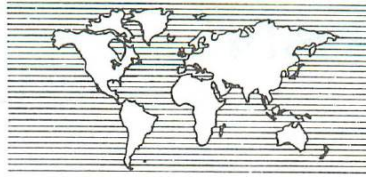


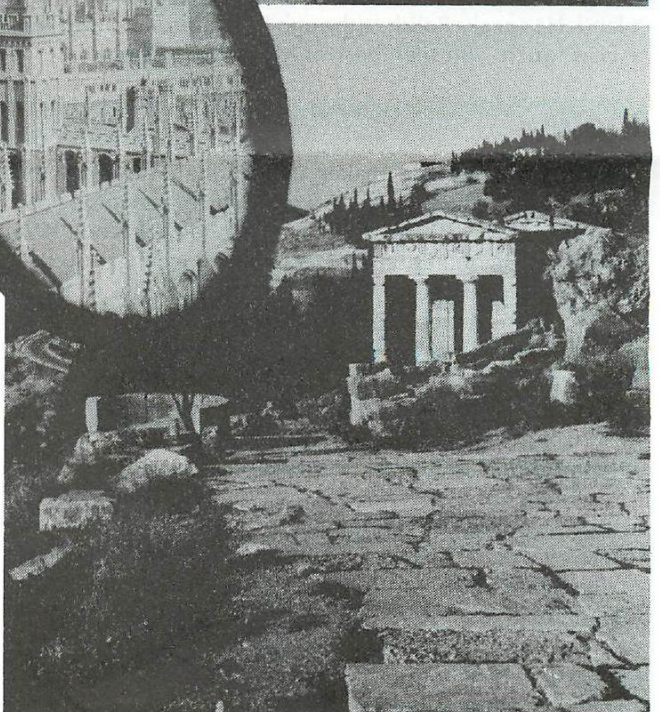
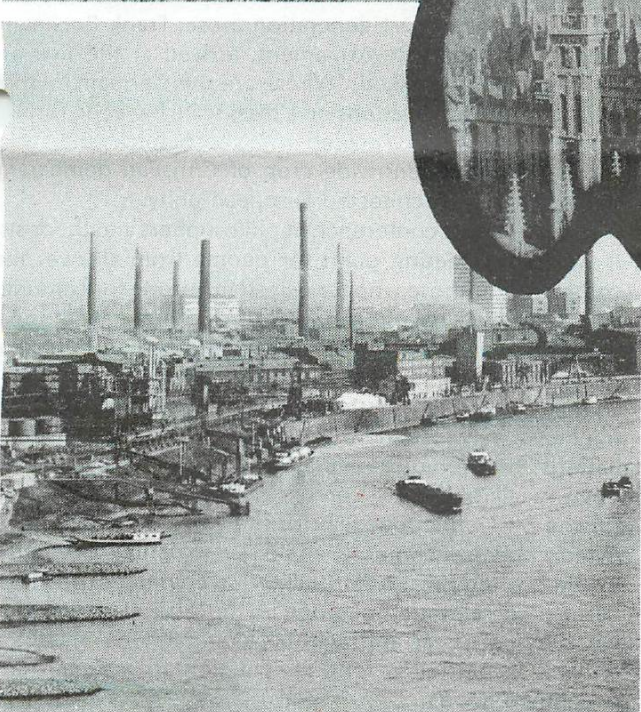
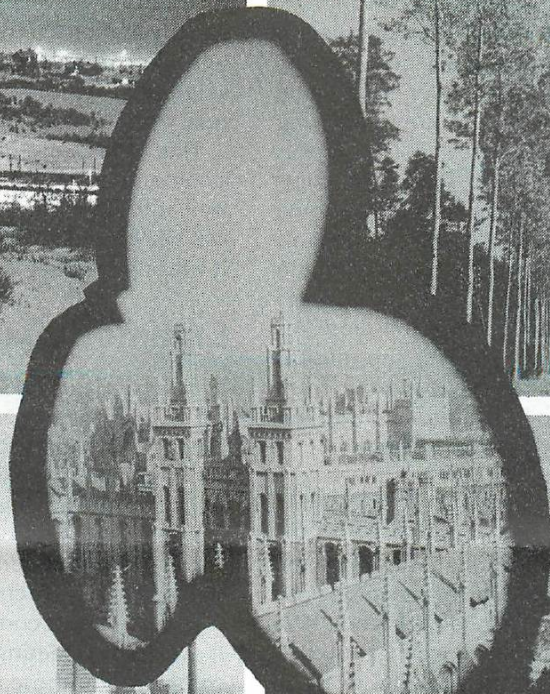
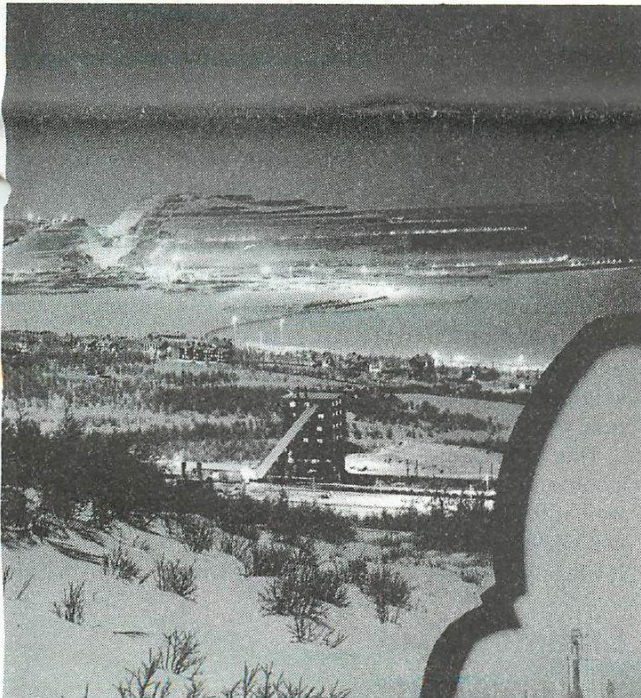
FROM ARCTIC TO MEDI- TERRANEAN, FROM URALS TO ATLANTIC



