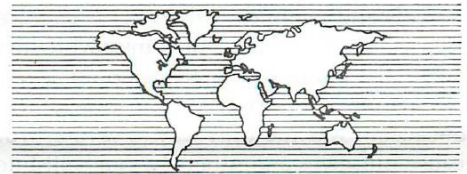


NEW WORLD NEWS

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And can it be that I should gain
An interest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, shouldst die
for me!

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with
light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

Charles Wesley

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Road to follow...page 6



Cummock

THE CROSS AT THE HEART OF THE NATION

BASIL BUCKLAND was vicar of an industrial parish in the Midlands:

'CHRIST CRUCIFIED FOR THE WORLD' was the title of a talk to Oxford students given by Archbishop Michael Ramsey, the leading theologian, some years ago. 'Within the Christian life,' he said, 'is being fought out again, perhaps all unnoticed, the battle of Good Friday—the conflict between the glory of God and the glory of man. The glory of man dies very hard; but a Christian is one in whom this self-centredness and pride is, through whatever humiliation and pain, being dethroned—and human life is brought nearer to that end for which God created us.'

The Cross is an intensely personal experience. It has to be. It is at the heart of a man's or a woman's relationship with God. But because of that, it is also at the

Channer

heart of their relationship with everyone else. It changes everything for them and, potentially at least, for all those with whom they are concerned.

A recent conversation over lunch turned to current issues of concern in Britain—political in-fighting in recent by-elections; strikes, recession and unemployment; the anti-nuclear protest of the women of Greenham Common and the fear of nuclear *holocaust*; the breakdown of family life. Finally someone said in desperation, 'We need a revolution.' I ventured the suggestion that what we really needed was a revolution in human nature. That met with immediate, even enthusiastic, assent.

The Cross of Christ makes such a revolution a practical possibility.

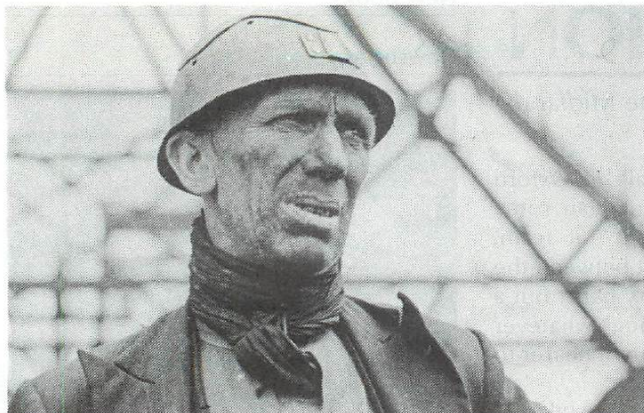
For Jesus the Cross was not an isolated incident. In one form or another, the clash of which the Archbishop spoke ran through the whole of His life. He was tempted, far more fiercely and relentlessly than any of us will ever be, to follow His own desires or to compromise with the way of the world. When the going got tough He could have opted out. But of His own free will, He went through to death by crucifixion because it was the only way to save us from the misery we cause ourselves and others by our selfishness and pride.

Miner

Jesus took responsibility for the way things are, and went to all lengths to put them right. Although He had no part in our rebellion against God, He identified Himself with us in such a way as to take the blame and suffer the consequences. In a manner beyond our understanding He made it possible for us to be forgiven—and to forgive.

Supposing that in the same way we were to allow the clash with evil to be carried through to victory in our own wills? Supposing we were to accept our responsibility for the problems which bedevil us—world hunger, racial injustice, wastage of the world's resources, the threat of war? Supposing we were to let our pride and selfishness be done to death so that we became free to think and care for one another? In the Cross of Christ we could find the assurance of forgiveness ourselves and the compassion to forgive one another which could usher in the revolution we so greatly need.

Aaron Colclough was a man I knew well in my Midlands parish after the war. He was a coalminer, gnarled and tough as they come, drunk two or three times a week. As a branch secretary of the National Union of Mineworkers, he came to see an MRA play with his mates and decided to make God



Aaron Colclough

the decisive factor in his life. He told me, 'Whatever God asks me to do, I will do.' He asked forgiveness of his sorely-tried wife, his turbulent family and his old enemy, the under-manager.

