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FREEMAN

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"Why not let God run the world?"



I dreamt that life was joy

I woke and learnt that life was service

I served and found that service is joy.

(Tagore)

We often denigrate the word service merely to a type of work such as waiting on tables but in truth it describes that which lies at the centre of life. That which is found behind such clichés as "it is better to give than to receive." For to serve is to give some part of oneself to another. As such it is given in joy and love rather than duty or for recompense.

Service begins with the act of giving one's life totally to God. In doing so we give back to Him what he originally gave to us. That is: life itself. Having done this, God then directs us in how He wishes us to serve. As Emil Brunner writes, "When a man turns to Him, desiring to serve Him, God directs his attention to the world and its needs. It is His will that our service of Him should be expressed as our service to the world, through Him and for His sake."

We are each called to serve in a multitude of ways. To those we love whether as relatives or friends but also to those we do not know. One thinks of Christ's parable of the Good Samaritan who epitomises the command 'Love Thy Neighbour as Thyself' by caring for a complete stranger who had been attacked by bandits. Such service is selfless and teaches us how we must always be prepared to serve with love wherever we are directed.

We can all think of many who give great service in the world, from Mother Teresa to those who day by day care for those in the Third World, or for the poor of the First World. We each have a part in this service for they require our prayers and support for the work they do.

It is also often all too easy to forget those who serve us as political leaders, who we criticize and condemn but yet who are only likeness's of ourselves on who we place the responsibilities of the world. Each day as we make mistakes so do they, but if we serve with joy in our hearts then we are open to be used to reach out to these often distant leaders.

So when next you moan and mutter at the prospects of service, bear in mind these lines of Tagore for in them lies God's greatest gift to man. The opportunity to serve Him through serving His children.

The Editors

STRIKING A NEW NOTE

by Renate Assam

We print what Renate Assam, a lawyer from Austria said at the session *Faith at Work* in Caux this summer.

WHEN I MET MORAL RE-ARMAMENT it was the second part of this theme which interested me much more. How do I bring positive change in my environment? How can I change the situation of those who are not so well off? I was in close contact with radical groups, took part in strikes at our school and always fought for someone's rights.

Once I organized a lesson of 'non-violent resistance' in our class in order to get rid of a teacher we did not think was capable. The whole class of 30 did not talk for one whole lesson. At first the teacher might have been happy about the discipline. When we did not follow his request to read or discuss a subject, however, he did not know what to do. Even his strongest weapon failed: he started to examine a few students and marked their silence. But they did not talk. Unlimited solidarity and total victory for us - we thought.

But we did not get the teacher replaced by another one. He would not give in; his pride was hurt. He became even grumpier, more bitter, more closed up and with even less initiative feeling safe in old routines. We bravely kept fighting. The marks became worse, the atmosphere more and more chilly.

At that point I was invited to Caux. There I was confronted with a new idea: 'God needs you to build His Kingdom; listen to Him in silence and obey.' The God whom I had heard about all my childhood - and I still believed in Him - should have an interest in us and a purpose for us, apart from attending boring Sunday services. I was no longer happy about the success of our strikes. Somehow they had a flat aftertaste. I wanted to try out this new concept.



In silence I had one thought: 'Even if you do not agree with the methods of your teacher, your hatred and the way you deal with him is wrong. Ask for your teacher's forgiveness.' 'I cannot ask the forgiveness of someone I hate,' I replied. 'This would be dishonest and not sincere.' But very quickly God led me to the following deal with Him. 'God, I pray that you liberate me from my hatred. And if you do that, I will ask for forgiveness.' And God set me free from a hatred like a heavy burden. I could physically feel it. I would not have believed that earlier.

So I went with shaking knees to the staff room in my school. What a relief, he was not there! But of course I could not get around it. I said how sorry I was for my hatred and my wrong behaviour. I tried to explain - I do not know how successfully. But the fact is that since that talk the atmosphere in our class changed. As the only one I could suggest to the teacher any ideas to improve the lessons. And we had a much better year together.

I experienced that my faith could shape my surroundings and the world creatively and with better results than strikes. My experiment worked and I decided to continue. And when it sometimes becomes difficult in life, it encourages me to think how it did work then.

Philip Boobyer



Freeway - more than dogma.

STREET TALK

by Warren Buckley

I recently met an old friend; in fact someone I had not seen for almost four years. When I last saw him I wasn't a Christian, hadn't had any involvement with MRA and had never heard of Caux. However we soon came to the question, "And what have you been doing this summer?". It is at this point that my mind goes blank. Just how do you describe three weeks in Caux to an old friend?

