

Associated Press

Emperor Hirohito of Japan greets South Korean President Chun Doo Hwan and his wife, Lee Sun Ja. President Chun was the first Korean head of state to visit Japan officially.

On September 6, Emperor Hirohito of Japan attracted world attention when he told President Chun Doo Hwan of the Republic of Korea, 'It is indeed regrettable that there was an unfortunate past between us for a period in this century and I believe that it should not be repeated again.'

President Chun responded, 'I believe that the unfortunate past our two countries experienced should be made to serve for the cultivation of an even closer relationship between Korea and Japan in the future.'

The following day, Prime Minister Yasuhiro Nakasone of Japan also spoke of the period when Japan brought great sufferings to bear upon Korea. He went on, 'I would like to state here that the Government and people of Japan feel a deep regret for this error and are firmly determined to warn ourselves for the future.'

The story of the rebuilding of relations by Japan with many of her Asian neighbours since World War II is an encouraging one. In the following article GEOFFREY CRAIG writes about a woman who has played her part in that story:

JAPANESE WORKER FOR HAPPINESS

SHIDZUE KATO WAS BORN just ahead of the 20th Century, and she has always kept ahead of events bringing a sharp and powerful spirit into the struggle for justice and happiness in her own country and beyond. Born into a samurai family where she was fully trained in the traditional ways, she has never been bound by convention.

The Japan of her childhood was already undergoing many changes, and her father did not hesitate to respond to outside influences. As an engineer he travelled widely in America and Europe, and though his home-life was traditional, his family also felt the impact of other cultures. They were in touch with some of the foremost Japanese reformers of those days, and Shidzue benefited from the stimulating companionship of such friends and of a family who shared high ideals. 'I was impressed by stories of those who had done great things, both Japanese and foreign,' she recalls. 'I felt I must become a woman who did something good.' However, being a woman was a handicap in Japanese society. So: 'As I knew I could not do much I decided to be the wife of someone who could.'

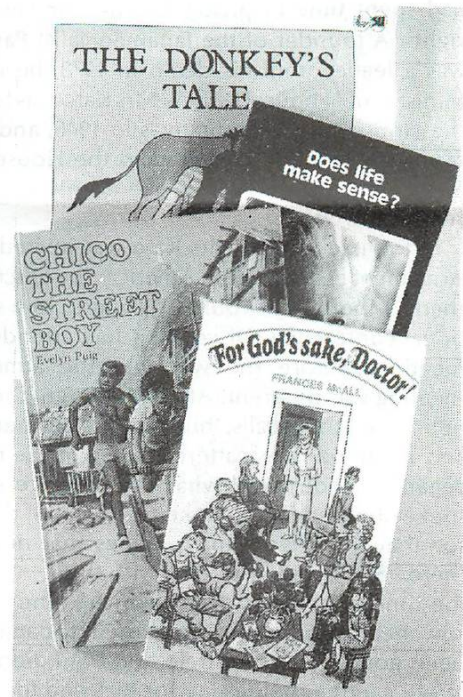
NEW WORLD NEWS

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SPECIAL ISSUE BOOKS

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Book selection.... pages 4-5

Her marriage to Baron Ishimoto was an arranged one. She soon found that he was if anything fuller of zeal to do good than she was. As a mining engineer, he asked to be posted to a coal mine in Kyushu. The miners lived in terrible poverty and Shidzue was horrified by the sufferings of the women who laboured long hours underground, even when pregnant. She and her husband worked tirelessly to better the conditions. Shidzue recalls how impressed she was at that time by Lenin and his statement, 'Those who do not work cannot eat.'

Her husband encouraged her to become independent. She travelled with him to the USA where she took a secretarial course. In America she met a woman who had a *great influence* on her life—Margaret Sanger, a visiting nurse working in the slums of New York. Returning to Japan, Shidzue became more and more active in reforms, with the support of her husband, even though she faced a lot of opposition from her peers—'the upper class don't do that sort of thing'.

