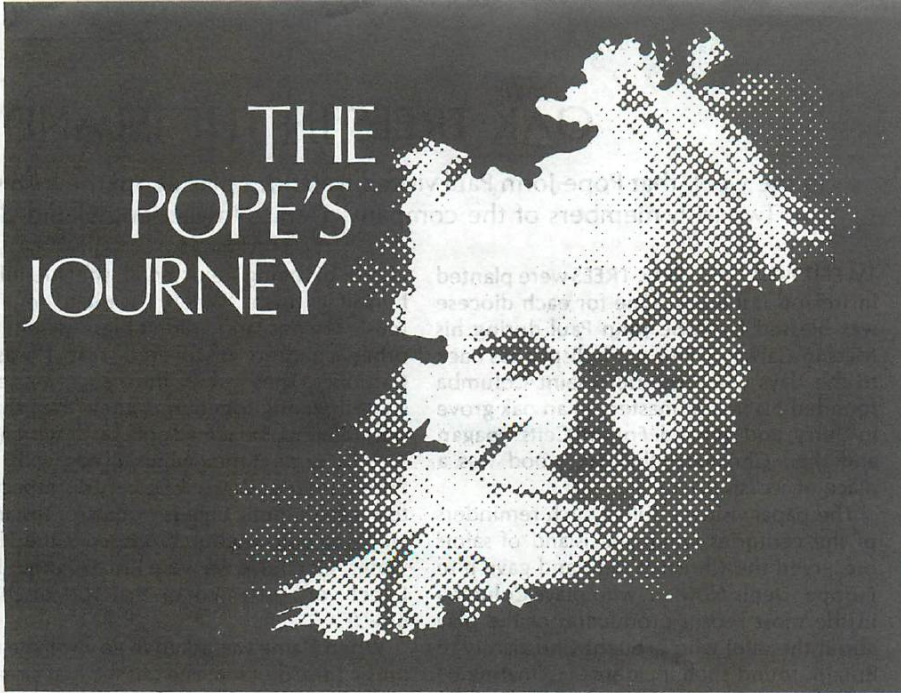


# THE POPE'S JOURNEY



# NEW WORLD NEWS

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Europe, the Americas, Australia, Africa and Asia.'

He warned his hearers too: 'When the moral fibre of a nation is weakened, when the sense of responsibility is diminished, then the door is opened for the justification of injustices, for violence in all its forms and for the manipulation of the many by the few.' There was, he said, 'a temptation to accept as true freedom what in reality is only a new form of slavery'.

Later, in Limerick, I saw and heard him again with 400,000 from Ireland's southern counties. Our shoes were thick with mud as we stood on the soggy race course to welcome him. Here he felt at home, he said, among those who worked on the land. He repeated his words to Poland's rural people: 'Love the land; love the work of the fields for it keeps you close to God in a special way.'

The Pope encouraged fathers and mothers to 'believe in your vocation'. He hoped that mothers would regard their special trust of 'giving life and care for this life' as most important. In regard to abortion he stated: 'The defence of the absolute inviolability of unborn life is part of the defence of human rights and human dignity.'

As I returned on the boat to Britain there was a feeling of comradeship among those who had seen the Pope. One lady said to me, 'I can never be the same again.'

## One in a million in Phoenix Park

by Linda Pierce

AS WE PICKED our way across Phoenix Park in the early hours of the morning, grasping folding chairs, picnic baskets containing enough food for a rugby team, trying not to fall into muddy puddles, there was an air of purpose, of a whole country moving as one. For me, an Indian Catholic whose forefathers came from Ireland, it was a dream come true to take part when Pope John Paul II celebrated the first papal Mass in Ireland's history.

Our party had woken at 3am to catch the first train at 4.30. When we arrived at the park, we found thousands already gathered, many of whom had spent all night at the gate. Thousands kept on coming.

Dominating the simple altar stood the 120 foot steel cross with its gold painted stripe glistening in the sun. It will be a permanent mark of the great event. Looking out from the altar you could see heads for three quarters of a mile.

