

Artist: Dudley Fleming

Artist's impression of the Broad Street pedestrian bridge in Richmond, Virginia.

RICHMOND CONFERENCE FOR UNITY IN DIVERSITY

THEY ARE BUILDING a glass-covered pedestrian bridge across Broad Street in Richmond, Virginia, that will link a black populated area of the city to the downtown business, commercial and shopping centre. It is part of the city's new development plans. City planners also intend it to be a symbol of the growing partnership between the city's black and white communities.

New bridges within the community were also built at a Moral Re-Armament conference in the Virginian capital from 16-18 November. 'Unity in diversity' declared the banner hanging above the speakers, and below the slogan on the banner was an outline of Richmond's downtown skyline.

They had come from every corner of the city—from those who are giving leadership among the majority black community, to the families from comfortable homes in the almost exclusively white area of the West End. There were those from the business establishment and those who are tackling the social and employment needs of the urban poor. 'Unity in diversity—will Richmond lead the way?' asked the title of the conference, held at Richmond's new Marriott Hotel, which is next to the site of the glass bridge.

Recent election antagonists were seen greeting each other warmly at the conference which, according to one citizen, was 'the best thing that ever happened to Richmond'. Many regarded the conference as an unprecedented demonstration of Richmond's diversity.

They had also come from across the United States—from places as far apart as California, New York, Seattle, Washington DC, Boston, Massachusetts, and Miami, Florida; as well as from eight other countries. Over 250 people gathered together to discover what the Virginian capital had to offer to the wider world.

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NEW WORLD NEWS

Vol32 No25 22 Dec 1984 20p



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CONFERENCE PHOTOS ROB LANCASTER



The Rev Leon Sullivan who gave the keynote address at the conference

HISTORIC CITY FACING TODAY'S CHALLENGES

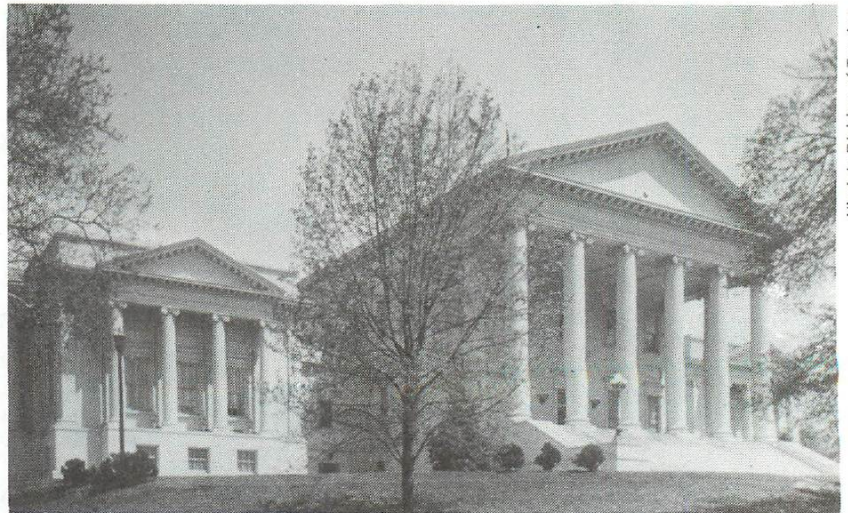
by Michael Smith

TAKE A VISIT to the Capitol building in Richmond, Virginia, and you can see a priceless statue of George Washington—the only one in the world that he posed for. Around the walls of the Rotunda are statues of eight other Virginian-born American Presidents. An additional place is being kept—for the day when the next Virginian is elected President of the USA. The seat of state government was transferred here from Williamsburg in 1779, and a current advertising slogan—'a great place to visit since 1782'—refers to the date when Richmond was fully incorporated as a city.

Much change has come about in Richmond since the time when it was regarded as the leading city of the nine Southern states which made up the Confederacy during America's civil war. Richmond's first black mayor was elected in 1977, and black people are now in the majority on the Council that governs this city of 225,000, where there are slightly more black than white people.

