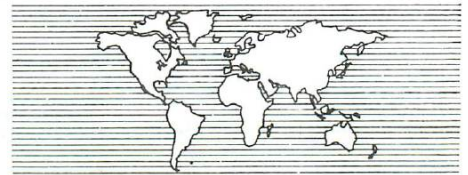




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'FREE ENOUGH TO CARE' ACTION WASHINGTON BEHIND OPEN DOORS

by Mary Lean

THE AMERICAN PHASE of the Moral Re-Armament initiative, 'Are We Free Enough to Care?', reached its climax in Washington, DC in April and May as the trees burst into leaf and flower, Congress and White House struggled in deadlock over the Budget, Israel withdrew from Sinai and fighting broke out in the South Atlantic. The MRA action drew people from 18 of the countries much on the minds of American policy-makers.

Visitors—black and white from Zimbabwe and South Africa, people from India, the Caribbean, South and Central America, and Germany—had scores of interviews in which some of the half-truths which lead to international misunderstanding were exploded. They brought an element of hope to a city fed on a steady diet of blame and criticism. For they shared their perceptions of how God had worked through individuals to bring needed change and reconciliation in their countries. After an evening discussion along these lines, one of the visitors was invited to meet a senior team of advisers in the White House. Also, on Capitol Hill, a Senator who was too busy to make any routine appointments spent 45 minutes with him and had three of his staff devote a further hour to discovering what lay behind the evidence he brought.

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Noble

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Relations between America and Europe, strained by different approaches to Eastern Europe and to the arms debate, were a particular focus of discussion in the many encounters the visitors had in Washington. An MRA meeting in the Armed Services Committee Room of the House of Representatives searched for 'common aims, larger concerns and shared initiatives' for the two continents and looked forward to a special session of the MRA conference at Caux, Switzerland, this summer. American-European relations were also discussed at a luncheon for members of Congress and the MRA visitors given by Congressman Charles E Bennett of Florida in the House of Representatives.

A State Department official said that official exchanges between America and Europe usually brought together those who think the same way. These meetings and interviews gave American policy-makers a chance to discover how people from other viewpoints approached issues of common concern.

Similarly, discussions between visitors and Americans concerned with America's relations with the Third World threw some light on past hurts and divisions. One American expressed something of the change of attitude needed on all sides when he said, 'We Americans have been wrong in trying to tell other nations what the answers are rather than having a dialogue.' At the same time, he noted that America's enthusiasm for foreign aid was hardly enhanced by the ingratitude and hostility sometimes encountered in countries America had helped in the past.

Indispensable

As well as meeting American foreign policy specialists, the visitors had interviews at embassies and with members of Washington's international community. One, a Third World politician now in exile from his country, stressed that the North must drop its assumption that it held a monopoly of democratic skills. 'Too many in the North think that people in the South are not quite capable of understanding what democracy is,' he said. This had sometimes led to a reluctance or failure to object when democracy was violated. He was co-founder of an organisation committed to the support of democracy, of political exiles and dissidents, against the pressures of the extremists of left or right. 'Personal moral positions are perhaps of supreme importance,' he said. 'If there is to be a strong democratic centre position in the world where human rights and democracy remain one, this has to be achieved by the moral change in those who lead or influence leadership. Politics is still indispensable, but morality in politics is even more indispensable.'

Washington is the headquarters of many of the country's largest labour organisations. A group was received by the President and immediate Past-President of the Washington, DC District Council of the AFL-CIO (American Federation of Labor and Congress of Industrial Organisations). After hearing a Guatemalan, a North-East Indian, a black South African and world labour specialist describe the issues in their countries, the President, Jocelyn Williams, commented, 'Moral Re-Armament is the conscience of the nation and helps us to know what we should do.' Better wages and conditions were needed, he said. But they would be useless if humanity did not find how to survive. At another interview an official of one of the country's largest trade unions made a related point, 'We are very concerned about job security, but we are concerned about job security



Photos: Bracefield

Congresswoman Shirley Chisholm at the Reston, Virginia conference. Others at the conference were...



