



Colombian Market

BOGOTÁ—ESPERANZA EN INVASIONES

AS A YOUNG LAW STUDENT in the '60s, Alvaro Castillo decided to live out his Christian faith by helping the underprivileged in the *invasiones* (shanty-towns) of Bogota. He and three other students lived for four years in the huge Altamire invasion. One result of their dedication and encouragement is the people's co-operative of the suburb. Today the co-operative operates from a six-storey building and has recently acquired a fleet of 60 buses to serve the district.

Alvaro Castillo was one of the hosts to an MRA mission of 15 from nine countries in Bogota, last month. 'All our work has been to raise up, from the *invasiones*, leaders who give positive unselfish leadership to the community,' he said. 'But it still remains a dream; we have never been able to do it.' Pointing to Luiz Pereira, an *invasion* leader from Brazil and Leonardo Lima from the port of Rio de Janeiro, he said, 'In you two we see the kind of leadership we have tried to create.'

Mr Castillo took the Brazilians to several of the great *invasiones*, where they showed their audio-visual of MRA at work among Rio's *invasiones*. At his insistence, a copy of this audio-visual in Spanish, *El Camino de Esperanza*, has been left in Bogota.

Content to Puebla

Leaders of the powerful UTC and CTC labour confederations received members of the MRA mission on several occasions. At a special showing of the Rio port workers' film, *Men of Brazil*, sixty trade unionists of the CTC, from all over the country, applauded the way Rio's dockers had cleaned up corruption in their port and showed, through honest union elections, that honesty in politics is possible. In Colombia the money earned illegally from drug-trafficking is thought by many to exceed the Gross National Product.

Three members of the National Lay Council Executive Committee of the Catholic Church were also present at this film-showing. They offered to arrange accommodation for future MRA missions in Colombia. The Ambassador of Brazil to Colombia, Geraldo Eulalio Nascimento e

Silva, hearing a report of the two-week action from his countrymen, immediately offered to arrange that future MRA groups from Brazil would be flown in Air Force transport planes.

The Assistant-Secretary of the Latin American Bishops' Conference (CELAM) received Father Bernard Bot SJ and other members of the visiting group. Referring to the CELAM conference in Puebla, Mexico, last year, which was opened by Pope John Paul II, he said, 'At Puebla we established the Church's aims for Latin America. Can you help us give content to these aims?' Father Bot was interviewed on Radio Emisora Javeriana. 'Through MRA,' he said, 'I have met people of other faiths and sincere non-believers on a basis of perfect equality and respect. In this atmosphere men have been able to share with me as profoundly as in the confessional.'

Privileged work

Management representatives in the group met with the national president of the Christian Employers' Association, Andres Restrepo, and other industrialists. The National Committee of the Industrial Relations and Personnel Managers' Association invited members of the group to lunch, then showed *Men of Brazil* in their headquarters. They invited representatives of the National Ports Organization to this occasion. Among those who spoke was Richard Flood, former Manager for Industrial Relations of Canadian General Electric.

On the eve of the group's departure for Lima, Peru, they met with Father Miguel Triana, who became totally blind at the age of 22, and despite this has inspired many hundreds of the well-off to work for those less fortunate. His work has improved the conditions of hundreds of thousands of poor people. People from his groups were hosts to members of the MRA mission, and met with them on many occasions 'to learn,' they said, 'to heighten the effectiveness of our work'.

'It may well be that MRA has been raised up for this present time by the Holy Spirit to bring to birth the ecumenical spirit all of us long for,' said Father Triana.

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PERU Revolutionary programme



Peter Howard in South America

ON THE FIFTEENTH ANNIVERSARY of Peter Howard's death in Lima, Peru, *La Prensa*, Lima's main newspaper, carried a message from his widow, Doe.

The message was sent to Irene de Santolalla, a former senator, and others who invited Peter Howard and a team of MRA to Peru in 1965. Senora de Santolalla is well-known for her work in pioneering education in the poorest areas of Peru.

Included in Mrs Howard's message was an extract from her husband's speech in Lima a few days before his death. 'What he said then is truth that still stands today,' she commented. 'I send it now in loyal friendship.'

'I am in favour of legislation which will put an end in our time to economic and social injustices,' he had said, 'but we must also deal with the steely selfishness and the flame of hate which destroy humanity. Laws on their own will not do this. Education and environment, essential though they are, are insufficient. Anti-Americanism is as futile as anti-communism.'