Economic developments are encouraging too. The growing partnership between the city's black political leadership and the business community has attracted new industries—and this has brought new investment to the city. New hotels are opening up, too, and Richmonders of all shades of *opinion* are proud of the new downtown development plans. Charles Peters, the city's Director of Planning, commented, 'What pleased me most was when a leading black figure in the city told me that the downtown development plans are as good for blacks as they are for whites.'

But despite their strong leadership in the city administration, comparatively few of the black population have risen to leadership within the business community itself. And, as Clifford Chambliss, who runs a training programme for the



The Virginian State Capitol in Richmond

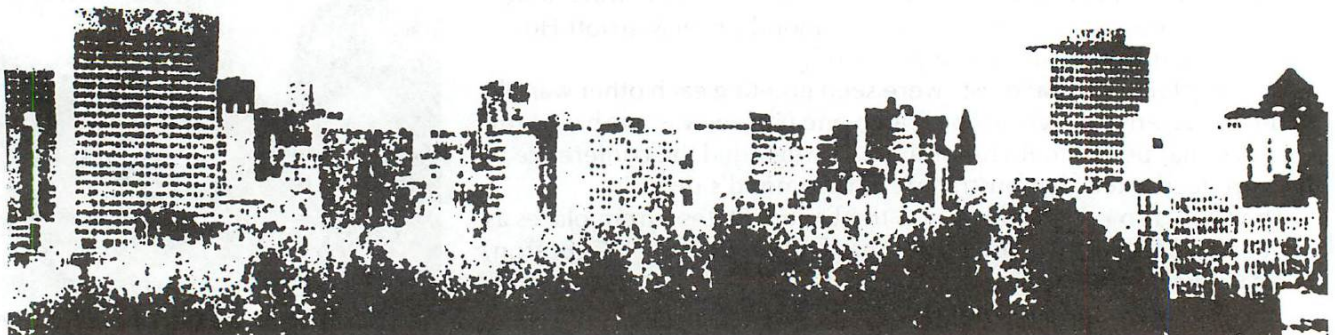
young unemployed, pointed out, though unemployment is well below the national average at less than four per cent, it is far higher among young black people.

Many groups are working for change, and economic justice—from the multi-million dollar Richmond Renaissance urban development plan to Home Base, run by the Rev Ben Campbell, a non-profit housing programme aimed at bringing home ownership within the reach of people on a low income. But, as David Hoover, Director of the Richmond Urban Institute, puts it, 'Many are beginning to recognise that change cannot come about in the city without a change in human nature, a change in human attitudes.' He is echoed by Assistant City Manager, Howe Todd who, as an urban planner himself, says, 'We don't just need to build bridges and roads, but to build up people rather than pulling down or criticising others. Richmond needs to think about human relations, and to seek the guidance of God in that.'

Mr Todd was speaking at a reception at Windsor House, a gracious building on a 200-year-old estate belonging to the city, where a cross-section of Richmond citizens welcomed those who had come from overseas to take part in the Moral Re-Armament conference. Windsor House is in a predominantly white area, and it was the first time that one prominent black Richmonder had been invited there.

Both Howe Todd and David Hoover were among the 63 Virginians who had put their names on the invitation committee to the conference. David Hoover told the overseas visitors, 'I am very encouraged to be part of a group who are looking to change through God's guidance.'

Some on the committee were surprised to see the company they were keeping when the full list was published, such is the diversity of views in Richmond. But all had



The Richmond skyline from the conference invitation

agreed to the text of the invitation which read, 'Many call for unity. Real unity grows as we find a larger purpose in which the diverse talents of all members of the community are needed. Individuals who find freedom from selfishness, fear and bitterness will be the bridge-builders that Richmond and the world need.... Richmond with its unique heritage has a special contribution to make in a divided world.'

It had been 15 months previously that a black and white group from Richmond had made a visit to Britain to pass on their experiences of how they were learning to work and live together. Now it was Richmond's turn to welcome a group from Britain—including Gerald Henderson of Liverpool's Community Relations Council and his wife Judith, and Subbiah and Indrani Kistasamy, originally from South Africa's Indian community but now living in London.

In Richmond's City Hall the visitors were received by the City Manager, the Chief of Police, the Acting Superintendent of Richmond Schools, the Director of Planning and the Director of the Human Relations Commission.

