

WHY REPENT?

'TIME' MAGAZINE'S FRONT COVER of 9 January shows Pope John Paul II in the prison cell of his would-be assassin. They are shaking hands. Across the picture are spread two words—'Why Forgive?'

Lance Morrow's excellent article inside asks, 'Is there a larger public and political application of John Paul's example?' He ends, 'Forgiveness does not look much like a tool for survival in a bad world. But that is what it is.'

The converse of forgiveness is repentance—and neither need wait for the other.

Those who have suffered need to forgive, as the Pope did. Those who have caused suffering need to repent, and to ask forgiveness. This applies to communities and nations as well as individuals.

Two major factors hold up repentance. One is pride, personal and national. The other is failure to remember the wrong done. For those who have suffered remember. Those who have caused suffering often forget.

There is much in the history of England that we can remember with pride. As a great power we brought education, Christianity and the best of our civilisation to many nations.

There is also much to be ashamed of—for instance, the Opium Wars in China, the concentration camps we pioneered in the Boer War, and the eight centuries of oppression of the Irish nation. Few English people know these facts. Yet the Chinese, the Afrikaners and the Irish remember them, and their children are brought up on the memories.

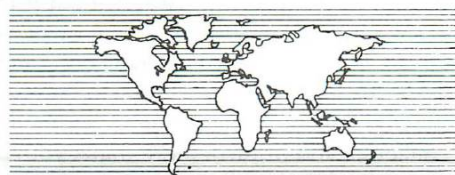
It may seem unfair to expect people to repent for what earlier generations did, but the Second Commandment is a warning, 'I the Lord thy God am a jealous God and visit the sins of the fathers upon the children unto the third and fourth generation.'

Repentance involves taking responsibility for the past, admitting the wrong done, understanding its consequences and doing what is possible to put things right. Somewhere along these lines Britain might find an unexpectedly constructive role in the world.

Leslie Fox

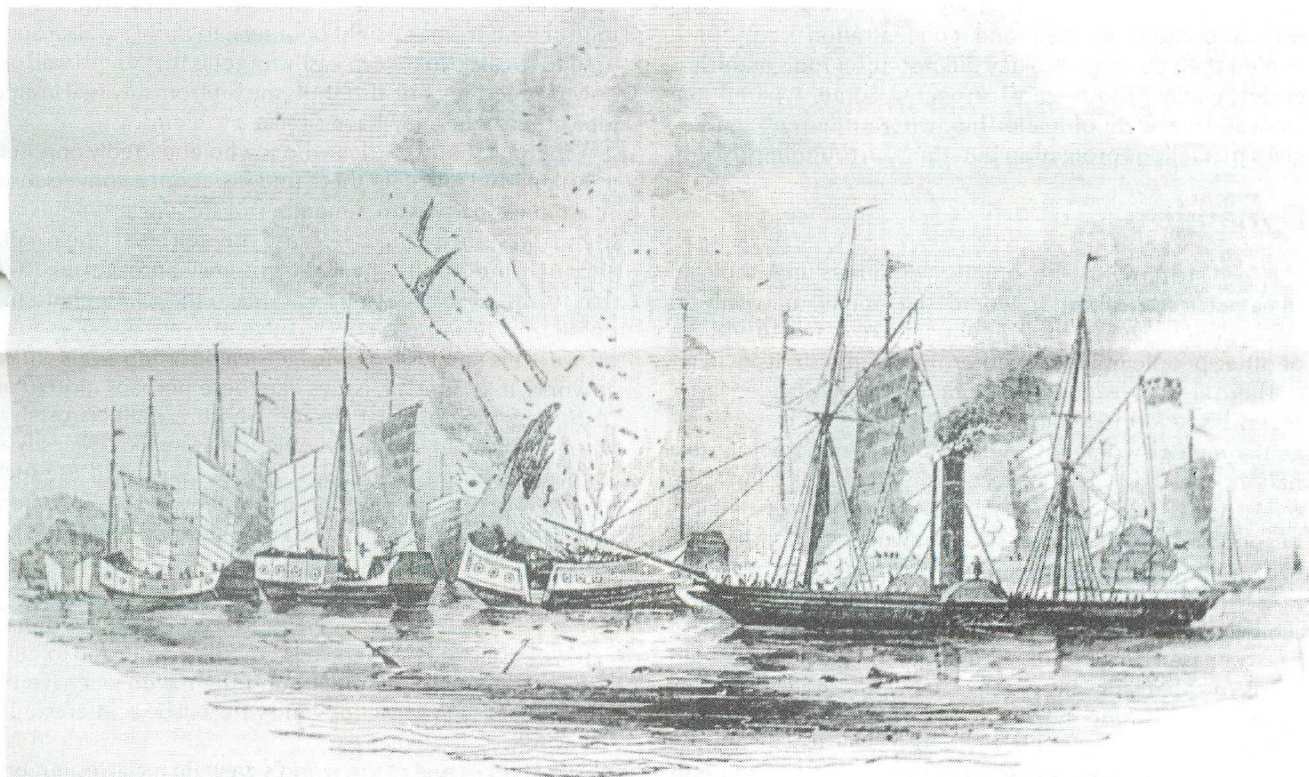
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THE NEMESIS STEAMER DESTROYING CHINESE WAR JUNKS, IN CANTON RIVER.