'What we need is a revolutionary programme for all nations. No revolution is adequate which does not deal deeply and drastically with human nature. Every Cuban and every Russian, inside and outside their country, should take part in this revolution and lead humanity forwards.'

The message was read to a crowded meeting held in memory of Peter Howard. 'It moved the hearts of many,' cabled the Santolalla family to Mrs Howard.

'The needs are so many,' their cable ended. 'We go on fighting.'

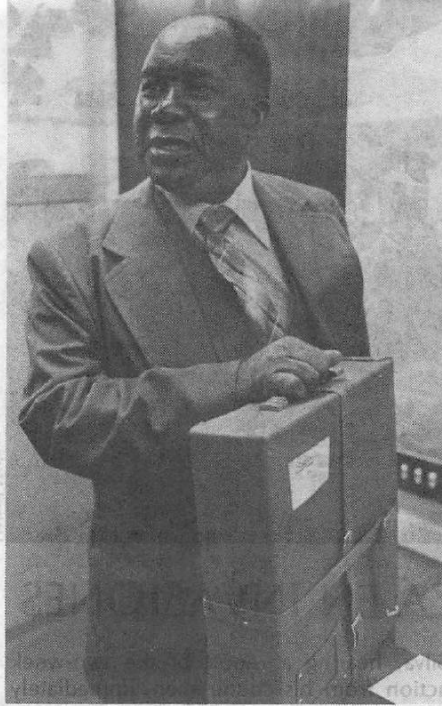
Travellers to the new Zimbabwe

Highfield businessman ALFRED MWAMUKA leaves for Salisbury with a copy of the film 'Freedom'. The film—written by a Nigerian, a Ghanaian and a black South African—dramatises conflicts in a country approaching independence. The film has been much in demand, in villages, camps and cities. Zimbabweans have asked for six new copies and are working on a Shona translation. Many people in Britain are helping raise the money for the films.

Mr Mwamuka is one of the signatories of the full page, 'The Zimbabwe we want', which appeared in Salisbury and Bulawayo papers last month (see NWN Vol 28 No 13). Copies of the page are now available, price 10p each plus postage. Please write to 'Zimbabwe full page', 12 Palace St, London SW1E 5JF.



An accountant and his family return to Zimbabwe after a year in Britain. Speaking at a meeting in London before leaving, DON BARNETT described a group of Zimbabweans 'who have been meeting over the last few years, across colour line, across party line, age line, religious line, to search out the way



ahead for our country.' He and his wife were returning to continue working with them. During their year away they had met many of those involved in the Lancaster House conference.

His wife, PENNY, spoke too. 'When I came to Britain I was very afraid of the name Mugabe and of the Patriotic Front,' she said. 'But through meeting women here from those parties, I have found that love and honesty start to build a cement between people. From this the trust can grow that we will need to bind up our nation's wounds.'

'Last summer God said to me, "What's the good of being a good brick if you can't stick to your neighbour?"' she said. 'You have to be prepared to reach out and want to stick to the next brick, and you have to be concerned about the quality of the cement. I feel that a really pure love that does not demand anything from the other person—either good behaviour or change of attitude or whatever—plus an honesty that has love as its foundation is the essence of the cement. I don't think this is something we can manufacture ourselves, but Christ can do it for us.'

AUSTRALIA Permanent vigour

'VIGOROUS AND COLOURFUL, befitting the image and reputation of its author,' wrote the *Sydney Morning Herald* of Malcolm Mackay's book *More than Coincidence*, whose Australian launching took place in Sydney last month.

Mr Mackay was Australian Minister for the Navy in 1971-2, and the Prime Minister under whom he served, Sir William McMahon, spoke at the launching. The book contained arguments of permanent and fundamental value,' Sir William said.

More than Coincidence was published by

Saint Andrew Press, the Church of Scotland publishing house, last year. Its author is a Presbyterian minister who went on to pursue careers in broadcasting and politics. But his faith grew threadbare.

The book tells how, several years ago, faith came alive for him again. From this perspective, and with blunt honesty about himself, he looks at the impact of faith on world affairs.

Alan Walker, director of world evangelism for the Methodist Church, also spoke at the launching and recommended the book.

'*More than Coincidence*' by Malcolm Mackay, *The Saint Andrew Press*, available from Grosvenor Books, 54 Lyford Rd, London SW18 3JJ, price £6.95 post free.

