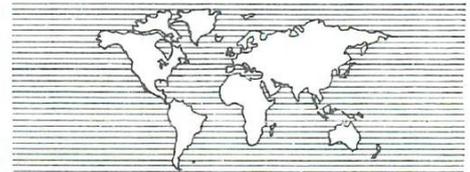


Westminster Cathedral, where the Pope will celebrate Mass on his first morning in Britain

Cummock

NEW WORLD NEWS

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POPE JOHN PAUL II IN BRITAIN—A STEP TOWARDS UNITY?

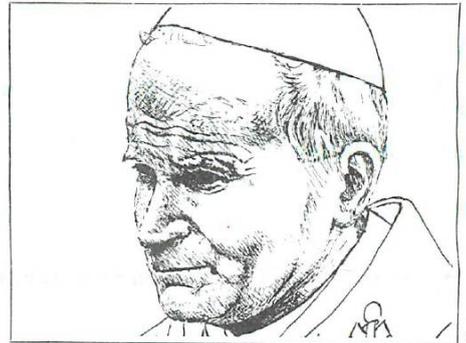
THE POPE'S VISIT to Britain in two weeks' time is making Christians look afresh at their attitude to Christians of other denominations. While a few perceive the visit as a *threat*, many are looking forward to it with anticipation and hope.

Christians have become increasingly conscious over recent years of the negative witness which our lack of unity represents. The real damage to the Christian case, however, is surely due not so much to doctrinal and structural differences as to wrong attitudes towards people of other churches. Where there is lack of love, finger-pointing, prejudice or hatred, Christians are denying Christ, and therefore selling the world short.

The unity which Christians most urgently need is not that which results from re-wording services or passing resolutions but that of comrades-in-arms, striving to live as Christ taught and to lay before all men Christ's claims and promises. Many people have experienced that, on this basis, differing beliefs do not seriously obstruct working together.

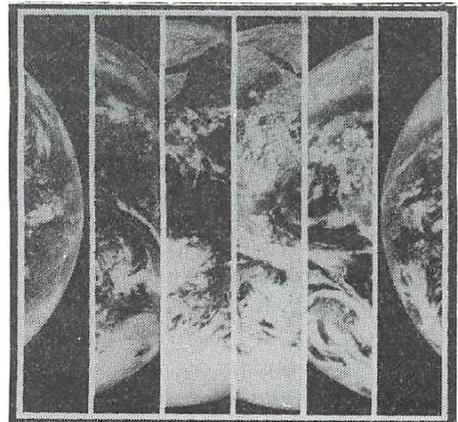
If all of us who call ourselves Christians took Christ at his word, a myriad problems and conflicts would be nearer solution. 'Render unto Caesar the things that are Caesar's.' Could today's Caesar be the Inland Revenue? Could our neighbour 'who fell among thieves' be the unemployed person, the mugging victim, or the mugger? Could our brother who has something against us, so that we must 'leave our gift at the altar and make peace with him', be the needy man in the Third World?

Saint Paul wrote, 'In this new man of God's design there is no distinction between Greek and Hebrew, Jew or Gentile, foreigner or savage, slave or free man. (Dare one add, 'Catholic or Protestant?') Christ is all that matters, for Christ lives in them all.' If, through his visit, Pope John Paul II could inspire us to make this a more visible reality, he would not only strengthen the Christian army, he would give grounds for hope to many a non-Christian. ■



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THE ROAD FROM WADOWICE

by Rex Dilly

THERE WAS SOMETHING dramatic and deeply symbolic in the election of Cardinal Karol Wojtyla to the highest office of the Catholic Church. The significance of the election is not that he is the first non-Italian for 455 years or the youngest for 130 years to occupy the Papal throne, nor that he comes from a poor background nor that he has a brilliant academic record. It is that he has emerged from a country that has been a crucible of conflicting national and ideological forces for the past 200 years.

It was on Polish territory that the Second World War started. Since then the people of Poland have experienced the oppression, first of the Nazis and then the Communists.

Karol Wojtyla was born in Wadowice on 18 May 1920. His father was a lieutenant in the army. When Karol was only nine years old his mother died, a loss which he felt very deeply. His father did his best to be both father and mother, giving the boy affection and discipline. They grew to be devoted to one another and could frequently be seen out walking together.

During the halcyon days just before the War young Wojtyla enrolled at the ancient Jagiellonian University where in the sixteenth century the astronomer Copernicus initiated a new theory about the universe which was to change the course of European science.