This transformed his home life and his leadership of the men. He told them, 'I will press claims which are justified and right harder than ever—but not just to make difficulties for the management.' On that basis they elected him year after year, and the pit, which had been threatened with closure four times, continued in production until the whole coalfield was reorganised and modernised. 'Before MRA came to our pit we never once hit our production target,' he used to say. 'In the following weeks we hit the target so regularly that the Coal Board, in co-operation with the miners, raised it. And I got better agreements for my union members than I had ever done by bluster and bullying.' Harold Lockett, a member of the NUM's national executive, commented on these and similar achievements, 'This spirit in every coalfield would ensure national recovery.'

In 1975, during my first year of retirement, my wife and I were invited to Rhodesia to take part in a Moral Re-Armament conference for people of all races. I was highly critical of the regime in power and did not want to go to the country. A friend showed me what a self-righteous, judging, irresponsible and un-Christian attitude that was. So I repented and went, in the hope that I might be of some use. But gradually the inner spring dried up. I had never felt so useless in my life. I wanted to come home.

Easter's challenge

As a last resort I asked God to show me what the matter was. I learned again the importance of absolute standards of honesty, purity, love and unselfishness. As I pondered them anew, I thought of my closest colleague at the time. I realised I was jealous of him. It was poisoning our friendship and making me dead inside. I apologised to him and to my fellow-workers and knew for sure that I was forgiven by God and by them.

Later we were to see the relevance of such experiences to a country in turmoil. I was asked to preach in a full church in the African township of Harare. The congregation and minister, Arthur Kanodereka, were deeply committed to the freedom struggle. I talked about the Cross and asked their forgiveness for the way we white people had often treated them.

Arthur Kanodereka came to the conference we had been helping to prepare and there found an answer to his bitterness. 'I have preached love from the pulpit, but I have taught my people and my family to hate,' he told us. His attitude changed. 'I saw Christ, the suffering Christ, not just for blacks or for whites, but for all people. A care for the white people, that they should find something new, came into my heart.'

In the three years before his assassination in 1978, Kanodereka spoke the truth fearlessly to his colleagues in all wings of the nationalist movement, and to the whites. He passed on his experience of the Cross to many who are determined to work for God's will to be done in their country and continent.

Frank Buchman, the initiator of MRA, said, 'Together we will usher in the greatest revolution of all time whereby the Cross of Christ will transform the world.' This was his prayer and commitment. Easter challenges us to make it ours. ■

Redemption

Having been tenant long to a rich Lord,
Not thriving, I resolved to be bold,
And make a suit unto him, to afford
A new small-rented lease, and cancel the old.
In heaven at his manor I him sought:
They told me there that he was lately gone
About some land, which he had dearly bought
Long since on earth, to take possession.
I straight returned, and knowing his great birth,
Sought him accordingly in great resorts:
In cities, theatres, gardens, parks, and courts.
At length I heard a ragged noise and mirth
Of thieves and murderers: there I him espied,
Who straight, Your suit is granted, said, and died.

George Herbert

PETER HANNON writes from South Africa about the kind of fellowship required of people of faith in a divided world:

THE ULTIMATE FREEDOM



Peter Hannon

THERE ARE TWO DISTINCT LEVELS of commitment to do God's will. The first is the level of the individual, where I am concerned with finding a personal faith and giving it to others. The second is the commitment to build a force of people for God's use.

Jesus' experience shows that this second task is no easy one. He set out to train twelve men. One betrayed Him. The others kept squabbling over precedence and, in the end, ran away. It is true that when given a further chance they became radically different and went on to upturn history, but the story throws a helpful perspective on what we are asked to do.

Many of the realities of our natures only surface when we have to work together—and many people run away at that point. In South Africa we live in a cauldron of powerful emotions—naked fear, hate, greed. If we Christians lived in a more comfortable part of the world—if such a place, in

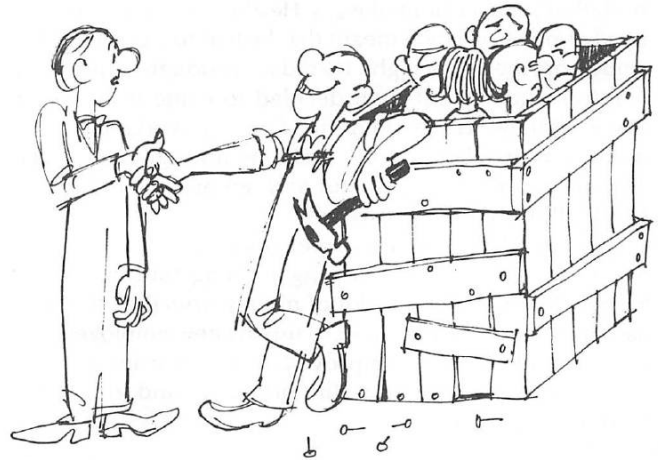
truth, exists—perhaps we could afford a comfortable fellowship. Here we cannot if we are to be relevant to the forces at work.