...Mr and Mrs Bob Crane, Washington (left) and Larry and Pat Hoover of Harrisonburg, Virginia. Mr Crane is ambassador-designate to the United Arab Emirates. Mr Hoover is a lawyer.

world-wide.'

During the weeks in Washington members of the group also travelled to other cities to meet labour and management representatives and take part in industrial functions. William Jaeger, a British participant with wide knowledge of international labour, offered the prayer for reconciliation between labour and management at the Fourth Annual International Labor-Management Prayer Breakfast in Pittsburgh, Pennsylvania, attended by 1,500. Brazilian trade union pioneer, Nelson Marcellino, and favela leader, Luis Pereira, were the guest speakers at a meeting in the port of Baltimore, Maryland, sponsored by the Maryland Port Authority, the International Longshoremen's Association and the Steamship Trade Association. During the Brazilians' week in the city the Mayor awarded them honorary citizenship of Baltimore.

Community and civic life were a third focus of the action. Conrad Hunte, a West Indian sportsman who has worked in community relations in many parts of the world, addressed the Washington, DC Federation of Civic Associations. Several of the visitors took part in a breakfast in one of Washington's poorest inner-city areas which drew scores of people off the streets for Christian fellowship. Some of the group visited community leaders in Richmond, Virginia and Frederick, Maryland. Black and white from these cities joined people from Washington and other parts of America and Canada for a weekend conference at the Sheraton International Conference Center at Reston, Virginia from April 30 to May 2.



...Henry Palmer, Chicago (left) and John Van de Water, Chairman of the National Labour Relations Board



...Fred Small (left), Vice-President of the International Longshoremen's Association's largest Local, and Pieter Horn, South Africa

The guest speaker at the opening dinner of the conference was Shirley Chisholm, the first black woman to enter Congress. She spoke of her decision to leave politics after 23 years and to work for peaceful solutions to disputes at all levels. 'Our struggle for peaceful conflict-resolution could not be any more urgent than it is today,' she said. 'We must root out the causes and attitudes of violence from our minds, our society and our world. Those of us who profess to have a faith and a deep commitment must continue to ask the *Omnipotent Being* to give us the strength, stamina and vigour necessary if we are going to guide other people towards a more acceptable and feasible kind of world. But we cannot talk about it. We must live it.'

The conference discussed what living an answer to war and injustice meant. Speakers from Richmond, Virginia, for instance, described how they had decided to move out of their residential 'pockets' and get to know the other groups in the city.

'In America most black people have grown up in an atmosphere of negatives,' said John Coleman, an Episcopal priest who runs a development centre in one of Richmond's poorest areas. 'They think of themselves as being less than they deserve to think. I venture into the other pockets and I say to those people, "You don't have it all. Some other folk have it too." And I say to my black friends, "We have something to take to the table." We have to recognise that God has given us something that is good for the community.'

Building a community was a race against time, he said. 'But it's not a question of going faster and faster, it's a

question of going deeper and deeper, to find out why God calls us to live together.'

The conference gave many a chance to re-examine their relationships with others and with God. It marked a new start in several marriages. Other participants found greater determination to take on issues beyond their immediate concern. 'I am so grateful that my faith has grown over the last four years into more than just a happy and contented feeling,' said a young participant, speaking of her sense of 'urgency for the country and the world'.

Dissidents from Eastern Europe and people from strategically sensitive areas attended the conference and participants discussed relations between Western and Communist nations. A defector from a Communist country urged people in the West not to be naive about Soviet aims, while others stressed the need for the West to face inadequacies in its own society. Harry Almond from Connecticut called for spiritual and moral revolution. 'Any sane person wants peace,' he stated. 'But at the very best a nuclear arms freeze or total disarmament can only slow down the rate at which we kill ourselves—unless we deal with the human passions of hate, greed, fear, lust and pride.'

Common concerns

Foreign policy analysts, a member of the administration, a national political correspondent, a leading official of the AFL-CIO and other representatives of Washington life briefed the international group on the issues facing those who worked in their city. While their political analyses varied, several of them were concerned about the frenetic atmosphere of Washington life, and about the difficulty of finding a long-term view, free from group interests. One of the foreign policy analysts said that many attempts to establish long-term national goals had foundered on the rocks of vested interest or through the undertow of those who liked to 'look at bits and pieces and who feel professionally uncomfortable looking at systems and policies'. He had been examining justice as a goal for American foreign policy, which had often concentrated more on stability, peace and freedom.

