

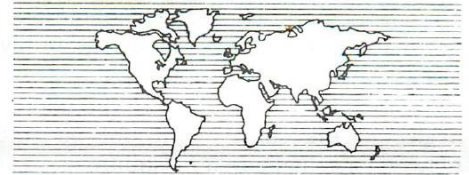
LINDA PIERCE interviews actor and playwright Ian Cullen. He is currently taking the lead-role in 'Man of Two Worlds', Daniel Pearce's play about St Paul at the Westminster Theatre, London. We carry a review of the play on page 6.

## ACTOR'S CONTINUING PILGRIMAGE



# NEW WORLD NEWS

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**SPECIAL  
WHITSUN  
ISSUE**

**WHEN BELGIAN-DUTCH  
RELATIONS IMPROVED**

see page 3

St Paul and his jailer in the Aldersgate Productions play, 'Man of Two Worlds'.

Nigel Skeelsey

'MY LIFE CHANGED DIRECTIONS. One minute I was not aware and the next I was. A confrontation if you like.' Ian Cullen, who plays the part of Paul of Tarsus, was describing his 'Damascus Road' experience. The suddenness of his own conversion led the TV and stage artist into a three-year and ongoing study of the Apostle Paul. He recalls, 'I immersed myself in the Epistles and found Paul fascinating, controversial and maddening, but I did actually conclude that if there was a model life his was it. He completely understood what he was trying to do and he laid the foundations of modern civilisation.'

Ian Cullen strikes one as confident in his career, a man who has found an added dimension to life. As we sipped coffee in his dressing-room before the performance, he said he could talk for hours about the subject of Paul. 'The best way to get to know a person is to act them,' he said. And so when he heard of *Man of Two Worlds*, on the life of this controversial saint, he felt he should 'major out after his three year study'.

'A great deal of prayer and searching for God's guidance has gone into the production,' affirms Ian, and as a result the rehearsals have been 'peaceful and loving'. 'Either one believes in the Holy Spirit or one does not. The Spirit is guiding us all, willy-nilly. One doesn't have to be a believer: the Helper is still guiding us. If we stop and listen, we hear his voice,' Ian said in a matter-of-fact way.

'With your new-found faith there must be risks you have to take in your profession?' I asked. Unhesitatingly came the reply, 'If one does not listen one gets into wrong positions. The Holy Spirit tries to get you to do the right thing for the right reasons.'

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## BOOKS FOR MALTA



At the request of Maltese of all political persuasions, Grosvenor Books took a stand to present the ideas of Moral Re-Armament at the Fifth Mediterranean International Book Fair in Valleta last month. Here the Prime Minister of Malta, Dr Carmelo Mifsud Bonnici (left), is welcomed by Charles Aquilina on behalf of Grosvenor Books.

Govt Information Dept, Malta



The Holy Spirit moves where he wants, as forcefully today as at Pentecost. He guides, propels, restrains, heals, helps and breathes new life into people. His influence is felt, though not always discerned, in national affairs. In the following pages we look at some attributes of the Spirit, and examples of his work:

## THE HOLY SPIRIT —SOURCE OF LIFE

BRIAN BOOBBYER reflects on some of the Bible verses which mean most to him:

### The letter kills, the spirit gives life (2 Corinthians 3 v6)

We can rise early to pray, live a disciplined life, give all our time to religious work, attend numerous conferences on spiritual themes, use our money unselfishly, and yet 'it kills'. Strong words.

Christ said that the man who obeyed the law and neglected the spirit might not be able to distinguish between a camel and a mosquito.

Imagine a shirt, washed and blowing in the wind. It is soon dry. We can be like shirts open to the wind of God blowing through us. Starch the shirts and they may look nicer—but the wind won't be able to blow through them. I suppose that is what we mean by calling a person a stuffed shirt, somebody correct yet pompous.

At the same time Christ said that we needed to be **salted with the fire of the discipline** (Mark 9 v49). Both this verse and the one quoted above were favourites of Mahatma Gandhi.

The Pope, before he became Pope, wrote a book called *Love and Responsibility*. In it he said, 'Genuine human love must combine two elements, tenderness and a certain firmness. Otherwise it will lose its inner soundness and resilience and turn into sterile sloppiness.' He also referred to 'the underdevelopment of the moral component of love'.