When it came to their relationship with the community, it was often the police who felt the most alienated, explained Major Joseph Higgins. 'We are the smallest minority,' he said. The police were often met with a wall of silence when trying to find witnesses to a murder. However, the hardest part was 'to convince our young police officers that we are not a force against the community—we are for the community. We are trying to make our police the ambassadors of the city of Richmond. If we can do that we can change attitudes. We have to look hard at a subject of your conference—turning enemies into friends.'

For Director of Human Relations Al Smith, Richmond, despite all its problems, 'is one of the best cities in America. Richmond has one of the darndest fibres in the nation—a fibre that knits together.' He had left Richmond in 1967 and returned 16 years later. He noticed many changes: 'There is not one neighbourhood that a black or a Jewish person cannot live in and feel at home.' He had been brought up in the Church Hill area of Richmond—at the time a predominantly black area. 'But now parts of Church Hill are 50 per cent white. I would never believe that they would come to live with us.' His grandfather used to cover his eyes whenever a white person had stared into their car—the bitterness went that deep. But this is what is going to change the situation: not looking black, not looking white, but looking human being. ■

MAKING A WORLD OF DIFFERENCE

will be the theme of an international conference for **Moral Re-Armament** at Georgetown University, Washington DC, June 15-23, 1985.

The conference will be about what each individual can do to create the preconditions for a just society and a world of peace. Among the subjects to be addressed will be:

- Beyond conflict—in communities and nations
- Where loss of freedom begins—personally and nationally
- A caring society—at home and abroad

The conference will feature:

- The American premiere of a new documentary film about the life of Mme Irène Laure of France and her contribution to the reconciliation of post-war Europe.
- Workshops led by accomplished personalities in the fields of diplomacy, the arts and the media, industry and community affairs.

WHERE GOOD RACE RELATIONS BEGIN



CLEILAND DONNAN who runs a ballroom-dancing school for teenagers and comes from the West End of Richmond addressed the conference:

IN 1972 I MADE A DECISION that I wanted to become a part of the answer for the problems of Richmond. Our city had been torn asunder by the trauma of bussing school-children all over town, in order to make a just system for all children. Deep in my heart I knew that racial barriers and hurts were at the top of the list of problems. Also deep in my heart I knew that many people living in the far East End, where most of the blacks lived, thought of me as the enemy living in the far West End.

Change had to start with me. The changes came like onion skins—layer by layer. Sometimes pride gets in the way and I do not want to change today's layer. Only two years ago, as I listened to a black man explain how he felt about our past, I saw clearly my own false pride in my ancestors and all those beautiful tobacco plantations along the James River in southern Virginia. Standing out, like a bolt of lightning, was the hurt and pain and suffering of slavery. But, most of all, the seemingly small hurts stood out—my own arrogance, slights, my thinking that 'they', the blacks in the East End, had their place and I deserved my place in the West End of town.

What to do with this revelation? The burden of guilt was too heavy and I wanted to get rid of it. The very next week at a dinner I sat facing a black lady who had moved to Richmond. She told me she had dreaded coming because this city represented all the worst, as the seat of the Confederacy. At that same small table were two men from Africa. They asked me to explain the race relationships here in Richmond. The lady did not know my background. The moment of truth stared me in the face. I felt I had to tell her how I was brought up. I asked her for forgiveness for all my hurting ways and I asked her to help me become part of the healing I knew was needed. Tears were in her eyes. We became good friends.

Under each of my own onion skin layers I have found a blooming flower—of friendship or joy or understanding—and new adventures galore. ■

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Most American cities were not as 'blessed' as Richmond, when it came to tackling urban unemployment and decaying inner cities, said the Rev Leon Sullivan in his opening keynote address to the conference. Mr Sullivan is renowned throughout America as the founder of the Opportunities Industrialization Centers. Now operating in over 140 cities across the USA, and in eight other countries, the OIC centres give training in practical skills to the young unemployed and have placed more than half a million people in jobs.



Councillor Carolyn Wake, speaking at the opening dinner.