Asked what insights he had gained through the meetings between the visitors and his friends and colleagues, a young professional person replied, 'There is an increasing awareness of the need for private individual commitment, which can add to what governments try to accomplish. With the present administration trying to reduce the amount of government, there is an inescapable need for private action.' Secondly, he had found a new openness among his generation. 'After two decades of obsession with self, people are seeing the need to reach out to build the community. A lot are not satisfied with the idea that one's whole life should revolve around oneself.'

After taking part in the Washington action, black and white speakers from Southern Africa addressed a dinner at the Princeton Club, New York, attended by 90 people from diplomatic and business life. Guests included the President of the African-American Institute, the Director of the office of the World Muslim League in New York, four former ambassadors and representatives of several corporations.

This North American programme of interviews and conferences has so far included extended programmes in Oregon, Minnesota and Washington, DC as well as events in some 20 other cities in the United States. As this edition goes to press, the focus of the action has moved to Canada. ■

As part of the 'Are we free enough to care?' campaign, a panel of speakers from America, Europe addressed an MRA meeting in the Armed Services Committee Room of the House of Representatives. Its subject was: 'At a time of world crisis, a search for common aims, larger concerns and shared initiatives in America'. Gordon Wise and Evelyn Ruffin were two of the speakers:

AFTER THE SPACE SHUTTLE, WHAT NEXT?

by Evelyn Ruffin, USA

I AM VERY CONCERNED about the proliferation of nuclear weapons, not only because of the devastation they can bring, but also because of the incredible amount of money, inventiveness and creative effort that go into their production in a world where so many want for the basics of life. I am in favour of negotiated reduction—even of a bilateral freeze—if both the USA and Russia agree, and I think this should be pursued urgently.

However I do not believe that a halt to the arms race will bring peace to the world. We had wars before we had nuclear weapons. The causes of war will remain even if weapons are removed. I also feel that some important questions are being neglected while we focus attention and effort on nuclear weapons.

For instance, in the light of the inadequacy of capitalism and the obvious failure of communism, what is the nature of the society we should attempt to create in the coming years? Do we simply take advantage of the opportunity to do what we please untrammelled by restrictions, or do we use it to work responsibly for needed changes in society? What do we do with the freedom we have? How can we build trust and partnership with other nations and put an end to the narrow pursuit of self-interest? How can we as a nation alter our government and company policies so that we are increasingly perceived to have the wider interests of the family of nations at heart, as opposed to protecting economic interests and responding to powerful lobby groups?

Peace qualities

As a wife, mother and homemaker I wrestle with these questions, and with the connection between what goes on in a family and what goes on between nations. In a family or a working community it takes certain qualities and behaviour to preserve or regain peace and fruitful co-operation. I have a feeling that the same qualities are needed between nations:

- To build and deepen trust, you need honesty—both in the sense of integrity and in that of openness;
- You need a readiness to admit wrongdoing and to apologise, but also a readiness to forgive. Blame and holding on to resentments are destructive;
- You need unselfishness, a commitment to live, think and care for others;
- You need consultation and teamwork as opposed to unilateral action;
- You need common aims and values in addition to those you hold as individuals.

Americans do care about other nations and the needs in the world, but often feel powerless to do anything about

them. Our leaders often appeal to self-interest rather than to what we might give or do to help others. Through failures in our education and media we are inadequately informed about the world. I want to explore how to correct these inadequacies.

A people with the inventiveness and team effort to put men on the Moon and send the Columbia space shuttle up and back three times should be able to make a great contribution to solving the problems of hunger, development, trade and resource sharing, if we are given the leadership, information and incentives needed.