Beside the practical preparations for the day, there had been another kind of prepar-

ation. This was not just an occasion for flag-waving or the TV cameras, the Chairman of the National Committee for the Papal Visit had stated in the press. Rather it was a time for 'a facing up to Eternal Truth, a new breath of life and hope, the chance of a fresh beginning, a new opportunity to love and serve'. Thousands had been to confession in preparation—the best gift, the Pope was to say, he could have received from the Irish.

A massive roar of welcome went up as the Aer Lingus 747 'St Patrick' came out from the sun bearing St Peter's 263rd successor, and in its wake the small planes of the Air Corps in the formation of a giant Celtic Cross. It was a moving sight as one and a quarter million people waved their welcome to the Pope.

'Like St Patrick I too heard the voice of the Irish calling me,' were the Pope's first words at Phoenix Park. He said he had come 'as a pilgrim for Christ to the land from which so many pilgrims for Christ went out over

## What the people want

by Paul Campbell

THE POPE'S JOURNEY has shown that modern man responds to the Christ-like—to an open-hearted passion for the souls of men, a clear cut world purpose (God's will be done on earth) and a faith that knows that love is undefeatable.

What a response the massed youth of Ireland gave him in Galway! He called on them to leave behind crippling abuse of sex, drugs and alcohol, and the hates and greed that accompany it, and to take up the task of building a new future. He reinforced his high challenge with a warmth of heart, a broad-

ness of mind and a sense of inclusion unlimited by any boundaries of denomination or race. He was his message.

The mix proved irresistible. No figure of our time has received such a spontaneous show of appreciation. Dictators have organised mass response. The Pope elicited it. But the response of the masses on a special occasion does not make a revolution. It requires us all to bring about the needed changes—each person beginning with himself.

The Pope has lived his faith under both Nazi and Communist regimes. He knows that faith can surmount the severest oppression, and that often men of faith are purified and enlarged by persecution. But can we say, in the affluent nations of the West, that man is being purified and enlarged? Can faith supplant the philosophy and practices

of our societies?

I am one of those who are concerned about the flabby will of the free world. Despite our cults of self-development, have we the faith in ourselves, or our societies, to make the sacrifices needed to sustain our freedoms?

On his arrival in America the Pope called for a moral clean-up. He put his finger on the cause of the West's flabbiness and he prescribed the cure.

Could it be that the response to the Pope's visits to Ireland, America and Poland means that today's man is ready and eager to pioneer the next phase of history beyond materialism? Perhaps the greatest thing he was used to do was to show a confused, faint-hearted and leaderless world the power of a moral and spiritual ideology, fully articulated and fully lived.

# Did the Pope succeed?

by Garth Lean

'HOW MANY DIVISIONS has the Pope?' Stalin is reported to have said with a sneer. If the millions who have cheered Pope John Paul in Mexico, Poland, Ireland and America are any index, the answer is a great many. And since it is widely agreed—not least in the Kremlin—that it is ideology which will in the end determine events, materialists, whether of Right or Left, will have to reckon with this factor.

To see that strong, smiling, compassionate man as he spoke to the Irish in their millions was to realise that a new spiritual force had come into the world. Of course it was always there, but this Polish Pope has drawn it into the open and given it expression. His strength is not only that he gives the age-old truths in undiluted form—and applies them to the world in which he finds himself—but that his presence exudes such peace and confident faith that millions take hope again.

What, if any, the immediate political effect of his journeys will be is beside the point. Dr Paisley and Mr Powell may say that he is encouraging the IRA, while the IRA itself bitterly attacks him and says that their action will go on. But the truth has been spoken and millions have agreed. That is a fact which all parties—we British with our centuries' old history of repression and today's men of violence, wherever they are—must face.

In the first House of Commons debate on the abolition of the slave trade, Wilberforce said, 'All the circumstances are now laid open to us. We can no longer plead ignorance. We may spurn it. We may kick it out of the way. But we cannot turn aside so as to avoid seeing it.' The House did find an adroit way of 'turning aside'. But 20 years later they abolished the Trade by 283 votes to 16. So it can be with the manifold problems which the Pope is tackling in country after country, and even in the United Nations. If we are all determined, public opinion will change.