CONTENTS	PAGE
Europe	1-6
European Community	4
Industrial news	6-7
Colombia	8

NEW WORLD NEWS

Vol31 No7 16 April 1983 18p



EUROPE FROM AN OFFSHORE ISLAND

by Russell Carpenter

AS I RETURNED across the Channel to Dover on a grey autumn afternoon, I felt a sudden sympathy for the Roman forces of occupation stationed in Britain centuries ago. They are said to *have regarded* service on this northern extremity of their empire much as we might think of a spell in Siberia. Our land of mist and rain must have seemed chilly and uncouth to the sophisticated Mediterranean culture of the day. I realised that I was heading for one of Europe's offshore islands, on the outer fringe of the continent.

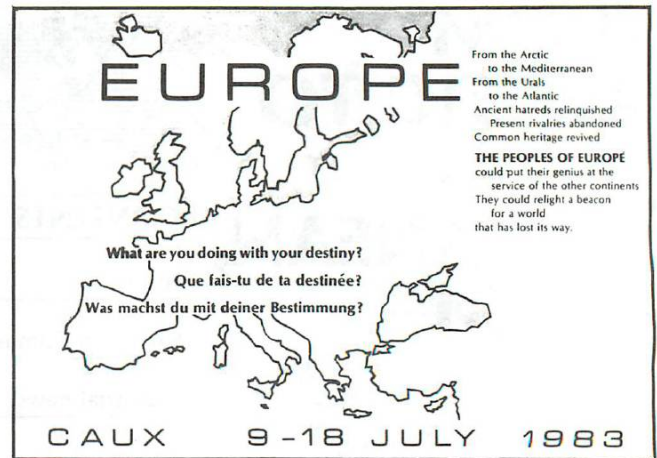
I had been visiting Benelux—the customs union of Belgium, the Netherlands and Luxembourg which preceded the larger European Community by several years—and Lorraine. There I had found myself in a virtually frontierless area, criss-crossed by the motorway network of northern Europe. The people of this forested, fertile land, rich in iron and coal, feel a sense of common identity, stretching from the sea, through the Ardennes and Luxembourg, and on through France to the Swiss frontier.

The area has become a crucible of European peoples. In history it has been occupied and counter-occupied by successive great powers. I met a train driver in Lorraine whose parents spoke German because they grew up during the period of German rule. He himself grew up French, was conscripted into the German army and since then completed his career in the French railways—all in his home town. Thousands have been drawn from other parts of Europe during the last century by the demand for labour in the coal and steel industries. I met a French steelworker with an Italian name, Italian temperament and close relations in northern Italy. Not far away lives the musical director of a French school whose parents came from Poland. He speaks Polish, although his children do not, and he is in touch with members of his family 'at home'.

Roots

Our British heritage makes us feel that we are at the centre of an English-speaking world which has no obvious connections with the world of my Benelux friends. The redirection of our trade and economic dealings towards Europe in recent years has affected the attitudes of those involved: the Manchester businessmen who commute as easily to Hamburg and Copenhagen as to London or Southampton; the political and trade-union spokesmen who do the same; the juggernaut drivers who travel Europe from Italy to Aberdeen and Madrid to the Ruhr; the new generation of multilingual secretaries and translators. But the influence on our attitudes of this first generation of British 'Europeans' is still marginal.