If we can be open about our past failures, honest in our dealings and sincere in our desire to work in true partnership, I believe we can find common cause with Europe in meeting the needs of humanity. I want to do what I can, using my home as a venue for meetings and exchanges and working with others to develop a consensus that what is in the interest of the world as a whole is in the true national interest. ■

A WORLD DIVIDED AGAINST ITSELF...

by Gordon Wise, Britain

AN AMERICAN STAFF MEMBER advising an American Senator on foreign affairs said to me recently that his major concern is the growing rift between Europe and America because of differing perceptions of 'the Soviet threat and of America's intentions and response to that threat'. Closely linked with this, he said, was the question of arms control. These are two top agenda items, on both sides of the Atlantic, for many politicians, diplomats, military and also for average citizens.

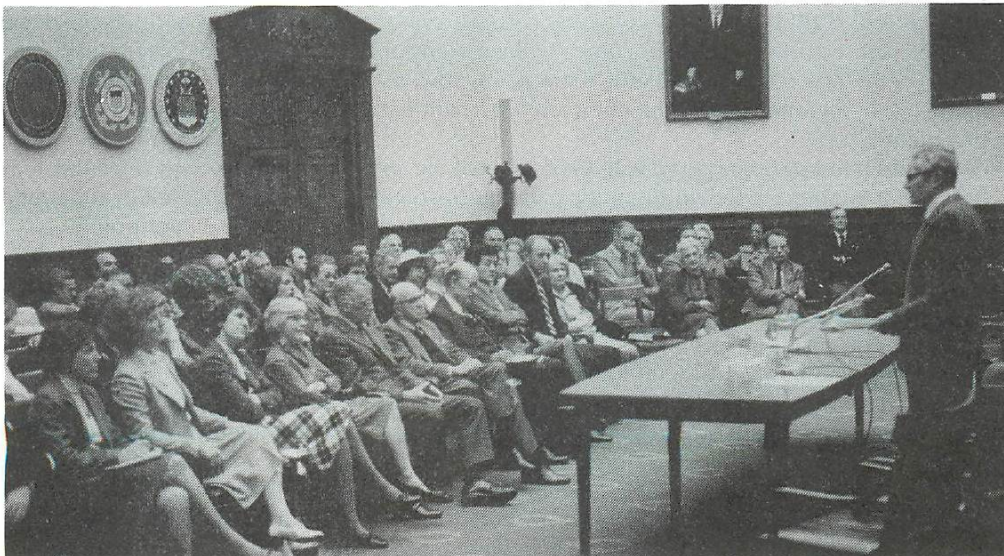
The concerns I have in the area of defence and security are as follows:

The united will to resist aggression from any quarter must be real, beyond doubt and must be evident to foe and friend alike.

Historically, it can be shown that wars are not only caused by arms races but perhaps even more by one side thinking the other weaker in will or armoury and therefore defeatable. A ground swell for peace but without verifiable safeguards nibbles at the collective will for self-defence. If Hitler had known Britain would fight he might have hesitated before invading Poland. He misjudged the mood of Britain because there were confused signals coming out of London from a citizenry who did not want their comfort disturbed by arms spending, or who were afraid to call Hitler's possible bluff, and from politicians who followed this mood rather than challenging it—until Churchill took over. However, by then Hitler had invaded and war had been declared.

I speak as one who spent four years in the Royal Australian Air Force, as a pilot, on operations in the European Theatre.

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Gordon Wise from Britain addresses the meeting in the Armed Services Committee Room of the House of Representatives

It would be tragic if Russia or any country felt we would not resist aggression and made a lightning strike; and if we allowed a Soviet arms superiority to be used to blackmail countries into making political and economic changes acceptable to the Soviet Union for imperial purposes.

War is triggered off by an explosion, somewhere, of hate, fear, pride, ambition, in the first instance. So if a peace movement is strongly laced with anti-Americanism or anti-Reaganism or anti-Sovietism, we are compounding the hate and fear level and adding to the explosive mixture. Peace movements, if they are to avoid being dangerous or ineffectual, need to be rooted in an across-the-board bid to defuse hate, answer fear, redirect ambition and liquidate pride—across the board in the sense that all nations are guilty of these things and not one bloc or the other. Indeed, a peace movement which is, say, only in favour of the West disarming, can increase the danger of war because an aggressor may think he perceives a weakness—it may or may not be real—and attack.