However, through the late Twenties and Thirties her husband lost his reforming zeal and became absorbed with unsuccessful projects in Korea and Manchuria. After a long period of inner turmoil they divorced. Shidzue got more involved in various movements to better the lot of women. She does not now see herself as a champion of Women's Lib or women's rights, but maintains, 'I have always worked for the happiness of women and families.' The Thirties was a difficult period for such activities—the militarists were coming to power and they exercised 'thought control' over anyone at variance with their own thinking and what they saw as the traditional ways of Japan.

...her appearance was so different that at first her own husband did not recognise her

In 1944 she married Kanju Kato, a Marxist labour leader who had once been an advisor to her former husband. He had spent time in prison for his campaigns for workers' rights. A founder of the Japan Socialist Party, of which he was a leader until his death in 1978, he was at one time Minister of Labour. The new Mrs Kato was herself elected to the House of Representatives in 1946, and after two short terms there she was elected to the House of Councillors (the Upper House), where she eventually served four six-year terms.

In the late Forties, Mrs Kato was invited to a Moral Re-Armament conference in America. She describes her feelings then: 'I thought it would be good to join such an international conference. Of course I had attended international meetings before the war, but the atmosphere at this meeting was different. At first I thought the speeches were nonsense,' she recalls, 'but after the big meetings were over and many people scattered, a few of us remained, and I began to understand what the "change in people" they spoke about meant. I looked into myself deeply enough to see that there were many things that needed to change there.' She decided to deal with these—'It was almost like the funeral of an arrogant woman.' She faced the reason why her relationship with her step-daughter had never been good: 'I tried to train her, but I didn't love her.' She wrote a letter apologising for this, and they became 'like a real mother and daughter'. She was also able to sort out



Shidzue Kato appearing on TV

jealousy and rivalry with another woman Diet Member in the same party. When she went back to Japan her appearance was so different that at first her own husband did not recognise her. He was deeply moved by the change he saw in her.

The Fifties was a turbulent decade for Japan as the country struggled to rebuild itself and to enter into stronger trading relationships with the world. The Katos and others worked hard at improving Japan's relations with her Asian neighbours. During this period conferences for MRA were held at Baguio in the Philippines which brought together politicians and others from across Asia. The honest and heartfelt exchanges began to build trust. A major factor in this was the humble approach of Japanese who sincerely apologised for the mistakes and tragedies of the war. The Katos and others also challenged and inspired the then Prime Minister Kishi to establish new understanding in the region by himself boldly making a sincere apology for what Japan had done in the war.

Shidzue Kato retired from the Diet in 1975, and after her husband's death, also left the Socialist Party so that she could speak out more freely. 'Too often people are controlled by a company or other loyalty,' she says. She maintains a lively interest in all that is going on in Japan and the world, and her comments and views are often sought by the media. Last year she featured in a weekly morning TV programme, commenting on current political developments; and recently the national network NHK produced a 45-minute documentary *highlighting her work for women*.

In no way has she 'retired' from life. 'I try to make friends with people who do good work nationally and internationally,' she says. 'Old people living alone often feel unstable, but if you live alone you can do anything! I have a daily time of quiet when I feed my spiritual life, and this is the secret of my energy.'

Japan, she says, is becoming a big power economically while becoming poorer and poorer spiritually. 'We must try to stop this slide. Many point to Japan and China as world leaders in the 21st century. Japan must take responsibility for the happiness of the world.'

CREATIVITY—THE ANSWER TO CRISIS
The report of the 1984 Caux industrial conference
available November from Grosvenor Books
price £1, with postage £1.20

WHAT A BOOK CAN DO FOR A FRIEND

A BULKY ENVELOPE fell through our letter-box with a thud. It was the galley-proofs of *Good God it Works!*, a new book which the author, Garth Lean, had considerately sent us for any final suggestions. We read the first five chapters and were enthralled. My wife, Barbara, who has many of the inspired suggestions in our house, said, 'Why don't we show these first five chapters to our friend Frances down the road?' Frances is a woman of discernment. She reads a lot and is active in public affairs. Her judgement on these chapters would be interesting. Would she be intrigued or bored? Would she ask for more?

We delivered the chapters that evening. Her verdict came a few days later. She had started to read right away. She never went to bed that night. She spent the whole time reading, rereading, pacing the corridor, thinking, resisting,

doubting, fighting. The cat was most confused. So was Frances. The next day happened to be Whit Sunday, the birthday of the Church. She went to the early service of Holy Communion. There, at the altar, she laid down something that she had held onto for years. She laid it down for ever.