Father and son moved from their home town of Wadowice to Cracow. This remarkable city, steeped in Polish tradition and history and a great centre of the arts, became the environment in which Karol grew intellectually and in faith.

A year later the War came to Poland. The Nazi authorities closed the university and Wojtyla was compelled to work in a quarry to avoid arrest.

Daily danger

At this time Karol Wojtyla made the crucial decision of his life. He put aside the thought of making his career in acting, which he greatly loved.

When his father died in 1941 he spent the whole night kneeling in prayer. Close friends said that he emerged from this experience a transformed man. This, together with the circumstances of the dark days his country was experiencing under the ruthless occupation, made his path clear. A vocation began to grow in him, he must become a priest.

Those who knew him at this time speak of his courage and leadership.

A school friend told *Time* magazine: 'He lived in daily danger of losing his life. He would move about the occupied cities taking Jewish families out of the ghettos, finding them new identities and hiding places. He saved many families threatened with execution.'

Later, when Wojtyla was on the 'wanted list', Archbishop Sapieha hid him in the basement of his house, together with other seminarians. At this time many young men were arrested and never heard of again.

Three thousand priests lost their lives in concentration camps. One thousand churches were destroyed. Eventually a quarter of the entire Polish population was liquidated—some six million.



Pope John Paul II at a public audience in St Peter's Square

The war ended with short-lived jubilation which turned to disillusionment and despair. The Nazis left but the Communists came in. The freedom Poland fought and hoped for was a mirage.

In due course, 59 seminaries were closed, eight bishops and 900 priests were thrown into prison.

Wojtyla was ordained in 1946 and sent to Rome for a further two years' training.

On his return, he flung himself into pastoral work, visiting people in their homes and helping them with their difficulties. His services were attended by hundreds, particularly students.

As a diversion, he was passionately fond of skiing and canoeing. Even after being created a bishop—he was the youngest—he continued to organise skiing and canoeing parties. On one occasion, dressed in hiking kit, he was walking in the mountains which he loved, when he met one of the mountain people. While sharing his picnic lunch with the man, they chatted away in the mountain dialect. The man asked him what he did for a living. 'I'm a bishop,' was the reply. The man chuckled: 'That's good—you're a bishop and I am the Pope.' Wojtyla grinned, but did not say any more. He also found time to write a play, *The Jeweller's Shop*, which will soon be given a professional run in London's Westminster Theatre.

Although Karol Wojtyla was well-known in Poland, it was not until he participated in the Vatican Council that he began to be recognised in wider circles of the church. In an impressive speech at the Council on religious liberty which drew great attention he said: 'One can understand that a man may search and not find, one can understand that he may deny, but it is incomprehensible that a man should be told "you may not believe".'

In 1966, the Polish bishops made a remarkable proposal—a reconciliation with the Germans. They wrote a letter to the German bishops, offering them forgiveness for the past and

seeking their forgiveness in return. It was a bold move and it was right, but it was popular with neither the people nor the Government. Wojtyla, now Archbishop in Cracow, had a difficult time explaining to the people of his diocese, which included Auschwitz, site of the notorious Nazi extermination camp, that if Christianity meant anything at all, it meant forgiveness and that the time had come to leave the past behind.

The following year the Archbishop was made a Cardinal. He was elected Pope on 16 October 1978, taking the title John Paul II. Church leaders have maintained that there was nothing political in the selection of Cardinal Wojtyla as Pope. We are left with the feeling that, in the divine course of things, his election is an intervention, for he brings to his task a faith that has withstood the onslaught of both Nazism and Communism and an understanding of the ideological struggle that few leaders have.

He has a further attribute—he comes from a church that has suffered, a needed quality in bringing help and counsel to a tormented world.

These two things uniquely fit him for his task. ■

Words of the Pope

‘Any apparent conflict between the exigencies of security and of the citizens’ basic rights must be resolved according to the fundamental principle... that social organisation exists only for the service of man and for the protection of his dignity, and that it cannot claim to serve the common good when human rights are not safeguarded.’

Philippines 1981

‘Nowadays it is sometimes held, though wrongly, that freedom is an end in itself, that each human being is free when he makes use of freedom as he wishes, and that this must be our aim in the lives of individuals and societies. In reality, freedom is a great gift only when we know how to use it consciously for everything that is our true good.’

