

LEADERSHIP FOR THE SILICON-BASED LIFE

by R M Lala

CIVILISATION, SAYS ARNOLD TOYNBEE, moves forward on the basis of challenge and response. When civilisations cannot respond to challenges from within or without, they bow out. Thus far, the staggering challenges of our age have elicited a feeble response from the leadership of our lands. We seem to live at a time of first class problems and second class leadership. 'Our leaders appear as exceptional... not for their greatness but their pettiness, not for their capacity to inspire the nation but for their capacity to depress it,' commented a British columnist. He added, 'To be a giant in public life today is almost impossible and even those who do not start off as pigmies are all too likely to be reduced to that stature in the end.... As a result potential rulers tend to take their talents to other fields.'

Is the world then condemned to second-rate political leadership or can it produce a leadership effective enough to meet the challenges of our times?

To give our countries leadership relevant to our age, man will have to civilise himself in the use of power and the elementary drives of his will. Civilising man is inseparable from civilising leadership. It is naive to expect any one person or group to do this. But it may be possible to create a society where men with civilised values find it possible to surface to the top.

Powerful technical forces are now available to us—automation, computerisation, 'the silicon-based life'. These are intelligent extensions of human consciousness. Business and industry have kept apace but the art of political leadership has not.

My own concept of leadership was turned round one January morning, reading about Jesus washing the feet of the disciples after the Last Supper. It was a story I had read often but that winter morning it suddenly came alive. 'Is this my idea of leadership?' I asked myself. My mind flashed back to a visit to Mahatma Gandhi's Ashram at Sevagram. In an outhouse built with strawmatting, every morning, the leader of India's freedom struggle bathed a leper. *contd page 2*



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'There are different levels of leadership. There is leadership based on great causes; pragmatic leadership; leadership emanating from the barrel of a gun; leadership based on principles a leader adheres to and finally that rare level of "transforming leadership" that ennoble the leader and the follower in pursuit of their goal.'

People often confuse leadership with authority. Authority is bestowed or attained by election or selection. Leadership in any situation is taken. It presumes the acceptance of responsibility.

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There are different levels of leadership. There is leadership based on great causes; pragmatic leadership; leadership emanating from the barrel of a gun; leadership based on principles a leader adheres to and finally that rare level of 'transforming leadership' that ennoble the leader and the follower in pursuit of their goal.

This is what James MacGregor Burns talks of in his study on leadership as demonstrated by Mahatma Gandhi and Martin Luther King. Their non-violent struggle ennoble their followers because they gave an ethical expression to a mass struggle. Their acceptance of their leader's principles elevated the respective leaders. 'That people can be lifted into their better selves is the secret of transforming leadership', says MacGregor Burns.

Politicians seldom attain this level. It is the prophets who do so more often. Pitirim Sorokin and Walter Lunden, in their book *Power and Morality* speak of Gandhi, Vinoba Bhave, Abbe Pierre and Albert Schweitzer whose 'influence seems to be coming from a superabundance of the supreme energy of unselfish love, with which they were graced and which they indefatigably express in their thoughts, words and deeds. Their influence comes from the same source which made Jesus, Buddha, and other apostles of love possibly the most influential individuals among all the leaders in human history.'

And their influence comes, one may add, from their willingness to fail. In 1921 a civil disobedience movement had successfully swept India but was called off by Gandhi because of the Chauri Chaura incident, where a crowd went berserk in one corner of India and killed 22 policemen. Nehru and others were furious at Gandhiji. 'Our mounting hopes tumbled to the ground,' Jawaharlal Nehru wrote, but Gandhi said, 'Let our opponents glory in our humiliation.... It is better to be charged with cowardice than to be guilty of denial of our oath and to sin against God.'

Geoffrey Ashe, a biographer of Gandhi, put it this way, 'He (Gandhi) threw away his ace and briefly lost his bearings. But in the act he enrolled himself among the immortals. For the first time a course that would have gained a political objective was vetoed at a higher level... Mahatma Gandhi was willing to fail.'

A leader's attitude to power will determine his attitude to people. If his passion is power, he will use people as pawns, but if his passion is to do the best for his people, he will use his power to give them the benefits that are their due. He will govern with compassion and concern. ■

RM Lala is the author of 'In Search of Leadership', to be published by Vision Books, New Delhi, 1986.