A British steamer destroying Chinese war junks during the Opium War (1840-42)

from the 'Illustrated London News'

A LEADERSHIP THAT DISTURBS

by Peter Hannon, South Africa

A FRONTISPIECE IN the *Economist* pictures Mrs Thatcher trying on General de Gaulle's hat. The caption, 'Mirror, mirror on the wall, make her more like Charles de Gaulle', encourages reflection on the subject of leadership.

Some complain of a dearth of bold, originaive initiative in today's democratic leaders. Others say that we get the leaders we want or deserve.

Do we want strong leadership? Our attitudes tend to be ambivalent. We like to have the responsibility of tough decisions lifted off us, particularly if it means that we can carry on undisturbed with our own special interests. It leaves us the luxury of uninvolved criticism. We welcome such leadership—at a distance. But let that leadership impinge on our accustomed way of doing things; let it challenge and disturb, then, thank you, No! We prefer the comfort of the mediocre.

Singleminded

A recent TV film depicted Stanley, before he set out to track down Livingstone, sitting down to dinner with the British Governor of Zanzibar. Stanley's enthusiasm about Livingstone met with a cool response, so, at the end of the meal, he asked why. 'All great men are difficult,' growled the Governor.

Certainly Churchill, de Gaulle, Adenauer, Roosevelt or Nehru, to name just a few outstanding democratic leaders, cannot have been easy to live with. They were singleminded in pursuit of their objectives. They often approached issues with a breadth of view and concentration of purpose denied their colleagues. They did not suffer fools or the less *gifted gladly*. Most were arrogant. Some typified the 'banyan tree' style of leadership, where the tree's shadow gives marvellous protection but stunts surrounding growth.

Dynamic

Is a disregard for the opinion of others inevitable in dynamic leadership? Or would the ability, not only to implement the best in policies, but also to draw the best out of other people enhance, rather than diminish, its quality?

There are two essential elements in effective leadership—teamwork and the ability to 'read' people.

Any man or woman who carries the leadership of great nations inevitably has to accept final responsibility. 'The buck stops here.' But today the complexity of detail is beyond any individual's grasp. Teamwork, the building of a trustworthy, responsible team is not a luxury but a necessity.

A useful yardstick for **teamwork** is not just what we achieve, but whether initiative grows in those around us. In Shakespeare's play, Julius Caesar says, 'Let me have men about me that are fat.' Most of us would concur. Let us have people around us who are amenable and easy to work with; yes-men who let us have our own way. Not many of us have the grace to welcome and encourage independent-minded colleagues. The very need which we recognise in leaders may run right through us also.

I was faced with such an instance recently. Some close



Peter Hannon

Cummock

colleagues were hurt by the way I was operating. My immediate excuse was that I had had no intention of hurting them and that I had been misunderstood. Then I opened my mind to an uncomfortable truth—that I had treated people around me as second class citizens. I had been happy for others to take second place as long as I had felt fulfilled in what I was doing. The problem I condemned in South Africa was, in fact, part of my own character.

A friend who has regular dealings with Cabinet Ministers and leaders of industry burst out to me one day, 'How is it that people of such ability, able to run enormous concerns, are so often so blind as to what goes on in other people?' **'Reading' people** is an essential art.

