba' will be performed on the fringe of the Pastoral Congress, Liverpool, in the Lake District, Oxford, the Irish Centre in London, Wales, and on Iona.

'Songs from *Columba*' are available on cassette from 'Columba', 12 Palace Street, London SW1E 5JF; price £2.75, with postage £3.00.

Repercussions

FEBRUARY'S *Asian Affairs*, the journal of the Royal Society for Asian Affairs, reviewed an unusual book of memoirs of British rule in India. It is the autobiography of Lionel Jardine, who returned to India so different after a leave at home that a nationalist leader of the day said he had changed from 'an absolute autocrat' to a 'servant of the people'.

Lionel Jardine had run into the Oxford Group, later MRA, in England. He returned to work as Political Agent in Nowgong in cen-

tral India and later as Deputy Commissioner of Peshawar. The reviewer writes, 'Jardine describes simply and objectively the way in which this new orientation of his personal life brought him into touch with men whom normally he would not have met in his official duties, and how the repercussions affected problems which the British government had never tackled officially.'

'They called me an "impeccable imperialist"' by Lionel Jardine, Himmat Publications, available from Grosvenor Books, £2.95, with postage £3.30.

CYPRUS contd from p1 who learnt, through hardship, that life is not possessions and that forgiveness is better than hate; the government official whose new orientation of life is affecting many spheres of the island's life; and the Maltese prelate and his work with young people. Such people demonstrate the ordinary person's part in the strategy for peace.'

Mgr Chrysanthos ended on a note of hope: 'I believe this meeting is only the beginning of the great task awaiting us. This is just the foreword to the book that is now being written.'

The hour of the helicopter



by Kenneth Belden

WHAT DO YOU DO when you feel tired—when there's so much to do that you can't even take an early night?

I learned something about this from an eminent doctor. He said to me, 'It's not just work that tires you out; it's conflict—the conflict that comes when you think, "How tired I am. I must take a rest. But I can't, there isn't time. Now I feel worse!"'

It can equally well be conflict between what I know I have to do and what I wish I were doing—somewhere else. Or between taking on a job gladly and feeling it has been thrust upon me.

Conflict can take a thousand forms and is always more tiring than the work itself. The secret, my doctor friend said, is to accept the situation completely, accept your tiredness—that frees you from the conflict—and then

trust God and carry on. I find it works.

But there is a further element: the role of prayer as a source of energy. I have sometimes regarded taking an hour of quiet with God in the morning as a chore of the Christian life—a time when I review all the things I don't have time to do in the coming day.

But this is a debased and impoverished view of what is meant to be a daily life-giving, heart-lifting experience. Most of us face an energy crisis in the morning—but I have often had the experience of starting a quiet time jaded and tired and ending it refreshed, invigorated and ready for the day. It is not surprising really, since God invented energy. He is the one permanently renewable energy source available to us.

Energy conservation

First and foremost, this time is an opportunity for God to pour into us all that we need for the day—direction certainly, but so much more besides: courage, faith, vision, peace of heart, insight, a world perspective—and energy. He gives us all we need and more besides, as we seek Him above all.

Secondly, a quiet time is like stepping into a helicopter. It is not a question of laboriously clambering up a mountain path, but of being lifted into new realms entirely. 'He has lifted us right out of the old life,' says St Paul, and this is a daily experience, or can be—

including being lifted out of tiredness.

Each of us is responsible for keeping ourselves airborne and flying in the right direction. This includes knowing how to manage our health and strength: sleep, food, exercise and the rest. It means not taking on more than we should through an ambitious desire to impress other people, or shirking what we should do through laziness. And it means knowing and turning to the source of energy and of all we need: 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles...'

There are two great steps in learning about living under the guidance of God. The first is when we say, 'I will do anything God tells me.' The second, much more far-reaching, comes when we say, 'I will do only what God tells me.'

This is true energy conservation! If we live on this basis, we can take anything in our stride knowing that, whatever we may feel like, we are on the right course, in the right place, doing the right thing, and can therefore be free of heart.

Kenneth Belden is the author of 'Meeting Moral Re-Armament', an introduction to the life, philosophy and task of MRA. Copies can be obtained from Grosvenor Books, 54 Lyford Rd, London SW18 3JJ, price £1.30, with postage £1.65.

WHY DOESN'T HE DO SOMETHING?

MARY WILSON's series 'God's Hand in History' has laid the foundations of many children's faith since the first book appeared 20 years ago. Speaking in Sydney, Australia, this year she told how the books came to be written.

I GREW UP not seeing how God could have any relation to everyday life. Although I instinctively believed in Him, as most children do, He seemed too far away to make any difference.

Gradually I came to think that it was unfair to keep on asking for things—which was what I thought prayer was—without being able to do anything in return. It seemed more honest to drop what looked like a very lop-sided arrangement.

It was when I learnt that God could speak to me that suddenly everything began to make sense. That was nearly 50 years ago. Since then I have realised that people in every generation have to make up their own minds whether they are going to co-operate with God, ignore Him or oppose Him.

Human nature, like a piece of ground, quickly slips back into the jungle unless its character is cultivated.

When our daughter was very small she asked me, 'Why is it that if Jesus came to the earth to bring peace, there are still wars?' This question has exercised people for some time. 'If God has been around for such a long time,' they ask, 'why doesn't He do something about it?'

I sat down to think this out. The result was that I wrote a series of books for Margaret and the children of the world. I felt deeply—and still do—that children must know that they can make the choice between good and evil, between God's will and their own. Those who made that choice affected the course of the age they lived in. At times of crisis God has always raised up someone who has made the choice and then puts it to others.

The answer to my daughter's question is that unless enough people in every generation fight the battle in their own hearts between good and evil, greed and selfishness, lust for power or the will of God, they will inevitably fight each other. Moral Re-Armament is the willing co-operation of men, women and children around the world who have made that choice.



Grosvenor Books has bought up the entire stock of 'God's Hand in History' from the publishers, Blandford Press, and are selling the four books for £1.50 each. Books 1 and 2, 'Pioneers' and 'The Son of God', which cover the period of the Old Testament and the events of Jesus' life, are suitable for five to 11-year-olds. Books 3 and 4, 'A Rushing Mighty Wind' and 'Builders and Destroyers', tell the story from the Acts of the Apostles until AD 700 and are for 12 to 16-year-olds. The books, in hardback, are available from Grosvenor Books, postage free.