That was ten years ago. This last Whit Sunday she recalled it all. Just a fragment of a book. Just a fragment of broken bread. But a new start. A turning point. Perhaps the greatest turning point of her life.

Later of course she read the whole book. For me it has always been a reminder that the right book for the right person at the right time may be the most important thing in the world. *Good God it Works!*

Alan Thornhill

UNEXPECTED PRESCRIPTION

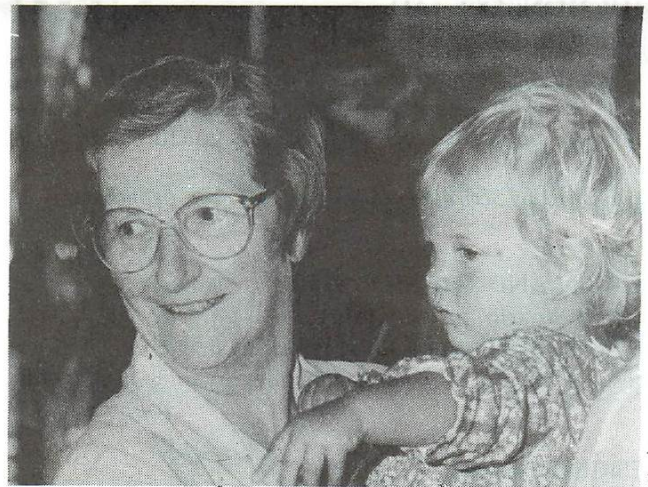
Dr McAll, a GP living in Hampshire, was recently interviewed about her new book, *'For God's sake, Doctor!'*, on Radio Solent. The following is taken from her dialogue with Richard Cartridge:

Richard Cartridge: What's very striking is you have always been a doctor who would listen to her patients. How did you find the time to sit and talk with patients and discover as you did the underlying things that were causing many of their illnesses?

Frances McAll: I think it's partly the lack of time that makes many GPs unwilling to do this. When you realise that there's more to a case than meets the eye, I have always had to get over this hurdle of being willing to get involved and perhaps take time. The funny thing is that when you do make that decision things can happen quite quickly. It's true that in a GP's surgery you're only allotted 10 minutes per patient. But one patient may only take two minutes—not every patient will need 40 minutes or an hour.

RC: There are some quite remarkable case histories in your new book, Frances. Due entirely to your open ears and your open heart. I mean, a few quotes, a mum who lost recurrent mouth ulcers when she finally came to accept her illegitimate son through your help—apparently two things that weren't related at all. A couple who were actually reconciled in your surgery; and a small girl who lost her fears and her tummy aches; and a drug addict who kicked his habit when his mother stopped drinking. Now, how did you actually find out what was wrong with these people?

FM: It's fairly common knowledge medically that a lot of things are what we call psychosomatic. It has been known for many years that you cannot split people up into their bodies, their minds and their spirits. What your spirit is like is going to control your mind, and that is going to control your body. It's the way we're made. It's quite well known that for some reason or other mouth ulcers are associated with our emotions. This person had been coming back and back. It seemed more than a one-off infection, so I asked



Frances McAll and granddaughter

her whether there were any emotional upsets in her life. Often you've only got to ask a question like that and the patient bursts into tears. She hadn't thought of talking about that certainly. But several times when patients have come in with some simple physical thing, I've asked, 'Is everything else all right?' and immediately there were floods of tears.

RC: Your most common prescription was prayer, wasn't it? How did people react to that suggestion? You don't expect that from your GP, do you?