Encyclical, ‘Redemptor Hominis’

‘You cannot be a genuine Christian on Sunday, unless you try to be true to Christ’s spirit also in your work, your commercial dealings, at your trade union or your employers’ or professional meetings. How can you be a true community at Mass unless you try to think of the welfare of the whole national community when decisions are being taken by your particular sector or group?’

Ireland 1979

‘When I think of (the Muslim faith’s) spiritual patrimony and of the value which it has for man and society, of its capacity to offer above all to the young a direction to their lives, to fill the void left by materialism, to give a sure foundation to the very social and juridical order, I ask myself if it is not urgent, just as Christians and Muslims have entered a new period of their history, to recognise and develop the spiritual ties which unite us.’

Turkey 1979

‘One need only take note of the principal tendencies governing the means of social communication, one need only pay heed to what is passed over in silence and what is

shouted aloud, one need only lend an ear to what encounters most opposition to perceive that even where Christ is accepted there is at the same time opposition to the full truth of his Person, his mission and his Gospel. There is a desire to ‘re-shape’ him, to adapt him to suit mankind in this era of progress and make him fit in with the programme of modern civilisation—which is a programme of consumerism and not of transcendental ends. There is opposition to him from those stand-points, and the truth proclaimed and recorded in his name is not tolerated.... This opposition to Christ which goes hand-in-hand with paying him lip-service—and it is to be found also among those who call themselves his disciples—is particularly symptomatic of our own times.’

From ‘Sign of Contradiction’

‘Do not close your eyes to the moral sickness that stalks your society today, and from which your youth alone will not protect you... Something else is needed: something that you will find only in Christ, for he alone is the scale that you must use to evaluate your life. In Christ you will discover the true greatness of your own humanity; he will make you understand your own dignity as human beings ‘created to the image and likeness of God’. Christ has the answers to your questions and the key to history....’

Ireland 1979

‘The class struggle is not the road which leads to social order because it carries within it the risk of raising up those who are now under-privileged so they become privileged, thus creating new situations and injustices for those who now have all the advantages. You can’t build on hate or on the destruction of others. To thrust aside the class struggle is also to opt resolutely for a noble struggle to build social justice. The different power centres and the different representatives of society must be able to unite.’

Brazil 1980



JANET SMITH WRITES, ‘At Christmas I was moved when the Pope asked people to light a candle in prayer for Poland. My husband and I began doing this. Then came the idea of designing a poster on the theme, “Better to light one candle than to curse the darkness”. With the support of a friend in business, the gloss poster in orange, yellow, blue and black has been published.’

Order from Janet Smith, 12 Palace Street, London SW1E 5JF, price 50p, postage extra. ■

Church unity—aim or by-product?

by Donald Simpson

AS THE SON OF A Nonconformist manse in a Scottish village my church horizons were extremely narrow. I can remember feelings of guilt and betrayal when we attended the Presbyterian Parish Church for school services. But after caring for men and women of what I regarded as 'fancy' denominations as a chaplain in World War II and after many years in other cultures and continents, I can smile at my ill-informed prejudices.

But when we see the cost of misrepresenting Christ to a world in despair, it is not funny. A Chinese student once said, 'For a century, Christian Europe drugged us with opium. Then you sent us the mirage of Communism.' A leading Buddhist in Bangkok had a picture in his room of 'Christians killing Christians in the streets of Belfast'. He graciously did not comment but talked of the two world wars that had come from the West. Then he said, 'Why do you fight each other?' Historical explanations stuck in my throat. All I could think of was 'Christ have mercy'.