Some people maintain that a person's private life has nothing to do with his or her public leadership. This simply is not true. For instance, on a personal level, I know that when I have done something which I want to keep hidden, some dishonesty, temptation with sex or so on, I quickly try to shut it off from the sight of others, to build a wall around it, so to speak. What I can easily forget is that such a wall not only protects me but also shuts me off from any real insight into others who may have similar problems.

A friend in South Africa who is wholeheartedly opposed to established practices there told me about a conversation at a dinner party with a member of the Government. My friend was dissatisfied because he felt that their talk, although interesting, had not got anywhere. I suggested that it was important to try and reach the man behind the politician. How does such a man get on with his colleagues, his wife, his family? Does he face jealousy and competition at work? It is, after all, issues like these perhaps more than plans and theories that decide where a politician stands when the crunch comes. My friend has looked honestly at such things in his own life. If he could learn to use such experiences, I suggested, he might draw a response from below the surface and get to know the real man.

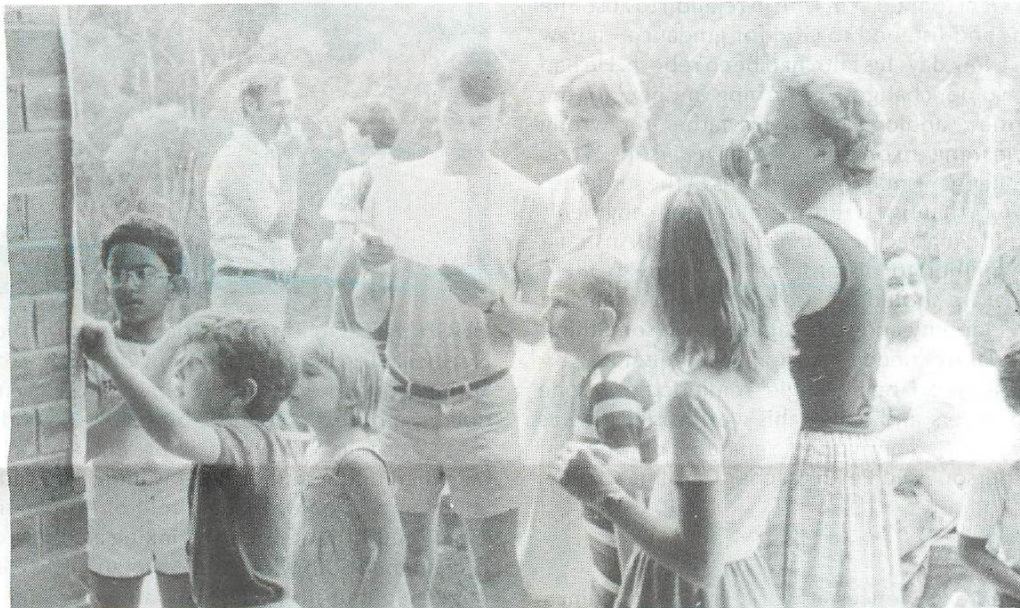
Crumble

If we expect our leaders to listen, to consult, and to build a team, they need people around them who will have the courage of their convictions and who will be as interested in the whole as in their part.

An expert in one of the world's great financial institutions, responsible for evaluating massive aid projects to the Third World, told me recently of problems of corruption and

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A NEW LOOK, IN A NEW SPIRIT, AT JOBS, FAMILY LIFE—AND A WORLD IN NEED



Some of the 31 families who met at Vision Valley

FOR MOST AUSTRALIANS January is holiday month, the chance to 'splash out' and enjoy the fruits of the year's labour at the many beach and bush resorts. This January was a chance to enjoy both inner and outer refreshment for 178 people who gathered at Vision Valley outside Sydney for a Moral Re-Armament bushland conference. They included 55 children, with 20 under five, and 31 whole families. They met to take 'a new look in a new spirit at jobs, family life—and at a world in need'.

The invitation said, 'We live in a privileged country which is meant to care for its neighbours and the world. Yet most of us are preoccupied with the pressures of daily living—in family life, work (or the lack of it), study and paying the bills.'

Vision Valley is set in bushland and open lawns on the side of a steep valley. In that relaxed setting there was space for people and families to talk about the deeper issues in life and look afresh at what they were living for.