If we do not face the truth about ourselves we will become irrelevant to the needs of our society. What is the core of my personality? If the core is empty, true leadership will be wanting.

Niketun Iralu, India

UNDER NEW MANAGEMENT

GORDON WISE first met people committed to Moral Re-Armament as a high-school student in Perth, Western Australia, in 1940. The following is taken from talks he gave to young people entitled 'What can we do together?'

LLOYD GEORGE ONCE ADVISED that three things were needed in politics—a good working knowledge of the Bible, a world atlas and to read a serious newspaper every day. I would add a fourth qualification—if you want to shift the world and leave it different you need a revolutionary commitment.

I was born in Australia. My father grew pineapples and bananas. He was elected to Parliament when I was ten and was in public life for the next 38 years. I grew up with an absorbing interest in politics, coupled with a love of the English language which turned me to earning money as a journalist, working at nights while still at school.

Like every 17-year-old I had a deep longing that my life should be used for some worthwhile and satisfying purpose. I am basically a boots-and-all person—the type who jumps into something big without waiting to take off his boots. It only took from the Saturday when I first heard the words 'Moral Re-Armament' to the next Saturday for me to make a contract with God to give all I knew of myself to all I knew of Him. The most challenging concept I have ever heard captured me: 'God has a plan for the world and He has a plan for your life.'

There was some follow-through tidying up to do, like apologising to the Deputy Headmaster and various other teachers for lying or cheating or both. But more than that, I found a star to steer by, as did the mariners of old, a star that was never clouded over, always visible day and night.

Soon I was old enough to serve in the War. I was trained as an Air Force pilot and sent to fly from Britain.

After the war, I asked the Royal Australian Air Force to send me to the USA to work with the initiator of MRA, Frank Buchman, and his team. I had three months with them across America. Then, on the long boat trip back to Australia, there was a big argument going on inside me, I was faced, once again, with the decision of what to do with my life. It was one thing to give my character to God because it was not much use in its natural state—any change would be an improvement. It was another to give my career—and my career prospects. That is, to trust God entirely with the choice of my life's vocation. I wanted to go into politics with the aim of becoming Prime Minister of Australia, or if I missed that, to be at least a Cabinet Minister. There is nothing wrong with ambition if it is to do God's will. Many better Christians than me have gone into politics and industry, education and the health service because God told them to. The point for me was: 'What am I really going to be committed to?' I had a good government job waiting with free university training. As was the case six years earlier, the question God asked was, 'Will you trust Me?' I prayed to be shown.

Then something happened which I can only describe as an experience of the Cross. I woke and saw Christ on the Cross. He was looking at me with mercy and love but also he was claiming me to work with him. For the first time my

heart accepted what my head had said, that as he died for me, my life was owed to him. It was not for me to dispose of. Then I knew what I should do. Each individual has a personal destiny, different in each way. In my case, my conviction was clear and unshakeable—I should resign my promising job and offer my whole life in a fellowship which was making a bid to reshape the world. God did not tell me to drop my love of politics and journalism, but to let him use these loves for his purposes. Since then I have worked in 42 countries on every continent.

What should today's young people of faith and conviction hope to see happen in the next 60 years?

First, I expect to see a realignment of the positive forces in the world. That is, I expect that God, working through men and women, will move the dividing line in the war of ideas away from the present East versus West confrontation, thus reducing armed tension between the superpowers. Rather, the dividing line will run between the constructive, creative forces in both East and West on the one side, and the reactionary, destructive forces in both East and West on the other.

No one bloc or nation has a monopoly of evil or of good. There is both in each, just as there is in any group of human beings and in any individual. In every heart, every day, there are choices to be made between good and evil.

Communism is not the problem. Evil existed and ruined millions of lives before Marx was born. If Communism disappeared, we would still have the heartaches of broken homes, drug abuse, criminality and cruelty in many forms. We need to change our ways radically. We need to get to the causes of Communism—human selfishness in every class. As Bishop Fulton Sheen put it, 'Communism lies on the neglected conscience of the West.'