But Pope John Paul's journey is not primarily political, even in this long term sense. He has set forth the Gospel in its original positive form. He withdraws no comma of the Church's teaching on sex—but asserts that only in Christ can a person find his full humanity. He denounces violence, but calls for justice. He recognises the pressure of ideologies which exploit people and challenges the rich of the world to share with the poor. 'The threat to human rights is linked to the distribution of material goods,' he told the United Nations. 'This distribution is frequently unjust both within individual societies and on the planet as a whole.' Above all, he calls men and nations to take Christ at His word.

In the long run, the success or failure of these journeys cannot be easily discerned. They do not depend on immediate material effects or on the size of the crowds, but on the decisions which millions of us make, or fail to make, in the silence of our hearts.

# OAK TREES IN THE ISLAND OF

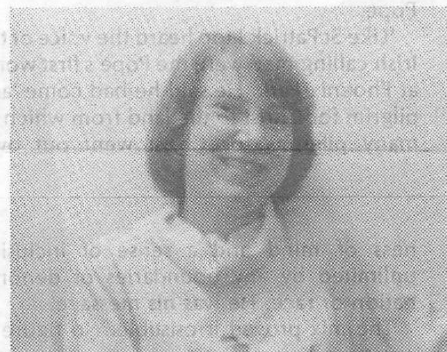
In the week that Pope John Paul visited Ireland, a play about the Irish saint Columba  
Two Irish members of the company, Denis Nowlan and Elaine Gordon

TWENTY-SIX NEW OAK TREES were planted in Ireland last week. One for each diocese was blessed by Pope John Paul during his Mass in Galway. Their symbolism goes back to the days when the hero saint Columba founded his first monastery in an oak grove in Derry, and beyond. For the Celts—pagan and then Christian—the oak wood was a place of worship.

The papal visit was full of such reminders of the centuries when the island of saints preserved the Christian faith and gave it to Europe. Denis Nowlan, who plays Columba in the most recent production of the play about the saint who brought Christianity to Britain, found such incidents fascinating.

Taking part in the play, said Denis, had been a process of discovery of what it meant to be Irish. 'I find it very exciting. Each rehearsal gives new insights into the history of our peoples.' Elaine Gordon, the other Irish member of the company, has had a similar experience, although her background is different from Denis's. He is a Catholic, who has lived all his life in England, although his parents have now returned to live in Dublin. She is the daughter of a Protestant clergyman, who was the Dean of Ross in County Cork.

Personal security is not the only reason Denis believes it important to be able to identify with a history. 'If you don't identify with a particular history,' he said, 'you don't identify with any history. I think it's because Pope John Paul has identified so deeply with Polish consciousness that he is able to sympathise with the Irish and Romans and Mexicans—that's what makes him a universal man.'



Elaine Gordon

Denis grew up with the knowledge of being Irish—but an uncertainty about what that really meant. 'I feel perfectly at home in England,' he said, 'and love England as my home. But if someone introduced me as English, I'd think, "That's not what I am", although I don't know what it is to be Irish. That's what I find so interesting about being in *Columba*—I'm learning about being Irish, not as something against, or better than, anything else, but as something distinct and unique.'

Elaine—brought up in a minority which tended to keep itself to itself—grew up

afraid of being rejected if she identified herself as Irish. 'When I went to my first music lessons, and I didn't bless myself, the other children discovered that I wasn't Catholic. They went into a corner and started talking together. I knew then that I was different and it made me very frightened. At the same time, when I was with my Protestant friends we were very disrespectful towards Catholic beliefs—once for instance we went into a church and spilt the Holy Water. Of course we were just naughty—but I feel very ashamed of that sort of thing now.'

When Elaine was asked to co-ordinate the music for *Columba*, she felt she had already been prepared. She had spent some years working in Asia. 'There I began to see that the key to life was how I treated others, not how they treated me. This meant making an effort to learn about local things—such as Asian music.' She was asked to help produce an Asian musical review. 'It was an awful stretch for me—I was more interested in Beethoven.'