In our own characters we have the tendencies of domination, devious submission, resentment, and the lust for power, flattery and comfort. Working with difficult people teaches me about these things in my own nature. The more realistic I am about myself, the more realistic I will be about what is going on around me.

In recent months I have had to face how blind I have been to what some of the people closest to me were thinking and feeling. Why? I realised with a shock that I often rationed my care for others according to the appreciation which I felt I got in return. I had no idea how deep my craving for appreciation and recognition went. It made me critical, then callous and then actually cruel in the things I did and said. I have had to ask, unconditionally, for forgiveness.

It has led me to a new glimpse of the Cross. Being crucified is quite different from feeling crushed. Crucifixion means going willingly to God for His purpose. It means the ultimate freedom from self for the sake of others.

Jesus gave His life not only for those who appreciated Him and recognised Him but also for those who treated Him unfairly, misjudged Him and inflicted great pain on Him.



The test

This is much more than a personal issue. In countries like ours, where hurts have gone so deep and where we have done such cruel things to each other, only a care which makes no demands on the other person can bring healing.

I do not believe in a fellowship of compromise, caution or control—where we are fearful of making mistakes or of each other's reactions. I do believe in the wisdom granted when 'two or three are gathered...'; where our concern is for the overall need, not just for our own individual parts.

This quality of living together holds the key for a torn and divided world. What I am prepared to do for my closest—and maybe difficult—friends and colleagues is as much a test of my life as my care for those I do not know so well. Do I box them in with my judgements, or write them off, after diagnosing their problems? Nothing kills the spirit more than when I take God's prerogative of judgement to myself.

Where there is no vision, fellowship perishes. This is true of every relationship. Vision for one another is the hallmark of real care.

It is God's right to choose with whom He wants me to work. The choosing is His business; the cherishing mine.

Notes from a forthcoming book, 'Whose Side is God On?'

A SEPARATION WHICH DIDN'T LAST

by Kenneth Noble

FROM RAGS TO RICHES. The cliché fits Giulio Terzoli. But, as he is the first to admit, there is a catch. He became so absorbed in making money that he was blind to what was happening at home. 'When my wife walked out with the children it was completely unexpected.'

Laura, the wife in question, recalls, 'We had been married seven years. I decided I couldn't bear it any more. I told him that in a month's time I was going back to Ireland.' She did, taking their two children, her furniture and the wedding presents from her relations with her.

Yet now, as I listen to their story in a spacious West End flat, they are together again—and evidently enjoying it. What happened?

Giulio Terzoli takes me back to his youth in Sardinia. 'I was very rebellious. I would argue against the Communists and the Jesuits just for the sake of it.' He resented what he saw as his father's old-fashioned ways. He also rebelled against his family's poverty which meant that he had to work as well as study from the age of eight. He did well enough to become a medical student, but then decided to come to Britain to make money. He earned his fare by working in the mountains on a land-clearing scheme through one winter. This meant following a tractor and removing with his bare hands all the stones thrown up.

In London he started in a Greek restaurant, working each day from 10am till 3 the following morning, for £7 a week. In his next job he pinched a lot of money from the till. 'I felt I had been used and I decided to use my new employers,' he says. Slowly his position improved. By the time he met Laura a few years later he was 'in property' and running a hairdressing salon.

Blind

Laura tells me that she came from a comparatively well-to-do family. 'I went to a private school. Later, when I studied hotel management in Dublin, I was one of the Beautiful People, the smart set.' She was brought up a Catholic but attending a convent school did little for her faith. 'We had to attend Mass in Latin for one hour at 6.30 every morning. I used to go to confession every Saturday and tell the same sins. When I went to London to get some practical experience in a hotel I forgot about my Church. I felt incredibly free.'

Giulio's salon was in the basement of the hotel so they met almost immediately. 'We didn't go out together at first, you were still getting your divorce,' she looks at him reflectively. 'We got married after three years—he postponed it twice.'

Laura was deeply in love with Giulio but married life started to turn sour. She discovered that some of his business deals were 'not much to do with ethics' and this worried her. But after a few protests she became passive. 'He was a very dominating personality. Anyway, I enjoyed the results. It was nice to be taken out to restaurants and country estates with swimming pools and riding horses.'