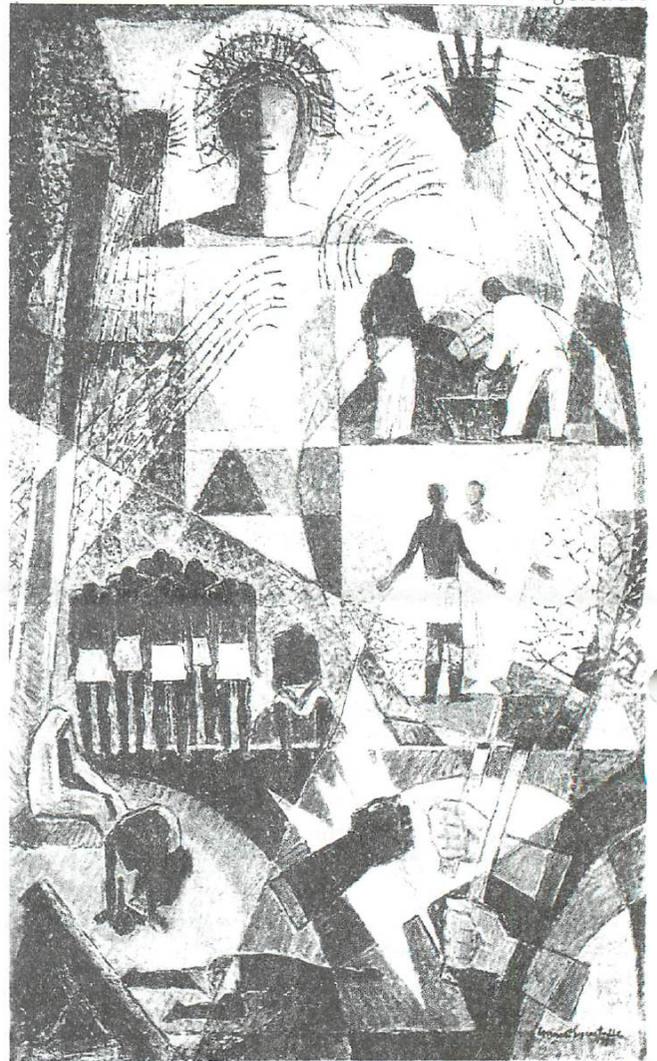
The divisions in God's army are real. The battalions with their time-honoured traditions and distinctive uniforms, often compete, sometimes fight each other—it is tragic in the extreme. But our moves towards Church unity do not always succeed—they are trying to reconcile bodies of doctrine and unite bureaucratic machinery while hearts and minds are far from united on what we are supposed to be doing in the world. Are we right to aim at unity at all? Or is unity the by-product of a common obedience—the gift of the Spirit when hearts are made clean?

A study of the glorious and inglorious episodes of Church history, seems to show that the fundamental causes of Christian disunity arise, not so much from our intellectual differences as from moral compromise—the pettiness of men and women who pursue power and position, the self-will of people who will not admit their weaknesses, and the intellectual figure-skating of legalistic minds.

Preconditions

A precondition for a united Christian force must therefore be a common resolve to live the life to which Jesus called us. We can pay the price of becoming peacemakers by laying at the Cross everything and everyone that is dear to us, realising our total need for forgiveness and renewal and by taking up the high calling of weaving the seamless human fabric, designed by the Creator. When we Christians resolve jointly to run the race with the total effort and permanent commitment of the athlete, unity will become real. If we fully decided to win the world to Jesus Christ's way, we would have to de-institutionalise our thinking. The message sometimes gets lost in the machinery. The spiritual body of Christ becomes too tangible.

Another precondition is to decide who or what is the enemy. It cannot be another faith, political party or economic system. We must fight spiritual wickedness in high places—and low places—godless concepts of man and of human relations. We must love all sinners and hate all sin, especially in ourselves.



'Barbed wire—or—reconciliation'

Only then will we see some of the tasks we must take on together. We could unitedly lead the world in awareness of human need, not only for hope, food and houses in the Third World, but to answer the despair and suicidal trends in Western society.

Could we jointly take on to pioneer and popularise a fresh, joyful, simpler life-style, that dares to cut across the conventional dictates of materialism, where man is urged to consume more and more? Could we aim for sufficiency, not excess? Can we ever hope to achieve a fair sharing of the world's food, fuel and jobs without this?

Could we Christians bring an answer to human conflict? If we believe God can change man's aggressive nature, could we produce a coherent philosophy of 'complementary-ness' rather than the 'confrontation' which makes us so sensitive to differences and so blind to similarities?

We cannot wait till others get the point. If the problem lies in our mistaking the caricatures of other faiths for the reality and in failing to understand our own faith, the remedy is in our hands. We must urgently move on towards an experience that is whole. The half-faith of those who stop short at a purely personal experience, or of those who seek to meet world needs without God having deeply satisfied their own, can be as misleading as any other half-measure. But when we totally give our wills to bring Christ's deepest truth to answer every division, every delusion, every deficiency in every person and community on earth, we are at that moment made one in the passionate heart of God. ■

We print here the reply which ALFRED STOCKS, Chief Executive of Liverpool City Council, gave in answer to a question about Protestant-Catholic relations in his city:

PROTESTANTS AND CATHOLICS IN LIVERPOOL

WE INHERITED SOME CONFLICT from our Irish past. This conflict resulted in a Catholic party and a Protestant party being represented on the city council. In the Twenties, the period after the First World War, there was a time when these parties could have replaced the Labour and Conservative Parties, in the normal political framework.