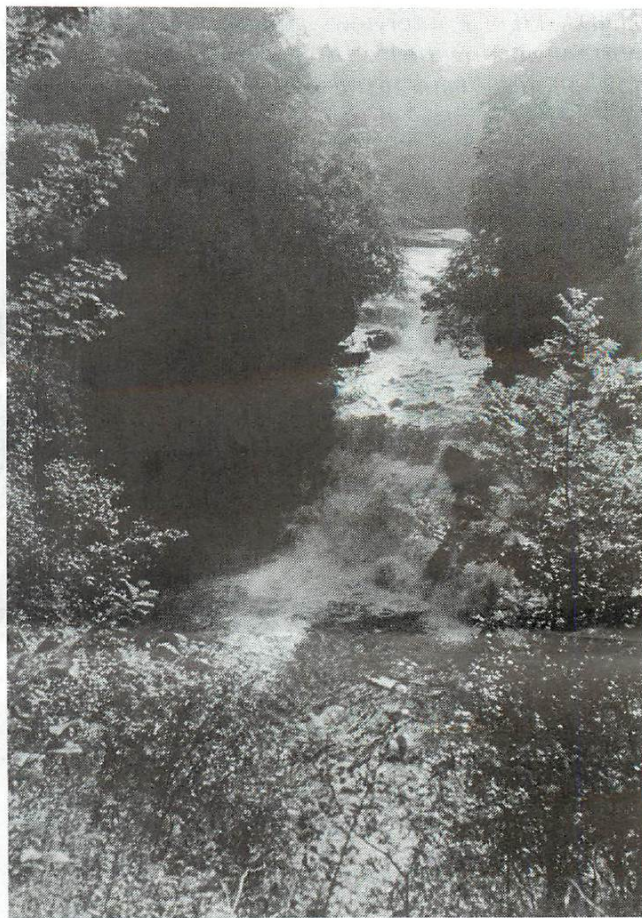
There is a discipline that makes us rigid and right and forbidding. The poet Browning called it 'cold correctness'. Rather we need the purity that enables us to love people. The apostle Peter wrote '**Be so clean that your love for people is genuine**' (1 Peter 1 v22). Henri Nouwen, the Dutch Jesuit theologian and writer, dedicated his book *Reaching out* to his parents and added 'who created the space where I could hear and follow God's call'. No pressure.

We are all different, yet the world moves in on us from the beginning to try to make us all the same. And at a certain age, around 13, we would rather be one of the crowd than alone and true.

**Do not conform but be ye transformed and let God remake you** (Romans 12 v1). I remember in my student days wanting to conform to an image of scruffiness and casualness. Fear of being 'utterly different' is a big fear—and that is what the Greek word for 'holy' means.

We are told in the Gospels that the devil gave Christ three particular temptations. One, a near truth, the second a half truth and the third a lie.

The first was, 'Command these stones to be made bread.' Almost a reasonable way to deal with immediate needs—and we do need to deal with the immediate.



B Cummock

The second: create a sensation of some kind and you will spread your message more easily and quickly. Quite a plausible suggestion. It even seems that the devil has Christ's interests at heart: though in fact it would remove the amazing freedom Christ offers us, by forcing people to believe.

The third: come to terms with me and the world is yours. The devil reveals his true colours. He wants power and so must neutralise Christ.

We are all tempted in different ways. Christ was tempted through his strengths: most of us probably through our weaknesses. But one thing all temptation seems to have in common. We are tempted away from the Cross, as Christ was, to satisfy, sensationalise and project ourselves.

### For their sakes I sanctify myself (John 17 v19)

This is the secret of spiritual power—leaving behind the self-life for the sake of others. It could almost be said that Christ only succeeded once in public—at the Crucifixion—and only failed once in private—with Pontius Pilate. Certainly he constantly denied himself to the multitude in order to be available for the individual.

In George Eliot's great classic *Middlemarch* one main character says to another, 'You have made all the difference to my courage by believing in me.' I often think of the people who have encouraged, sparked and corrected me and given me confidence. It was said of the great Scotsman Henry Drummond: 'He made you feel you were stronger and your work better than you dared to believe.'