'In city after city there are entire neighbourhoods devastated by growing poverty,' he continued. 'In a nation as affluent as America, people are living in conditions some of you would not believe.' He warned of 'a new racial polarisation that is finding its way back into American race relations. It is returning once again to haunt us.' He had often said that black power was important to the black community. 'I am black power—six foot five inches of black power! But I know that black power cannot solve the problems of the black nor of the American community. Nor can white power solve them, but I believe that black power and white power in God's power can solve them. That is why Moral Re-Armament is so important to me. No other movement that I know of in America is being presented for us all to follow, bringing black power and white power with God's power to build America.'

The churches, he continued, had to realise that 'it is not only our responsibility to get people into heaven but to get heaven into people, and not only to keep people out of hell but to get some hell out of people. We have to stop just preaching about love and brotherhood but we must do as Moral

Re-Armament is demonstrating in this city, and as I have found it around the world, translating into day by day examples of people living together in brotherhood and sisterhood.' He had been convinced about the work of Moral Re-Armament, particularly in the field of racial relationships 'because I have seen it work'. He said that 'Moral Re-Armament is one of the most important international moral and religious movements in today's world.... No group of individuals is doing more to bring the world together. You take your religion into the world and you make it live.'

Welcoming the conference participants on behalf of the Mayor of Richmond, Councillor Carolyn Wake said, 'Moral Re-Armament has done well to have this conference in a city that has seen many changes and has arrived upon a threshold of significant progress. There are dynamic challenges for a town that has been transformed from a sleepy, conservative, southern town into a growing urban community. You are experiencing Richmond at a crucial time in our development as we begin a renaissance that will unlock our destiny.... The thrust of Moral Re-Armament can benefit every city if we can put into practice what we discuss during this important conference.'



Judy Johnson

Judy Johnson, Senior Counsel at the Governor's Office, brought greetings to the conference from the Governor of Virginia, Charles Robb. 'I have been inspired and moved by what I have witnessed (at the conference),' she said. 'You are turning love from a four-letter word into an action word. You are turning your enemies into friends by loving them.'

'When we live by God's standards and follow His will day by day there will be a spiritual and moral revolution that can really change this city,' said Assistant City Manager Howe Todd,



Assistant City Manager Howe Todd with his wife, Joyce.

hosting the opening dinner of the conference. 'We have a great opportunity in this city to change ourselves, one by one, and I am the first one to need that kind of change,' he said. His wife, Joyce, a geography teacher, added, 'I have worked with many intelligent people, but I have learnt that very talented, intelligent people still do not get along with each other. This conference can work towards better relations and better understanding.'

'We want to explore an approach to problem-solving that heals the hurts of the past, that creates unity out of diversity because it gives everyone a chance to make a contribution,' said Richard Ruffin, one of the conference organisers. 'Is it too great a dream that Richmond pioneer for the nation new patterns of family life and community relations, and new approaches to creating a just and caring society?'

One of those concerned for the least privileged is John Coleman, lay minister of the Episcopal Church, who runs the Peter-Paul Development Center in Richmond's Church Hill area. He also serves on the National Board of the Episcopal Urban Caucus. 'If Leon Sullivan was six foot five inches of black power,' said Mr Coleman, he



John Coleman, Director of the Peter-Paul Development Center in Richmond.

himself was 300 pounds of black power! 'White people operate out of the social disease of guilt; black folk are filled with bitterness,' he said. 'Those are negative forces. We need the third force of God's power.'

'One of the most significant things Jesus Christ did was to break bread with people,' he continued. 'There is a magnificent magic about that. When you sit across the table and eat with someone, no matter how much anger you have, there is no way in the world you can be angry with someone and at the same time ask them to pass the salt.'