NIGERIA Ghanaians come to Lagos

A GHANAIAN medical student, Kwame Atuah, wrote last year to the MRA centre in Lagos, Nigeria, to ask if he and his colleagues could come there to learn about the change in people which affects society.

His request met an immediate response from students, teachers and education officials in Ibadan, Benin City and Abraka. They joined the Ghanaians in Lagos for a training session whose theme was 'Change yourself and change the world'.

Both Nigeria and Ghana have just emerged from 13 years of military rule to democratically-elected government, and the new leaders speak almost daily of the need to develop the moral and spiritual values that undergird democracy.

In the training session participants learned that these values are built in a country as people change. Change comes to an individual when, in quiet, he lets God illumine his motives, habits and rationalisations, using absolute honesty, purity, unselfishness and love as standards. They heard many stories describing how when people have changed, nations have been affected.

In the course of the session participants

INDIA

Send a million

THE UNION SECRETARY of the Alloy Steels Plant could hardly believe some of the things he had heard at the industrial seminar. But from talking with those concerned he knew them to be true.

He was going back home to apologise to those in his family from whom he had been estranged. He had decided he would no longer exclude from union membership those whose views he did not like. And he was going to start giving the management credit for what they did well and start speaking to them, rather than behind their backs, about the things he criticised.

Rabindra Nath Roy was speaking at an MRA industrial seminar in Durgapur, West Bengal, last month. Durgapur lies at the heart of the Damodar Valley which produces 50% of India's steel and 90% of its coal. Here 75 workers and managers looked at their industries, and at their own attitudes, in the three-day seminar.

'Indian industry is the meeting-point between the vast manpower resources of this country, and modern technology, management skills and capital funds', stated the invitation. 'As such it can be an arena of sharp confrontation between differing cultures and interest groups. Or it can be the arena of real progress through co-operation.'

The seminar was organised by a group of West Bengalis including Bimal Banerjee,

discovered in themselves what they had previously regarded as minor faults—such as indifference to others and blame—which, multiplied in the lives of millions across the country, cause the problems that plague their nations.

'This training session has been a turning-point in my life,' said one teacher. 'Previously I would have scorned the idea of helping others.' Another teacher said that the session had revealed to him his real self. He was responsible, he saw, for the gap between his father and himself, and he was going home to apologise.

A student who could not work in the kitchen without clashing with her mother told of the harmony that was born when she started to seek God's direction. Participants saw evidence of this when they went to visit their home! Her father told how a group of workers, administrators and Government officials in Ibadan had started meeting regularly to plan and work to take the ideas of MRA to their city. In two months the group had grown from eight to eighteen.

At the end of the session Nana Baryeh, a Ghanaian university student, said, 'Here I have seen people showing a genuine love and concern for each other, despite differences of country, tribe, culture and language. If we let God's will rule our hearts I believe He can do something similar for this restless world of ours.'

Mena Amata

Secretary of Hind Mazdoor Sabha, the socialist trade unions of West Bengal. 'Moral Re-Armament is the ideology we need in our industries,' said Mr Banerjee. 'Our people need to hear of this way of doing things.' The seminar was opened by P C Luthar, Chairman and Managing Director of the Mining and Allied Machinery Corporation, who spoke on 'Effective industrial relations for the eighties'.

A young manager from Jamshedpur said of the seminar, 'I see that our ability to get effective industrial relations depends on our ability to work with the man from whom we feel most divided.'

Taking part in this seminar was a labour-management group from Britain led by Bill Taylor, recently retired as a convenor of shop stewards at British Leyland's Longbridge factory. They told of their struggle to end class war and bring a concern for the less well-off to British industry.

The group had just spent two days in the coalfields of Bihar and they went on to Calcutta where, among others, they met Mother Teresa.

Earlier they had been in Bombay and New Delhi, meeting a wide range of the country's socialist leadership—in the Cabinet, the parliament and the trade unions. They also addressed the Bombay Institute of Management, and their speech to the Indian Merchants' Chamber was featured on Bombay television.

When they asked SV Gole, Vice-President of the Indian National Trade Union Congress, how Britain could help India, he said, 'Send us a million men like you.'

Bankruptcy that cannot fail

The writer has for many years been associated with the National Prayer Breakfast movement of America and with Christian Responsibility in Public Affairs in Britain. He asks all who work for God:

ARE WE WORKING to fulfil a vision or accomplish a programme? The difference between the two lies in their source: a programme originates in the mind of man; a vision comes from the heart of God.