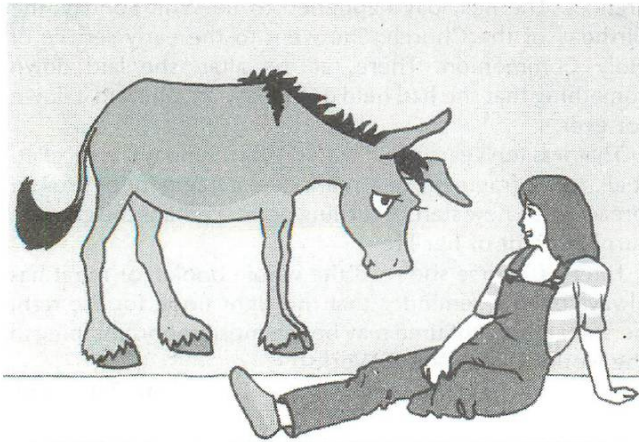
FM: Well, I suppose you don't. But nor do you expect from the patient that they will respond. The thing that has surprised me is how many people do pray—the most unexpected people. I remember one prostitute who looked as if God would never come into her thinking at all. She was desperately unhappy and I said to her, thinking it was a rather foolish question, 'Do you ever pray?' She said with tremendous feeling, 'Oh yes I do. I pray to God every night of my life.'

RC: But does that encourage us to be selfish, do you think? If we're on our knees talking to God, saying, 'Please make me well! Please send me money! Please make everything work out well for me and mine!' Is that the right attitude, do you think?

FM: No, I don't think it is. That's why people get frustrated—

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BOOKS FOR THE FAMILY



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Margaret Gray

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Mary Fletcher

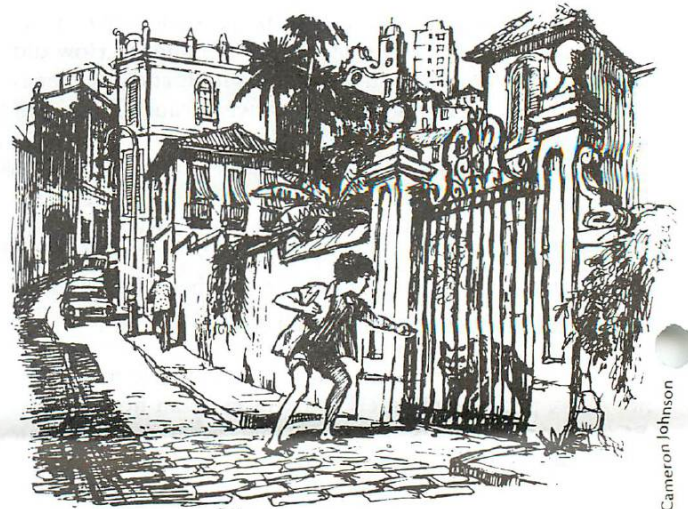
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GENERAL INTEREST

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STRESS—ROUTES TO SUCCESS

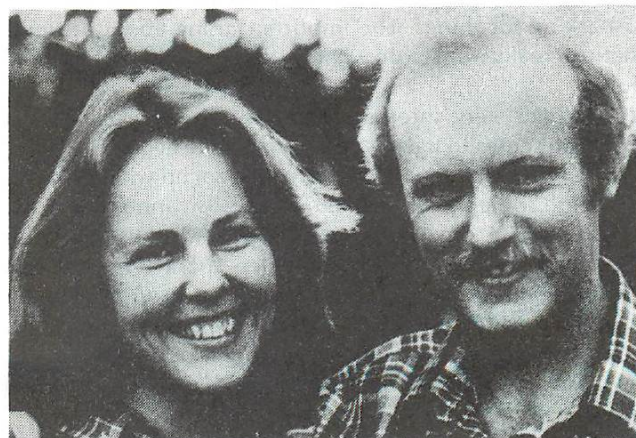
James M Dyce

The author, an experienced dental surgeon, writes that for a professional person a grasp of world perspectives is essential in the decision-making process. Well illustrated with cartoons.

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NEW



Alec and Elisabeth Smith

NOW I CALL HIM BROTHER

Alec Smith

Alec Smith, son of Ian Smith, Zimbabwe/Rhodesia's last white Prime Minister, was born into privilege and brought up to believe in his own superiority.

He led a debauched and selfish life until a dramatic experience of Jesus Christ radically changed his perceptions. Reconciliation with God brought a new awareness of injustice and oppression in his own country. Understanding for the first time the agonies that lay behind so many lives in his country—by then deep in a bloody civil war—he asked God to forgive him and use him in whatever way He could as an instrument of reconciliation and peace.

What follows is a thrilling account of how God can take a dedicated life and help to change the course of history.