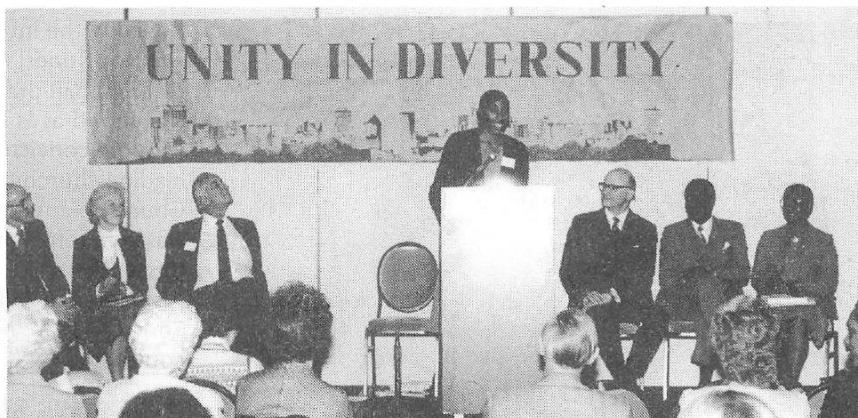


Ambassador Edmund Chipamaunga of Zimbabwe

The Zimbabwe Ambassador to the United States, Edmund Chipamaunga and Mrs Chipamaunga attended the conference and spoke during a plenary session on the theme, 'Turning enemies into friends'. When Robert Mugabe had been elected Prime Minister, 'Nobody, including myself, expected him to speak about reconciliation in the way he did,' said the Ambassador. The Prime Minister had translated this into action through the appointment of ministers from the white community and from the Opposition to become part of the Government, said Mr Chipamaunga.

'We claim no complete success in Zimbabwe,' he continued, 'but I want to emphasise particularly that there is a turning of enemies into friends which is underway—and that is a revolution which I ask you to acknowledge. Discrimination, intolerance, prejudices must be piled on the fire out of which the phoenix of new friends will arise and soar.'

The Ambassador and his wife had come to the conference at the invitation of Collie Burton, an administrative assistant at Virginia State University, and his wife Audrey, assistant to one of the Virginia State Cabinet. Last July, they had led a black and white Rich-



Helen Davenport speaking below the banner she designed for the conference.

mond group on a visit to Zimbabwe at the invitation of Mrs Mugabe and the Women's League of the ruling ZANU PF party. During the Richmond conference, this group gave an audiovisual presentation of their tour of Zimbabwe.

'As we travelled through Zimbabwe, each of us reacted differently,' said Janice Bowie, a graduate student at the University of North Carolina. 'In spite of all the planning which had taken place, we were not always prepared to deal with each other. We were a team, we were diverse, but we only recognised this in the sense of colour, sex, age and profession. During this time in Zimbabwe, we had to shed light on our real selves beyond the physical characteristics. We had to share our fears; we cried when there was hurt; we had to pray when there was doubt; we had to apologise when we were wrong; we had to have respect when there was difference. So much of what we learned about ourselves we learned from Zimbabwe.'



Mary Sue Dobbin who runs a Montessori School in St Paul, Minnesota.

Indian journalist Rajmohan Gandhi, a grandson of the Mahatma, said that Richmonders had already demonstrated 'to a fair and impressive extent how enemies can become friends. What you tried to do in Zimbabwe may

be part of your continuing role in the rest of the world.'

Mr Gandhi was in America as a Fellow at the Wilson Center in Washington, DC, where he was studying the lives of eight or nine Muslim leaders of the Indian subcontinent. 'In the last year or so I have had the thought that I ought to play some part in healing the divisions between the Hindus and Moslems, between India and Pakistan.'

What he longed for, for his own country, was 'a liberation from the stranglehold of the past. We carry our hates and our revenge from generation to generation and we talk about events of 500 years ago as if they took place yesterday.'

Through friends in Moral Re-Armament he had learned of the idea of 'listening to the inner voice—of being quiet and letting God speak to



The Rev Melvin Calvert of the United Methodist Church from South Carolina preached the sermon during what he described as 'the most ecumenical service I have ever attended' as part of the weekend conference. He said, 'I was over 25 years old when I was baptised and became a church member in 1953. But my true conversion started in the mid Sixties and is still going on. It came to me through the work of Martin Luther King Jr. From the time he received the Nobel Peace Prize in 1964, he caused me the agony which ultimately led to my decision to be a minister.'



Collie and Audrey Burton talk with Rajmohan Gandhi from India.

me. I find that it releases me from the past. When I give myself to the Almighty and am prepared to trust Him totally and to accept His corrective, then the past, instead of chaining me, becomes almost a weapon in my hands. The past does not possess me but I possess the past. I can look at India's past and all the great things the Moslems did—the architecture, the Taj Mahal. And I think of the times I had with all my Sikh friends at school and in college, and I need not remember—or at least even if I remember I can forgive—the terrible tragedy when Mrs Gandhi was killed.'