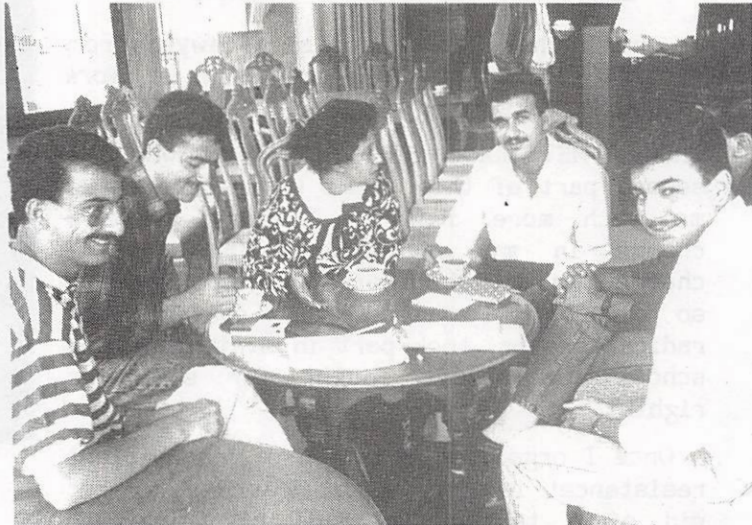
This is not an experience so different to many others I have had over the last few years but each time needs a fresh answer - one directed specifically at the person concerned. Those three weeks spent in Caux were busy, varied and rewarding. They included two youth-hosted sessions and the African, Asian, Pacific session. Where to start?

Having not seen this friend for a while I decided to pick up on a topical issue and so I began to talk about the youth session *Care for Creation*. It was a good session which came directly after the dialogue on the same subject between scientists, jurists and the church. We were fortunate in that a number of the scientists stayed on to help us keep our heads out of the clouds and our feet on the ground.

We discussed the relation between personal faith and the creation, the materialism which lies at the root of our destructive use of the planet and those areas in our own lives where we can make a relevant change.

A brother and sister from Canada told how on their small farm they only made a trip to the rubbish dump once every few weeks because of the degree to which they recycled their waste. Young scientists shared how God had led them into their studies, and experts increased our knowledge of where we have a part. After five days, each of us had broadened our thinking on the environment whilst also having deepened our faiths.

I described this to my friend as a background to Caux itself; the variety of countries, faiths and the peoples, the cooking and service teams and the unique atmosphere. This all led to an interesting chat until we reached the point when he asked me about my own faith. When he last saw me I was actively anti-religion, but now I found myself telling him how and why I had become a Christian. Then to my



Jordanian students in Caux

surprise and pleasure he talked of his own recently found faith.

By now our conversation had reached quite a deep level and he told me how difficult he was finding it to talk about his faith at work. This opened up the way for me to tell him about the second youth session on "Faith at Work".

For four days we began with a time before breakfast on subjects such as friendship at work, inner freedom and teamwork. We then heard from those who had lived out their faith in universities, big business and voluntary work. In all we shared our own experiences and learnt from those of others.

Unfortunately it was at this point that we had to go our separate ways, but we did so having decided to stay in touch. As I walked away I marvelled at how once again God had used Caux in my life. On this occasion to get beyond the superficialities of a hello/goodbye life and onto personal faith and the world.

Maybe when next such an opportunity presents itself I will approach it with less trepidation and greater joy and love.



PERMANENT TRAINING

by Emmanuelle Bastien

CAUX IS A PLACE of permanent training. First of all, it is a place of encounters; encounters with people you don't normally meet because they come from other countries and have other ways of life. It is a gathering of people who have a common idea: to use all their energy to create a better world. Meeting such people challenges me. It is a group that gives cause for hope. It helps me see how I too can use my energy in a constructive way.

I have realised that you mustn't be afraid of taking on responsibilities, and that it is even one of the keys to being constructive. To be responsible for what I am - weaknesses included. Others can't and shouldn't take my life in hand. It is I who must discover my way and my calling; take responsibility for the place I live in; be attentive to those around me, not always leaving organisation and work to others.

In Caux I took on the organisation of a meeting, 'Career or Calling'. It was a chance to explore this subject with others, to work together, and to test my faith at the same time. It was a great joy to participate too.

By participating in everyday tasks, you can verify to a certain extent that what you say isn't going ahead of your actual way of living and thinking. In the service teams, each time I relearn how to share out tasks without giving orders, (because the feeling of superiority of one who knows how things work can come back very easily). With tiredness you can become less patient and hurt people without even realizing it.

I have found there true friends, with whom I can share hopes, difficulties, searchings, aims. And sharing is also a way of advancing and training yourself.

Finally, to leave Caux with a bit more than you came with, you have to learn how to put yourself into it, to give of yourself. In fact I see that it is the same anywhere: if you want to understand, help humanity forward, you have to invest something of yourself.

Nine out of ten dogs said
their owners preferred

LOWE ON CAUX

by Nike Lowe

THINKING AHEAD is not something I am very good at, but this summer in Caux some of us started to think about what we could do in Caux summer 1990.

1989 saw a departure from previous 'youth-hosted' sessions: they were based on specific themes - *Care for Creation*, *Meditanean Focus* and *Faith at Work*. It was an experiment we thought worth continuing, so next year we want to have a youth-hosted session on the theme *Europe in need*.

Why *Europe in need*? Well, to those of us who live in Europe it is obvious that Europe is in need. There are many problems - family break-up, drug abuse, racial tensions... the list could go on and on.