And yet, we are part of Europe. From the Urals westward we share racial, cultural and linguistic characteristics. At the beginning of our story the Christian monks of Ireland, travelling through Britain and northern Europe, sowed the first seeds of common culture in the barbarian confusion after Rome's collapse. From these roots has grown the so-



The invitation to the special European session of the MRA conference at Caux. Themes for discussion include European relations; the heritage and role of minorities; Europe's roots; reconciliation; Europe in the family of nations.

called Christian civilisation of the last thousand years.

What has happened to the common culture and heritage that has been Europe? The energy and promise of the Renaissance, evident in so many scattered centres? The enthusiasm and confidence of the ages of discovery and invention, also a continent-wide phenomenon?

If there is a road that the peoples of Europe have travelled together for these 1000 years, does it still stretch ahead of us? Civilisation seems to last as long as there is that inner, unspoken sense of purpose that arises from commonly held values and traditions, combined with an urge to go on to new frontiers and experiences.

This July, at the heart of the continent, in Switzerland, a conference will be held to peer forward along this road, as well as to review the past and survey the present. Its theme will be, 'Europe: what are you doing with your destiny?' and it will take place at the Moral Re-Armament centre in Caux.

Common road

It was at Caux in 1947 that one of the formative influences on Europe in the last generation arose. Frank Buchman, initiator of Moral Re-Armament, arrived at the first assembly there and asked, 'Where are the Germans?' From Caux came reconciliations on a mass scale between former enemies, and this coincided with the political and social vision of a continent-wide crop of Christian democratic statesmen, who architected European unity.

It will not be a conference of philosophers and theorists. It will be a meeting point for people from all over the continent, for those who have lived in Europe for centuries and those who have recently arrived, bringing with them the traditions of the Moslem world and of the Caribbean, Africa and Asia. If we are on a common road, it is common sense to meet each other, in an atmosphere of frankness in which new truths can be learned and old hatreds and prejudices laid aside.

Many talk of the 21st century and plan for it. Most hope for the best while they fear for the worst. André Malraux made a necessary point when he said that the next century would be cultural and spiritual or it would not exist. This is particularly relevant for Europe. At the heart of our heritage has been a moral and spiritual commitment. This conference is part of a long-term action to maintain and strengthen it. ■

REMOVING THE SAND FROM THE COGWHEELS

by Mary Lean

'ANCIENT HATREDS RELINQUISHED, present rivalries abandoned, common heritage revived, the peoples of Europe could put their genius at the service of other continents,' reads the invitation to the special session at the MRA centre in Caux, Switzerland, this summer. The need to repair old rifts is something le Comte Gérard d'Hauteville, one of the conference's initiators, feels deeply. 'The ingredient of reconciliation is greatly needed in Europe,' he says. 'There is a sort of backlog of fear and mistrust which puts sand in the cogwheels all the time.'

d'Hauteville speaks from experience. A member of the French aristocracy, he has an English wife and is now living in Britain. 30 years ago he would not have believed this possible. 'I remember when one of my friends got engaged to an Englishman, I couldn't swallow it,' he says.

His change of attitude was sparked off by an incident in the Fifties. He was helping to organise a meeting in Paris for MPs from different European countries. At the last moment a row blew up between Britain and France over a British arms deal with Tunisia. 'We regarded Tunisia as our private market,' he says. 'It caused a furore. The French delegation walked out of a meeting of the Atlantic Alliance and when Macmillan flew to Paris to try to patch things up he was booed by crowds outside the British embassy. The British MPs let us know that they didn't feel they could come to a meeting in Paris.'

In the end, a couple of MPs decided to attend after all, but the violence of feeling in France had made d'Hauteville think. 'I had to admit that I had had the same sort of reaction. I asked God to show me why. I realised that I had never forgiven the British for Fashoda.'

The Fashoda incident may belong to an imperial past of which neither France nor Britain have much reason to be proud, but, d'Hauteville explains, the name has stuck in the French memory as 'an epitome of British perfidy'. While

Kitchener was fighting the Mahdi in the Sudan, a French column arrived in Fashoda after marching across Africa, and laid claim to the Upper Nile. Kitchener took gunboats up the Nile to establish British supremacy and the 'poor, gallant French', ready to fight to the death but hopelessly outnumbered, were ordered by France to give way. d'Hauteville describes a historian at Sciences Politiques, the college which provides most of France's diplomats, who would go red with anger when lecturing on the episode—a sharp contrast to the fact that I, in spite of a history degree from a British university, had to be reminded of what had taken place.

'I realised that I was bitter,' d'Hauteville continues. 'I knew bitterness was wrong and so I apologised to my British colleagues for my attitude. My whole outlook towards Britain changed. When I next visited Britain I thought "How lovely this city of London is." Up till then I'd always thought that it was ugly, dark and unplanned.'