Laura and Giulio Terzoli

Noble

When their first child, Dymphna, was born, Laura stopped work. 'My life revolved around the house, St James's Park and dinner parties.' She had few friends, nor did she find much fun in the dinner parties—they entertained people not because they liked them but because they might be useful. Hence the growing unhappiness that led to Laura leaving Giulio after seven years.

'It was completely unexpected on my side,' says Giulio. 'I was so absorbed in making money, I was blind to everything happening around me.' At first he wanted to retaliate, and started divorce proceedings. Then he began to realise that something had been wrong all along and grew depressed and lonely, eventually ending up sick in hospital.

He now regards it as 'not just a coincidence' that his flat was opposite the Westminster Theatre, the centre of much of Moral Re-Armament's activity in Britain. One of his neighbours who worked with MRA now rallied round. This man, Andrew, spent time with him on several occasions. 'He said that God was there to help me if I wanted Him to, not to punish me for what I had done wrong,' Giulio recalls. 'I began to believe that.' He began actively searching for a faith, attending church and reading the Bible. He also made restitution, where possible, for his past dishonesty. 'I took time to listen for God's guidance each day. This gave me courage and the feeling that God was helping me. I begged Him often to give me my wife and children back.'

Another friend, Paul, encouraged him to set out to regain Laura's confidence. 'I tried to show her that I was seeing all the mistakes I had made in the past and was trying to put them right.' He visited her several times. He worried about the effects of their separation on Dymphna and Claudio, their son. 'Claudio developed terrible temper tantrums,' Laura interjects. 'He would bang his head on the floor in big stores like Woolworths, and scream. I didn't know what to do. Dymphna became very withdrawn.'

'She didn't want to know me when I visited,' Giulio agrees. 'Adverts say that smoking can damage your health. There should be an official warning that separation can damage your children. It is soul-destroying.'

This helped Laura decide to try living with Giulio again. Though she found it difficult to trust him, she was impressed by the new humility she saw in him. 'He brought me presents and did all sorts of caring things which he never used to do. It appealed to me.' She describes her feeling as a more objective sort of love, less emotional than that at the beginning of their marriage.

They began with a holiday. One of Dymphna's teachers,

who did not know they had been apart, said later, 'That holiday has done a fantastic amount for your daughter.'

However, Laura was not finding life with Giulio easy. 'You were really into the Bible at that time,' she reminds him.

'Yes, I read it through twice.'

'I thought he was becoming a religious freak.'

After three months she had had enough. 'I made an attempt to go back to Ireland with the two children in my little car.' Giulio chased them into the street. 'There we were, screaming at each other and pulling at the children who were crying,' Laura recalls. 'I called for Leone.' Leone, another neighbour who had befriended them, took them into her flat and calmed them down. Then she rang for Paul, and Annejet, his wife. Paul talked to Giulio and Annejet to Laura.

'Are you sure you had no part in the break-up?' asked Annejet after Laura had told her all Giulio's failings.

'Don't be ridiculous,' said Laura. She comments, 'Facing up to myself was the most difficult thing!' But, for the first time, she did begin to see that she was not blameless. 'I was too passive about what was wrong. To me marriage was just *pleasure-seeking and spending money*. I did not have any relationship with God at all.' She decided to make a new start on the basis of doing what was absolutely honest, pure, unselfish and loving.

'Our life has changed a lot ever since,' adds Giulio. 'We then had a baby which was like starting a second marriage.' They admit that differences still arise but say they now know how to talk them out 'using honesty and unselfishness towards each other'. Giulio says it is important not to keep resentment but to forgive each other. 'We feel that God is there and when we try to follow His guidance it makes life much easier.'

Column

The Terzolis' experience has, they say, opened their eyes to other couples' needs. 'In our own little way we have tried to help some of them,' says Giulio. 'If anyone had offered us an alternative to separation we would have grasped it.' He believes that every marriage goes through crises, but that with principles such as 'the honesty factor' a way out can be found. 'I must ask myself, why did I not want my wife to buy a new skirt, for instance. Is it just so I can have more wine? Honesty about my motives is vital.'