From Groote Eylandt, an isolated mining community on Australia's far north coast, a family travelled 2000 km, mostly by bus. From Alice Springs a young doctor who services Aboriginal outstations and cattlemen in Australia's 'dead heart' arrived with his wife and three small children. People came from all points of the compass including Papua New Guinea, New Zealand, Japan, India, the USA and Europe. a senior Buddhist monk, on a visit to Australia from Thailand, chanted a blessing at the opening of the conference.

An adventure playground, barbecues, horses, a swimming pool and a lake with canoes all played their part in the conference programme, which blended discussions with holiday activities and events for the children. A father commented that despite the presence of a kiosk he had spent less than usual on ice-creams during the week as his children had so much else to think about.

There were workshops on drama, music and model aeroplanes. A technical television operator and his brother-in-law from Laos ran a video workshop.

At a series of short morning sessions for children of all ages two puppets, Cockatoo and Platypus, talked out their differences. By the end of the week, Platypus had decided to stop grumbling and Cocky had concluded that he had felt superior to Platypus and should be the first to change his ways. He was thinking how to pass this discovery on to two other birds—Hawke and Peacock.

Team activities varied from a competition of playdough modelling Sydney Harbour to a game of 'Capture the Flag'.

Children of different age groups had their own meetings with daily themes. After a time of quiet, some shared how they had had to get over jealousy or prejudice. The 5- to 10-year-olds performed the *Aboriginal legend of Tiddalik*, the giant frog who drank up all the water in the world.

Neil Roberts, a senior lecturer at the University of Technology in Lae, Papua New Guinea, told the opening session he was interested in 'how God can lead us to answers for poverty in the world—and how to bring up children'. The search for the source of this inspiration ran through the whole week.

The values we live by

Events in Australia in 1983 ranged from winning the Americas Cup to disclosures of corruption with commissions of inquiry. So a session on 'the values we live by' stimulated thoughts and personal decisions. Mike Brown from Adelaide referred to 'good old Aussie rugged individuality' and the national aim of 'having a good time'. 'But this so easily becomes "to hell with you, mate"', he said. 'Will the world long tolerate an affluent Australia living it up, having a binge, while food, land and resources elsewhere are terribly scarce?' Mike Brown and his wife, Jean, launched the idea of a caravan cavalcade to break the 'tyranny of distance' in Australia. Having acquired their own caravan, they hope to create 'a fellowship on the road to articulate God's challenges for Australia'.

Ian Parsons, a Uniting Church minister from Nuriootpa, had gone to the USA to study the Bible in depth. 'I became able at looking behind the meaning of the word on the page but often avoided the actual meaning,' he said. 'I came back to Australia with a ragged faith.' He had then gone as chaplain to La Trobe University, Melbourne, where he heard about MRA. 'I looked at my life in relation to absolute moral standards and listened to God for guidance—a new experience.' In a few days his faith had been reborn. He had had to make some changes—returning money to the church authorities; apologising to his father for wrong feelings; and 'cleaning up on purity', said Dr Parsons. 'Then came a new challenge—meeting the needs of the students.'

Maung Maung Thaug, a Burmese mining engineer, spoke of the dilemma facing Asian migrants to Australia who wonder whether to discard their religion to fit in better. 'I feel that we should stick to our faith, our religion and our cultural identity and so be able to give something moral and spiritual to "needy" Australians,' he said.

A lively discussion on 'being single' reminded everyone that each of us enters and leaves this world singly. It was important for unmarried or married, separated or widowed 'to be a whole person' said Perth teacher Caroline Crosby.

On the Job

Many described experiences at work. Frances Allchin, a midwife, had worked in a ward for expectant mothers with drug and alcohol dependence. Most were unmarried, many were prostitutes, and some did not care about the baby they were carrying. At first she found it hard to want to care for them as much as for other women patients. But learning to do so with God's help had taught her that she needed to care for all people and not just those she liked.

An examiner of chemistry patents, Grant McNeice, said he had put most of the blame for his failure to get promotion on his principal supervisor-examiner. Then God had shown him that his attitude towards this man was affecting his work. 'This, rather than my supervisor's attitude, was blocking my promotion,' said Mr McNeice. He had also realised that his attitude towards Australian Aborigines was wrong. He went on, 'I could change the way I thought about these people but only God could change my feelings. I prayed for an unconditional love for them and to my astonishment my coldness turned to warmth.' As he 'changed from within', his work improved and he was later promoted.