The unity of the non-Communist world leaves a lot to be desired, as evidenced by the present disarray in the North Atlantic Alliance. Different perceptions need not lead to a paralysis of collective will in our alliances. But it takes statesmanship of an unselfish and unassertive dimension to create unity among ostensible friends when they are genuinely divided as to the danger and as to the method of response.

There is evidence that some of the motivation behind stoking up European anti-Americanism is aimed at creating an American backlash of new isolationism. I have read and heard convictions by Americans that 'if Europe does not want us there to defend them, we don't need to stay. Let's pull our men back home'. Would this make Europe more secure from aggression? Let's answer that question honestly.

We need to outpace the Communist world in the area where they are weak and where we are also weak but where we could be strong: in the area of genuine concern for the poor and hungry and deprived of the world; for those who live 'on the other side of the tracks' in our unevenly developed global town. The world cannot continue to live half-slave and half-free economically, any more than a nation can in the sense of political liberty.

The Seventh Special Session of the United Nations in 1975, which concerned itself with developing a new and more just international economic order, produced initiatives which

gave hope that the 'have' countries are concerned with world poverty. They also showed up the pseudo-concern of Russia and China who sat on their hands unable to cheer or to criticise. Unfortunately the follow-up is slow, though much solid work is being done by such bodies as the Brandt Commission, and an able, dedicated international corps is at work in this area.

A Third World ambassador to London told me, 'The political will is lacking' to implement these proposals. He added, 'What you are doing in Moral Re-Armament by building a momentum and informed opinion among the trade union, industrial and political representatives is the constructive way to stimulate governments to action.'

If American and British 'good housekeeping' economic philosophies are to succeed—and their defence policies too—then we should help to broaden the concern from the national to the global. We must also build an informed public opinion. The East-West defence issue is linked to the North-South economic issue. We need to work more actively with the OPEC countries and Japan, and ultimately with the Soviet Union itself, in a global bid to give all humanity a better deal. But we need to start with ourselves. This leads me to my fifth point.

The super powers respect each other's capability of inflicting unacceptable damage on each other, but the desperately poor nations, by definition, may feel that they have nothing to lose but life; and that with the help of one or two adventurist countries, they could attempt the dangerous brinkmanship of blackmailing the 'have' countries into making changes which we should be making voluntarily. Such adventurism could trigger the wider conflict. But bold initiatives which unselfishly tackle the task of recycling the world economy would defuse the anger and make peace more secure. The large neutral countries, such as India and Indonesia, are not enamoured of Communism but neither are they attracted by anti-Communism. We must go further than adopting defensive postures and offer convincing remedies for injustice even if they seem to run counter to our own short-term self-interests.

Festering, unresolved injustices in different areas of the world could drag us into a wider war: for example, justice for the Palestinians, Israel's fear for her own existence, Ireland, Southern Africa, human rights as well as stability in South America. These are threats to world peace because

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the nuclear-armed powers could become involved in any or each of them. The current Falklands issue is an obvious example of a regional issue triggering an international involvement.

If we could bend our minds and wills to peace-making, as well as war-avoiding, by seeking to anticipate and resolve the root causes of such conflicts, we could generate a counter-current of hope (as well as fear of disaster) which would benefit all mankind. We need a vision as well as a warning.

Each of these areas concerning security has a moral and spiritual component as well as a diplomatic, economic and military dimension.

In all these areas there is ample evidence of the change-agent of Moral Re-Armament making an effective contribution. For there can be no secure basis for military disarmament or nuclear disarmament, without moral and spiritual re-armament. Any credible, verifiable, acceptable programme of disarmament must be based on trust; and trust will depend on a change of motives in East and West and on adopting common aims which are larger than our differences.

We have the techniques, the technology, the scientists, the strategists for war—or for peaceful pursuits. We also have a world force of dedicated people, Moral Re-Armament, and we must persist in supplying the proven ingredient of trust-building, of reconciliation through a change in people's lives, of unselfish involvement, of fear and greed resolving; so that we liberate the hearts and minds of millions and of our leadership, so we are really free enough to care. In this endeavour, we should expect to reach hearts and stir imaginations in the Soviet Union. As people who profess faith, it should be normal to do so. ■

LIVERPOOL— BREAK-THROUGH POINTS

by Gerald Henderson

I LOVE LIVERPOOL. It is a city of challenge. The people are so open-hearted—there is so much humour in the midst of adversity. Many social reforms were born out of the passion and compassion of Liverpool hearts.