Watchman Nee, the Chinese martyr, wrote a commentary on Ephesians called *Sit, walk, stand*. I keep rereading it. His theme, taken from Paul's Epistle, is that we can sit and



receive from God, we can walk in the strength of what we receive and then we can stand up against evil in the world. He translates one of Paul's verses: **Allow yourselves to be continuously made full** (Ephesians 5 v18).

A glass cannot be filled with drinking water unless it is first clean and empty. God wants more than my best. He wants me to be led and fed and filled by his spirit. That demands humility. Christ said that if we were like that, we would inherit the earth. No need to achieve something. The world already belonged to us.

I find myself chewing on verses like these. We can build our lives around them. ■

## WHEN BELGIAN-DUTCH RELATIONS IMPROVED

SYDNEY COOK reveals for the first time details of the story behind a remarkable change in the relationship of two countries, Belgium and the Netherlands, just before the Second World War:

IN 1937 Dr JAN Patijn was the Netherlands Ambassador to Belgium. During his posting there, a quarrel which had bedevilled relations between the two countries since 1860 flared up once again. It concerned the waters of the River Maas and particularly affected the ports of Antwerp and Rotterdam. Cabinet ministers had resigned over the affair, and correspondence and files relating to the dispute were said to form a pile many metres high.

The Supreme Court at the Hague gave a ruling in favour of Belgium. The way that the Belgian press made merry at the expense of the Dutch annoyed Dr Patijn. At this point he was due to speak at an important banquet in Brussels. He decided **not** to mention the case but had rehearsed a number of **biting phrases** which he felt would be some revenge for the press attacks.

His wife Elsie, who had found a faith which had changed her life, suggested that it might help to listen in quiet for any God-given wisdom before launching into a speech that **could only worsen relations**. He brushed aside the suggestion irritably—but pondered it inwardly. They drove to the banquet in complete silence.

### Supreme court

When the ambassador spoke, to everyone's amazement he complimented his host country on the decision of the Supreme Court which, he said, paved the way for better friendship in the future. Next day the entire Belgian press adopted a new tone. Bitter comments ceased, and the Dutch press followed suit.

Later, in Geneva, Patijn described to fellow delegates what had happened. As he had been tying his tie before the mirror while changing for the dinner, that quiet voice, to which he had been learning to listen and which his wife had ventured to recommend, said to him, 'Forget your pride. This is your chance. Seize it.' Then, at the dinner itself, just before he rose to speak, the conviction came to him as to what he should say, which 'was much more in accord with



Dr JAN Patijn of the Netherlands

Strong

God's will than the speech which I had previously wished to make'.

In the following year, 1938, Patijn was made Foreign Minister of his country. Interviewed in Stockholm on the new attitude in which he seemed to be approaching his task, he said: 'When I have an important decision to make, I have learned to think it over during a quiet time of listening to God. After our quiet time each morning, my wife and I talk over the guidance God has given us. This gives me a feeling of greater objectivity.... I have found in this way the greatest help in the solution of personal and family difficulties, and in my work as Foreign Minister.'

### Tangled threads

In that work he was once more confronted with the need to reach a final settlement on the still tangled threads of the problem of the waters of the river Maas. The thought came to him that the **first step** was to get to know personally the man in charge of Rotterdam harbour. They were well acquainted through the heap of files, but had never met. It turned out that this man was also taking time each day to listen in quiet for God's direction. The two men had a long talk together. The Foreign Minister said it was the first time that anyone from Rotterdam had given him a **full and honest picture**. The Harbour Master said it was the first time they had had a Foreign Minister with whom they could talk like that.

It was clear that a solution acceptable to Antwerp and Belgium would mean a substantial loss to Rotterdam. Patijn said that the matter was a national affair, the cost of which should be shared nationally. Rotterdam would have to be exempted from certain taxes or some other suitable compensation found. This brought in a new factor and a new atmosphere. The Foreign Ministry and the Rotterdam authorities worked out a plan together. Soon the matter was so far advanced that a new approach was made to Belgium.