Another change which we must see come about is the closing of the widening gap between the rich and poor nations. The danger of a nuclear war between the superpowers may be less than the danger of an explosion of anger and desperation in the poorest nations. This anger could put the world at risk. So giving our lives to see that the have-



Gray

Gordon Wise

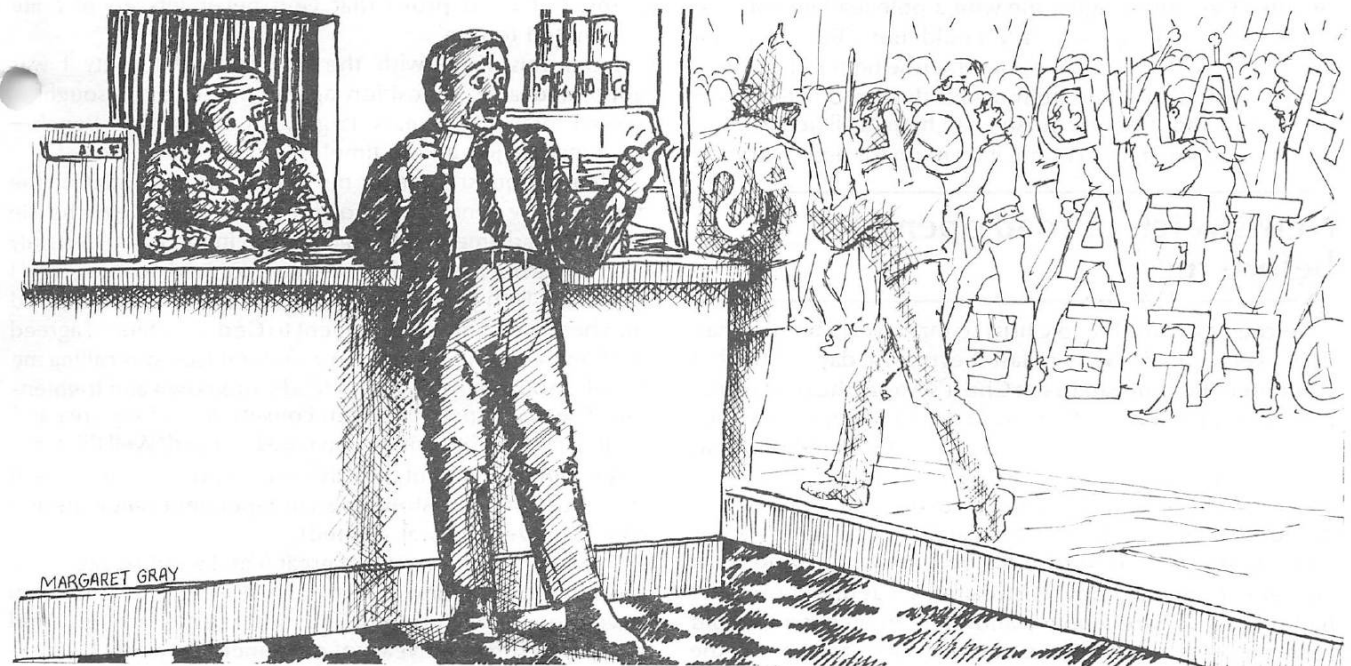
not nations get a fair deal would be a mighty investment in the future of humankind.

I believe that the sheer foolishness of running the world as we are now doing will become an unbearable irritation in people in both East and West. It may well lead to an irresistible demand for a new way of managing mankind and the earth's resources.

To achieve these aims we need to work intelligently towards a world society governed by men and women who have chosen to be governed by God. Only then will everyone on earth have a chance for a decent life. To have any realistic hope of disarmament, we will have to learn to build trust between the leadership of the power blocs. It is totally unrealistic to expect any country to disarm while it mistrusts the aims and motives of the other country. Trust-building begins with the person next to me, especially the one from whom I feel divided.

History, like nature, seems to move in great cycles. Moral Re-Armament, in the words of Radio Moscow some years ago, is poised 'for total expansion throughout the world'. The future is what you and I, with the statesmen and stateswomen and ordinary people of all nations, decide to be and to do. It will not take many to turn the tide of history but they will need to be totally committed—for always. ■

"Oh-oh!... I'm their leader. I'd better follow them."