At the same time Europe has a great heritage. In many ways the foundations of the modern world are European, from the ideas of parliamentary democracy to revolutionary marxism. China, one of the oldest civilizations, is governed according to ideas thought up by Karl Marx, a German Jew. Europeans have always exported their ideas and help.

Now we need to turn the tables and ask help from the rest of the world in finding what in our heritage is worth keeping and what can we also learn from other cultures.

One further aspect of this theme is that Europe also means central and eastern Europe. For the last 40 years the great ideological divide in the world has run through Europe's heart. Now that the 'iron curtain' is disintegrating, how do we reconcile our vastly different experiences? Either we learn from each other or we reject what we cannot understand.

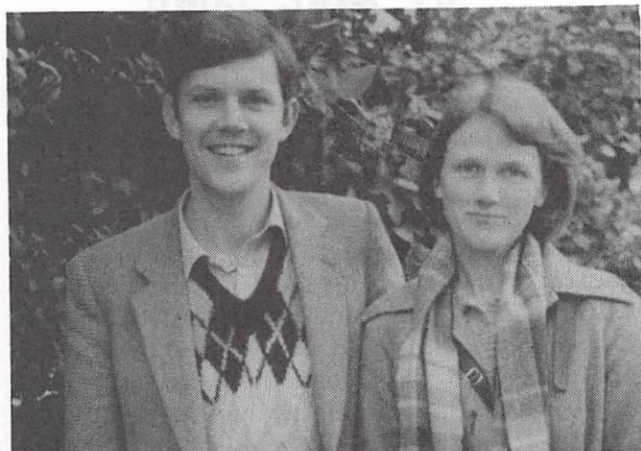
The massive influx of refugees from East Germany raises the whole question of what should be the attitude of rich countries to refugees from poor countries, and how do the refugees begin to feel a vital part of their new homeland.

These are just a few musings, but we will need to massage our collective brains if the session is to live up to the promise of its title. Who should be invited? What should be the themes of each day's meetings and how do we deal with those themes?

Perhaps the greatest need in Europe is that to a large extent we have forgotten God. If we do the thing right we might help Europe to rediscover Him.

GREAT TO BE ALIVE

by Edward Peters



Edward Peters with his wife Elisabeth

APOLOGIES IF IT SOUNDS a cliché, but we seem to be at an amazing moment in history. The pace of change is frenetic and much of it appears to be for the better. It is as though the world has suddenly decided that it cannot go into the 1990's in its present state. The Iran-Iraq war has ended. The Soviet Union has withdrawn from Afghanistan. Vietnamese troops have left Cambodia. Democracy is coming to Poland and Hungary. The Soviet Union is opening up.

Wait a minute, you may say. What about China? What about the environment? What about a thousand other problems? Fair enough. But there is still cause for considerable optimism.

Take Eastern Europe. On a visit to Poland in June, President Bush said that his most hopeful estimate of how long it would take before there would be a

an empire threatened

solidarity Prime Minister was three years. It has taken three months. Hungary, not wishing to be outdone by its neighbours, has announced free elections which could, by February, make it the first truly democratic nation in the Eastern bloc. Meanwhile in Moscow, Gorbachev has further consolidated his reformist leadership.

There is of course another side which must be heeded. Soviet dissident scientist Andrei Sakharov, among others, has warned against Western complacency. Speaking in Tokyo, British Prime Minister Margaret Thatcher points out that there is nothing more dangerous than an empire threatened by collapse. Events in Peking in June warn us of the truth of this view. A senior lecturer in Russian government believes that, because of rising nationalism in the

republics, the situation in the USSR is more dangerous than that which led to the Tiananmen massacre. And many knowledgeable people believe that in Poland, Solidarity - by accepting a government role - has got itself into an impossible situation.

So caution is required. But not pessimism. Rather we should think of what we can do which might support the positive changes taking place. We can all do something, even if only through letters and prayer.

In Caux this summer, one certainly felt Eastern Europe being touched. For the first time, Poles came in large numbers - about sixty in all. "We have seen here signs of God's love for us," one of them said, adding, "We need to change, and deeply. We must give our lives to God, and commit ourselves to His plan." Another remarked, "Here in Caux one finds the truth about oneself."

A Russian philosopher spoke from the platform. "In the totalitarian socialist countries...everything is decided for you. My greatest discovery has been the discovery of freedom. It happened in three stages. Firstly a freedom from the yoke of the state which stops you thinking your own thoughts. Then there was the

A Russian philosopher

discovery of God, of an inner freedom, of world full of the unexpected, the miraculous, of divine love for each individual. Finally, I've learnt here something for my life: that inner freedom can't just be our private property. We must share it, and refuse the privilege of being free on our own, alongside others who are not yet free. It means also knowing how to share not just the qualities but also the sins. I want to ask forgiveness of all those who have suffered at the hands of my country: Eastern Europe, Poland, Czechoslovakia, Germany. For all the evil, but also the fear, the suffering, the lies."

Cambodia is another country entering a decisive period. With the failure of the international peace conference in Paris in August, renewed civil war seems likely. But the possibility of further talks in early 1990 holds out some hope. In Caux this summer there was one of those amazing moments when you felt God moving. At a seminar a Cambodian lady spoke with



Mike Lowe

Berlin Wall - How long will it last?

feeling about her country and about Vietnamese interference.