Patijn then went to see M Spaak, who was in charge of the affair on the Belgian side, and who paid a return visit to the Netherlands to continue the negotiations. Before the year was out the King of the Belgians came to the Hague to celebrate the signing of a full agreement between the two countries. ■



# INSISTENT VOICE

by Betty Gray, Newcastle

I HAVE DISCOVERED that there are two levels of friendship with the Holy Spirit. The first can be experienced by anyone willing to put his life in God's hands, and to be used by him. When I decided to experiment in this way, I found that the Holy Spirit gave me thoughts that covered the whole dimension of day-by-day living. They included things to be put right; how to care for my family and friends; how to give my best to my teaching job; how to be a responsible citizen both within Britain, and within the world family of nations.

Despite the fascinating adventure that this became, however, eventually I began to feel a dissatisfaction which I believe was sown by the Holy Spirit. Its roots lay in the fact that I knew there were people to whom I had been led, but whose needs I seemed never able to meet.

## Surprise

One of these people was a college lecturer, a lively lady in her early forties. My husband and I had met her when we sat on a committee where everyone but he and I was of the extreme Left. For a whole year we had tried to help her discover an alternative way of changing society, via a relevant faith. We had simply come up against a 'brick wall'. One night, soon after I had begun to feel the dissatisfaction I have mentioned, she came to spend an evening with me. To my great surprise, she initiated a discussion on faith. I was delighted. 'This is very good,' I told myself, 'I might get somewhere at last.' Suddenly a thought came that was so clear that it was almost a voice, 'But it's not good enough. You must ask her about her relationship with her parents.' 'I can't possibly ask that right out of the blue,' I argued inwardly. 'And, anyway, I've never heard her mention them. She is a mature woman with her own home.' I tried to continue the conversation with my friend, but the prompting of the 'inner voice' grew more and more insistent. Eventually I realised I must trust the thought and obey, so I found myself praying, 'Right. If you really want me to do this, I will, but I shall need your help in raising the subject.' Instantly, to my utter amazement, my friend suddenly began to talk about her parents herself, and it was perfectly natural for me to ask how she got on with them.

## Key

That relationship proved to be the key to my friend's whole life. It was the cause of all that had made her so bitter, and of all that had turned her against Christianity and towards the extreme Left. As I listened to her, I became aware of a strong urging by the 'inner voice' to encourage her to seek how to put things right, and to find Christ's healing power. 'I'll think about that, and let you know tomorrow,' was her response. I feared this meant she would dodge the issue. My husband and I prayed for her that night as we had seldom prayed for anyone.

Next day she phoned with a clear plan, so unusual it could only have been given by the Holy Spirit. A week later, she phoned again, and, absolutely bursting with joy told me how she had put everything right. The relationship had been completely transformed, all her bitterness was healed, and she felt a new person.

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Soon after that she moved away to another part of the country. We heard nothing for three months. Then the phone rang, and I heard my friend telling me of a decision to be baptised into the Christian faith.

Thinking, afterwards, about this amazing experience, I began to realise how vital it is to move on to this second, deeper level of friendship with the Holy Spirit. He knows facts of peoples' lives about which you can have no inkling. He will reveal clues about these to you, however, if he is sure that your purpose is to lead friends to experience the transforming power of Christ's love. For enabling us all to have the chance of that experience is, of course, the Holy Spirit's task above all others in the world. ■

# HEALING THE PAST

A FEW MONTHS AGO I HAD an unexpected thought, 'You have never really loved anyone except your wife.'

This was a shock. As I thought back, I saw that an incident that happened when I was eight years old had affected my life until now.

In 1940 my brother and I had been evacuated to Bideford in Devon and were living with a large family. One day one of the women was gossiping about her feeling about the woman whose house it was and encouraging me to say what I felt about her. My feelings can be imagined when I found that what I had said privately had been passed on to the other person and I was beaten for my remarks. At that point I closed my heart to other people, to make sure my trust would not be betrayed again.

God now showed me that my heart had remained closed ever since. I had always let others make the running in relationships in case I got hurt again. He also showed me that Jesus was not like that woman. He is wholly reliable and will never betray my trust. And if another person hurts me I can go to him for healing. After all, he knows all about betrayal.

I prayed that God would give me a love for him first, and a love for people that would follow from this.

This has led to a new feeling of being at home with people and an openness towards them. I have had a glimpse of what is needed in love and healing for those who live under persecution and violence.