We cannot answer that question by examining the goal of our endeavour—for all of us are perfect there. Our one avowed end is the glory of God. Neither the apostle Paul nor John Wesley nor any of the great Christian leaders could surpass us in our carefully-worded statement of our goal.

All of us want God to be glorified as long as we can be glorified with Him. John the Baptist said of Jesus; 'He must increase, but I must decrease.' We say, 'He must increase and I want to increase along with Him.' (Could it be that we even say, 'I would like Him to increase, but I must increase regardless?')

Transparent

Nor can we distinguish between the two by examining our motives. While we wouldn't claim perfection in this realm, we would vote for a 99.44% score. After all, each of us has a twinge of conscience occasionally as to whether the motive for all we say and do is purely and simply love of Jesus—or whether there just may slip in (at odd times) some little concern over our reputation as a servant of the Lord, or our advancement up the ladder of success.

I believe that it is in our methods that the true source of our 'vision' comes to light. Here we come down to earth with our lofty goal and our transparent motive. I submit that a method employed in carrying out a heavenly vision will always have the following characteristics:

• It is single-eyed. Its concern is not with what people are thinking or saying or doing, but only with obeying God. Because of this, it need not copy the techniques of others. Do we not serve a God of infinite variety? Must He lead all of His children to work in just the same way? Without this quality of the single-eye a heavenly vision will not get to first base in its fulfilment.

• It is bankrupt—wholly cast on God for its fulfilment. Ultimately God will clearly demonstrate that it is by His power that the vision is fulfilled, even if He must greatly weaken His channel to do this. Programmes must give plenty of thought to their resources, abilities, strength and numbers, because their successful accomplishment depends upon these. But when God uses people to carry out His vision, the power is always of God, not ourselves. God alone will be glorified when the vision is fulfilled.

This is not a safe method. There are grave risks involved. We could bring dishonour on the Lord's name and wreak havoc to His cause through a shameful failure. Notwithstanding, if we have heard from heaven and are following in the Lord's way, our condition will always be bankruptcy so that we are forced to appropriate Divine resources.

• It is totally committed. It has no retreat routes, no unburned bridges to escape over (in case God fails), cannot think of the possibility of defeat.

A programme may fail and its promoter come through alive to 'try' again, but a vision, never. It must be fulfilled, for it is from God. I cannot think of playing safe, of taking into account the possibility of failure and what I would do in that event. All that I am and have is committed to the vision; I may fail, be consumed, die—but the vision will be carried through, for it was not dependent upon me but upon God.

• It will always have the Cross woven into its very fabric. Programmes must bypass and plan around the Cross, because they must appeal to the flesh. There is no vision without the Cross. The Cross is present at its inception; it will follow it through the course of its fulfilment; and it will stand alone at the end, irrefutable proof that the whole thing was of God.

We need to take heed in streamlining our methods, lest we refuse the Cross. Of course it is unpopular with the world, but it is 'the wisdom and power of God'.

Do our methods have these characteristics? Methods are only the branches; the root of the matter is our goal and our motive. Methods are merely symptomatic—they betray the true condition of the root.

May God give us a vision for this hour. 'Where there is no vision, the people perish.'

USA

Films for Listeners

A SERIES of eight MRA films were shown during the Independent Activities Period at the Massachusetts Institute of Technology recently. The shows—on Tuesdays and Thursdays for four weeks—were sponsored by a new Christian group on campus, who call themselves the Listeners because, they

say in their brochure, 'We find it important to take time each day to listen to the still small voice of God.' The films drew students from four other Boston colleges.

In February three of the group drove 100 miles for a public showing of the film *Crossroad* at Trinity College, Hartford, Connecticut, sponsored by the Student Christian Fellowship. The film focuses on the life and message of Frank Buchman.

AUSTRALIA Wharfies and fruit- growers



D Mayor

by Jim Beggs,
President, Melbourne Branch,
Waterside Workers' Federation of
Australia

TWO YEARS AGO a man in the fruit-growing industry in Shepperton rang me. He was complaining that he and other farmers had sent their goods to the wharf and had been told that the wharfies (dockers) wouldn't load them. I said, 'I'll find out the story and ring you back.' Since I met MRA and found that honesty is the best policy I've made a point of following up these things, rather than passing the buck.

I discovered that a mistake had been made. Fortunately for my union it wasn't our mistake, but an employer's.