Two young Vietnamese students from Oxford were sitting in the front row. At the end of the seminar the chairman asked them whether they wished to say anything. One of them, an unassuming young man, got up and said very simply: "Of all the problems facing our region, the one that has concerned me most is the hatred between our countries and within them. I want to say I'm sorry for what has been done in Cambodia in the name of the Vietnamese people." Then he sat down. One sensed in that moment the seeds of a profound hope for what could happen in Indo-China if that kind of reconciliation and healing could be multiplied.

The second Vietnamese spoke about his discovery of his 'split personality': an American part (he has lived in the US since he was nine) and a Vietnamese part.

hatred between our countries

"I need to find inner reconciliation between these two sides of me," he said,

"before I can help my people." He returned to America with a firm conviction to begin to work out with others how to contribute to the rebuilding of his country.

These are just brief glimpses of the many miracles God gave in a Caux summer of great wonder and promise. Much else could be mentioned - the Lebanese, the Burmese, the Africans... What came home to me is that people from many parts of the world are increasingly looking to Caux and to Moral-Rearmament to play a vital part in the changes, at the deepest human level, which are required if the needs of the world are to be met.

It is a challenge to us. We don't claim to have all the answers. But are we ready to share without diffidence what we have found? Will we each have the discipline and commitment, the readiness to put the needs of others and of nations ahead of personal plans, which could make a contribution?

It's a time of great adventure. It's great to be alive.

Does your dog read Freeway?

Why not give him/her a Christmas subscription?



WHEN I LOOK AT WAR MEMORIALS, I often count their names. The sheer numbers are staggering. Even in the smallest village there is a list. Two world wars point to one big reason why the world in this century has been short of leadership.

Some memorials have the names of my mother's three elder brothers who were killed in France, 1914, 1915, 1916.

I also think of my father who survived the Battle of the Somme, 1916, and Passchendaale, 1917, and said he could never recover his faith afterwards - although I'm sure that his sheer kindness and encouragement came from a deep inner source.

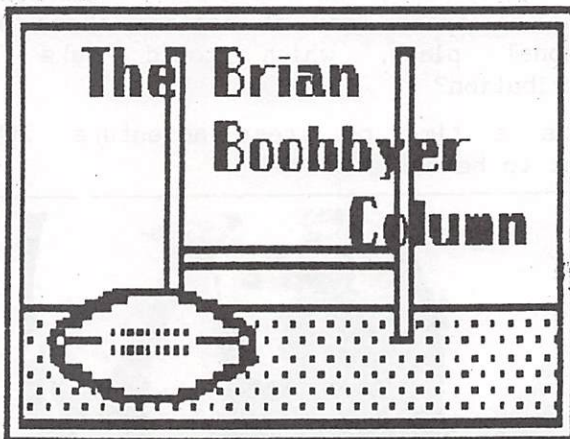
But what are the ingredients of this leadership that the world is short of?

Not long before his end, the disciples of Christ had a dispute as to which of them should be the greatest. Christ set a child in their midst and pointed out that to be great was to be childlike - simple, teachable, wondrous.

Then soon after, at the Last Supper, Christ washed their feet and so underlined for all time that his Gospel was one of love and humility and not power.

Think of the powerlessness of the life of Christ. He who could have had the highest place, chose the lowest, and no one has been able to take it away from him.

Archbishop Anthony Bloom of the Orthodox church takes Christ's words, *"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven"*, and adds, *"not your talent, not your intelligence, not your gifts, but God's light shining through you"*.



I used to think that personal success would give me a platform. But such a platform only raises me up. C S Lewis in *'The Screwtape Letters'* wrote, *'Prosperity knits a man to the world. He feels he is finding a place in it, while really the world is finding a place in Him'*.



THE LONELINESS

No one through history can have been more lonely than Christ was on that last fateful night. His enemies were conspiring with such hate that they were able to stay up all night. His disciples were sleeping. They seemed to understand so little. Later, when he was arrested, they all forsook him and fled.

Yet Christ was ready to die and to entrust his work to these people.

Such courage is beyond human comprehension.

In Russi Lala's splendid book, *'In Search of Leadership'*, he quotes an article by an Israeli leader, Shimon Peres, written after the assassination of President Sadat of Egypt. *'Sadat told me of his search for loneliness. It was this loneliness which freed him in many ways from daily routine and permitted him to remain alone to meditate. This inclination he had to be alone - to think without being interrupted, to be in command of his time, to prefer a tree to a desk, a flower to a file - made him into a model leader, with more time for contemplation and less time for fussing.'*

Lala also quotes President Carter, who wrote that the most vivid impression of his presidency was *'the loneliness in which most difficult decisions have to be made'*.

I have just discovered this passage in the book of Isaiah, chapter 32. *'If the rulers live righteously and rule justly they will be like running streams in a dry country, like shadows of a great rock in a weary land. People will listen and the*



Bill Cameron-Johnson

OF LEADERSHIP

hasty will learn, and the decadent world will no longer be called noble.'