THE ROAD THAT LEADS FROM POULTRY TO PARLIAMENT

by Jean Thornton-Duesbery

'THERE'S A GIRL WHO would like you to start Guides,' said the village priest. 'Good gracious,' was my reply, 'I was a Girl Guide once, but the world's worst. I didn't win a single badge!' But, somewhat to my dismay, the thought came at once, 'Perhaps this is what God wants of you.'

Ten years before when I was 21, I had committed myself to be led under the guidance of God, but later while living in Jerusalem I had been very ill. As I recovered the consultant advised, 'You must do no public work and be as much as possible in the open air.' So I went to work on a poultry farm on the Mount of Olives. Now after a year at home on the Isle of Man my health was greatly restored, although the local doctor still said 'no direct war work' (it was then 1940). So—was it to be Guiding? Certainly that was an open-air pursuit!

We started with six girls sitting on the floor around the kitchen fire. There was no one to teach us so together we studied the handbook. I was not conscious of exerting any leadership. We did everything together and the little group grew into a full-size company. Then small girls from the local school began begging for Brownies. Eventually I gave in. The Guides grew up but did not want to leave, so I started Rangers. Then the boys came with their request and Cub Scouts began. The climax was when the older boys wanted Scouts. 'Can you imagine me with a pole leading you over the hills?' I asked. No, they could not. 'But,' said one brightly, 'You'd do until we got someone better!' I was won. Scouts started, but mercifully a local doctor took them over after a few months. Of course I had help in all departments and we had great fun. For me it went on for nearly 30 years.

New stretch of road opened before me

Before I gave my life to Christ so many years before I had been very afraid. 'Will it last beyond a day or two?' I wondered. But I began to see Christ's way as the road of life. I could put my feet on that road and trust Him one day at a time. That was all my decision was but it seemed that God accepted it.

Now an entirely new stretch of road opened before me. Because of my work with the Guides and Scouts I was elected, in a whirlwind rush to the Education Authority, a non-governmental body. Fortunately I was unopposed. If I had had to declare a policy and fight an election I would have been lost! So when I was elected Chairman of one of the

committees no one could have been more astonished. At my first meeting as Chairman, the Director of Education, aware of my lack of experience, kept whispering advice to me. Suddenly I knew this could not be. This was not the appropriate time for his help. I whispered back, 'Please be quiet. If I am to chair this committee I chair it.' He never interrupted again and we worked in close harmony and friendship.

I became Chairman of a more important committee entailing visits to schools and public speeches, and then Chairman of the whole non-government set-up which meant taking a monthly meeting of 36 Members with the press and public admitted. This was rather like conducting an orchestra. I learned to tone down some while bringing on others. I was nearly always very nervous and used to go into a church before each meeting to ask for God's strength and guidance.

As with my Guides and Scouts I learned to care individually for all the Members of the Authority. If anyone was disruptive or difficult I later personally listened to his or her side of the matter. We talked things over and sometimes prayed and sought God's way together. Occasionally, we saw miracles happen but the road was by no means straight and easy. Many times I'm ashamed to say I took downhill paths, but I did prove that God never lets go of a life committed to him.

From this work with the Education Authority I was appointed a JP, a position again completely unsought served for over 20 years, largely on the Juvenile Bench—learning the job all the time!

Then a request came for me to stand as a candidate in the forthcoming general election for the House of Keys (the Isle of Man's parliament). My reaction was immediate: 'Certainly not!' I was not a trained or even an informed politician and I was in my 60th year. Great attempts at persuasion followed and because of my commitment to God's guidance I agreed to 'think about it'. I began to wonder if God was calling me to still another stretch of the road—unknown and frightening. There was pressure from constituents of my area and feeling pushed beyond my own wishes I said 'Well I'll stand, but I won't get it'. But, like the majority of the Members of the House of Keys I stood as an independent candidate and to my amazement was elected!

Then followed a period of great fear. I would wake in the morning in an agony of terror. Finally I said to God, 'You have brought me into this. You must see me through.' And so I entered my ten years of parliamentary work. I was re-



Members of the Manx government led by the Speaker of the House of Keys.

elected after the first five years and though not easy, it was tremendously satisfying. There were so many people for whom to care: first, my constituents, who knew my cottage door was always open for them. Alternatively I would go to them if they needed me. In return they gave me friendship and trust.