John Charlton

# A FREE GIFT

by Joy Weeks, Winchester

A FEW YEAR AGO I EXPERIENCED my back being healed as a result of prayer. Yet, through a night of bitter fight with God, I resisted the healing which had started. My father had died of cancer a few months earlier. Why, I wanted to know, was I being healed when he, who had also been prayed for, had died? It was an unanswerable question, a mystery.

In the stillness of the early morning after that night of struggle, I was given this assurance, 'I healed your father. Accept my healing of your back as a free gift. All my gifts are free. You will never be able to earn or deserve them. There are many more I want to give if only you would be open to receiving them.'



Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain  
and stress,  
And let our ordered lives confess,  
The beauty of Thy peace.

Breathe through the heats of  
our desire  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh  
retire;  
Speak through the earthquake,  
wind and fire,  
O still small voice of calm.

**John Greenleaf Whittier**



Finnish Tourist Board

The other day I heard mystery described as 'an incomprehensible certainty'. There was no doubt that I was experiencing physical healing. Nor could I doubt in my heart that all was well with my father.

Before Jesus left his disciples he promised to send them 'the Comforter', the strengthener. He kept his promise and his gifts are always available—yet how often I prefer to remain as I am rather than risk the new challenges that accepting them brings. ■

## **DIRECTED POWER**

THE FIRST TIME I EXPERIENCED the intervention of the Holy Spirit was in the early days of the war, when as a nurse with no faith, I stood assisting a young doctor. She was trying to do a blood transfusion on a very sick baby but she grew more and more distressed as she failed to find a vein to enter. Suddenly she stopped for some moments and calmed herself in silence, then she began again with confidence. Later, I asked her what had happened. She said, 'I just told God it was hopeless. I couldn't do it. He must help me. He told me that He loved that baby more than I did. I should try again.' When she obeyed, it was straightforward. For me it was the beginning of seeing how God can work in our lives and I have found it so ever since.

I was in Nigeria with my husband when he died. I had the conviction to finish building a babies' home there which I had started. The Holy Spirit said to me, 'Use the money you have for this now. I will meet your needs as they come.' It happened just like that. I have never had a surplus but there has always been enough for my needs as he promised.

In my sixties I thought it was time to retire and watch the Cornish sea for a few years. But I found myself led to the West Midlands, managing a Cheshire Home for the handicapped and also getting involved in racial problems. So, when six years later I decided to retire again and had the

conviction to come and live in London, I was not too surprised. I came at the right time to help nurse an old friend until he died.

These were simple things, but they taught me a lot through many years about how God takes over our lives if we let him.

Pierre Teilhard de Chardin said, 'It is the immense mass of undisciplined power that overwhelms me.' But it is the voice of the Holy Spirit who can discipline and direct this power to remake the world.

**Charlotte Downing**

## **BEYOND CONVERSION**

by Joyce Wolfe, Cork, Ireland

FIFTY YEARS AGO this spring I was teaching very inadequately in a West London school where the headmistress was a bully and I was acutely miserable. I was contemplating a hasty retreat to my home in Ireland.

With the help of a friend I gave my life to God and the entire direction and motivation of my life changed.

A daily time of listening for God's guidance opened my eyes to my own wrongs, gave me the courage to make restitution and to stay on a further two years at the school where things became radically different. Eventually, I returned to Ireland, married and brought up my three children. My conversion was very deep and real but I knew that the power to pass it on, which I had seen in other people, was missing.

I didn't know then that a second power-releasing experience, beyond conversion, is available for all of us—although of course I knew of what happened to Christ's disciples at Pentecost. ▶



After 40 years I discovered that God is longing to transmit the baptism of the Holy Spirit. I am neither spiritually nor intellectually gifted, but over these last years since that miracle happened to me there has been an ever-increasing awareness of God working through me.

My family have noticed that I don't care about what people think of me as I did, and I have been drawn into the life of my city as never before, meeting people with terrible problems who are seeking God's help. Above all is the growing experience of the joyful and freeing power that was given at the first Pentecost. ■

## DREAM TALK

by Yvonne Bigland



B. Cummock

BECAUSE OF THE WAR and other factors, much of my life has been spent on the move. When my husband and I eventually bought our own small house I loved it greatly and it became a tremendous security to me.