Such streams need a deep source.

Later Isaiah writes (in chapter 49), *'He made my tongue his sharp sword and concealed me in the cover of his hand. He made me a polished arrow and hid me out of sight in his quiver. I said, "I have laboured in vain". The Lord said, "It is too slight a task to restore the tribes of Jacob. I will make you a light to the nations, to be my salvation to the ends of the earth."*

'An arrow hidden in the quiver of God. A light to the nations.' Unselfish, unlimited. When Isaiah complains of his inadequacy, the Lord gives him a task that is bigger still.

Farsightedness.

Henry Drummond wrote, *'It is given to some to work for immediate results, and from year to year they can reckon up a balance of success. But the men who get no stimulus from any visible reward, whose lives pass while the objects for which they toil are too far away to comfort them; the men who hold aloof from dazzling schemes and earn the misunderstanding of the crowd because they foresee remoter issues, who even oppose a seeming good because a deeper evil lurks beyond; these are the statesmen of the Kingdom of God.'*

They may be lone voices, prophets.

Gandhi wrote, *'The leadership of the true man of God is measured by the purity of his life, the unselfishness of his mission and the breadth of his outlook'. When*

Gandhi was becoming too busy he resorted to the practice of observing a day of silence every Friday.

Before he chose his 12 disciples, Christ spent the whole night in prayer to God.

True leadership means first of all being led. Then it can be inspired, and can inspire. Otherwise it will easily dominate and control. A beech tree is impressive, but nothing grows under it.

A contemporary said of Drummond, *'He made you feel you were stronger and your work better than you dared to believe'.*

Robert Browning, in his poem *'The lost leader'* writes about a great leader who turns back.

*'Blot out his name, then record one lost soul more
One task more declined, one more footpath untrod,
One more devil's triumph and sorrow for angels
One wrong more to man, one more insult to God.'*

There is a lonely road that beckons us all: a clear footpath, a definite task.

It does not mean working alone.

But it does mean standing alone.

To be a servant and a prophet.

RETURN TO THE CENTRE

FREEDOM IS THE POWER TO ASSENT to the divine life in us. But it is also the power to reject the divine life, to centre on the self.

The way to truth is not that of progress, but that of return. There can be no constant progress in the knowledge of the Truth. There can only be a constant striving to return to the source, to the origin, to what the Chinese call 'the uncarved block'. Humility, simplicity, purity of heart; these are the pathways to truth.

Poverty, chastity, and obedience - the renunciation of the world, the flesh and the ego - are the basis not only of all religious life, but of all human life. Detachment is the universal law. You cannot enjoy anything until you have learned to be detached from it. It is not the drunkard who enjoys wine, or the glutton who enjoys food, or the sensualist who enjoys love. The perfect artist - whether dancer, or actor or athlete, is not one who indulges the body but one who has mastered the body.

Bede Griffiths is a monk of the Benedictine order, who lives in a Hindi Ashram in South India. He has been in India since 1955.

Living FOR A CHANGE

by Angela Willoughby



Ian Healey writes:

Britain is in need. In an attempt to tackle these needs, a campaign has been started. Much of it focuses around two plays: *Let's Talk Turkey*, a comedy about family life by Philip Tyndale-Biscoe, and *Beyond Comprehension*, by Howard Grace. The latter covers many issues, from purpose of life to selfishness to abortion, and is a valuable weapon to provoke discussion. Set in a school, it has already been welcomed in many sixth-forms around England, and really seems to fill a gap - some teachers agreeing to perform it, before even reading it!

The campaign, with the theme 'Living For A Change', is growing all the time; Howard Grace has resigned his job as a Maths teacher and moved to Tirley Garth with his whole family. Peter, Su and Grace Riddell are soon to join them there. And quite unexpectedly, there are others, one of whom is Angela Willoughby, who writes below.

I ARRIVED AT CAUX FOR the first time this year, completely unsuspecting of the changes in my plans that my experience there would bring. I had just finished my degree course in French and Spanish and was happily looking forward to beginning a Peace Studies course in October although I was still awaiting the results of the grant that I was hoping for.

During the summer I became more and more involved in the work of Moral Re-Armament and at the same time, more and more confused about what God really did want me to do this coming year especially as I no longer felt so sure about my planned course of study. As I met more people at Caux, more new and exciting possibilities opened up, one of which was an invitation to join this campaign. I must admit that at this point the idea of staying in Britain was not the most appealing because I generally prefer being in more remote and foreign parts of the world. So with all these ideas in mind, I decided to continue waiting for the results of the grant and to let that be the deciding factor. However, during this time, I felt a growing conviction that the campaign was what God was in fact calling me to do this year, and the turning point came when I suddenly realized that I should not allow external circumstances to guide my life, but to make the decision for myself with God's help before I knew whether I had secured the money or not. This quickly led me to a very clear decision to join the campaign and launch out into the unknown! One of the most essential things that I have learned from this experience is that I must depend solely on God's guidance and that if God gives me just enough light to see only the next step, I should boldly take that step without trying to see the whole path.

"Whatever God gives, take, whatever He takes, give" Mother Teresa.