All members of government here serve on Boards and I was on the Board of Social Security, the Board of Education and Vice-Chairman of a Commercial Board running an electric railway. What interests and contacts! And so much to learn! I used to think about my government Bills and speeches in times of quiet with God each morning. The direction I got was always practical, sometimes leading me to a lawyer or some other informed person who would help me. This became increasingly important as I took charge of Bills and had to pilot them through the House.

There is laughter down the passages!

It was during my second term of office that I became Chairman of the Board of Education, an office similar to Minister of Education which I held until retirement. I decided not to have the administrative retinue with me on my school visits, but went alone—having requested and always obtained warm invitations from the head teacher. In this way I got to know teachers and children more personally.

I always felt that humour was important because those who can laugh together work more easily with each other. So I was deeply thankful when it was reported to me that a young typist in the government offices had said, 'You always know when the Chairman is in because there is laughter down the passages!'

Again there was much chairing of committees. Lessons of the past helped and there were always new ones to learn.

Two problems assailed me. Firstly fear, which eased as time passed but never entirely left me. A certain amount was good because it threw me back on God. Secondly, there was pride. I began to think I really was someone! This just had to go and usually a look at the Isle of Man on a world map was sufficient—a mere pin prick if marked at all! And I knew in my heart that anything that was useful and good at all in my work was of God, not of me. As I look back over the long road behind I marvel that God could take so very ordinary a woman and guide, train and use her. Now for the remaining years my prayer is still:

'The Kingdom that I seek
Is Thine, so let the way
That leads to it be Thine,
Else I must surely stray.

A bridged version

A story in the *Mabinogion*, the collection of early Welsh mythology, tells of the giant King Bendigeidfran leading his army on a punitive expedition to Ireland. When the enemy retreated beyond a deep river and destroyed the only bridge, the king himself lay across the river. His army then crossed over, using his body as a bridge.

From this comes the saying, 'A fo ben, bid bont'—
'He who would be a leader, let him be a bridge.'

ETHIOPIAN MUSIC GROUP STRIKES ACCORD

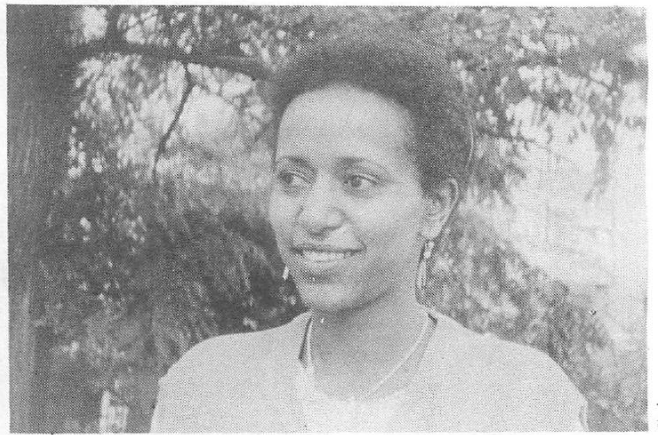
MEAZAH TRUNEH left Addis Ababa five years ago. Softly-spoken and shy, she looks straight at you when she speaks. Meazah is a graduate in computing and statistics but she feels that there are important things which are not taught in university. Even hardships can be valuable. But also, 'I had the feeling that I could learn these intangible, spiritual things among people committed to MRA' she said. So instead of pursuing further studies at the beginning of this year she spent three months working with MRA in India. This was not an easy decision, but as she explains, 'The more I obey what my Christian faith tells me to do the stronger it becomes.'

Since returning to England Meazah has continued to work without pay for Moral Re-Armament and the road of obedience has led to responsibility within her own community. Music has remained one of her main loves and some months ago she was hunting for a piano. 'I wanted to play just for myself at first,' she said. But then she thought of Ethiopian friends in London, who played instruments or sang. She decided to form a group to perform Ethiopian cultural songs and so she invited some of them to her flat to meet each other. The music group, the only one of its kind in Europe, began with four people.