However, as a newcomer I am learning that when you give your heart to such a city you cannot help feeling some of its pain. Recently I visited a large school in Liverpool 8, the central district which includes Toxteth. I was told there that out of 230 school-leavers last year only 36 found permanent jobs. Sixty per cent of pupils' fathers were unemployed.

Living in Liverpool, you also learn of the determined thrust of ideologically-motivated people who, in a bid to gain power nationally, are creating and exploiting confrontation.

Hundreds of reports, articles, books and broadcasts have enumerated the many problems of Liverpool, especially since last year's riots. £25 million has been invested in creating jobs and training facilities, and in improving the environment since then. In the last three years hundreds of

small factory units have been built. These total a million square feet of factory space and have created 3,200 new jobs. The police have changed their methods, bringing the 'bobby' out of the panda car back to walking his beat.

Yet, despite all this, people still say, 'Nothing has happened to change things since last summer.' Why? What they seem to mean is that selfish attitudes and self-interest in individuals and in the power politics of the city remain. They tell you that the bottleneck is people seeking personal and political advantage from the situation rather than caring to bring a cure. Yet there is evidence that people who seek God's direction for their lives are initiating change.

'We can trust that man. He is willing to admit when he has been wrong,' commented one black leader. He was referring to a white man who admitted there had been discrimination in one area of employment and took action to deal with it.

An Englishman and his wife, both Christians, were invited to the Hindu Temple in Liverpool recently. After the worship he was spontaneously asked to speak. Having read in the local paper of incidents where members of the local Asian community had been insulted and undergone degrading treatment from some members of the white community, he felt he could only apologise. He said he was sorry for the arrogant and uncaring attitude in people like himself that perpetuated such offences. He expressed his commitment to put right such wrongs so that Liverpool could become an example of a multi-racial society that works. He and his wife were overwhelmed by the warm response and invitations to Asian homes.

Another Liverpool resident said at a public meeting that he had never before admitted that an ancestor, one of the business community in the city, had bought and owned two slaves to do her domestic work. He apologised that his family had been part of this evil. He felt he should accept this responsibility because uncomfortable facts of history should not be glossed over when they still live in people's hearts today.

Investment and imaginative common sense are needed to deal with the problems of Liverpool. However, cash and brains alone cannot change attitudes of hate, greed or fear. Could the hope of a break-through lie in each of us re-examining our own motives and attitudes? ■

EDUCATORS ENTER THE MARATHON

'TODAY, A FEW HUNDRED YARDS AWAY, 17,000 runners have been taking part in the London marathon,' said Harry Pople from Bristol. 'In Britain we need the spiritual equivalent of that marathon.' He was chairing a meeting earlier this month entitled, 'Faith not Fear for the Future' at the Westminster Theatre. It drew teachers, students, parents and others concerned with education from all over Britain. Speakers told of their efforts to get the 'marathon' under way in schools, colleges, homes and trade unions.

'We have seen policemen battered. We've seen parents battered. We've seen shops ruined,' said Adrian Smith, a primary school headmaster from the St Paul's area of Bristol,



David Hotton (left) from Worthing and Tony Capron, Head of Special Education in a Cardiff school

scene of the first race riots of recent years. 'The fundamental need is not only for our children to read and write, but also to understand each other. Our unwritten motto is that we want the children of our multi-cultural school to have faith in themselves in order to appreciate faith in others. We want them to listen to each other, to talk to each other; to share, to live with each other in the way they live at home. We actually have very few children in our area who are not committed to a life style which shows concern for others.'

Peter Isaac, also from Bristol, is the head of a comprehensive school. He said that his school's philosophy and ethics were based on his commitment as a Christian. 'It is the practical interpretation of what one believes that speaks louder than words.' Stability was needed in a constantly changing society. It came, he said, from 'the traditional, fundamental truths and standards—absolutes that can be related to and referred to. My experience is that younger people respect and respond to firm, forthright and faithful teachers who give positive guidance and direction from genuine experience and conviction.'