AN AMERICAN RESPONDS

by Lisa Armentrout

AS AN AMERICAN, it is important to me that people understand that my country is full of many different kinds of people. It is impossible to make vast generalizations. I can promise you that we do not watch television all of the time and do not all have microwaves. McDonalds is definitely not the only place we eat at. Although almost one out of every two marriages ends in divorce, family is important to many people. We do have meals together, we do spend time together sharing our ideas and beliefs and what we feel deeply in our hearts.

However, there is also a rushed side to our society. I live on the West coast of the United States, and although we rush, it is a different kind of tension and hurry than one feels on the East coast. Not all of the US is like New York and Los Angeles. Where I live, in Oregon, there are trees and mountains and rivers and beaches and lakes. Our biggest city in the state, Portland, is surrounded by this natural beauty.

Portland is beautiful and peaceful; we also have a lot of traffic, and people hurry along the streets in their own little world sometimes. We have an increasing homeless population.

There is an almost constant struggle for people to earn enough money to maintain a good standard of living. In the rush to prosper many people are trampled upon, and our world is the weaker because of it. For some, it is difficult to see beyond the shadows of the 'American dream'. When caught in the rush, the environment can also be neglected and exploited in order to make a profit.

In short, what I am attempting to express, is that although our society is often in a hurry and apparently too busy to see what is going on around us, I see more and more that there is an increasing awareness of what is falling apart around us; such awareness is at least a start. In the US, as we see many of our values, our

environment, and our family structure deteriorating, many turn their heads away - but there are some who stop and notice.

I feel it is important that people understand that there are individuals in my country who care deeply and are aware of what is happening in other parts of the world. I often sense a feeling of strong resentment for my country and its people from those from other countries, because of many of our political and social actions, among other reasons, and I must say that I share in much of such criticism - but, I do love my country for what it is, for what it isn't, for what it is trying to become, and even some of what it has failed at.

Along with all these thoughts, I have realized that no matter where we come from, we are all human beings who can relate to each other's passions and fears. Our diversity, for all the conflicts it creates, may also be seen as a strength. We have the ability to share ourselves, and most importantly, to be open and to try to quiet ourselves inside enough to really listen to what others are saying.

By the Pond

By Crystal Lane (aged 10)

Dragonfly, perching on its larval skin
And frogs hopping around saying 'ribbit',
Lacewing fly in flight, tadpoles,
Thick, black-legged, flower-beetle on
magnolia,
Spider webs and spiders too,
Leaves, trees, brambles, nettles, thistles,
I just don't know what to do,
Oh I can hear that sound of the cricket
again.

Oh no! Time to go in!
It's pouring with rain.

Freeway - not for humanists.



LEBANON: A MORAL CAUSE

by Fadi Ismail

LEBANON IS IN THE NEWS, it is a very hot issue and a bloody one. The average casualty rate per day is about 20 or 30 killed and injured in a small 10,000 sq km country inhabited by about four million people.

It is said that the Lebanese problem is a political one. Some say it is a religious war between Christians and Muslims, which is not true. I believe it is basically a moral problem.

It is a problem of immorality vs morality, a problem of good vs bad, a problem of the constructive aspect of human nature and destructive aspects. It is a matter of those who are guided by the devil, against those guided by God.

when guns speak

Those who are the soldiers of the devil, those who are immoral have no one religious, political, class or cultural identity; they are just one group of people bound together by their loyalty to immorality, to corruption, to hatred, to selfishness. They have no fear of God, and therefore they have no fear of people.

A lot of people are attracted to that sort of life because they are too weak to resist the temptations and desires of being powerful, rich and influential, whatever are the means that are used to get them there. Others are drawn into that vicious circle because they have had no one to help and guide them when they needed bridges of understanding and care; but when guns speak, all other forms of communication vanish. Bridges of peace are replaced by violence, mistrust, revenge, misunderstanding. In such instances, rationalism and logic disappear and it is emotions which get control of human behaviour.

Can you imagine highly educated people (doctors and lawyers) stopping innocent people at checkpoints and slaughtering them in cold blood simply because they belong to another party or religion?

Can you imagine that some people make millions of pounds overnight when they succeed in doubling the price of rice,



sugar and other commodities at the same time as people are being killed by shelling?

Can you imagine how party politics is responsible for open fighting inside families or buildings or neighbourhoods all belonging to the same denomination simply because one leader wants another leader destroyed?

Can you imagine what happens when groups or leaders cannot tolerate the existence of free individuals and give them two choices: either to accept them or to be exterminated?

This has happened frequently in world history; it is happening on a smaller scale in a minute country called Lebanon.

The lesson is that even those who think that they are enjoying a peaceful life in democratic and industrialized countries,

once the canons have stopped

should wake up from their coma-like state and start looking at the world from a different angle, have a global vision and a human perspective. If you wait too long, your darker nature may take over. Consider everything you have as sacred, as God's blessing. Especially your freedoms, the persons you love, friends and all other people in your society. Try to apply the method of preventive medicine; that is to say, don't wait until the illness comes, but keep the body in good condition so as to immunize it against moral diseases. In Lebanon we have waited too long to diagnose the disease. Yet it is not too late. The network of morality is alive, and good people are ready to bridge-build once the canons have stopped.