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Leif Hovelsen

Carl Howelsen, the author's father, was a pioneer of ski-jumping. This book traces his life from Holmenkollen, Norway, to Colorado, USA, and his adventures as a stunt-skier with Barnum and Bailey. Skiing devotees will enjoy the little known story of the development of skiing as a major world sport.

In a touching chapter, *Father and Son*, the author writes of life at home, of his solitary confinement under the Gestapo, and his calling from God to take on the building of a new world with Moral Re-Armament.

Published by National Ski Hall of Fame Press, Ishpeming, Michigan

paperback £2.00

NEW



One of W Heaton Cooper's paintings from 'Mountain Painter'

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W Heaton Cooper

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contd from page 3

because they think their prayers aren't answered. Prayer is a two-way thing. It's getting into contact with God; it's not just asking for things. The important thing about prayer is that you really want to do what God wants—that's the whole point.

RC: What's very interesting about you, Frances, is that cynicism seems to have left you well alone across the years.

FM: Well, I think that if you've experienced what God can do with someone like myself, you really cannot feel cynical about anyone, any more. I know what God has done for me, and for many apparently hopeless characters. I've been an ambitious, self-righteous, critical sort, which I think afflicts a great many of us. So I think the answer to all that's going on in the country now could be found if people just decided to try doing things His way. ■

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Book review

DOES LIFE MAKE SENSE?

by Frida Nef

OFTEN, WHEN I MEET people who are nearing the end of their life's work, I feel like sitting at their feet to catch some of the accumulated wisdom of their years. Quite often, however, their life seems to have been a series of fragmented experiences and their life's focus to have dwindled to a bad back and difficulties with the neighbours.

Frida Nef's autobiography, by contrast, gives a sense of wholeness, of circles widening, and of a life cumulatively enriched rather than diluted by the passage of time.

The fact that Frida Nef was born at the height of a Swiss spring after a night of sudden and damaging snow in 1908 seems somehow reflective of her early life—a childhood of great struggle with a father who drank away the weekly income and a mother with the most extraordinary grip on life whatever the hardships. Frida Nef recalls her paralysed shame at seeing her father drunk in the street and remembers days without food to eat or shoes to wear to school. Not surprisingly, she developed a near fatal illness at the age of nine. Caught as she was between life and death she found at her roots an instinctive thrust towards life, to find out 'what life is really all about'.

She recovered, and, at 14, began a series of menial jobs where she had to work crushingly hard. She felt 'bound in chains', as much by the resentment and revolt that festered in her as by the hardships she bore. She began to search for a wider meaning, and for God. She then felt impelled by an 'inner fire' to leave her job as a weaver, move to Lausanne and work in a hostel for young men. A group from Moral Re-Armament came to speak and suddenly everything crystallised for her. She decided to surrender her life to God. The death of her beloved mother deepened this experience. Frida traces how life began to widen its circles towards the seemingly impossible opening of the hostel for girls called the Great Adventure, where they lived with God's will as the central core.

Some years later, God seemed to be nudging her towards

widening the circle still more by giving up her work in the hostel—choosing 'obedience not success'—and working with MRA without a salary. After a terrible inner struggle, she writes, 'at last I was able to say yes.' This has been her life for over 30 years.

The second half of the book concentrates on these years—the opening of the Caux Palace Hotel as a centre for MRA; the feeding of 800 at conferences; her experiences in France, Holland, Brazil and India working with MRA. During these years she had long bouts of debilitating ill-health. As you read her story, you sense that it was during those times of enforced quiet that her relationship with God widened its own circle on and out from obedience to a warm and more complete companionship—from which she again moved out into activity.

All through this most interesting book, Frida Nef emphasises that she is a simple woman. Be that as it may, her life shows that simplicity has within it a centre of wisdom and a compelling sort of clarity.

Vanessa Clark

Caux Publications. Available from Grosvenor Books.

paperback £2.50

CONTRAST IN PHILOSOPHIES



Karl Marx (left) and Keir Hardie

A NEW STUDY PROGRAMME for social and moral education contrasts the lives of Karl Marx and Keir Hardie. It is a study of two revolutionaries. It was released earlier this year by Drake Educational Productions in cooperation with Grosvenor Books, and is suitable for sixth-formers or equivalent.