Giulio and Laura tell me several instances of how they have helped other couples—like the client in his salon whose face grew sadder and sadder with each visit. Suddenly he started to tell Giulio about an argument he had just had with his wife. She did not understand him, the client said. Giulio suggested that he might need to start by changing, himself, and told the man something of his own experience. Giulio recalls, 'I knew he was a Jew, so I suggested he might seek guidance from his God. He laughed and said he knew what I meant. I said, "While I'm cutting your hair, think about it."' At the end of the treatment the client asked if he could phone his wife. They were able to sort out their immediate problem, and it was the start of something new in their relationship. 'Now he reflects before he reacts,' Giulio adds, 'He's delighted with the results.'

The Terzolis regard the family as a column of a healthy society. 'If we can get that column right, we shall be on the way to bringing up a generation who know and love God—and that can only bear good fruits.' ■

Crisis of identity

by Yasmin Sheikh, hospital dietitian, Winchester

LAST YEAR A PAKISTANI, finding out that I was from East Africa, said, 'You East African Asians exploit people. You become rich. You come into our countries and live as if you were superior to us.' I felt hurt and sad. 'Perhaps you are right to some extent, but we also have suffered,' I told him.

A few months later, a European friend whom I trusted and respected not only criticised me but my culture, my upbringing, my religion and my Eastern civilisation. I was so shocked I could only say, 'I am very sorry you have such a small vision of the world—you don't know what it is like.'

I became bitter. I felt I had lost my identity. I thought, if I go back to Africa, I'm not an African. If I went to India or Pakistan I would not be accepted as an Indian or Pakistani. I was not British. I became so bitter I used to have nightmares. I hated my life, family, people, the whites and blacks.

Midnight letter

I attended a meeting organised by Moral Re-Armament and was impressed by people who talked honestly about their experiences and of correcting wrongs they had done. They each had their own religion and no one was forced into someone else's.

I was invited to a weekend conference on health at Tirley Garth, the MRA centre in Cheshire. I tried to think about the National Health Service, but I could only think about myself. Suddenly a flash went through my mind—'forgiveness'. I thought I must write to the friend whom I had cursed. I got home at midnight and immediately wrote to ask him to forgive me for what I had thought about him. I felt free and at peace, a completely new person.

Recently I attended an MRA house party in Sri Lanka. People talked about four moral standards of absolute honesty, purity, unselfishness and love. To me they are like gongs. If something goes *wrong within yourself*, even if you don't want to admit it, one of the four gongs rings. It keeps on ringing till you put it right.

Gong

Suddenly the gong of absolute unselfishness started ringing. I realised I still felt bitter about my lost identity. I felt it even more because of an Indian lady there. When I looked at her I wanted to say I was Indian but I could not. This was because when I had been to India with a group of East African students we had acted as if we were superior to the Indians. I did not have the courage to go and talk to her about this.

Later, however, we happened to be together and I told her what I felt. I said, 'I am sorry for our behaviour but not all East African Asians are like that. I hope you will forgive me for what happened.' I added, 'I hope all Asians can unite instead of fighting. We have an ancient culture. Why not share it?'

On my last day in Sri Lanka I felt very happy, not depressed as I usually do when I am coming back to a cold country at the end of a holiday. There was a time when I thought this world was hell. Now I see it is beautiful, if we allow God to guide us. ■

During the last two weeks 'Un soleil en pleine nuit' has been presented in the towns of Freiburg, Ettlingen and Tutlingen in south-west Germany. The one-man show by Hugh Steadman Williams with music by Kathleen Johnson places Francis of Assisi in a modern setting and features the French mime artist, Michel Orphelin.

In April 'Un soleil en pleine nuit' will tour the Canadian province of Quebec and will be performed in the federal capital, Ottawa. In May and June it will be presented in its English version, 'Poor Man, Rich Man', in Oregon and Minnesota in the United States.

The show is presented by an international company of technicians and musicians, who like Michel Orphelin give their time without pay in the spirit of St Francis. Here SUSAN RICHARDS from England, who is the sound technician, describes what working with the play has meant to her:

A ROAD TO FOLLOW



Susan Richards

AT A PUBLIC MEETING in Paris in 1980 I heard Michel Orphelin sing a few songs from *Un soleil en pleine nuit* and say that he was looking for people to help him present the show.

I was working at the time as a secretary in an international organisation in Paris, enjoying my first salary and independence. I had only done my secretarial course because I wanted a career where I could travel, and I dreamt of doing something more creative. As I listened to Michel Orphelin, I was suddenly struck by the thought that maybe I should join his company. I assumed that I was just letting my imagination run away with me.