Youvanna Chantharasy, a technical operator in television, spoke of the temptation of becoming materialistic when you are earning money. 'It's especially common with new



HUGH NELSON, is a district medical officer with the Northern Territory Department of Health based in Alice Springs, or as he describes himself, 'a mixture of a flying doctor, a bureaucrat and a bush GP'. He said, 'One of the great Australian values is knocking authority. I need to be a man under authority if I want to have authority in my family and in my work.' He told of his decision to accept 'God's authority about not drinking alcohol' for the sake of his patients, both white and Aboriginal. 'In Alice Springs 60 per cent of our surgical beds at any given time are related to alcohol causes,' said Dr Nelson.

His wife, Sue, said, 'We had a gut feeling we should be at this conference when we heard it was for families. We had felt dissatisfied with our family life. Now we feel we have to raise our children to love God and prepare them for the world they will take on.'

Australians who see things they've never seen in their homeland,' he said. 'It's like seeing Hollywood.' His contacts with MRA had helped him 'to know how to be a leader and not just a follower going with the gang'.

Peace through change

Does peace in the world mean I am left in peace to do what I want? This was one of the questions considered at a session called 'peace through change'.

'Peace is not a destination but a way of travelling,' said Stella Cornelius, Convenor of the United Nations Association Peace Program. 'Our best defence lies in the creation



The Farquharson family
—three generations
speak



Dennis Mayor

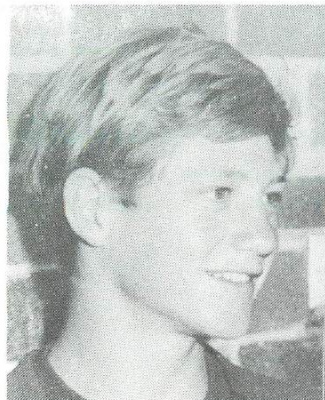
'LIVING IN A COUNTRY where most folk live at subsistence level makes you realise how well off Australians are,' said Australian Neil Roberts, a senior lecturer in mathematics at the University of Technology at Lae, Papua New Guinea. He said that the village of his Papua New Guinean wife, Betty, was made of bush materials. There was no electricity and it took two hours in a motorised outrigger canoe to get there. 'Many Australians do not realise that half the world lives in such villages,' he went on. 'From Papua New Guinea the impression is that Australians want more than the world can give. Perhaps we should want less and care more about those who have less.'

Dr Roberts said that, although his wife and he came from different cultural backgrounds, many of the problems which arose stemmed from ordinary human nature, which was 'basically the same whatever colour your skin'. ■

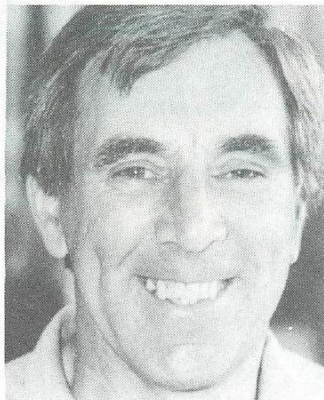
of good relationships.' Getting rid of nuclear weapons was 'necessary but not sufficient'.

An assistant Editor of the *Canberra Times*, John Farquharson, spoke of the many factors that went into making peace possible. His paper felt strongly that they should tackle development issues and the fight to feed the hungry of the world.

Lindy Drew from Dalby spoke of the relationship between peace and morality. She had felt moved to apologise to Aboriginal and Papua New Guinean colleagues for feelings of superiority. Being honest with her parents had started a new relationship with them. 'By putting things right when I saw the need, I was in a position to make peace,' she said.



Student



Teacher



Engineer



Artist

You can plan a better world on paper but you have to build it out of people. Individual decisions and new personal discoveries marked the later meetings.

Teacher: ' "If the trumpet makes an uncertain sound, who will prepare for the battle?" I can see where I have been making an uncertain sound and am determined from this conference to be clear and unequivocal about absolute moral standards.'

Final year secondary student: 'I have been negative towards my brother, I have often felt jealous and bitter towards him and felt that I wasn't any good. I need to change.'

Unemployed youth: 'When I came to Vision Valley I was very sceptical. Now I feel I am not meant to run away from life any more, but to meet it head on and face up to reality.'

Journalist: 'I need to talk more with my wife and sons about what goes on each day.'