During the weekend, Mr Gandhi was received by the Indian Association of Virginia at their annual meeting. He was also interviewed by two Richmond television channels during news reports of the conference.

'The great danger to the world is not just violence, it is hate,' said West Indian sportsman Conrad Hunte who now lives in Atlanta, Georgia. 'In my own experience I know that hate destroys the hater and does nothing for the justice of his cause.' One of the great men of America had died in Atlanta just recently: 'Daddy' King, the father of the late Martin Luther King Jr. Hunte said that 'Daddy' King had left a legacy for all in his statements: 'Fight for the right. Fight for your rights. But do not hate' and 'Hate is too great a burden to carry'.

'There is a vast universe in the silence of the human heart—as vast as space,' said Mr Hunte. Here we could 'dare to be naked before our Creator, dare to take His side in judgement against ourselves in any situation, and then act upon what He tells us'.



David and LaRonica Hoover talk with Clarice Calvert (left) from Lancaster, South Carolina. David Hoover is the Director of the Richmond Urban Institute.

Giving the invocation at the opening of the conference, the Rev Robert Hetherington, Rector of St Paul's Episcopal Church, had prayed that the conference would help build Richmond as 'a city of God'. Many came away afterwards with the conviction that it had done so. Dr Robert Taylor, a leading churchman in the city as pastor of 4th Street Baptist Church, commented afterwards, 'The spirit of the meetings was very refreshing. I would like to see more occasions like this. It can make a change. It is good for Richmond to have a conference with that kind of international flavour.' Howe Todd added, 'Many lives have been touched by this conference.'



Subbiah and Indrani Kistasamy (right) from London talk with members of the Indian Association of Virginia.

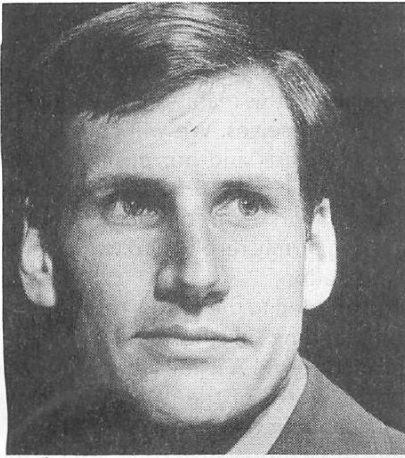
POST-ELECTION TASKS FOR AMERICANS

RICHARD RUFFIN, a former Pentagon analyst from McLean, Virginia, who was one of the conference organisers, gave the following address at the opening dinner:

YOU'VE PROBABLY NOTICED, as we've gone through the recent election campaign, that the reactions of people varied. Typical of some people was the lady sitting next to a friend of mine who was flying across the country the other day. He offered her his newspaper. 'No thank you,' she said, 'I haven't read a paper in six months, and I feel so much better. It's like giving up smoking.'

A somewhat more typical response was to roll up one's sleeves and engage with relish in the blame game. This usually involved an attempt to show that every conceivable wrong could be laid at the door of the other fellow or the other party and conversely that every good thing was the result of the handiwork of me and my friends. The cardinal rule of this very popular game is to avoid at all costs admitting to a share of responsibility for anything that is wrong.

Fortunately, people are beginning to tire of this game. You may have seen the cartoon the other day that showed a man, home from a hard day's work, sitting in his easy chair with a recently discharged shotgun across his knees. At a safe distance from the blown apart television, his wife is



Richard Ruffin

telling a friend, 'The newsman was just saying there are only 38 months left before the first presidential primary....'

With the elections safely behind us, is it not a ripe moment to explore a fresh approach to resolving our problems, an approach which unites rather than divides? The American people, indeed the people of the world, have had enough of division—in our homes, our cities and between nations. Even as we meet here tonight, there are cycles of reaction and revenge being played out on every continent, leaving hunger, mass migrations and endless conflict in their wake.

This weekend we want to talk about how to break these cycles. We want to explore an approach to problem-solving that heals the hurts of the past, that builds bridges of trust and understanding, that creates unity out of diversity because it gives everyone a chance to make a contribution.