Habit

d'Hauteville believes that it is important to look at these historical differences and mend the divisions they cause. Last year he attended a weekend which brought together French and British in an attempt to clear the atmosphere caused by wrangles within the EEC. 'We took some points in recent history and analysed them in depth. One was Dunkirk. From the British point of view it was a page of glory. In France we saw it differently.' At the conference a French woman described the feeling of abandonment and despair which she experienced, as the wife of a young French soldier, when the British withdrew. 'I thank God now that you managed to get your troops out,' d'Hauteville says. 'Without that many might still be under Nazi occupation.'

'These things must be brought out into the open in order to be cured—and not only between the French and British,' he goes on. 'This is one of the purposes of the Caux conference. The whole history of Europe is full of incidents and feelings like that.'

Interestingly, d'Hauteville does not feel the same need between French and Germans—thanks to the genuine reconciliation that took place after World War II. Conferences

COGWHEELS contd on page 6

'People in the East see belonging to Europe as vital to their struggle'—the Brandenburg Gate, Berlin.



Channer

ALTERNATIVE TO THE POWER STRUGGLE

by Bernard Zamaron

IN MAY 1950 Robert Schuman and those who responded to his appeal, like Adenauer, de Gasperi and Joseph Bech, introduced a great idea into the world, a political innovation which could lead from peace on the Rhine to peace on the planet.

Their vision was to replace the power struggle—military, political, ideological, economic and financial—by the common quest for what is right for each and all.

This idea went around the world; at first through the hope it raised in Europe itself and among all those, as far away as the antipodes, who had been drawn into the wars started in Europe; and then because all those nations which had been dominated by the European 'powers' saw in it the hope of a liberation which would not mean indifference and exploitation of a new kind, but brotherly co-operation.

And so the 61 countries which have entered into partnership with the Community through the Lomé Convention co-operate not only with the Community, but also among themselves, drawn on by this new spirit and way of doing things. Similarly a dialogue was started with the 21 Arab countries, although it has been encumbered in its progress by the Israeli-Palestinian question. Next the community pattern began to develop among the countries of South East Asia (ASEAN), as well as among the countries of South America on one hand and of Central America on the other.

These growing communities have begun to look for *support from the European Community*: support in the form of trade relations and investment, of course, but above

all in political conceptions and the construction of a world freed from the power struggle.

What have we done about this?

In the course of the last few years, the Community has sometimes given bread, in a material sense, to those who are looking for it in a spiritual sense as well. But, it has increasingly offered them stones. For the Community itself has begun to forget the ideals from which it sprang. It has wasted all its energies in internal power struggles and has consequently had nothing more to contribute to the world in the way of an example of a new type of international relationships.

This failure has cost Europe dear. For want of a vision and plan which inspire responsibility, Europe is becoming less and less capable of resolving its own problems. Our failure has been costly to the other communities, who no longer receive the impetus of Europe's example. And it is still more costly to the world community, which is increasingly abandoning the path of peace for that of confrontation.

Amidst the manoeuvres of the great powers, the world desperately needs countries which seek and develop relationships which are not based on power. This is the path of freedom.

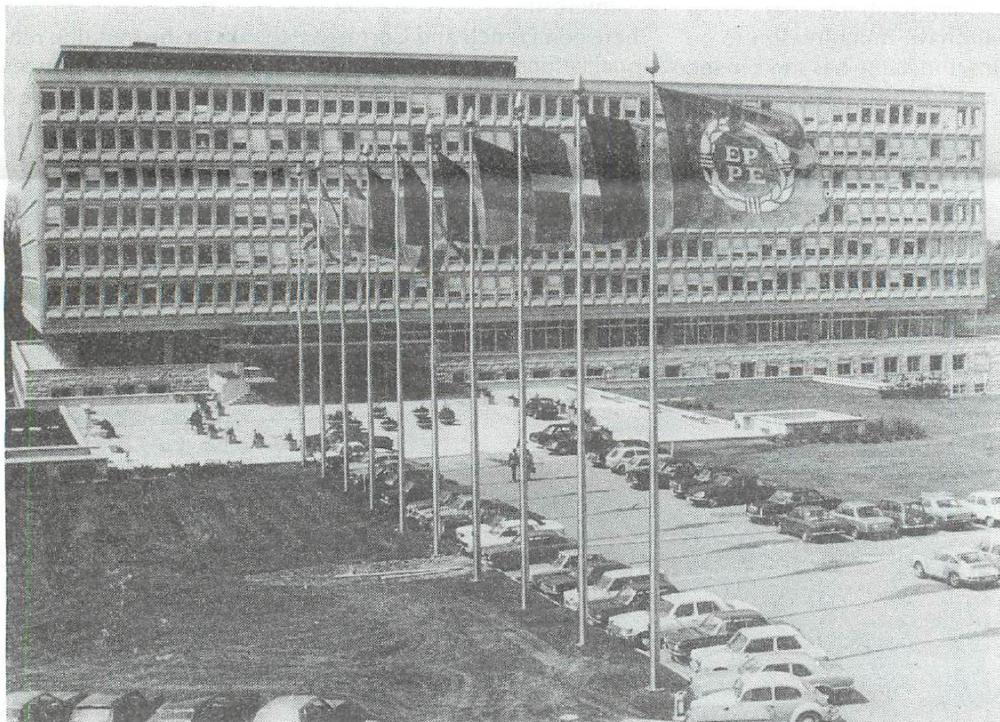
The Ten argue more and more about less and less. Could they once again find the heart to look towards the great task, hardly begun 30 years ago, which is their inheritance and responsibility? It will be their salvation, as well as that of others.