Now there are fourteen members and while their country is racked with conflicts they want to demonstrate unity by sharing the different cultures they have within the group. Between them they speak four languages and the representatives from different tribal areas contribute their own music. Just as they were beginning to work together the news broke in the West of the famine in Ethiopia, so their first concert was played in aid of the Famine Appeal. While they are grateful for the relief aid their country has received they do not want starvation and political conflict to be the only picture the world has of Ethiopia. 'We want to remind people that we have a culture—a beautiful one—and let them see that, if we care about each other as people first, we can work together,' Meazah said.

Nigussie Asress, Meazah's uncle, wrote one of the songs which they perform. 'Everyone in the group liked it so much they all wanted to be the solo vocalist!' laughed Meazah.

But it is not only his interest in music which keeps Nigussie involved with the group. 'My personal decision is



Meazah Truneh

to love people no matter which part they come from,' he said. 'I believe people from any creed or colour can work together if they have unselfish motives.'

Because Meazah shares this aim of breaking down tribal barriers it means she cares equally about everyone in the group. But while getting together initially was relatively easy, it was later that problems set in. People had different reasons for taking part. Some wanted to work for money while for others this was not important. Nigussie also helps sort out some of the differences of opinion. Before he left Ethiopia 11 months ago he was heavily involved in community work and he explained his belief that people will only change their attitude by seeing others change theirs. 'If you care for them they will care for others,' he said.

Both he and Meazah spend time discussing points of view and personal problems with individuals. Many of the group are studying, so rehearsing is done in their spare time. For those not living in London this often involves much travelling, but, as Nigussie observed, 'Although no one is paid, they are very enthusiastic. If everyone in the group tries to live unselfishly they can be of great help not only to Ethiopia, but to other countries as well.'

When they began they played on borrowed instruments, but a grant from Camden Council, passed unanimously, meant they could buy their own. Since the Famine Appeal Concert they have played for 'Save the Children Fund', the Oxford University African Community, and the African Refugees' Housing Aid in Camden. A big show is planned for 28 September to celebrate one of Ethiopia's most important festivals, the Day of the Cross. This commemorates the day when part of the cross on which Jesus died was given to Ethiopia.

There are several thousand Ethiopians in Britain, about 800 of whom are in London. 'When I first came to this country I noticed that members of different tribes were divided from each other,' Nigussie commented. But inside the music group they have become friends. They invite one another for meals and speak each other's languages rather than using English as the common denominator. The last concert at which the group played was organised by the Ethiopian Community in Britain to celebrate their New Year's Eve on 10 September. There were members of all the tribes in the audience and after the concert they stayed back to meet and talk with each other. The significance of this could pass unnoticed, but as Nigussie concluded, 'Coming from Ethiopia which is torn apart, it is rare to be together like that.'

Jackie Firth



Nigussie Asress

What it's all about

by Peter Baynard-Smith

A YEAR AGO I went to Plymouth for a three-day series of interviews and tests to join the Royal Navy. I failed the leadership-qualities test because I was unable to devise a method of transporting six men across an imaginary chasm in three minutes. I asked myself, 'Am I therefore never going to succeed as a leader?'

Since then I have spent six months studying and working with Moral Re-Armament in Australia.

I participated in the 'Studies in Effective Living' leadership training course held in 'Armagh'—the Australian-Pacific centre for Moral Re-Armament in Melbourne. The course combined in-depth studies of current affairs and international relations with the effect that change of attitudes and motives and the leadership of God can have on such relations as well as on more local situations.

I have started to learn through this what real leadership is all about. It is not a loud voice, a strong arm or an 'in-ness' with the lads that creates a leader. I have learnt that to lead people I need a worthwhile goal to which others may be led. I also need the flexibility of mind to conceive that I may, at times, be wrong, and the willingness to right that wrong. Honesty can allay mistrust and suspicion and humour means I can enjoy leading and have an unreserved care even for enemies and rivals. ■