FREEDOM?

by Marek Witkowski

FREEDOM IS OFTEN CONNECTED with possibility. Some say that you are free when you can do a lot. Others, when you can be different than you are. Conventional wisdom associates freedom also with human desires. You are free if you can be what you want to be. We do not know where our desires come from, why we want this or that particular thing. But we know it is fantastic to have dreams. And it is fantastic to be free.

When you do what you want to do people say that your freedom is external. This sort of freedom is one of the pillars of Western culture which takes it for granted that you can do what you want unless you harm to your neighbour. This is perhaps the only reason why Western democracy is worth fighting for. Freedom of doing what you want is like money. It can be only truly appreciated if you have very little of it.

But our desires can also be free or not. Two drastic examples: drugs and brainwashing. A drug addict wants whatever

externally free

he is addicted to and sometimes can even get it. But he is not free, for he wants what he has to want, his desires are in a grip of drugs. We can also imagine a mild form of totalitarianism in which people can do what they please, but have been brainwashed to desire only what the government wants them to desire. In a state like this people are externally free, but a rebellion is hardly likely, because their will has been enslaved. They are lacking internal freedom.

You are internally free if you do not have to want what you do not like to want. For instance, if you smoke too much and find it dangerous to health, you are internally free if you can get rid of or diminish your urge to smoke another cigarette. The same goes for the struggle with your own laziness ("strong will") or controlling your sexual desires whenever you find it right.

It would be ideal if man could have only those desires which he wished to have. However, this is not possible for logical reasons. If you choose to have a certain desire and your choice is a conscious one, you choose it, because you want to have this desire. Thus, man cannot choose all

his desires, some of them must be present before any choice has been made.

People can change, but, ironically enough, whether they change or not depends as much upon luck as upon their own effort. They can change if they want to change, but the will to change like most other desires is born spontaneously. Agreed,

internal freedom

they can induce themselves to have a will to change, but then again, they must have a motivation for that too. Much depends on meeting right people who can help you find a purpose in life. Thus, people must be helped in their quest to change. But we must be also tolerant about failures in their efforts. For even internal freedom has its limits.

Socrates writes:



Bill Cameron-Johnson

"Children of today love luxury too much. They have execrable manners, flaunt authority, have no respect for their elders. They no longer rise when their parents enter the room. What kind of awful creatures will they be when they grow up?"

Socrates, philosopher, died 399 B.C.

UPSETTING THE CHESS BOARD

The MRA Story - 15 by Rex Dilly

THE FIRST BIG IMPACT of MRA in India began before Independence (1947), when a senior British Government official decided to live differently. He apologized to Indian colleagues and subordinates for his attitude of cold superiority. The news of an Englishman saying 'sorry' travelled fast and far.

Mahatma Gandhi heard about it but only accepted the news with caution, yet he was intrigued. He sent a senior colleague to investigate. Back came the report, 'It is all true'. Gandhi commented, "If man's motives and values can be changed like those of the Revenue Commissioner, then the whole chess-board is upset." He went on to say, "Go and tell the Viceroy from me that if we can have this spirit, we will find agreement". Later he described Moral Re-Armament as the best thing that has come out of the West.

Three years after Independence, 18 national leaders of India invited Dr Buchman to come to their country with an international group. In their letter, they said, 'We are convinced that the true hope for bringing peace to the world lies in multiplying such practical results as we believe to have been achieved by MRA.'

In 1952 Buchman went to India with 200 people and three stage plays. They spent six months, being invited to the main cities. There they met political leaders, held meetings on college campuses, arranged dialogues with educationists and professional people, and met in trade union halls and board-rooms. In New Delhi Buchman addressed both Houses of Parliament.

There was a nationwide response to the challenge and thought that 'Empty hands can be filled with work, empty stomachs with food, and empty hearts with an idea that really satisfies'. Eight newspapers carried special supplements on Moral Re-Armament. A trade union in Bombay took as their motto a quote from one of the plays, 'Not who is right but what is right'. A new spirit began to affect industry. A long-standing dispute in a national bank was solved by the change in the Managing Director. Prime Minister Nehru spent an afternoon with members of the group hearing about MRA's outreach in the world.

That summer two special planes were chartered to take a cross-section of



Rajmohan Gandhi with his children

national life to the World Assembly at Caux.

In 1956 Rajmohan Gandhi, grandson of Mahatma Gandhi graduated from Delhi University. He then set out for Edinburgh, Scotland, to train as a journalist. He describes his thinking at that time as cynical and marxist.

While in Edinburgh he stayed with a family. "Their lives" he said, "arrested me. They seemed to be engaged in something very big and fully satisfying. One day one of them asked, 'Have you ever listened to God, he can pass thoughts on to you?'" Rajmohan recalls, "I laughed inside myself, but as I watched the people around me, I knew that I had run into something totally new."

"Later," he recounts, "I had the thought, 'Throw your life into God's hands. He guided your grandfather and he can guide you.'"