In 1928 a newly-appointed Roman Catholic Archbishop saw the way things were going and urged his people not to use the Catholic Church for political purposes nor to use Catholic premises for political ends. He told his priests that they must not themselves take part in political activity or stand for election to the council.

That stepping-back from confrontation triggered off a response from the other side. The Orange people, organised under the Protestant banner, lost their target. Without it, their reason for existing as a political outfit began to wane. Later the Conservative and Unionist Party, as it was then called, decided to face up to the situation and become the Conservative Party. They began to put up Conservative candidates in every ward instead of leaving the way clear for Protestants in some wards. That was quite a sacrifice and they lost control of the city council after many years as a result, for their control had depended in part on the association with the Unionists.

Another result was that it became possible for ordinary political relationships to develop, and for rapprochement between the denominations to take place.

Through the wise leadership of successive bishops and archbishops, Anglican, Catholic and Nonconformist have come together in a wonderful way and teams of clergy, teams of people, now work together both in the city centre and other parts of the city.

When the Queen came to open the Anglican cathedral in 1978, she asked to be shown a programme at parish level of the way this work was going. She took as her headquarters for the afternoon the Roman Catholic church of St Mary in the city centre. On her Jubilee visit in 1977, she went to the Metropolitan Catholic cathedral, the first time a monarch had been to a Catholic cathedral in this country since the Reformation.

This movement will be endorsed in a most marvellous way by the visit that the Pope is going to make to Liverpool. His first port of call when he gets there will be the Anglican cathedral. ■

‘The Pope looks at politics in the light of the Gospel rather than looking at the Gospel in the light of politics.’

Heard on BBC Radio 4

One day in Rheims

I GREW UP ignorant of the true nature of Catholicism. Nevertheless I despised it as anti-Christ because of wrong doctrinal teaching, imbibed as a child, which proved hard to erase from my thinking.

At 24, whilst motoring across France with friends, we visited the Roman Catholic Cathedral of Rheims.

As I gazed at the magnificent tapestries which adorn vast areas of the cathedral walls, I was overcome with the feeling that whoever wove them and whoever built this cathedral must have been in touch with the living God.

This experience opened my heart so that I was able to see and appreciate the good being done by Catholics. Indeed I have since met and worked with Catholics in Australia and India as well as in Britain. I have often been awed by their dedication and challenged by their radiant faces.

The more I, a Protestant, try to follow Christ's teaching, the more I am grateful for the clear stand of the Roman Catholic Church on moral issues.

My prayer for the days of the Pope's visit is that those reared on prejudices like mine may have a 'Rheims Cathedral experience'.

Elizabeth Williams

SPIRIT OF 1910

by E H Griffiths, Rhyl, Wales

CHRIST ONCE UPBRAIDED two of his disciples for their intolerance in forbidding a Samaritan from casting out devils just because he was not a member of their little band. Samaria was the scene of a very old, deep-seated feud which hinged on the Samaritans' insistence that worship should only be offered at Mount Gerizim while the Jews worshipped in Jerusalem.

As one brought up near Holywell in the then County of Flintshire, I encountered a similar schism in the grammar school. My Roman Catholic colleagues had morning worship separately and only came to the general assembly for the final announcements.

My antipathy towards Roman Catholics was further nurtured in Bootle in the 1950s. I was minister of Welsh Methodist churches in a city which gradually became dominated by Roman Catholics. When I read that Catholics regarded Wales as a missionary field, my Welsh blood boiled.

In visits to the MRA centre in Caux, Switzerland in 1957 and 1975, I was impressed by people like the converted ex-communist, Angelo Pasetto, and Irene Laure, a French woman who had overcome her deep hatred of Germans. I began to catch a bigger vision of the Kingdom of God, and my deep-seated prejudice and bitter intolerance went. They should have gone before because of the 'wind of change' that had been blowing since the first World Church Conference in Edinburgh in 1910.

Now the Pope is about to visit England, Scotland and Wales in person. We would all do well to bow our heads in contrition for the past and pray that this visit may be the means of bringing further understanding, tolerance and co-operation between the main Christian traditions. ■

SOUTHERN AFRICA FAITH AND POLITICS

by John Burrell

TWO YEARS AGO Zimbabwe celebrated her independence. At the time many commentators were predicting disaster. But a bitter civil war ended and the new Prime Minister called for reconciliation and forgiveness.