The treatment is not political—it does not raise the question of Socialism as a set of economic and political doctrines. It is a study of contrasting characters, contrasting faiths, contrasting views of man and his destiny.

The package contains two double length filmstrips, teacher's notes, and a commentary on audio cassette. Nearly half of the visuals are original paintings by W Cameron Johnson. The comprehensive teacher's notes by Harry Addison contain essays on the philosophies of Karl Marx and Keir Hardie and a section entitled, 'Retrospect and Prospect', contrasting the progress of these philosophies. Questions for discussion are included. ■

Available from Grosvenor Books. Price £30 plus VAT.

GIVING CHILDREN THE ARMOUR OF FAITH

MARY WILSON is the author of 'God's Hand in History', a series of five books for children (details page 4). In August she gave a talk in Melbourne, Australia, on 'Giving children the armour of faith'. We print extracts:

WHAT I SHOULD like to talk about to you today is the part each one of us can play in raising up a generation that is free from cynicism and fear. In England my husband and I lived in a small township, an ordinary place of terraced houses with many children in them who came in and out to see us. Their ages were roughly between eight and 12, and we often had interesting conversations with them.

My husband, Roly, was asked to speak at a Sunday School prize-giving. He wondered what to say and decided to ask some of our young friends in the street. Most of them had never been near a Sunday School. But he got a few of them together and asked if they had any suggestions about what changes they would like to see that would make the world in general and our community in particular a better place.

They said, 'One thing would be to stop wrecking telephone boxes.' 'We could stop pinching things from shops.' It was rather interesting that they applied Roly's question to themselves. 'There's one shop,' they said, 'where the things are all out on shelves and you can take them quite easily. But the woman who keeps the shop trusts us and we never like it when we do. We always feel bad.' Another point was to stop throwing stones at buses. But I think the most interesting conclusion was, 'There's no need to go with the gang if they're doing something that you know is wrong.' Roly put these thoughts into his talk.

Decisions

When our daughter Margaret was about five, she asked me, 'Why is it that if Jesus came to bring peace to the world there are still wars?' If someone so young could ask that, I thought, there must be a way of answering that she would understand. It seemed to me that events have been shaped for good or evil by the decisions made by men and women down the ages. In effect, whether to go with God or the gang.

So I started to trace the stories of people in the Bible. They are part of history and they are the theme of my books. The first one is about the Old Testament and some early eastern sages; then comes the story of Jesus followed by that of the Acts and the courageous men and women of the first centuries, and onwards to the building of faith in Europe and beyond, up to the fourteenth century.

I began with the story left to us by unknown sages in the first chapters of Genesis. Two people are put down in an idyllic spot, the Garden of Eden, with everything they could need or want. They are given complete control there with one exception, and into this exception comes the element of decision. One issue is plain greed. The other is that men and women, not God, should decide what is good and what is evil. They fell into the trap of experimenting with evil. What

they did not see was that you get to know evil by resisting it, not by trying it. So they came to grief.

Whenever I have told the story of Joseph and his brothers to children I have asked, 'Have any of you ever been jealous of your brothers or sisters?' They invariably answer, 'Oh, Yes!' Joseph's brothers treated him extremely shabbily but it did not make him bitter. In the end he was the means of saving his whole family from starvation. This is something children easily understand. So the stories unfolded down the centuries.

I asked our daughter to give me some instances of what had built her faith as a child. 'One thing,' she said, 'was realising that I could change, that when I believed God told me to do something and I did, things became different around me.' She told of an incident when she was five or six. She was staying in the country with some other children in the care of a friend who was a teacher. Margaret had been so naughty and disruptive that the teacher told her she would have to leave unless she mended her ways. She suggested asking God about the matter and Margaret put this to the test. She saw that she was terribly jealous of the very pretty little girl she shared a room with and she felt she could not really compete with her. 'So,' she said, 'I decided to apologise to this child for what I'd felt. After that things became quite different.' It was a landmark in her life. She found she could make a choice and a decision.

But, and this is an important proviso, referring children to God does not take the place of parental authority. The possibility of being sent away, put to her by someone who never used empty threats, made her ready to stop and think.