**The Irish Ambassador to London was among those who saw the play 'Columba' during three performances in London last week. 'Columba' was presented in the Crown Court Church of Scotland before setting out on a six week tour of Scotland.**

**The musical play tells the story of an epic struggle—within the Irish prince, Columcille, as he chooses to relinquish power for the service of his 'High King of Heaven', and around him, as he confronts the pagan forces of his day.**

**Adamnan Players, who present the play, run their company as a co-operative venture in faith. The cast—some professional, others not—give their time and talents sacrificially.**

Earlier generations of Anglo-Irish were brought up to despise traditional Irish culture, said Elaine. But her experience in Asia meant that when she returned to Ireland, to teach music in a convent school, she decided her pupils needed to discover their roots. She began to teach them traditional music, and church music. 'So when I was asked to co-ordinate the music for *Columba*, I had already done some of the research.' Much of *Columba's* music was composed or arranged by Elaine.

'When the Pope said that Irish Protestants could trust him, it helped me to have the courage to want to belong to Ireland,' Elaine continued. 'Rejection isn't the point. The point is how willing am I to love this land I was born into, and what am I willing to do for it. I can't help that I was born Protestant,

*Columba* was presented in London. , talked to *New World News*:

but I can help the way I live.'

*Columba's* next performance will be in Stornoway on the Isle of Lewis, the first of a series of performances that will take the cast up to Wick and Thurso in the far north and down to Glasgow and Edinburgh. 'We in the industrialised south of Britain tend to think of areas like the Highlands and Islands as an outlying fringe,' said Denis. '*Columba* describes a time when not only culturally, but in terms of the spreading of God's kingdom, Scotland and Ireland were at the centre of the world. The people there can still give something tremendously important to Britain, to Europe, to the world.'



D Channer

Denis Nowlan, before a performance

Elaine is delighted with the response to the play from young Irish people who have seen it in London and elsewhere. Perhaps, she said, *Columba* could help to reinforce the potential the Pope saw in Galway when he said, 'I believe in the youth of Ireland'.

The day before our talk the IRA had rejected the Pope's plea for an end to the violence. Only the very superficial would say that this meant that the Pope's efforts had been wasted, said Denis. 'One would hardly expect a war that's been going on for 600 years to end overnight. But what one can hope is that the Pope's tremendous confidence in the youth of Ireland will inspire the rising generation to lead the country into the path of peace. It may take a generation to do it.'

The Pope had spoken about fundamental trends that were necessary, whatever the political outcome, Denis went on. 'When he spoke of peace he said that every Irish family needs to build up its own small peace. He also referred to the dangers of consumerism and materialism. With Ireland's new economic prosperity—which I'm very glad about—there is a danger that people will look to consumerism as the way to fulfilment, and it won't be. It'll be the way to more violence, to broken families, to rootlessness and despair.'

'Could *Columba* play a part in strengthening the faith of the Irish people and inspiring us to choose a greater goal than consumerism—to be witnesses for the love of Christ in the modern world, as were our forefathers in the sixth century?'

Mary Lean

ARE STANDARDS OF CONDUCT falling in Britain or aren't they? If they are, whose fault is it and what do we do about it? And what values do we want anyway?

In a widely circulated policy document, the County of Avon Education Service affirms that society feels the need of such Christian qualities as honesty, chastity, and permanent family bonds. But they state that these values can only be restored by society at large. Schools cannot be expected to cope in isolation.

In Norwich, on 29 September, 130 councillors, headmasters, sixth formers and other representatives of the city's life came together to debate the Avon Report.

Opening the conference the Lord Mayor of Norwich, Valerie Guttman, congratulated the organisers on the wide spectrum of opinion represented. She asked, 'How can we exhort young people to do more good for the community, to be more socially responsible, unless we can be sure that we do not indulge in a limited interpretation of our duties to one another?'