Why did the pessimists get it wrong? Africa has resources of faith and forgiveness of which Europe is sadly short and therefore often fails to take into account. Such factors confound the West's apparently logical predictions.

Another source of error is the stereotyping of people into groups. This is perhaps inevitable when the panorama of daily news forces us to sift and simplify. Our emotions, aroused by the plight of desperate people in many parts of the world, lead us to condemn the groups which appear to be causing suffering, and identify with the groups which we would like to help. Political labels help further with this often over-simplified classification.

Rhodesia during the civil war, where my wife and I lived for several years, was a case in point. People wishing to change the status quo were labelled 'terrorists'. Others, fearful about their security and future, were classified 'racists'. Rarely did these groups meet each other.

Several people found new motives through personal experiences of faith. I saw that, whenever one or two of them were present at meetings involving both sides, they were catalysts for changing attitudes.

This led to regular meetings with a small group of people of varying political persuasions. The common denominators were love of country and belief in God's plan and guiding for the future. Political views, although firmly held, were subordinated to a greater ideal.

Such gatherings affected the future course of the country. They opened channels of communication, restored relationships, increased respect. A commitment developed to find a better future for all the people of Zimbabwe, not just one sector.

A white politician was one of those involved. He did not change his party allegiance but became a close friend of a black nationalist leader and visited his home and church on several occasions. A white Permanent Secretary, bitter at his son being injured in the war, spoke publicly of his gratitude for the help this same black nationalist leader gave him to shed his bitterness.

For me as a Britisher in a foreign country, working with this group was a constant challenge. I had to keep my heart open to those on all sides and not let my emotional reactions lead me to champion the cause of one group and thus cut myself off from all the others.

This was only possible by being concerned with the inner motives of people. Political convictions often stem from inner feelings. But it is superficial to discuss politics whilst the cause of those views might be hatred and revenge or insecurity about the future.

South Africa may be a greater test than Zimbabwe. When I first arrived there I found myself hated by people I had not even met, because I was white and British. What had I done? I tried to side-step the issue by blending in, chameleon-like

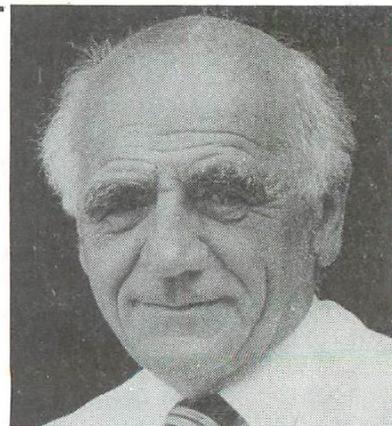
to the local scene. Soon I realised that claiming personal innocence convinced no-one—as part of my nation and my people I was profoundly involved. For my people oppressed the Afrikaners at the beginning of the century and have played an integral part in the events that led to the current situation. We must, therefore, share some responsibility for it, rather than judging from the outside.

The conviction grew in me to go on living in South Africa, but to live differently. My aim, often not achieved, has been to listen to people of all opinions, to be free of political blueprints for the future and to have the faith that as God changes the motives of men, He will reveal to them how they are meant to live together.

Politics is the art of the possible. Faith creates the dimension beyond the humanly possible. Is it not this resource that is so much needed today? A humble heart would enable us to learn from Africa. ■

SENATOR RALPH VIBERT is President of the Finance and Economics Committee of the States of Jersey Assembly in the British Channel Islands:

Democracy's core



'THIS ABOVE ALL—to thine own self be true. And it must follow, as the night the day, Thou canst not then be false to any man.' This advice from Shakespeare's play *Hamlet* says it all. But I find that the practice is not so easy, with elections to fight and colleagues to live and work with.

More than once I have made a rousing and reasoned speech, intended to carry our Legislative Assembly, and then found myself persuaded by a later speaker and having to vote contrary to my fine argument. At least it encourages others to think for themselves.

To me, this is the core of democracy—to seek my own deepest feelings of what is needed, to be true to what I feel God wants me to do, to be prepared to differ from my own group and friends. This applies to parties, boards, committees, Unions, churches, nations and ethnic groups, as well as to the Legislative Assembly.