If we are to find unity, it will not be because we agree on the issues, nor even because we share identical visions of the 'good society'. No—our unity will be the fruit of shared goals and shared values. It will grow as we set out to create a city or a world, of God's design, not our own. It will ripen as we find and apply a positive approach to our problems that reflects at least four values not common these days:

Honesty, especially about one's own shortcomings. Nothing sows distrust and dissension more quickly than a cover-up. Conversely, nothing creates trust as quickly as a candid admission of one's failings and uncertainties.

Vision. Few things are more refreshing or more unusual than the person whose vision motivates everyone. The person who genuinely wants the best, not only for his colleagues, but also for his adversaries.

Humility. The willingness to start the process of change with oneself, even when you feel 90 per cent of the wrong is on the other side. This may mean a costly apology, or a generous acknowledgement of hardships inflicted on another individual or group by one's own group, race or nation.

A search for what is right, not for who is to blame. A readiness to do what is right even if it makes a political rival look good. When we give credit when things go right, truly remarkable achievements can be obtained.

In those rare circumstances when these characteristics come together in a single gesture, we have the makings of dramatic breakthroughs.

I think, for example, of the visit of President Anwar Sadat of Egypt to Israel in 1977. In going to the symbolic centre of Israel's identity, the Knesset, and saying, 'We accept you in our midst,' President Sadat created with that one gesture a wholly new set of political possibilities.

More recently President Napoleon Duarte of El Salvador asked to meet personally with the guerrillas with whom his own army is at war. Implicit in this gesture was an acknowledgement of past wrongs and a willingness to make a new start. It remains to be seen what will come of this initiative. But there is little doubt that his action injected new hope into that situation.

These are significant breakthroughs, affecting millions. But closer to home we can each give examples no less real. I will mention one from my own experience. I worked closely for a time with a Canadian Indian. One day he asked me, 'Why is it, Dick, I have trouble being your friend?' Though surprised, I decided to take his question seriously. I had the clear thought, which I shared with him, that I withheld my heart because I did not understand him and his people. It was the beginning of a breakthrough. Since that time I have consciously tried to go towards those I do not understand.

The purpose for which the force of Moral Re-Armament has been raised up is to multiply such breakthroughs in human relationships at every level. Our conviction is that a new society cannot be legislated in accordance with some blueprint, however inspired, but can only emerge step by step through the actions of ordinary citizens who experience and generate around them thousands of small breakthroughs.

Fast-moving

Perhaps we should remind ourselves that all true breakthroughs are born in the quiet places of individual hearts. They begin whenever individuals open their hearts to God and allow Him to break their pride and arm them with the courage and the will to take the first steps of change.

In this fast-moving, noisy world of ours, it is not easy to set aside adequate time to be alone with our Creator. Yet, I believe, that is the key to the fulfilment of our dreams.

I often think of a friend of mine. He was a powerful man in a European parliament, at the heart of many vital issues. Yet he felt he was ineffective. Encouraged by a friend, he decided to ask God what to do. He listened. Three simple thoughts came. 'First, there are things you are doing that don't need to be done. Don't do them. Secondly, there are things you are doing that others could do better. Let them do them. Thirdly, there are things you are doing that it would benefit others if they had the chance to do them. Give them that chance.'

He obeyed these thoughts and soon found he had time not only to be alone with God but also to be with his family. He also soon found himself at the heart of efforts to heal deep divisions between the major parties in his country.

I think also of another great moment in history, out of which came a breakthrough that set a course for this nation. As we go forward to chart a course for this city, let us recall the words of Benjamin Franklin to a deadlocked constitutional convention in 1787: 'In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illumine our understanding? Have we now forgotten that

powerful friend? Or do we imagine that we no longer need His assistance?

'I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir ... that "except the Lord build the house they labour in vain that build it". I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel.'

WAKE UP BRAZIL!



The Brazilian women launching their 'call to the nation'.

FRANCO MONTORO, THE STATE GOVERNOR of São Paulo, and Affonso Amino, the State Secretary for Municipal Affairs, sent telegrams to welcome the launching last month of a 'call to the nation', *Wake Up, Brazil!* The initiative came from some of São Paulo's women's organisations and Moral Re-Armament.