Housewife: 'We live in a suburb with a high proportion of migrants. I have not gone out to people for fear of being rejected. I have now decided to go out to people and to care for them—and even if I don't know what to say, just listen.'

David Mills and Peter Thwaites

Promise kept

by Alan Weeks, Melbourne

SOME MONTHS AGO my son was rather tearful at bedtime so I asked him what the trouble was. He said, 'Well, what happens to me and Cathie-Jean if you and Mummy separate?' (Thirty per cent of the children in his school come from single-parent families.) I don't know what I said that night but David went to sleep peacefully. The next morning when I was listening for God's guidance, I had the thought, 'When David comes in, tell him the promises that you made at your wedding to each other and to God.' Now my wife, Liz, and I had decided always to keep promises with the kids. It has backfired once or twice but a promise has been a promise. So when David came in, I said, 'Would you like to hear what promises we made to each other?' We read them. David said, 'Can I borrow the book?' He took the Prayer Book and read through the promises again sitting on the end of my bed. Then he handed the book to me, and as he walked out of the room he shot over his shoulder, 'Thanks for taking the time, Dad.' I tell this story with his permission. ■

No words needed

ROBIN MACKELLAR, whose husband is Australia's Opposition spokesman on Foreign Affairs, spoke about their small son, Duncan, who is intellectually handicapped and cannot speak. 'Duncan's friend, whom I'll call Johnny, is a Downs-Syndrome child,' she said. 'Johnny decided at the age of nine that he had a sore foot and couldn't walk. He crawled everywhere. His parents were quite desperate and over a number of months took him to every medical specialist they could think of.' Mrs MacKellar said that society would write Duncan off as totally useless yet his friendship had helped Johnny to walk again. 'Duncan was probably the only person who loved Johnny unconditionally.'

'When Duncan was smaller he used to do dreadful things,' she continued. 'What I didn't understand then was that he was crying out for my love. I was not able to give this to him because I was so burdened with bringing up our three children, as well as maintaining a political profile of serenity and glamour in front of the total catastrophe that was going on at home!'

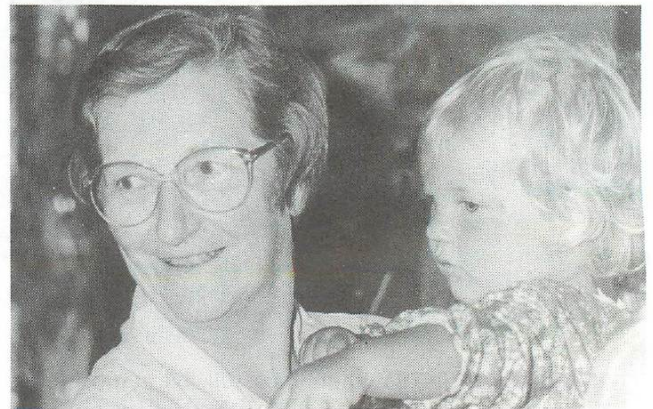
Mrs MacKellar's daughter had a friend called Penny, the same age as Duncan, who was frightened of him because he used to pull her pigtails. Then things had changed. 'Now when Penny comes to the house, she goes up and speaks to him and gives him a hug.' Mrs MacKellar had discovered what lay behind this when Penny suddenly said, 'I know God answers prayer.'

'How do you know that, Penny?' she had asked.

'You know how I used to be frightened of Duncan, how I used to hate him? I decided to pray that I would love him the way Jesus does. And now I do.'

Mrs MacKellar commented, 'Think if the leaders in the world today were to sit down and talk together with this love and also with the added dimension of this understanding.'

By-product



Frances McAll with her granddaughter

FRANCES McALL, a GP from Britain, said that a great deal of people's trouble could be traced back to *personal* relationships.

'Any help I've been able to give to any patient has been because of what I have learnt in the family,' she said. Once when she was worried because she and her husband did not see eye to eye about many things, somebody had said to her, 'If you try to make unity with your husband the important thing in life, you will never get it. Make your relationship with God the first thing, then anything else will come as a by-product.'