We were in the process of buying some land at the bottom of our garden when, to our dismay, we discovered that our neighbour had secured it. I became exceedingly bitter. For years the animosity grew. One day I trimmed the tops off her trees out of reaction because they would grow to shade my green house. In a great rage she called the police, who could do nothing but try to calm the situation.

After Easter two American ladies came to lunch. As I was talking, the inevitable bitter remarks gushed out. The ladies were understanding but firm. They said they would pray for me to find healing for my bitterness and that they were sure the neighbour could find healing too. I had become so cynical I really did not believe this could happen.

Some days later I woke from a vivid dream. It was so real I told my husband about it. My neighbour and I were chatting away and were great friends. As I sought Jesus's wisdom in my daily time of quiet listening, the clearest thought came—'Why not make the dream a reality?'

I was very apprehensive. Eventually I went to her front door. Her large, aggressive Alsatian barked at me, towering above me as it stood on its hind legs. My neighbour stood behind, shaking her head, indicating she would not speak to me. I went to the back door with exactly the same result. So I just started talking through the closed window. It sounded so daft telling her about my dream, which I felt the Holy Spirit had used to break through my stony bitterness. As I apologised to her, she came and opened the window. We talked of many things from the previous years and the bitterness melted away. ■

## PAUL'S INNER JOURNEY FROM DAMASCUS

MICHAEL HUTCHINSON reviews Daniel Pearce's play, 'Man of Two Worlds'. It is now showing at the Westminster Theatre, London, directed by Bernard Hopkins.

PAUL OF TARSUS, a man of two worlds, confronts the representatives of the Roman and Jewish worlds, Governor Festus and puppet King Agrippa. Invited to make his defence, he tells his story. As he does so, with the turning-points of his life relived—the stoning of Stephen, the encounter with Christ on the way to Damascus, the confrontation with Peter at Antioch—it becomes clear that it is not Paul but his Roman and Jewish judges, with their values and their world, who are on trial; that they, not he, are the prisoners, to whom he offers freedom. Fascinated, both come to see him in prison secretly at night, and one refuse and the other accepts to pay the price of freedom.

### Bluster

At the same time there unfolds a deeper story of Paul's own inner journey. He cannot put out of his mind Stephen's prayer for those who killed him. Also, a conversation with his old teacher, Gamaliel, forces him to think again. In contrast with his bluster, his meeting with Christ is surprisingly but appropriately low key—just the question quietly asked, 'Why do you persecute me?' and the commission to take God's truth to the Gentile world. He changes sides, he changes opinions; but though he is the champion of a different cause, for which he is ready to lay down his life, Paul is still central. He must plan, he must convince; the cause needs a man with his training and intellect. The further lesson does not come easily: that God's strength is made perfect in weakness. Ian Cullen very sensitively captures the contrast and the transition from the Paul who is impatient and frustrated with those who will not listen—both the Damascus public and the Christians from Jerusalem—to the Paul who quietly, simply says what love really is to the Jewish king, who clearly puts a choice before both Jew and Roman, but leaves it entirely with them to decide.

### Contrasts

Other contrasts stand out not only between the main characters but within them. Frank Gatliff is the imposing Roman governor, with his helmet and cloak, towering over the court, then the insignificant, worried, white-haired man who comes in disguise to talk with the prisoner. No less convincingly Richard Rees captures the contrast in Agrippa, subdued, conscious of his dependence on Roman favour, conscious too of falling short of what the Jews were meant to be, then reacting with passion when Paul puts his finger on his idolatry, a relationship which matters more to him than God does. Milton Cadman is a delight, as a cockney Roman soldier and an Irish Jewish zealot.

Robin Davis's set with its steps and steeply rising levels, emphasises worldly power and authority. Except when he is



addressing a crowd, Paul moves mostly on a lower level, and prison bars descend to mark his time in prison, where many of the most important things happen.

This Paul is a corrective to the two most common deformations of Christianity in this and every age. As against the reduction of the faith to some good principles and social doctrines, Paul passionately proclaims a risen Christ who breaks through to man and radically transforms him and leads him. But also as against a sentimental view, whereby a believer is content with personal needs met and things working out well for himself, Paul accepts the hard way, even if it means prison, the lash, rejection by his own countrymen, and death. He refuses an easy and safe option because of his calling to go to the heart of the Roman Empire.