When I rang this man back and explained what had happened, he said, 'Thank you very much, Mr Beggs. If you hadn't rung back I would have told my supervisor, "Those bloomin' wharfies, they've done it to us again.'" Then he would have told the foreman, and the foreman would have told the 350 packers in their fruit packing store, "These wharfies are trying to destroy our jobs.'" I said, 'If you have any other problems, give me a ring and I will try and follow them up.' I got a flood of calls from him in the next few months, the beginning of the fruit season. I couldn't solve them all but at least we were building a bridge.

As a result this fruit-grower asked me to come and talk to the board-members of his company. I did and told them I would like them to meet some of my union delegates.

They weren't too keen. I was enough of a shock to them without bringing another two. When you say you're a wharfie most people think you're a communist

or want to lock up the silver.

But I took these young delegates up to see them together with some people who were applying the ideas of MRA—who they helped create the atmosphere in which we could sit down and talk honestly. For the first time the waterside workers began to see the problems that farmers face in getting their goods prepared and ready and off to the wharves.

These delegates of mine said, 'You ought to come and see the problems that we have loading the vessels.' The fruit-growers came down to Melbourne and had a look and made real friends.

At the beginning of that season they had decided that they would no longer try to increase their exports; there were too many hassles with wharfies, customs and all the rest. They were just going to keep their export market as it was. But last year they increased their exports by some 400 bins.

I believe that this new relationship had a major part in that decision. They knew people on the waterfront they could trust, and they knew we weren't as bad as the media painted us.

Forthright Swiss

THE GERMAN EDITION of Frieda Nef's autobiography, *Wenn das Leben einen Sinn hat* (when life has a meaning), has been reviewed in several Swiss German newspapers. The *Aargauer Tagblatt* wrote: 'The title of the book might make you expect theoretical reflections and advice on how to give life content, meaning and peace. But one's interest is aroused right away by the fact that the well-known Geneva doctor and author, Paul Tournier, has written the foreword. It is the story of a simple life, told with forthright clarity, which carries the reader with it from beginning to end.'

Genoa launching

QUESTO MONDO *nelle nostre mani* (this world in our hands), the Italian edition of Michel Sentis and Charles Piguet's book about faith and its relevance to the world's needs, was launched at a dinner in Genoa recently. The occasion was attended by the Augustinian Fathers of one of the town's parishes, and by invited guests.

The book, which originally appeared in French, was featured in Italy's largest magazine, *Famiglia cristiani*. The weekly, which has a circulation of five million, headlined its article, 'New men for a world made new'.

In Aosta, North Italy, a retired customs officer and his wife arranged a public meeting to launch the book, with the help of Cardinal Pellegrino, former Archbishop of Turin. The two authors spoke on the subject, 'Hope and daily life'.

WE ARE SORRY to announce that during the next two months inland and overseas subscriptions will be increased by £1.25.

Subscriptions were last increased six months ago. But since then postage has gone up by 25% and printing costs will rise considerably next month. Other expenses—paper, envelopes and overheads—continue to climb. So unless we make a further increase, we will be unable to continue publishing.

We will make every effort to hold the new rate for as long as possible. The computer-typesetter, bought five years ago through readers' gifts, has saved us at least £15,000. None of the editorial or business staff accept any salary. Neither do the volunteers, many of them pensioners, who come in once a week to address and frank envelopes and to send out *New World News*. They pay their own travelling expenses, too, and save us £900 a year on these alone.

During the next month we will change to thinprint—a light-weight opaque paper—for both inland and airmail editions. This will improve the appearance of the airmail edition, and save the expense of printing each issue on two different kinds of paper.

Recently we have devoted an increasing number of issues to specific themes. Readers often tell us that they like to pass these on to interested friends. Some may like to order two copies of each issue instead of one (additional cost £4.00 inland, £5.75 overseas) so as to have an extra copy available each week for this purpose.

We plan to find 1,000 new subscribers by this time next year—and need every reader's help to do so. Most readers will know at least one person who would value *New World News* and could buy a subscription. Forms are available from 12 Palace St, London SW1E 5JF or from regional offices.

And, to ensure that the 1,000 new subscribers are enthusiastic about the product you have sold them, please send us your ideas on what themes we should deal with.

The new rates will be:

UK and Republic of Ireland, from April 1	£7.00 posted fortnightly
	£9.50 posted weekly
All other countries, from May 1	£9.00 airmail
Introductory (12 issues) British Isles	£2.00
Overseas	£2.50

The Editors



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