Dr McAll said that she and her husband had felt that spending time with God each morning was 'the greatest gift they could give' their family or their patients. 'As any parent can imagine, this can be difficult. We had five children—and they would crawl over you, stuff apples in your mouth or scribble in the notebook in which you were trying to write down God-given thoughts! Sometimes I wondered if I would ever have an inspired thought again.' They had not given up however. 'I think God honours the attempt to put Him absolutely first in the family's life,' she said. ■



Learning the 'Budgerigar Song'

contd from page 2

dictatorship which she faces. Then she said, 'What troubles me perhaps more is my own colleagues. They are like cookies. They look lovely and crisp. But when it comes to standing up for their opinions in the face of possible opposition from their boss, they crumble at the first bite.'

Do we want consensus? A Finnish friend says that his country's security and progress in the dangerous postwar years has been based on achieving a remarkable degree of national consensus. On the other hand a person of principle can find 'consensus' a dirty word, implying a compromise of basic beliefs. Consensus can degenerate into an acceptance of the mediocre.

However much we want leaders who will listen and be aware of others, we should not want them to be indecisive or unwilling to take a stand.

We need a consensus of steel, not of marshmallow. This requires considerable maturity. It demands a commitment:

- to draw out the maximum leadership from other people.
- to develop a unanimity of spirit, a freedom which fosters unity of mind rather than foments division.
- to accept the bottom line of God's authority, as best it can be perceived and implemented.

The alternative is domination by the strongest, and frustration in those who have to knuckle under. It was a man faced with hard political realities who said, 'We must choose to be governed by God or we condemn ourselves to be ruled by tyrants.'

One might add another choice—to be seduced by the ease of mediocrity or to pay the price of fostering true excellence in leadership. ■

BRIAN BOOBYER reviews a new book by Mark Guldseth:

STREAMS

WHEN THE AMERICAN EVANGELISTS, Moody and Sankey, arrived in Liverpool in 1873 they discovered that of the three men who had invited them to tour Britain two had died and the other was nowhere to be found. In this unpromising way began a crusade which British historian Philip Schaff said 'turned the tide of modern atheism'.

Moody and Sankey addressed hundreds of thousands at meetings, profoundly affecting the lives of many. During their tour, they met F B Meyer and Henry Drummond who in their turn brought thousands to a faith in Christ.

Many years later Meyer visited Frank Buchman, who later initiated Moral Re-Armament, at Penn State University in Pennsylvania. Buchman was trying to raise the low morale among the students and faculty, and he told Meyer that he felt overbusy and ineffective. Meyer asked, 'Do you let God guide you? Do you let him tell you what to do all the time?' That interview decided Buchman to rise at five each day and give the first hour to 'the morning watch'. 'From that moment on I no longer thought in terms of numbers but of people,' he said.

Drummond also influenced Buchman, who told a friend of mine, 'I owe more to Drummond than to any other man.' This was despite the fact that Drummond died in 1897 and Buchman never met him.

Streams is an appropriate title for Mark Guldseth's book in which he traces the sources of Frank Buchman's faith,

originality and greatness. The book is short, easy to read. At the end of each chapter Guldseth has gathered some remarkable quotations from the people he writes about. Let me mention a few:

Dwight Moody

'You are not to blame for the birds (of temptation) that fly over your head, but if you allow them to come down and make a nest in your hair, then you are to blame.'

'I am tired of your mere sentimentalism that does not straighten out a man's life.'

'Humility consists not in thinking meanly of ourselves but in not thinking of ourselves at all.' (Meyer once said of Moody, 'It seemed as though he had never heard of himself.')

Henry Drummond

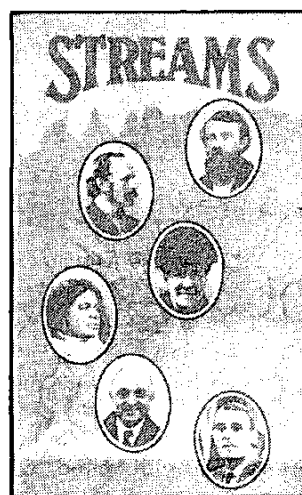
'It requires a well-kept life to know the will of God, and none but the Christlike in character can know the Christlike in career.'

'Every man will only finally succeed in gaining the victory in himself in that it includes others.'

Frank Buchman

'You have to create situations, sometimes lead from behind, sometimes in front, know when to go in and when not to go in.'

'I experienced the recuperative and restorative processes of God... Moral Re-Armament is the continuity of such moments in the lives of all sorts of people, the outcome sometimes affecting their governments.'