ARGENTINIAN APPEAL

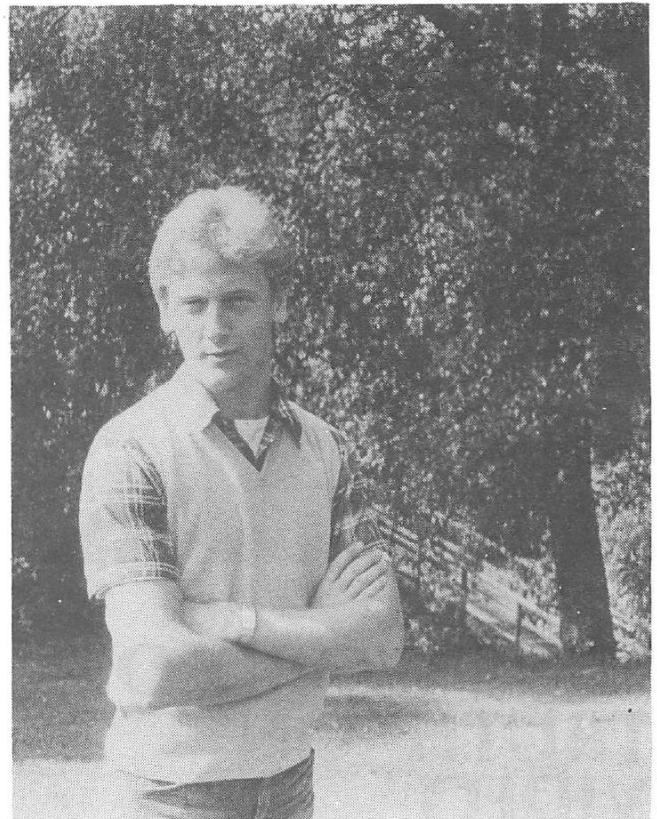
DURING AUGUST IN BUENOS AIRES a member of the British House of Lords appeared on television. In a sparring yet friendly interview he expressed, in excellent Spanish, the hope that the relationship between Britain and Argentina be rebuilt 'brick by brick'.

This was one of the issues which a group of women had already begun to consider. A few days earlier the popular radio station 'Radio Mitre' had broadcast an 'Appeal to the nation by the women of Moral Re-Armament, who want to live by the principles of honesty, purity, unselfishness and love.'

It went on, 'Argentines, each one of us is responsible for the problems besetting our nation. If we want to put an end to corruption and start an era of honesty, reconciliation and solidarity, we need men and women with clean hands and pure hearts.'

A covering letter was printed with the appeal in the daily *Tiempo Argentino*. Senora Antonia C de Gallicchio wrote: 'We women are part of a group of people in different parts of the world who want to put into practice the principles of Moral Re-Armament, so as to spread them to society as a whole.'

The response to this call led to a public meeting. These women, some with their husbands, gave a presentation of the work of Moral Re-Armament in Argentina and the rest of the world to an audience from many areas of national life. A warm reception was given to Lyria and Bob Normington from Britain, who were invited by a group of Argentine families to help with the rebuilding of the relationship between the two countries. ■