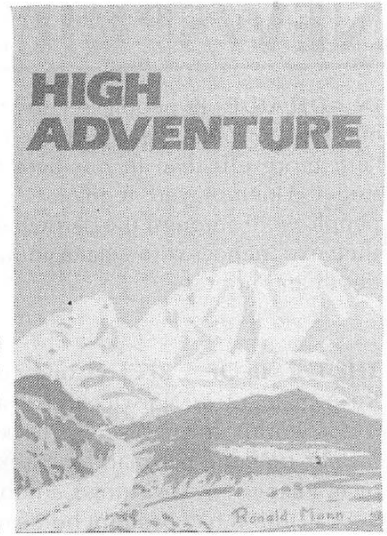
In short, not a comfortable play. Do not see it if you wish to remain undisturbed. But it leaves you pondering how far you may go on that same inner journey that Paul made. ■

Westminster Theatre box office: telephone 01-834 0283.

**RONALD MANN**, one of the moving spirits behind the production of *Man of Two Worlds*, has just produced a booklet called *High Adventure*. It begins, 'People who hear about my escape from prison camp and 700 mile walk during the Second World War sometimes ask if everything since then has not seemed something of an anti-climax.'

The rest of the booklet explains why he answers such people, 'Not at all.' It compares his 'journey' on the road of faith with his escape from northern Italy.

Daniel Pearce, author of *Man of Two Worlds*, has also written a booklet. It is called *Power to Change*. 'Paul's example in the play,' writes Mr Pearce, 'makes it clear that Christ doesn't come to whisk away difficulties with the wave of a magic wand—but gives us a new power, a new perspective, a new hope in the face of difficulties.' ■



'High Adventure' by Ronald Mann is available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price 60p, with postage 75p. 'Power to Change' by Daniel Pearce, published by Aldersgate Productions, is also available from Grosvenor Books, price 45p, with postage 60p.

contd from page 1

When asked if he felt he had a calling, like Paul, to do something for society, Ian paused and looked thoughtful. 'You've put your finger on the nub,' he said, 'of Paul's initial mistake, and a lot of us do the same thing—we thrash about wanting to know what we can do for God rather than waiting to be shown. Not what Paul did for God but what God did for Paul is the important factor, and what he does for us.' This idea, he said, interested him enough to want to write a play. He is already an established playwright as well as an actor.

'Anyone who is keen on power or politics, whether or not they are religious, has just to look at St Paul for a masterplan, because he sowed the seeds of modern civilisation,' he continued. 'The biggest lesson for Paul,' according to Ian, 'was to be taken out of the centre-stage by God. He was given a strategy by God to lay that solid foundation, the results of which he never saw in his lifetime.'

Ian, like Paul, disarmingly felt that he was last in the line of Christians when he was converted, and had to catch up with everyone else. 'It is an experience I carry with me every hour of the day,' he adds. Ian's conversion, he says, opened his eyes. 'I now read everything, Shakespeare especially, with greater meaning and different eyes. Even a newspaper.' Ian has read Shakespeare since he was eight and feels that he is as timeless as St Paul.

'Right through history lives have been changed through the Holy Spirit,' he continued. 'The line is quite clear from generation to generation. Instead of taking from the community they are giving back to it, so that the whole body of Christ is strengthened.'

For Ian it was 'wonderful to know that somewhere people were praying for me. And one day those prayers were answered. The details of one's conversion don't matter but the fruits do. God doesn't want us all to be missionaries but



Ian Cullen

Richard Stone

to go on being doctors, teachers or actors. How much more rich that is.'

He cautioned that one deadly mistake 'we Christians often make is always being right'.

Ian Cullen is a man in love with the Spirit. In spite of his many 'ups and downs' he has a basic experience to turn to when the going is tough, he says.

Children mean a lot to him. He has initiated the Surrey Heath Young Actors Company in Camberley for 70 children of all ages. In producing plays, including Shakespeare's, all the children feel needed and take part, including some who have a handicap. One little girl has overcome a stutter while another boy who couldn't speak has begun to do so. 'Acting is good therapy,' Ian says but adds that 'it is important not to use it as such. Just let things happen.'