Guldseth underlines the deep care for individuals that characterised these men and women. For instance, Mary McLeod Bethune was the only black member of the Moody Bible Institute in Chicago in 1894. The inspiration of Moody at that time and the friendship of Buchman more than 50 years later were important factors in her life and pioneering work for the education of her people.

This book gives a vivid picture of some fast-moving streams, and they are still running.

'Streams' by Mark Guldseth is available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price pb £3.50, with postage £3.85. American readers should order from MRA Books, 15 Rio Vista Lane, Richmond, Va 23226, price \$4.95, postage extra. ■

Former New Zealand Prime Minister Sir Keith Holyoake died in December. ROBIN PRICKETT writes:

A Commonwealth statesman

SIR KEITH HOLYOAKE was a Member of Parliament for 40 years, including eight as Deputy Prime Minister and eleven as Prime Minister, and three as Governor-General. His life of public service deserves the highest appreciation, and will have a major place in the history of New Zealand.

The present Governor-General, Sir David Beattie, said of Sir Keith, 'He was highly respected in New Zealand and overseas as a master politician and a senior Commonwealth statesman.'

Sir Keith constantly made himself available to meet people, and he encouraged his MPs to do the same. On one occasion Rajmohan Gandhi, grandson of the Mahatma, rang the bell at the Prime Minister's residence and was delighted when Sir Keith himself opened the door.

He first heard about Moral Re-Armament from a constituent when he was Deputy Leader of the Opposition. This began a lifelong interest and support, nationally and internationally.

In 1949, Sir Keith and other senior politicians were among those who invited the MRA industrial play, *The Forgotten Factor*, to New Zealand. 36,000 saw it. In a message to a Moral Re-Armament conference in 1950, Sir Keith wrote that the play had made a deep impression in New Zealand's four largest cities. He was 'gratified at the results already achieved'.

During his whole period in office as Prime Minister and Governor-General he attended MRA productions and received guests who brought him news of the action of MRA at home and abroad.

Pungent

In 1965 Sir Keith, then Prime Minister, the Speaker and others arranged for Peter Howard's play *The Ladder* to be shown in Parliament Buildings during a dinner recess. This pungent play about the moral choices in life ends with a politician putting the Cross of Christ before his lust for power.

While in London attending a Commonwealth Prime Ministers Conference, Sir Keith visited the London home of Frank Buchman, the initiator of MRA. He told a group of British MPs who were there that from his knowledge MRA had 'exercised tremendous influence for good in so many countries of the Commonwealth and on the world-wide scene'.

He did not keep his convictions to himself but encouraged his fellow Prime Ministers to foster the work of MRA in their countries.

Born and reared on a farm, Sir Keith always had a deep



Sir Keith Holyoake

Channer

love of the land. His sons both farm land which he bought. He once wrote to a farmer friend who had returned to his farm after a long absence overseas, 'You will perhaps be able to realise my nostalgic and sometimes almost unbearable yearning. However, there is a job of work to do and someone must do it.'

Starting point

AS BETTY GRAY AND Nancy Ruthven's play *Clashpoint* is prepared for a schools' run at the Westminster Theatre from 8 March, reports are coming in of the impact it had on eight British cities which it toured last autumn. The play deals with issues of race and class.

During the autumn tour *Clashpoint* played to some 3,500 children from 40 schools. In some cases the entire school saw it, and cast members took classes and workshops.

The headmaster of a school in a multiracial area commented, 'Morale in my school is totally different since *Clashpoint* played here, and it is still improving.'

A Newcastle pupil said of the play, 'It doesn't offer a solution—but it does give you the starting place to look for one—within yourself.' A Catholic priest felt that the play was like a parable. 'The meaning of bits of it come back to you afterwards,' he said.

In a rural area, a schoolgirl said recently, 'We are still discussing *Clashpoint*, and it's two months since it came.'

The President of the Sheffield Chamber of Trade wrote on behalf of his Executive to thank the cast for their visit to their city 'when you did so much to bring understanding and appreciation wherever you went'.

In Betty Gray's home city, the *Newcastle Journal* said, 'Betty's play is about relationships. It is witty, moving, pertinent and well-informed.'

There will be public performances of 'Clashpoint' on 8, 13, 22, 27 March at 6.30 pm and on 17 March at 2.30 pm. Box office opens 23 February, tel: 01-834 0283.

**NEW
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