"The next night I could not sleep. A persistent thought ran through my mind: 'Write your father and tell him you have been dishonest and not been a real son to him'. In the cold night I obeyed, got up, lit a fire, and scribbled a note. It was the turning point. I decided from then on to do whatever God told me. That involved paying back to the Delhi bus company money

I had cheated from them by not paying my fare. I put things right with some of my relatives towards whom I was bitter and jealous, and apologized to two men who worked in our home for my dominating attitude."

Since then Gandhi has been in the forefront of a fight for a 'clean, strong and united India'. His ideas confront corruption and injustice and clarify the values for a workable democracy. For seventeen years he spoke out through his weekly paper 'Himmat' (courage). In 1968 he and his friends created a conference centre for MRA at Panchgani to which people from all backgrounds and ethnic groups come, not only from every part of India, but other Asian countries.

India is the tenth largest industrial country of the world. To meet the needs in this area, conferences for 'Creative leadership for industry and national development' have been run every two or three months for the past 15 years. The programmes have so far been attended by over 5000 people from all levels of industry in over 100 companies.

A large truck manufacturing company which makes 70% of the trucks and buses

on the Indian roads has been sending groups of management and workers for the past 12 years. The Indian journal 'The Chartered Accountant' in March of this year carried an in-depth evaluation of this company's successful industrial relations. In a seven page analysis it records, 'In 1978, TELCO, Jamshedpur, decided to send its top managers and opinion leaders among the workers to the Moral Re-Armament seminars held at Panchgani'. The report then gives case-studies of the enhanced quality of work life.

In 1981 Rajmohan Gandhi was awarded the *Sir Jehangir Ghandhy Gold Medal for Industrial Peace*. This national award is given by the Xavier Labour Relations Institute, Jamshedpur. The citation in part read, 'Rajmohan Gandhi has worked with dogged energy for the goal he had set himself - the moral regeneration of his fellow countrymen as a necessary prerequisite for any real human and economic progress'.

In his acceptance speech Gandhi said, "The banner I want to carry, is the banner of obedience to the voice that speaks in the depths of our beings".

GOD AND MY MOTHER-IN-LAW

by Alka Kapadia

GOD OFTEN LIKES TO TEST our faith in him by putting us in situations where the solution defies our faith in God. If, however you don't give in, God never lets you down.

In April this year my husband took a new assignment in Muscat, Oman, in the Arabian Gulf. I was to send him my papers as soon as possible so that I could get a visa to join him. It would take about 45 days to process the visa.

The biggest hurdle was my passport, which was still in my maiden name. If I travelled in my maiden name, it was likely to cause us a lot of problems. So I put in an application for a new passport, explaining that I needed it urgently. They promised to do their best.

To my horror, three weeks later when I checked to find out what had happened to my passport, I was told that for no apparent reason my application had not yet been submitted. This meant a delay of

about 3-4 months altogether before I could join my husband.

When I explained my situation and asked if they could help, they said that I could get my passport within 20 working days if I paid them 2,000 Rupees to bribe their way through. Since I was in a desperate situation, I promised to return with the money, but first they must submit my passport application and give me a reference number. Meanwhile, my husband's bank issued me a letter addressed to the passport authorities to try and help.

I was very upset, and keen to pay my way through. But my mother-in-law, Sarla, encouraged me to have faith in God, take a positive attitude and have guidance about the situation. I had clear guidance not to pay the bribe.

I decided to face this trial with confidence in God, and I made a new approach to the authorities concerned. I explained to them my difficulty and the need to be with my husband and asked if there was any way they could help. To my utmost delight, they asked me to collect my new passport within 3 days. Sure enough, after 3 days it was ready and I have now joined my husband, thanks to God and my mother-in-law.

"We cannot tell on what wakened nerve the grace of God may reach our hearts... And if any feel their weakness as little children feel theirs, let them know that the Spirit of God broods over them, as a mother over her babe; and if there are any in pain or anxiety, and there is no human heart to suffer with, let them know that as closely as a mother may come to suffer with her child, and as sensitive as she is to its danger, so sensitive is God Almighty to theirs, and that He gives them proof of their preciousness to Him by suffering with them."

"To Isaiah a nation's politics are not arbitrary; they are not dependent on the will of kings or the management of parties. They are the natural outcome of the nation's character. What the people are, that will their politics be. If you wish to reform the politics, you must first regenerate the people, and it is no use to inveigh against a senseless policy ... unless you go further and expose the national temper which has made it possible."

"God is there, and *God is a consuming fire* ."

(G.A. Smith on Isaiah)

ANNOUNCEMENT

There will be a TIME TO REFLECT at Tirley Garth from 27th December to 2nd January (inc.). It is particularly for those between 16 and 22 years old, and costs £60 in total. (Some financial assistance may be available.)

It will be a varied time. It will be an opportunity to reflect on some of the needs of today's world, and also our personal lives and callings. There will be guest speakers, seminars, music, sport, and space to take walks in the local countryside.

It is for people both from Britain and outside. Invitations are available from Tirley Garth, Tarporley, Cheshire, CW6 0LX, UK.

SUBSCRIPTIONS

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