Democracy, each man having his say, cannot be based on self-seeking, which would then mean that the will of the most numerous self-seekers would prevail. Democracy must be based on the assumption that most of us will seek what is right and good, God's will. Nurturing faith is, therefore, an essential part of a politician's work. My convictions about this caused me to lose an important position I had been seeking, but in the end I was unexpectedly enriched in other ways. ■

KELD JORGENSEN is the Chairman of the Social Democratic Party of Frederiksberg, in central Copenhagen, Denmark:

Roots of Denmark's welfare state

MANY REGARD THE Scandinavian countries as model welfare states, caring for every one of their citizens. Others, however, speak of excessive state control. Few on either side know about the spiritual and moral forces which laid the foundations for these welfare states.

In Denmark 1932 was a turning-point. For a law was passed in that year which provided for unemployment and sickness benefits, and old-age pensions. The main architect of this was the Minister for Social Affairs, K K Steincke.

Steincke had entered the Poor Law Administration as a young lawyer in 1912. He saw how men, who were out of work through no fault of their own, lost their right to vote if they accepted as little as two loaves of bread from public assistance. He was appalled and decided that that would change.

He became a leading figure among the young Social Democrats and was in the early Social Democratic governments. After 20 years of ceaseless effort, his reform was carried through Parliament with the support of several other political parties.

What motivated Steincke during that long struggle? When he joined the Social Democrats as a youth he expressed his conviction that 'the materialistic interpretation of history is wrong'. It led to 'an over-emphasis on intellect and ability and an under-emphasis on ethical principles which are equally valid for individuals and society'. He quoted the Sermon on the Mount and added that any state ought to aim to act according to its ethical principles.

Years later, when his law had come into force, Steincke told a public meeting in Copenhagen, 'We do need social reforms. But we also need a national morality based on religious values. Whoever decides to take up the fight on those two fronts will have his banner shot through with bullets, but will never see it torn to rags.'

Whither Denmark?

Now, Denmark retains the welfare but has thrown much of the morality overboard. Selfishness and dishonesty lie at the root of many of the things which people criticise in today's welfare state:

However, you can still hear echoes of Steincke's statements about the importance of morals in the nation. Kjeld Olesen, the Danish Foreign Minister, wrote in 1975 in his book *Whither Denmark?*, 'What we need above everything are moral and ethical relationships.' Later in the book, he wrote, 'A moral relationship and a vision for a more humane way of life ought to unite us above and beyond the divisions of party politics. Here one may find cause for confidence and optimism.'

As Vice-President of the Social Democratic Party, Mr Oleson was the prime mover in formulating his party's most recent statement of principles. This says, 'In order to create a society with a better quality of life there has to be a thorough reevaluation of our basic standards, those norms

on which we develop all aspects of our society.... In society today we cherish the ideal of self-sufficiency, but it seems to lead to distrust among people. This attitude can be replaced only as we realise that we belong together and need one another. Then it will be possible to create those qualities upon which we thrive best, namely, openness; tolerance, honesty and love.'

Similar views were held by the people's movements which grew in the Nordic countries towards the end of last century and strongly influenced the young people of the farming communities. This is especially true of the Folk Highschools which later inspired the trade-union schools. The vision fostered in those Folk Highschools inspired the Co-operative movement and gave fresh impetus to agriculture so that Danish farmers now produce three times as much food as the country consumes.

This began with the Christian leader N F S Grundtvig whose basic idea may be summed up: 'The decisive struggle is not between nation and nation, or between one social class and another. It is between good and evil, because that struggle goes on in every one of us and upon its outcome depends the future of the world.'

Prime Minister Anker Jorgensen, who is also Chairman of the Social Democratic Party, attributed the special character of the Labour movement in Denmark to the fact that it grew up in Grundtvig's native land.

Thus, from the spiritual leader, Grundtvig, to the socialist politician, Steincke, there is a broad spectrum of agreement about what ideas helped develop Danish society. The need now is to ensure that these moral roots are not severed but nourished into new life. ■

JEAN THORNTON-DUESBERY was a Member of the House of Keys of the Isle of Man from 1966-1976 and Chairman of the Assessment Board and then for five years of the Board of Education:

'I was too stunned'

MY FIRST MAJOR speech was to be made in Tynwald Court which is the monthly meeting of the two branches of Government, the House of Keys and the Council, which meet together under the presidency of the Lieutenant Governor.