The six founders of the European Community shared a spirit which emanated from the Spirit of God.

Peace does not drop from Heaven. It is God's reward for our efforts towards each other. Peace is people becoming different, escaping from themselves to recognise each other.

There is no neutrality between good and evil. Either we develop peace, or we inherit war.

This article first appeared in the Luxembourg daily newspaper, 'Luxemburger Wort'.



The Commission of the European Communities

Building Robert Schuman, seat of the European Parliament in Luxembourg

Central to Europe's heritage are the men and women of faith who, through the ages, have pointed their societies to eternal values and the possibility of rebirth. One of these was St Birgitta of Sweden, whose life has been dramatised in 'Visa mig vagen' ('show me the road'), a new musical play by five Swedish women. GERD JONZON, one of the five, describes its inspiration:

SWEDEN— WILLING TO WALK WITH BIRGITTA

ONLY ONE SWEDE has ever become a saint. Her name was *Birgitta*. In the stormy, plague-ridden Europe of the 14th century she accepted a calling to be 'a mouthpiece of the Lord in the world', spending the last 23 years of her life outside her own country, mainly in Rome.

Birgitta came from one of Sweden's most wealthy noble families. It was as she and her husband were returning from a pilgrimage to the shrine of St James at Compostela in Spain that she first felt her call. When they reached Arras, her husband fell ill. Birgitta prayed for his recovery. God's answer came in a promise that he would get well, but the voice speaking in her heart added, 'You will go to Rome and then to Jerusalem.'

So when Birgitta was widowed in her forties, she did not settle down to a quiet and secluded life, but set out for Rome. She thought she would spend a couple of years there, but stayed on and on, feeling she could not leave until her mission was completed. Already, while she was in Sweden, she had attempted to mediate in the Hundred Years' War then raging between France and Britain. Now she battled to persuade the Pope, who was living comfortably in France, to return to Rome and resume his rightful leadership of the Church.

Her other purpose in going to Rome was to gain recognition for a new religious order, for men and women, in Sweden. Eventually this was granted and she sent home detailed instructions and architectural plans for the church and convent buildings at Vadstena, on Lake Vattern. She was never to see them herself.

Birgitta is usually pictured with a book and pen, writing down her thoughts about her family and the world, and her visions. A passion-filled interpretation of the crucifixion of Christ survives, and so does a sensitive, motherly description of His birth in Bethlehem. There are conversations with Mary and with Christ. In one of her revelations she paints a dramatic picture of the struggle of the devils and angels for the soul of her son Karl.

Even if she had not been remembered for her religious convictions, Birgitta would have been remembered as Sweden's first literary genius. She combined the metaphors of a housewife with the mind of a scholar. 'God is like a washerwoman,' she said. 'She washes the clothes and rinses them clean, without ever dropping them to the bottom of the lake. God never drops people.' On another occasion she compared God's power to the 'big bang' of her day: 'the power of God is like gunpowder'.



Eva Hovstadius as Birgitta

Scandia Photopress

She was a woman of strong will and deep passions. 'I am one of the proud noblewomen of my country,' she said. 'We take all our privileges for granted and we do not know humility.' She did not devote her life to self-improvement, but she was realistic about her needs. 'Pull out of my heart the thorn which is the lust of the world,' she prayed.

Birgitta's best-known prayer is 'Lord show me the road and make me willing to walk it.' When five of us, from different parts of Sweden, decided to try to write a play about her, it was from this prayer that we took our title, *Visa mig vagen*.

As part of our research, we went to Vadstena, talked to the sisters there and saw the mighty church Birgitta designed. But much of our understanding of Birgitta evolved through our daily lives. An artist, an actress and singer, a musician and two writers, we began to identify with Birgitta, with her large household and eight children, as we struggled with our professional work and household tasks. As we took regular time for contemplation, writing down the thoughts which came to us, we felt that we were in a great tradition, although far from becoming saints. We found a timeless quality in Birgitta's life as we related it to our own.

Gradually we began to put the pieces together, visiting each others' homes, talking, studying, drafting pages of suggestions. We tried out music, lyrics and visual ideas. Sometimes we felt we were getting nowhere. But we learnt something about ourselves and about the problems and joys of joint creative effort. Our tempers were tested, our wills crossed and our purses were sometimes empty.