The idea wouldn't let me alone. For three days I burned with it. I wrote to Michel Orphelin explaining. Over dinner with his family he told me that he couldn't decide for me what to do and that it was up to me to find God's will.

At school I had absorbed all the fashionable ideas on life-style, while living a different life at home. I'd go happily to church with my family on Sunday morning, with a hangover from the night before. I'd tailored my Christianity to suit the way I wanted to live.

Now I really had to search and got down to trying out thorough moral standards. I had to pray hard, but also to let God answer, to find quiet so that the 'still, small voice' deep

in my heart could get through. Months later, the answer still hadn't come and searching for God just seemed too hard. One night I decided I was going to give up, and turn my back on Him. An infinite black void seemed to stretch out ahead of me, but I found I was not falling into it. It was as though I was being supported on the palm of a big, loving hand. I knew it was God's and that whenever I wanted to turn around again, He'd have me.

So I 'turned'. Then and there I gave my whole life to God—my future, my career, the lot. I would carry on with my job or accept the insecurity of giving up everything to travel with the play, whichever would serve Him best. In the peace of heart of the next few days, I never noticed at what point the warm knowledge crept up on me that I should resign from my job and be ready to start with the play.

Being on the road with St Francis of Assisi, through this play, has been a hard school in faith. One of the first things I had to do was to restore proper communication with my parents. They'd never guessed much of the social side of my life. I felt they needed to be aware of the pressures young people face today. It was humiliating to have to write to them honestly. They were deeply hurt by the truth and my deceit. Their daughter! We all had to pray for forgiveness to be given by Christ, as we did not have it in us. Now we support each other although we are far apart. They have helped me greatly.

What next?

Perhaps the biggest test has been living without a regular income. I've always known I'll have a bed and food, but there are other needs: stamps, telephone calls, toothpaste, bus fares...What I have needed has come from occasional gifts from caring friends. People think this sounds very exciting, but I don't. I still want to see the odd film, dress nicely, buy magazines, maybe records, and especially give nice presents!

I do not feel called to a life of extreme austerity. I want to prove that you can be part of the modern world and enjoy life, without being thoroughly materialistic. I think the key is sharing what you have with others. 'It is in giving that we receive' means things, as well as love. It means taking a friend who needs a break when I go to see a film, sharing my time, money and friendship. Stewarding my resources means using them for God, not enjoying them alone.

There have been pressures of work and time too—the days when there are a thousand things to do, people to see and I've forgotten someone's birthday! At these times I have to stop and ask myself if I'm struggling on from duty, or for the love of serving the Lord. The answer makes all the difference.

Un soleil en pleine nuit has meant a new start in life for me. A few months ago I began to worry about what I'd do when it's over. I was sure I would suffocate as a full-time secretary again, but I felt I had nothing to make an 'artistic' career of. There seemed no happy future for me. Worrying about this, I forgot to do my best in the present. Then I looked back on my first 'call' and realised that it must be part of a plan, God's plan for my life. He's fulfilled my schoolgirl ambitions already—to travel and find a job where I meet people. Why should I know now where I'm going? I've given my life to God, and He knows what I need, He knows more about me than I do. He has a plan for the world too, and I want to be part of that. So day by day, I'll go wherever He leads me... ■

NEW BOOKS

HUGH ATKINSON, an Anglican clergyman, reviews Paul Petrocokino's study of the Sermon on the Mount:

The heart of it all

WHEN THE APOSTLE PAUL stood on trial before the Roman Governor Felix he refuted the charge of riotous behaviour with his usual vigour. Then he went on to say, 'But this much I will admit, I am a follower of the new way.'

Before ever the followers of Jesus were known as Christians, they were known as followers of the way and the new way. Jesus pioneered a way of life which could end for ever man's exploitation of man and usher in a new age of God's reign amongst men. Because Jesus so uncompromisingly lived what He taught, people recognised His teaching as having authority. We are told that they were 'astounded' by this.

The title of Paul Petrocokino's new book on the Sermon on the Mount is apt—*The heart of it all*. It is an excellent study on Jesus' teaching. Anyone who wants to know and understand Christ's way should read and study it. The book's value is enhanced by a series of questions at the end which lend themselves to group study.

The author draws on his own and others' experiences to bring out the meaning of the texts. His style is simple and lucid, easy to read, easy to understand, direct and to the point. Nowhere is there any hint of an attempt to water down the uncompromising nature of Christ's teaching to bring it into line with situation ethics. Christ's standards are absolute and unless we accept that fact, as Mr Petrocokino demonstrates, His teaching collapses like 'a house built on the sand'.