Mary Wilson

I also wrote to some younger friends asking what had made faith real to them when they were children. One of them wrote, 'My parents had a living faith and our friends always remarked on what terrific fun we had as a family, and how others often found a faith in our home.' She said, 'My parents never lowered their standards to accommodate me. In teenage years when there were contentious issues like what time one came home after a party, I always knew what my parents' standards were.'

Her husband wrote of a time when he was 10 and felt God had come to his assistance. He had been doing a house to house distribution in a heat wave and was terribly thirsty. He was just going to slip into a garden and, as he put it, 'guzzle water at their tap' when he suddenly felt he shouldn't. 'At that instant,' he said, 'a lady emerged from the house carrying a glass of ginger ale, with ice, on a silver tray. She said she had seen me coming and thought I looked thirsty. "What a miracle!" I thought.'

Each night the children would consider with their parents

whether 'the four soldiers'—that is to say Christ's standards of honesty, purity, unselfishness and love—had fallen down and how they could put them on their feet again.

He said his parents encouraged their children to stand up for their beliefs, even if it was not easy. He recalled how just after deciding not to join in telling dirty jokes another boy came and asked him for help. 'None of us would have guessed he had any problems,' he said. He associated the boy's plea with the decision he himself had just made. 'Soon after that,' he said, 'I had a chat with my father when we were both honest about things that neither of us knew about the other. From that point our relationship was one of being men together with the same needs and the same hopes. The father-son relationship no longer carried with it the all-too-common generation gap. These were all stepping stones in the development of my faith,' he wrote.

An eighteen-year-old girl who is just about to start her nursing training said that the majority of her friends came from Christian families, but had become disillusioned by individuals who would say one thing in Church and do another in school or at home. She felt the most important things her parents had done for her were to live what they talked about and to be willing to say where they were wrong. They had also sent her to a school where morals and faith were respected and taught, though not necessarily directly, by every member of staff. 'Yet,' she said, 'at one point I became quite frustrated by people's attitude that I had good Christian parents and would automatically be the same. Then one day someone said to me, "God has no grandchildren, only children," and I suddenly realised that I couldn't live on my parents' beliefs. I had to choose for myself.'



Illustrations from 'The Son of God'

We cannot protect our children but we can help them to choose, to give them access to what St Paul calls 'the armour of faith'. Whether they put it on will be their decision, but if they do not know it exists they are defenceless, like crabs without a shell; they can also become a menace both to themselves and others. It is interesting that after sixty years of mandatory atheism in Russia, faith has not died, nor has it in Poland. It seems to flourish best in a hard climate. In sport it is accepted that if you want to win you must exercise your muscles and learn certain disciplines. Faith too has muscles which have to be exercised.

There is now, particularly in what we are pleased to call the developed countries, a terrible fear of pain and deprivation. 'My children aren't going to have it the hard way as I did' is often said. Why do so many people want to deny their children the qualities of endurance and courage that have gone into the building of so many countries, especially this one?

The former Archbishop of York, speaking at a Moral Re-Armament Conference last Whitsun, said: 'The opposite of faith is not faithlessness but fear.'



We have a choice between pointing our children towards faith or fear. Faith is the assurance that a vast remotivation of people is possible, that God knows the uses to which the forces He has created should be put. His plan covers the world's resources, life and death, and sex.

One friend said recently how afraid he had been at the age of ten of playing in a piano recital. His mother had suggested that he should not only ask Jesus to take away the fear, but also start thinking about the people for whom he was going to play. 'I have never doubted to this day,' he wrote, 'that I can hand over fear to God in any situation and that He will help me.'

I think we must give children a new sense of normality, so that they no longer accept as normal things that are not meant to be normal—broken homes, single parents, no faith. Unless they learn early how to deal with the roots of the problems they will face in life, they will always be victims having to be rescued from circumstances. They can learn that only God knows how to deal with any situation, however tough.

Children, in short, are not meant to be a problem, but an answer. In God's eyes all problems are opportunities for Him to act and cure the bitterness and greed that underlie so many of them. As children become aware of this, they can approach every difficulty in faith, for faith prompts action. A growing boy or girl with faith feels that he or she can have a part in reconstructing society. For God has a plan. There is a master design for the world for which each child is needed. ■

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