Then while the play was still unfinished, we were invited to perform it in Malmo, the home of the actress and singer. Her husband teaches in the music academy there and their home is a rallying point for young musicians, actors and actresses. Some of these now helped us to finish and stage the play.

Visa mig vagen has now had three packed performances in Malmo and one in Helsingborg. It was enthusiastically received and we have been asked to perform it elsewhere. Where it will lead us, none of us knows. But we are all learning to say, often, 'Lord, show us the road and make us willing to walk it.'

COGWHEELS contd from page 3

at Caux played a part in this. 'For us French a page has been turned in a marvellous way. We can co-operate in a more natural and easy way with the Germans than we can with the British. We now have a habit of working together.'

The need for reconciliation is equally great between East and West Europe, d'Hauteville believes. 'People in the East see belonging to Europe as vital to their struggle. We need to come back to seeing them as European countries and re-establish contact.' The conference is for Europe 'from the Arctic to the Mediterranean, from the Urals to the Atlantic'. 'The geographical centre of Europe is somewhere in Warsaw, as our Polish friends point out,' says d'Hauteville.

Fate of planet

Another aim of the conference is to inject new spirit into European unity—including the European Community. 'The reconciliation between France and Germany liberated a spirit of unity which animated the community,' says d'Hauteville. 'This had to be made practical: the Steel and Coal Community was the material application. We've been carried by this spirit until almost now, but we have exhausted it. Something new must emerge.'

'The pursuance and maintenance of European unity and of a new outlook for Europe could be absolutely vital for the future of the world,' he goes on. 'The stability, common purpose and experience of Europe can help the world through an extremely difficult passage.'

He leaves me with a quotation from a French economist, Pierre Uri: 'The fate of Europe cannot be disassociated from the fate of our planet. We have the good fortune to have built up a community which matches up to the world powers and the dimension of history. The more this community works for the world, the more it will become, to its own citizens, *une Europe sensible au coeur* (a Europe whose heart can feel).'

'The European identity is not understandable without Christianity.... The soul of Europe remains united because... it has similar Christian and human values....

'If Europe is one, and it can be so with due respect for all its differences, including those of different political systems; if in the social realm Europe continues to think with a courage affirming principles such as those contained in the Universal Declaration of Human Rights...; if, in the realm specifically that of religion, Europe returns to acting with an appropriate knowledge of and respect for God, on which is based all right and justice; if Europe again opens its doors to Christ and is not afraid to open up to His saving power the state boundaries, the economic and political systems, the vast fields of culture, civilisation and development, then Europe's future will not be dominated by uncertainty and fear; instead a new period of life, both interior and exterior, will open up, benefiting and shaping the world which is continually threatened by the clouds of war and by a possible firestorm of atomic holocaust.'

Pope John Paul II speaking in Santiago de Compostela in Spain

BRITAIN— IT CAN BE DONE

'IT CAN BE DONE': the title of a recent weekend conference on lifting Britain out of stagnation and depression set its tone. Many of the speakers gave evidence that individual and collective initiatives are saving jobs and creating new ones. The conference, which was attended by over 100 people, took place last month at Tirley Garth, the Moral Re-Armament centre in Cheshire.

A Newcastle upon Tyne housewife said 'Saying "no" to bitterness is the key to constructive thought.' This was borne out by Ron Peacock, Deputy Chairman of the Joint Crafts Committee of Greater Manchester Transport. He said that three major garages had faced closure a year earlier. 'Our initial intention was to take strike action. But a few of us felt that was not right.' They asked the Greater Manchester Council for time to present their case. 'We were given three months and we proved our point. The garages are still open, and no one lost anything through interruptions.'

Unemployed

Some participants told of creating jobs. The Chief Executive of Liverpool, Alfred Stocks, said that in his city 'the winner has been small factories'. A million square feet of small factory accommodation had been built. 60 per cent of this had been let. The city council made £4 million available in grants and the industrialists themselves put in £30 million. 3500 jobs had been saved or created. 'It is not adequate, but it does give hope,' Dr Stocks concluded.

'The longer I have been unemployed, the less cynical I have become,' said Kevin Twaite, Chairman of the unemployed branch of the London region of the National Graphical Association. 'The unemployed have got to develop interests.' He had become involved in probation work. 'We have got to get the message of hope across to people who are unemployed.'

A German industrialist who has given up his job as Managing Director of a company in order to devote his time to promoting new ways of reducing unemployment also spoke. Willi Haller is known widely as a pioneer of 'flexitime' and other work-sharing schemes. People tend



Willi Haller (right) talks to Phil Moss from Crosby

Peters

to think in set moulds, particularly the employers, he said. 'It is only our attitudes which stop us from applying work-sharing on a larger scale.' He and others are promoting a 'solidarity year' in Germany, through which civil servants and teachers can work for nine years at 90 per cent salary and then take a sabbatical year at the same pay. 'This would increase employment possibilities and enrich the lives of all concerned, but of course it involves a 10 per cent pay cut.'