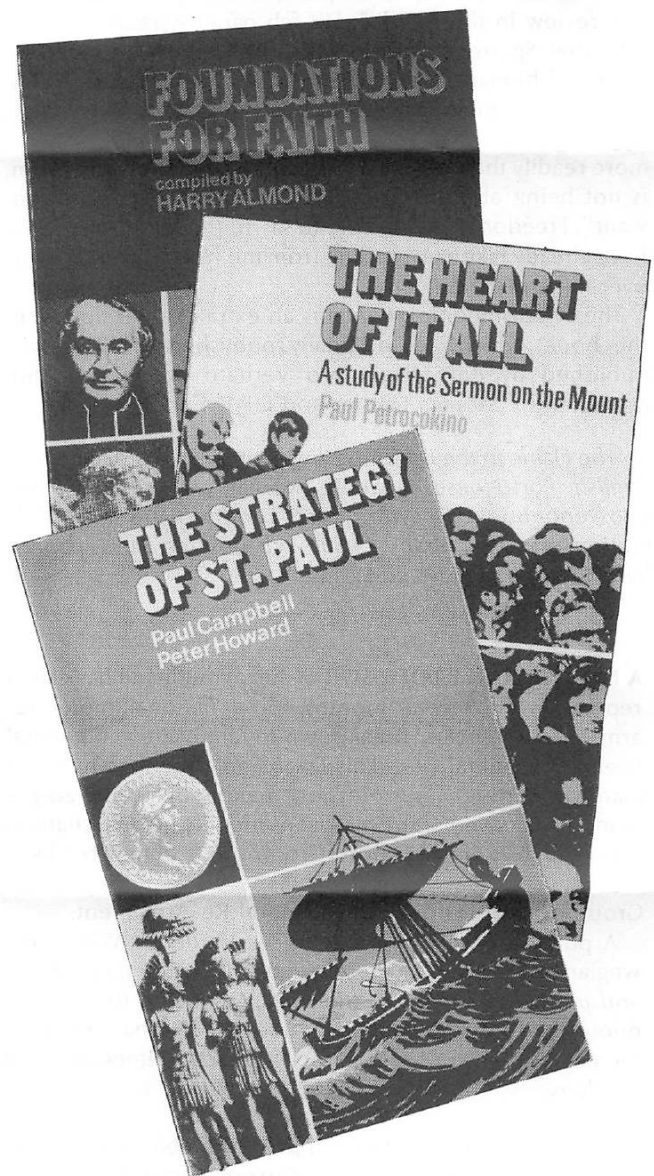
The strategy of St Paul

GROSVENOR BOOKS have published as a companion volume to *The heart of it all*, a revised edition of Peter Howard and Paul Campbell's book, *A story of effective statesmanship*. The new edition, called, *The strategy of St Paul*, has a foreword by Klaus Bockmuehl, Professor of Theology and Ethics at Regent College, Vancouver. 'There are a good many books that attempt a comprehensive examination of St Paul's theology,' he writes, 'but we have only very few studies concentrating on the principles of strategy which he was led to pursue. In refreshingly down-to-earth, contemporary language, they express St Paul's world view for our own age, in a way that could help us rediscover the almost forgotten art of interpreting world events from a Christian standpoint.'

The book demonstrates from Paul's life how to be effective in creating a new world order and the quality of commitment this task demands. 'Paul was a man of fire whose philosophy, conviction, experience and life were calculated to remake the whole social, political, economic

and moral structure of his world,' the authors write. 'And what made him so effective or, depending on the standpoint, so dangerous, was that his fire and his life were contagious. He created, nurtured, fed and developed revolutionary cells across the Roman world.'

Les Dennison, a Coventry trade unionist, writes of the impact that this book first had on him when he studied it in 1960 after being a convinced Communist for 22 years. He says, 'The authors have captured the very essence of St Paul's world ideological strategy, an ideology concerned with the real world. Every believer, churchman, and non-believer who burns with a sense of urgency to bring an answer to the breakdown of society will find this gripping revolutionary text book a disturbing challenge to what they are doing now—an uncomfortable spur pointing to the next step, a guide to the wider, deeper truths in the Bible.' ■



'The heart of it all' by Paul Petrocokino, paperback price £1.25 post free; 'The strategy of St Paul' by Paul Campbell and Peter Howard, paperback price £1.75 post free; published by Grosvenor Books, 54 Lyford Road, London SW18 3JJ.