As a visitor to Britain I feel encouraged that there are Ian Cullens around, particularly in the theatre world where the battle between good and evil is often the sharpest. 'There are plenty of good things happening,' assures Ian, 'but they happen quietly. It's the devil who makes the most noise.' ■



# NEWSBRIEF

**IN ADELAIDE**, 49 people recently came to a home in the hills for a one-day 'search-party' to 'explore how to make faith more effective in our lives and where we work or study'. Unemployed teenagers and retired professional people were amongst the participants, all of whom spoke of their experiences with what a youth worker called 'unusual depth and honesty'.

**THE THEME OF A RECENT** one-day conference for Moral Re-Armament in Norwich was 'Faith or fear—Guidelines for a world in confusion'. 'Dickie' Dodds, author and former opening batsman for Essex at cricket, spoke of his recent experiences visiting Cambodian refugees in a camp in Thailand. It had brought home to him the cost of people and countries trying to impose their will on others, he said. 'Of course the desire to control is not confined to large groups,' he said. 'It appears to be something we bring into the world when we are born.' He suggested that, just as each person has a will, God had a will. Solutions came wherever this was sought and followed. The second session of the conference on 'the heart of the matter' was attended by a local Member of Parliament and the Member of the European Parliament for Norfolk.

**IN HIS NEWLY-PUBLISHED** book *I had 50,000 bosses*, former Australian Labour MP Gil Duthie describes the 'mission of reconciliation' to Japan which he undertook in 1955 with Liberal MP Les Norman and Jim Coulter, an MRA full-time worker. He calls it 'my most satisfying experience in 29 years as an MP' and writes, 'The mission fitted perfectly my picture of MRA as God's world-wide commando task force, complementing the work of the Church everywhere.' Mr Duthie is also a Uniting Church minister. The book is published by Angus and Robertson in Australia.

**WHEN RYAN VEDAMUTTU** from Sri Lanka was introduced, the Australian school children immediately stood and applauded, thinking he was a world cup cricketer. Ryan and his friends Hiroo Sugi from Japan and Peter Baynard-Smith from Britain explained that they were not cricketers but visitors to the South Australian Riverland area as part of an MRA course in 'effective living'. But they were still taken out to the wicket to prove themselves. During their visits in the area the three met a variety of community workers, including the Mayor of Berri.

**ONE SPEAKER** at the MRA conference 'Making a world of difference' at Georgetown University, Washington, USA, this June will be Henri Nouwen. The Dutch priest is well known for his books that relate doctrine to personal experience.



Young people at an Easter weekend organised by MRA at Chessy, France. Christine Jaulmes, writing in the French monthly 'Changer', reported, 'The three days formed a well-balanced whole and the themes tied in with the Easter season—the past and its hurts, the future and what we expect, the present and the live wire which guides us minute by minute. The examples of how forgiveness or honesty—often at the heart of a family—had led to the resolution of conflicts and serious tensions led many of us to question ourselves about difficult relationships, and also gave us hope that these relationships could become radically different.'

**CHRISTCHURCH, NEW ZEALAND**, was the setting for an Easter gathering of 25 people on 'making our faith relevant for 1985'. 'PEACE is People Everywhere Accepting Christ's Example,' said a 17-year-old office worker. 'Making peace must start with myself, in my family, at work and with my friends. We must get beyond hatred to the spirit of love.... I came away from this Easter experience with many changed ideas and ready to live my life as one of Christ's peacemakers.'

**FIFTY-SEVEN PEOPLE** representing a cross-section of life in multiracial Malaysia participated in a one-day seminar on the theme 'Unity through Caring and Sharing'. It was held in Penang on 21 April and drew together civil servants, professional people, executives, students and housewives.

Datuk Paduka Hajjah Saleha bt Haji Mohd Ali, a social worker who was recently decorated by the Sultan of Selangor for distinguished services to the State of Selangor, inaugurated the seminar.

At the concluding session, a participant who had been severely injured in an accident shared his belief in 'the power of prayer'. 'Although I have lost my sense of touch,' he said, 'I thank God that I am alive.' Another participant said that 'if a man is not too proud to admit his own fault, he will begin to have an impact on the world around him.... It is better to have a pole star before you to guide your life, to see how we measure up to it than be without any guidelines. Then we are bound to make some progress,' he concluded.

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