Other speakers spoke of similar, if smaller, initiatives in Britain. Kathleen Smith, Chairman of the Work and Leisure Society, described a small firm in Cheshire where the workforce had insisted on a work-sharing scheme, with reduced pay, as an alternative to four redundancies. Norman Egan, National Council member of the National Association of Teachers in Further and Higher Education, described his union's efforts to eliminate systematic overtime working, thus making more jobs available.

Malcolm Jack, a senior Amalgamated Union of Engineering Workers shop steward at BL's Drews Lane plant, said that he had joined the trade union movement because he believed men needed to protect themselves from the injustices of the employers. 'But often the trade union movement was used to perpetrate injustice on the employers. I take my share of responsibility in this.' He went on, 'If there's one message we need to continue to give people, it's a message of hope.'

The participants left with plenty of evidence to support such a message. ■

Industrial seminars for workers and management are a regular feature at the MRA centre at Asia Plateau, Panchgani, India. The latest, last month, drew people from ten firms in East, West and South India.

After six days of meetings and discussion delegates went home with the determination to make changes in their personal and working lives. 'Here I have learnt to open my heart to other people,' commented a manager from Andhra. 'I have realised here that although I thought I was doing good for the workers and management, this was not the case,' said a union General Secretary. 'My company badly needs more production. I am willing to advocate co-operation in doing this, even if I risk my union position.'

What effect do such resolutions have back on the job? A British visitor to India, PAUL WILLIAMS, went to a meeting in Pune to find out:

INDIA BACK ON THE JOB

THE INVITATION SLIP, typed in English and Marathi, reads 'Topics for discussion in the monthly MRA meeting at Century Enka Ltd—What are the essential ingredients for establishing a new industrial culture? How does it concern me and my place of work?'

The meeting takes place in the social club, a few hundred yards down the road from the modern factory producing nylon and plastics. By the time the meeting is under way about 60 have filed into the room—a union official and his colleagues from a paper mill; two personnel managers from

India's largest scooter manufacturers; a chageman from a diesel-engine factory, who will help to lead the meeting; the Proprietor-Managing Director of one of Pune's oldest factories. Eight companies are represented. Most work on the shop floor and are giving up the morning of their weekly day off to be here.

The Vice-President of Century Enka welcomes them all. He is followed by the union official who invited the meeting to the social club.

An engineer responsible for some 90 men in his section of the diesel engine factory is one of the first speakers. He has recently returned from an industrial seminar at Panchgani and wants to describe what has happened since.

Before attending the seminar, he says, he was keen to keep up production levels, *but could not carry his men with him.* 'I could get nothing out of people,' he says. 'Now my attitude on the job has changed. I called all the men together and put right my side of what was wrong.' There has been a noticeable improvement in the atmosphere, with new understanding and respect on both sides.

Before machines

The gathering moves on to discuss the 'new industrial culture' in more detail. Honesty is felt to be an important ingredient. The union official from the paper mill describes his social work outside the factory. How easy it is, he reflects, to slip into telling lies, particularly if someone else may benefit from them. This is where things can go wrong.

The Personnel and Welfare Officer from the same factory gets to his feet. 'We don't want to import the wrong attitudes from British industry,' he asserts. 'We need to be sure we put men before machines.' He gives some examples from his factory of workers' double standards. The meeting begins to get heated. Someone jumps up a few rows back. 'I detect a spirit of blame in some of the speakers,' he says. 'In MRA you start with yourself.'

A union official has a problem. When he and others in his firm returned from an MRA seminar, a 'suggestion box' for workers to give their ideas was set up, with a committee to sift through the suggestions and act on them. But what happened? Suggestions beneficial to the management were quickly implemented, but others were referred to different committees and 'got lost'. Would it help if more of the management attended MRA seminars?

The Managing Director decides to put in a word. He asks for workers' grievances to be expressed honestly and clearly—and directly, rather than through a mediator or a politically motivated leader from outside. 'I am ready to apply honesty,' he says. 'Pune is meant to become an example for the whole country.'

The union official from the host company guides us back to the central point. 'What is the aim of industry?' he asks. 'If it is only profit, and getting the maximum out of the workers to achieve it, that must be changed. We can't improve things in the country that way. On our side, unrealistically large wage demands only lead to conflict.' He concludes that new co-operation is needed on all levels—between management and workers, workers and supervisors, and between workers themselves.

As everyone stays on for lunch, talking in groups, I reflect that if the ideas expressed during the morning are applied with determination, Pune could become the example of which the Managing Director spoke. ■

COLOMBIA— 'INJECTION OF NEW LIFE'

COLOMBIA is a country of mountains and vast tropical plains. The capital, Bogota, is, at 9000 feet, one of the world's highest. The country has been a democracy for many years and does not have such extremes of wealth and poverty as some of the countries of Central America on which it borders. There are, however, various guerrilla movements who aim to change the status quo by violent means.