As I arranged my papers just before the sitting of the Court, an elder statesman who sat next to me said, 'How do you feel?' 'Very nervous,' I replied. 'Then,' said he, 'you are thinking of yourself and not of the good of the Island.'

This was a steadying thought to me then and on many subsequent occasions. It helps me when tempted to regard myself as of especial importance to ask myself, 'Am I living for myself and my own advancement or, under God, for "the good of the Island" and its people?'

The dictionary describes Parliament as 'a meeting for consultation' so naturally one should expect a divergence of opinions. I found I had to learn to listen with an open heart and mind to other people. I had to accept that, in debate or even if I was being heckled, my own views were not always right. A sense of humour was invaluable.

A daily quiet time with God helped me most. Into this I took my problems, my theories and plans, my frustrations and angers, my speeches and my Government papers. I

STUNNED contd p8

NEW BOOK

THE WORLD AT THE TURNING

EXPERIMENTS WITH MORAL RE-ARMAMENT

'IT DOES NOT SEEM that God recruits the performers of His will only within any one particular political framework,' says a new book. 'This is a source of continual disappointment to those who would like to corner God for their side.'

The book, *The World at the Turning*, is by Charles Piguet, a Swiss Protestant, and Michel Sentis, a French Catholic. It is subtitled, 'Experiments with Moral Re-Armament'.

As the above quote and the authorship indicate, the book is not only written for 'those who share traditional convictions'. It is, the authors say, 'for everyone who is looking to the future'.

Sentis and Piguet go on, 'Modern communications have made the world into one large community. They require us to come out of our religious ghettos and find the vocabulary, the attitudes, the behaviour which will allow all people to unite in a common spiritual battle. God has given us this world. It is up to us to be responsible for it.'

The World at the Turning was written in response to a request from the Society of Saint Paul publishing house in Rome for a book on MRA. It first appeared in French and Italian. However, the authors did not confine themselves to a description of the nature and work of MRA, partly because 'it seemed that it would be of more value to outline some of the lessons learnt through experiences inspired by Moral Re-Armament across the world, so that they could be of use to anyone who feels concern for the future of mankind.'



Michel Sentis (left) and Charles Piguet (right) are interviewed for London Broadcasting Company (LBC) radio by Laurence Spicer

In the foreword, Cardinal Franz Koenig, Archbishop of Vienna, says that the book's facts and stories about Moral Re-Armament 'show that the world always alters for the better when individuals change for the better'.

The book, a product of the Latin mind, contains true stories, scarcely known to the English-speaking world, interspersed with the writers' reflections. The result is fresh light on many contemporary issues—the relationship between politics and faith, the place of the individual within society, the development of the poorer nations.

A chapter called 'Person to person' concerns Latin America where people of faith are often perplexed by the desperate poverty and the great inequalities. Sentis and Piguet describe the growth of what they call 'a network of charity' which is 'the source of transformation in people and in social structures'.

In another chapter, 'Public people', they write, 'There are missions to the young, to seamen, to immigrants, even to prostitutes, but no one seems to have much idea of how to develop a mission to our public men and women.' The corridors of parliaments and international conferences often seem like spiritual deserts, say the authors, recalling the member of parliament who said, 'For God's sake, keep on offering spiritual help to the politicians!'

They go on to describe an encounter with Josef Klaus, former Chancellor of Austria, who said that the people of MRA had shown him the practical application in the spiritual battle of what he had found from his Catholic faith. Klaus's own description of his encounters with Krushchev and President Johnson is one of the most interesting passages in the book.

Kenneth Noble

'The World at the Turning', Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price hardback £4.95, with postage £5.35, paperback £1.95, with postage £2.25.

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literally 'spread them before the Lord' and asked for direction—and it came.

One day I was presiding over the 30-strong Board of Education. A woman member suddenly called the Director a liar. I should have demanded an immediate apology, but I did not. I was too slow and too stunned. The Director was extremely angry and the board felt that I, as its chairman, was weak and ineffectual.

In my quiet time the thought came to go and see this woman. I protested, but the thought persisted. I then thought of what to say to her. I told her clearly and strongly that she had offended against Standing Orders. She replied with a long explanation of grievances some of which had foundation and others not. Incredible as it may seem, the interview ended in our praying together and pausing in quietness. Afterwards her first words were, 'I shall apologise to the Director.' This she did. The event led to a genuine friendship between us, and to the ability to work together on the Board in a new and constructive way. ■

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