Norman Egan from Stockport spoke of the need to deal with the gap between the wealthy and the poor nations. In a meeting of the National Council of his trade union, the National Association of Teachers in Further and Higher Education, he had challenged his colleagues to think of their salary claim in the light of the needs of the poorest African country. 'It is not always a vote-catcher,' said Mr Egan, 'but it is an idea which we have to put continually and much more compellingly.'

Job lost

Some speakers were going through difficulties which many other people are experiencing today. David Hotton, a south coast headmaster had lost his job through the amalgamation of two schools. Hilary Belden, the Head of English of a South London comprehensive school, spoke of the pressures in her life. 'I am a highly active, practical person used to running a large department, teaching a full time-table, taking part in major policy discussions, having long holidays and no time.' Yet both had found a freedom from these concerns and pressures.

Mr Hotton said, 'The wonderful thing is that my wife and I have been at total peace throughout because of God's grace, mercy and consolation.'

'I am sure it is not our activity God loves but ourselves,' said Miss Belden. 'Warmth of heart makes a lot possible, but it is also a way of wearing oneself out. Patient attention means listening and looking to God first and then to other people.'

Many speakers expressed hope and faith for the future despite obvious difficulties. Mr Hotton felt that the adult

world in general was not putting children first: 'Children are bullied, intimidated and exploited by their own parents, by too many teachers and the community at large. We are now realising we have made a right mess of things. So we are in a wonderful position to start again.'

Jenny-Anne Duckert described her homeland, Switzerland, as a healthy, rich country with practically no unemployment. 'Yet we had our youth riots. Many people are asking why.' She described how, the day before, she had had to put two children to bed when their parents were out. The small one had cried and wanted her mother. The ten-year-old sister had taken her in her arms and said, 'Give a big hug to God and speak to Him. He is always there with us.' Miss Duckert commented, 'Is this not the freedom and peace we need to face the future?'

The Grace family came on to the platform together—Howard and Maria, Wendy aged four and Karen, three. Mrs Grace said, 'We are learning how important it is to secure a happy home. As a mother it is important to be available so that I can give the children the love, discipline, freedom, instruction and the many other things which are needed to make them feel secure. From there they will want to move out to a wider world—other people's homes, the playgroup or the nursery school.'

New element

A recurring theme of the meeting was that God's direction to individuals could bring a new element into seemingly hopeless situations. Mr Pople described how he had followed a simple thought to ask the ring leader of a difficult class what his trouble was. 'To my amazement he broke down and said, "I think I have tuberculosis, Sir." I was able to arrange for him to have a medical examination and he was cleared. I had no more trouble with him.'

Tony Capron, the Head of Special Education in a Cardiff comprehensive school, said that in his experience divine guidance enabled teachers better to prepare tomorrow's adults. This gave him 'a great deal of hope for the future'. 'I see hope in adolescent mods, rockers and punks, well conditioned to street-fighting, who wrote 40 letters to disc-jockeys and radio and TV personalities, asking them to broadcast messages of peace because they, the street-fighters, had decided that fighting between rival gangs was wrong, and the way of peace was right.' Among several other examples was the son of a policeman who, at the risk of prosecution for trespass and criminal damage, owned up to playing in the grounds of a nearby tax office. The boy had then persuaded 15 of his friends to admit their part in this, too.

Joy Weeks, director of the Westminster Theatre's educational programme, spoke about the courageous action of lecturers of Allahabad University, India, whom she had met there last year. At considerable personal risk, they had taken a stand against widespread cheating in campus exams. This had led to court action and nationwide debate. One lecturer had told Miss Weeks, 'All great things are born out of action emanating from meditation.'