Peter Coleman, Assistant Director of Education for Avon, presented the Report to the conference, followed by Avon Councillor Robert Smith. Opening the debate Walter Roy, headmaster of Hewett School in which the conference took place, said that for him the first ideal was to live in a free society. 'But,' he went on, 'materialism has not produced the happiness we want. And there is a turning away from materialism in the young.'

A Welsh teacher, a former miner, attacked traditional religious values, which, he felt, had created injustice in the thirties. English farmer John Sainsbury felt that it was not the values which had caused injustice, but people, like himself, who had failed to live them.

The Chief Constable of Norfolk, Gordon Taylor, said, 'One new trend in society nowadays is that when things go wrong many people are saying it's their fault, not somebody else's. We've all got to share the blame as much as we share the credit.'

Peter Everington

## No more conforming



A Weeks

Mary-Jane Richards speaking in Norwich

I'M AN IDEALIST. I don't want just to live a good life. I want to live in a way that sets a fast pace for others to follow.

I used to think whatever those around me thought. At first it was my parents who influenced me, and then my school friends. When I left home I met people with completely different ideas and I began to think my parents were old-fashioned. I grew further and further away from what they thought—we didn't argue particularly, we just didn't talk much. Maybe it would have been better if we had argued, as it would have made me think more. But I was enjoying myself and I didn't want to change the way I lived.

Then I started to feel dissatisfied. I seemed to have all I wanted but I hadn't found the one thing which I felt would give life meaning and purpose. I loved kids and helped with various youth clubs and holiday camps. I

wanted to do something for the children but I lacked myself the one thing they needed.

When I was a student, I lived with my boyfriend and some other friends in a flat where we did whatever we wanted. I went to lectures occasionally but I didn't see much point in getting a degree as I didn't know what I'd do when I finished. One day I got caught shop-lifting. I had to go to court and was put on probation for a year. I wasn't too bothered, but I thought my parents would be, so I agreed to go to the MRA centre in Switzerland where I'd been asked to help look after some children. I didn't want to get involved with MRA though, and planned to steer clear of the meetings. However, going there changed the whole direction of my life.

## Nothing lost

I realised, when I saw the kind of person I really was, that if I wanted to change the world, I would have to live differently. I had been afraid of losing all the things I would have to give up. But I began to see my life in front of me and all the things I could do instead. I began to put things right. I also started getting up early in the morning to take time to think quietly and be ready for what God might have to say to me.

I've discovered God and a deeper spiritual side to life. Some say that religion makes you conform. But, on the contrary, I found a freedom that I'd never had before. I no longer have to depend on others to form my opinions—now I can decide for myself what is right. I haven't put my security in a job or a boyfriend or marriage—my only security is in God and what He asks me to do. I'm free to work for a better society.

# A LIFE FOR ALL SEASONS

*Meeting Moral Re-Armament*—described by its author Kenneth Belden as an ‘exploration in personal terms of the life MRA offers’—was launched last weekend. Here we print some extracts:

WHEN I FIRST MET the work that was later to be known as Moral Re-Armament, I was still at school. From what little I heard I decided that I was dead against it: I thought it would be far too disturbing to my whole mode of life—as indeed it proved to be in due course. I ran into it again in my second year at Oxford, early in 1933, and decided to try the experiment in faith the people in it recommended. To me, then, it was like seeing great doors swing open out of a chill and gloomy building onto a sunlit country where everything was different and anything was possible. Everything in my life that has been worth doing or worth experiencing since, or has been of any value to anyone else, stems from that moment.

Every negotiator, from industry to the international forums, every committee chairman for that matter, knows that the problems to be resolved are not necessarily beyond the powers of intelligent people working together. What seems insoluble is the deeply ingrained attitudes to each other and each other's countries, the fears, the hatreds and the bitterness, the mistrust, the prejudices. These attitudes sometimes seem to have a strong personal element: anything A proposes, however sensible, B will oppose because A is in favour. Anything that country—or that management, that union—suggests is bound to be wrong and should be opposed on principle. The result is too often deadlock. Until the attitudes change the problems remain unsettled, however pressing they may be.