Forty women, presidents and committee members of organisations which are known for their vigorous defence of citizens' rights, crowded the platform erected in São Paulo's historic Patio do Colégio square as the call was declaimed on the day honouring the national flag. Patio do Colégio lies in the shadow of the church where the city was founded over 400 years ago. The police band and choir and workers from the city's banking and administrative centre lent colour to the occasion as copies of the call were widely distributed and eagerly read.

Marlene Rodrigues, a member of the National Advisory Committee on Film and Theatre Censorship, chaired the launching. She said, 'Our action is entirely non-political. But we women are concerned about the moral crisis that is overtaking the nation and we are convinced that, as ordinary citizens, we can do something about it.'

Three national newspapers published articles about the women's action.

In the final paragraph of their 'cry of alert', the women of São Paulo say, 'We who launch this manifesto to the nation fully accept the challenge ourselves. We will combat fear and bitterness in our own hearts and our pushing of our own ideas. We will let God have the final say in our own families. But we will go on working in the many different activities we are engaged in, firmly resolved to wake up the moral conscience of the nation.'

Many have already responded to the call—a truck-driver, an army general commanding in the area and other organisations with similar concerns. A leading businessmen's association, repeating the words of the call, 'The crisis is moral; the political and economic crises are a consequence', placed an advertisement in a national magazine. They go on to say that they have taken a pledge against tax evasion and similar practices, and any accusation against any of their members will be taken before a 'court of honour'.

Sister Ana de Lourdes spoke at a lunch after the public launching of *Wake Up Brazil!* She is a nun who is nationally known for the 'March of the family of God', which at an earlier moment of crisis put millions of families on the streets in a peaceful demonstration of faith. She said, 'I have learned that unless there is a deep change of character in the individual, nothing changes.'

At the same occasion, Jones Santos Neves Filho, the Director of the National Confederation of Industry, honoured the women for their initiative. He said, 'The number one concern of people in the public-opinion polls of the last six months has been corruption. It has displaced concern about international debts, unemployment and industrial recession. We in industry will take up your call to tackle the moral crisis of the nation.'

'ESTE MUNDO QUE DIOS Puso en Nuestras Manos', the Spanish edition of *The World at the Turning* by Charles Piguet and Michel Sentis, was recently launched at a meeting in Buenos Aires, Argentina. Messages were read from the two authors, one of whom is a Catholic and the other a Protestant. The book, which has a Foreword by Cardinal König, Archbishop of Vienna, is subtitled, 'Experiments with Moral Re-Armament'. 'The need is not for sentimental embraces which leave power structures unchallenged, but for what a black militant has called "the dynamics of reconciliation",' say the authors.

'The World at the Turning' by Charles Piguet and Michel Sentis is published by Grosvenor Books, 54 Lyford Road, London SW18 3JJ, paperback price £1.95, with postage £2.25. Enquiries in the USA to MRA Books, 15 Rio Vista Lane, Richmond, VA 23226.

The next issue of
'New World News'
will appear on 12 January 1985.

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Published fortnightly for Moral Re-Armament by The Good Road Ltd, 12 Palace Street, London SW1E 5JF, England. Printed by T W Pegg and Sons Ltd. Articles may be reproduced without reference to the editor, acknowledgement welcomed. Price 20p. 10 copies £1.80 plus postage. Special rates for pre-publication bulk orders. **Annual subscriptions: British Isles** £9.00 (2 copies of each issue £12.50); UK pensioners and students £7.00 (2 copies £10.50); **All other countries** airmail £12.00. Regional offices and rates: **Australia** New World News, PO Box 1078J, GPO Melbourne, Vic 3001 \$20.00; **Canada** Moral Re-Armament, 387 chemin de la Cote Ste Catherine, Montreal, Quebec H2V 2B5 \$25.00; **New Zealand** New World News, CPO Box 1834, Wellington \$32.50; **South Africa** Moral Re-Armament, PO Box 10144, Johannesburg, 2000 R20.00; **USA** Moral Re-Armament Inc, 1030 Fifteenth Street NW, Suite 908, Washington DC 20005 \$20.00. **Editorial and business address:** 12 Palace Street, London SW1E 5JF. Tel: 01-828 6591.