Economic recession makes the outlook bleak for all Latin American countries. Many Colombians saw hope in the election of Belisario Betancur as the new President. He is a man of the people whose cradle stood in a peasant's hut.

Last month Moral Re-Armament held a conference in the beautiful mountain region near Zipaquirá, 25 miles from Bogota. The theme of the conference was 'Colombia, bridge of understanding'.

Some 50 Colombians of all walks of life met with people from Switzerland, Germany and Holland to think what they could do to help meet their country's needs.

Padre Miguel Triana, the co-ordinator of Apostolado Católico de Medios Independientes, a Catholic women's movement, spoke at the opening session. Referring to the conference theme, he stressed that human effort did not in itself bring about reconciliation. It needed an intervention of God. The absolute moral standards which MRA propagated, essential as they were in paving the way to reconciliation, could not by themselves eliminate human selfishness, he said. God's grace was needed. Listening to God, which was central to MRA, was an indispensable part of prayer and opened the way to God's work in the world. For that listening to be effective, he went on, three things were needed—the light of God's Word; silence which was even possible in the 'concrete jungle'; and the commitment to conquer greed, pride and lust.

Shanty towns

Alfonso Rueda, a cardiologist and one of the conference initiators, said that faith, as taught by the church, ought not to stay within the four walls of the home. It had to be practised in the community. 'For that we need each other'.

Build on Solid Ground, a slide show which portrays how shanty-town dwellers have begun to solve their housing problems through living out the ideas of MRA, and *Men of Brazil*, a film showing how port-workers ended gang warfare in Rio de Janeiro, made a deep impression at the conference. Heyde Duran, a relief worker in Colombia's shanty towns, had video tapes of *Men of Brazil* made after the conference. She circulated them to various relief centres because, she said, the approach of changing motives which the film showed was as necessary as the material help already provided.

At the final session a time of listening for God's direction prompted a lively stream of thoughts, convictions and plans. Gerardo Eusse, director of a scholarship institute, said that the conference had given him space to think. He had gained a more positive outlook on life. Pedro Arenas, in charge of training in a steelworks in Boyaca, said that MRA was 'an injection of new life into the nation' and described points in his family and professional life which he now saw needed to be different.

Dr Rueda said that the conference had filled him with hope. His wife expressed her conviction that you help bring about God's Kingdom on earth in proportion to how much you express your love to others in practical ways. They offered their home as the venue for regular meetings to continue the work of the conference.

Father Fernando Umana, who attended the sessions as director of the conference centre, read Mass at its conclusion. For many this represented a reaffirmation of their commitment to God and His plan for their country.

Peter Hintzen

Thankyou!



Elizabeth McGill at work at the new machine

THIS ISSUE OF *New World News* was set on our new AM Vartyper photo-typesetting machine. Seven years ago we started typesetting *New World News* ourselves on the first machine of its kind in use in Britain. The machine paid for itself in reduced printing bills within three years and has thus helped to keep subscription rates down. It has given excellent service, but has now had to be replaced.

Gifts from British readers have made it possible for us to install the machine, as such capital outlay cannot be covered by our subscription rates. The fund was launched by a gift of £500 from one subscriber, in memory of his father. A further £3,844 has come in 360 gifts from other British subscribers. We would like to thank all these for their generosity.

The fund is still open and will also cover the expense of computerising our subscription and address lists, for greater efficiency in our business office. We hope to have this completed by the summer. ■

**NEW
WORLD
NEWS**

Published fortnightly for Moral Re-Armament by The Good Road Ltd, 12 Palace Street, London SW1E 5JF, England. Printed by T W Pegg and Sons Ltd. Registered as a periodical at the Post Office. Articles may be reproduced without reference to the editor, acknowledgement welcomed. Price 18p. 10 copies £1.50 plus postage.

Annual subscriptions: British Isles £8.50 (2 copies of each issue £12.00); all other countries airmail £10.00. Regional offices and rates: **Australia** New World News, PO Box 1078J, GPO Melbourne, Vic 3001 \$19.00; **Canada** Moral Re-Armament, 387 Chemin de la Cote Ste Catherine, Montreal, Quebec H2V 2B5 \$24.00; **New Zealand** New World News, PO Box 31009, Christchurch \$25.00; **South Africa** Moral Re-Armament, PO Box 10144, Johannesburg, 2000 R20.00; **USA** Moral Re-Armament Inc, 1030 Fifteenth Street NW, Suite 908, Washington DC 20005 \$20.00. **Editorial and business address:** 12 Palace Street, London SW1E 5JF. Tel: 01-828 6591.