Also available in the same series, 'Foundations for Faith', compiled by Harry Almond, Grosvenor Books, paperback price £1.25, post free. ■

NEWSBRIEF

'THE FLAME IN THE DARKNESS', Victor Sparre's book about the challenge which the East European dissidents represent, has just appeared in Swedish.

'Sparre is one of the finest cultural personalities of the new Norway,' writes the author and columnist Sven Stolpe in his foreword to the book. Sparre's oil paintings and stained-glass windows draw their inspiration from his faith, his war experiences and his relationships with the dissidents, Stolpe continues.

The book describes Sparre's meetings with dissidents inside and outside the Soviet Union. 'He is united with them all in a passionate fight for the spiritual, the Christian, the true Russia's liberation,' Stolpe comments.

A review in the Swedish church paper *Kyrkans Tidning* describes Sparre as 'an indefatigable spokesman for freedom and human rights'. The article quotes Sparre, 'Paradoxically, the intellectuals in the East seem to achieve inner freedom in the Soviet prisons and concentration camps more readily than we do in the comfortable West. Freedom is not being able to do "what you want as often as you want". Freedom is being able to say to the hangman, "You have already taken everything from me. You have no power over me any more."'

The Swedish edition contains an extra chapter updating the book, which was originally published in 1979. It is published by Bokforlaget pro Veritate of Uppsala and translated by Monica Hassler and E F R Cedergren.

'The Flame in the Darkness' by Victor Sparre is available in English, Portuguese, Japanese, Korean and Swedish from Grosvenor Books, 54 Lyford Road, London SW18 3JJ. English edition price, hardback £4.50, with postage £4.95, paperback £1.95, with postage £2.15. ■

A NORWEGIAN PROFESSOR of social medicine has called repeatedly in recent months for a national moral re-armament to answer breakdown in family life and general health. The liberal Oslo daily *Dagbladet* described him as 'a man who through his profession, manner of life and gospel demonstrates one of the most sensational personal changes since the days of the Oxford Group'. Several new books in Norway have recently discussed the work of the Oxford Group or, as it is now known, Moral Re-Armament.

A publication brought out by Ny Verden, NWN's Norwegian counterpart, is therefore timely. Entitled *A spiritual and moral re-armament—the next great step forward**, it quotes MRA spokesmen over the last 50 years on such themes as war and peace, social justice, democracy and ideology.

*'En andelig og moralsk opprustning blir neste store fremskritt' is available in Norwegian only, from 'Ny Verden', Postboks 3018, Elisenberg, Oslo 2, price 15 kroner. ■

'SANITY IN SEX', a new booklet by Kenaston Twitchell of New Jersey, USA, advocates just that. After giving a run-down of the cost of sexual licence in the USA, the author points to the alternative—a redirection of sex energy into an outgoing love for others. He writes, 'My wife and I have known scores of men and women who have discovered the romance of a life that is truly free, as they have accepted the love and direction of God. They have found not only a peace that passes understanding. They have found a meaning for their lives, and a love that deeply satisfies.

'The future of our society will be advanced by men and women who choose sanity in sex,' he concludes, 'They will bring to birth the mature human family—healthy, clean, joyous, creative and free.'

Order from MRA Books, 1103 Sunset Avenue, Richmond Va 23221, USA. Price \$1.00 plus postage. ■

CAUX 1983—the theme of this summer's international Moral Re-Armament assembly in Caux, Switzerland, will be 'Who is responsible for Tomorrow's World? It will run from 9 July to 28 August. Certain periods during this time will focus on special themes. These include:

- 9-18 July** **Europe—what are you doing with your destiny?**
The true roots of Europe. Minorities and foreign communities. Inter-European relations. Europe in the family of nations.
- 25 July-2 August** **The family under sail for the future**
The family in society: passive victim or transforming agent? What makes relationships last? Bringing up parents. Parents and school.
- 5-12 August** **The Americas and Europe**
The price of partnership. The quest for fresh perspectives and common aims.
- 15-22 August** **Africa**
A session initiated by Africans from North, South, East and West, on the theme: 'A moral and spiritual revolution—the basis for unity and progress'.
- 23-28 August** **Preconditions for a healthy economy**
For leaders of industry, the trade unions and those concerned with economic and political affairs.

Owing to Easter holidays the next issue of NWN will appear on 16 April.

**NEW
WORLD
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