It is a basic conviction of Moral Re-Armament that the revolution we most need is the change in human character itself. This is the missing element. And Moral Re-Armament daily demonstrates around the world that this change can happen.

When I first met Moral Re-Armament I was already hazily conscious of some of the places in my life where change was needed: I had no real purpose, for instance, beyond hoping for a good degree and a reasonable job afterwards; I was a slave to self-consciousness, which cut me off from other people, and usually took refuge behind a pipe-smoking, beefy heartiness; I had long since ceased to be honest with my parents or anyone else about the life I lived, the habits I acquired, or what I thought.

It is a salutary experience to take a long

hard look at yourself, without the long explanations about all the extenuating circumstances that make us what we are. It is helpful, if sometimes disconcerting, to write down the four moral standards of absolute honesty, purity, unselfishness and love, and take a candid look at yourself in the light of them. No one can ever fully attain them in this life, but as a searchlight to show where you stand they are incomparable.

Here, in these standards, is the moral basis for a new society, and a new concept for our own lives. We have spent so much of our time being comparatively honest, relatively pure, occasionally unselfish and intermitently loving. The results of such inadequate living are headlined in the world's Press every day. To make those standards the norm, at the maximum level we can understand, is more revolutionary than you might think before you try it.

For me, in 1933, the first and most crucial step came when I prayed, ‘God—if there is a God—I give You my life and ask You to come into it and make me different and show me what to do.’ A bit tentative, perhaps, but sincerely meant.

From that moment things began to happen. Elements in my make-up—my acute self-consciousness was one of them—began to change deeply and permanently within 24 hours. Before the week was out I had re-established the broken links with my family and had had the talk of a lifetime with my father. Relationships of every kind seemed to be opening out in new ways, and I was becoming daily aware of a new Presence, a new Person in my life. Within a few weeks my own life's calling, which had so long eluded me, was clear and has been ever since.

All this proved to be the beginning of a lifelong experience of Jesus Christ, a growing experience of His forgiveness, of His friendship and His redeeming grace; of becoming part of what Frank Buchman called ‘the greatest revolution of all time, whereby the Cross of Christ will transform the world.’

To me it was an entirely novel idea that God could make His will known to me, or anyone else, from day to day, in perfectly clear and specific ways, in the mid-twentieth century. It had never occurred to me that such a thing was possible, so I had never

tried to find out.

‘Thine ear shall hear a word behind thee saying, “This is the way: walk ye in it”.’ If this were found to be true today, as it was when it was written 2,500 years ago, then an entirely new factor had come into life.

‘When man listens, God speaks. When man obeys, God acts,’ was the essence of what I learned at that time.

The old saying, ‘Marriages are made in heaven’, is certainly true—of the ones that are made in heaven. A good many seem to have been made elsewhere. But when God leads two people to marry, not simply because they are strongly attracted to each other, not just because they think they are in love, but because it is also His next creative plan for them both, then there is a solid basis which will sustain them through life. It does not give them immunity from the rubs and clashes inherent in human nature, but it gives them the knowledge of how to deal with them; it gives them a joint, overriding purpose for life which far outweighs such differences; and it brings an assurance, should it be needed, that however impassable the road may seem for the moment, the marriage is God-given and He will make it work.

What we really have to plan for is the next stage in the evolution of man. The present stage has carried us a long way. But now contradictions in our make-up, the emotional forces of our unredeemed human nature are not only dangerous: they imperil our whole future as a race on our planet.

We stand poised between a future of unimaginable breakdown, or the onward march to a new society, a new way of doing things for the entire world, based on the spreading consciousness in men and women everywhere that we must live by new values and for new aims.

This is the long-term meaning and programme of Moral Re-Armament, to shift the thinking and living of mankind into a new orbit, to make possible a new society worldwide which comes nearer to God's idea of how mankind should live. We have an impossible task—but a mighty God.

‘*Meeting Moral Re-Armament*’ by K D Belden, Grosvenor Books, 54 Lyford Road, London SW18 3JJ, paperback £1.65, hardback library edition £5.00, both postage paid.