Charis Waddy, author and scholar, summing up, said, 'There are values which we have put into mothballs which we need to take out and put into urgent use.' If the crisis in the South Atlantic meant an increase in 'those who begin the day in quiet attention to the whispers of the Spirit', there would be advance towards the sovereignty of God in human affairs. ■

POPE JOHN PAUL II's The Jeweller's Shop

'THE JEWELLER'S SHOP', the play which Pope John Paul II wrote when he was auxiliary Bishop of Cracow in 1960, has now begun a run at the Westminster Theatre, London. The play is about love and marriage, human nature and God's purposes for men and women. Bill Kenwright and Mike Murray are the producers. Mr Kenwright, who played the part of Bill Jaeger in Alan Thornhill's musical, *Annie*, at the Westminster several years ago, has produced over 250 plays, many of them in London's West End. A cast of well-known British stage and TV actors has come together for this, the first ever stage production of the play outside Poland. ■

NEWSBRIEF

GOVERNOR HATA of Saitama prefecture, Japan, spoke in Perth, Western Australia, last month of the changes that needed to be encouraged in his nation. After the Meiji period, he said, there had been concentration on economic development and military strength. This had led to the war in the Pacific and Japan's defeat. Many had reflected deeply on these events with a sense of shame. Now the challenge was to have national politics that were not self-centred but which cared for international needs. He said that Australians would be welcome at the forthcoming MRA conference in Odawara, Japan, from 4-6 June.

Kim E Beazley, former Australian Minister for Education, responded by saying that he and many Australians realised that self-interested trade policies of his country in the pre-war period had isolated Japan and helped set the stage for the conflict. Dr Beazley added that a highpoint of his 33 years in Parliament had been the apology by Mr Kishi, as Prime Minister of Japan, for his nation's part in the war. This had led to an entirely new relationship between the two countries.

Governor Hata was speaking while he and his wife were visiting a home recently given by Mr and Mrs Ken Waldron to be a centre for Moral Re-Armament. The Governor presented gifts to help with the extension of the home. ■

'**THE CHALLENGE** of Moral Re-Armament for our generation is to seek from God the largest task to which He is calling us and to give everything in obedience to it,' said Campbell Leggat from Wellington on the *Religious Kaleidoscope* programme of Radio New Zealand last month. Mr Leggat described a decisive experience of the Cross which had freed Frank Buchman, American initiator of MRA, from bitterness. This had been the first step towards the development of this 'force for healing and reconciliation in the world'. ■

'**RIGHT SIDE UP**—A fresh look at development', is the title of the recently-published report of Dialogue on Development II, the conference which took place last January in the MRA centre at Asia Plateau, Panchgani, India (See *New World News* Vol30 No5).

On a page headed, 'Conclusions', the report says that no resolutions were passed at the conference. However it quotes various remarks which convey the 'consensus among participants'. These include:

- 'An explosion of production can be the outcome if the springs of creativity in individuals, rulers and bureaucrats are turned on. There is a lid on the world's anti-poverty effort—the lid of old habits and old motives. We have seen evidence here that a new impulse can quicken development.'

Rajmohan Gandhi, India.

- 'The impediments to development have been examined. Evidence has been given of solutions being successfully worked out in situations which have previously been deadlocked, often by failure to develop man's potential for acting unselfishly.'

William Conner, UK.

'Right Side Up', available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price 60p, with postage, 80p; Mora Re-Armament Inc., 1030 Fifteenth Street, NW, Suite 908, Washington DC 20005, USA. ■

TWO HAMILTON HOUSEWIVES and their friends recently took an initiative to help school students in New Zealand's richest dairy-producing area to become aware of what the country could do to help feed a hungry world. The housewives, Ruth Van der Sluis and Joan Carlisle, raised money and sent 285 copies of Stanley Barnes's book, *200 Million Hungry Children*, to secondary school principals. The book outlines ways in which those who care sufficiently can begin to redress the wealth imbalance in the world.

'200 Million Hungry Children' available from Grosvenor Books, price hb £4.95, with postage £5.50, pb £2.25, with postage £2.70. ■

VIDEO

The two MRA films, 'Caux' and 'Dawn in Zimbabwe', are now available in English on one cassette.

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Prices for other films or video-systems available on request.

Correction

The editors regret that the transposing of two paragraphs in our 10 April edition meant that a quote from Bill Pensoneau was wrongly attributed to the Indian newspaper, *The Circle*.

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