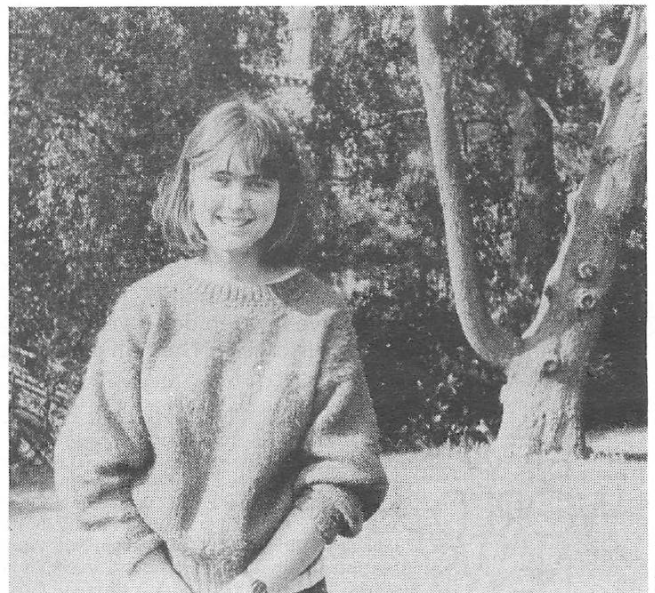
Sue Faber

Peter Baynard-Smith

Conscience dares

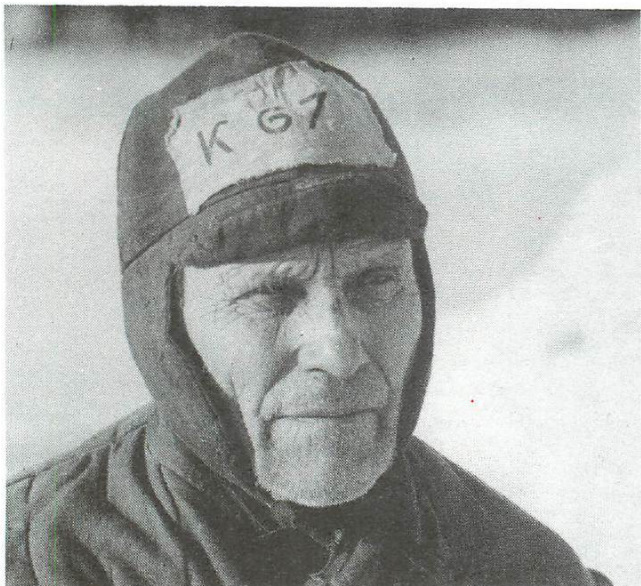
ANJA SNELLMAN, from Finland, has just finished school and is training with Moral Re-Armament in Britain.

LEADERSHIP FOR ME is not following the crowd. It means having the courage to stand up for what I believe is right. One small example: at school my classmates drank a lot at parties, but my conscience told me not to. The way they behaved seemed to cause problems afterwards and so I felt it was better to be natural rather than trying to be something I wasn't. This decision helped some of my friends to dare to do the same. ■



Faber

Anja Snellman



Rengfelt

Prisoner's face in 'One Word of Truth'

'ONE WORD OF TRUTH' ON VIDEO

by Patrick Colquhoun

ALEXANDER SOLZHENITSYN LEARNED in labour camps that means were more important than end-results. In his chapter *The Ascent (The Gulag Archipelago Vol 2)*, he writes, 'It is not the result that counts! It is not the result—but the spirit! Not what—but how. Not what has been attained, but at what price.' He writes of how everyone in the camps comes to a moment of decision, whether to survive at any price or to risk life and limb in obeying conscience. When you have renounced the aim of 'surviving at any price', he says, your character begins to be transformed in an astonishing way. Hate turns to forgiveness, and life finds an inner equilibrium that cannot be destroyed.

We will not all experience imprisonment and loss of freedom, but we can learn from those who have. Solzhenitsyn's Nobel Lecture, the fruit of years of thought, was written in 1971 while he was still in the Soviet Union. *One Word of Truth* is a half-hour film, narrated by Tom Courtenay, that visualises the Nobel Lecture. The £70,000 needed to make it came from 39 trusts, 78 schools and 360 individuals.

In today's global village, where expectations are fuelled by the media and instant results are demanded; where the distinction between good and evil is lost, and moral standards are too often relative or even destroyed by hate, the issue of ends and means is crucial. The film addresses these issues.

It is being used extensively in education, by churches, corporations and the military. Over the past three years it has been a feature of numerous academic conferences at school, college and university level on both sides of the Atlantic.

It was awarded a bronze medal at the 1982 International Film Festival in New York, and the Red Ribbon (2nd prize) in the Literature category of the 1984 American Film Festival.

Edward Ericson, author of *Solzhenitsyn: The Moral Vision* writes, 'This film is true to the spirit of Alexander Solzhenitsyn. It offers, as all his works do, a testament to the human spirit, which endures even in the face of dehumanizing wickedness. The more times one sees this film the more powerful its impact is. I wish that every person in the so-called Free World would see this film—at least twice. It can literally change lives.'

'One Word of Truth' was produced and distributed by Anglo-Nordic Productions Trust, a registered charity with Christian and educational objects. The film has been dubbed into Dutch, French, German, Italian, Polish, Russian, Spanish and Swedish. All video formats are available as well as 16mm. The full text of the Lecture and other related books are also available from the Trust. While the film has been priced for the educational market, the Trust has a special price (£45 net of VAT) in UK for 'home-video' use by individuals and small groups. Further details are available from Patrick Colquhoun, Dept NW, Anglo-Nordic Productions Trust, 2 Thornton Close, Girton, Cambridge CB3 0NQ (0223-276504).



Rengfelt

Rickard Tegström films a scene from 'One Word of Truth'

NEWSBRIEF

ON 4 AUGUST *The Times of India* carried a full page article by RM Lala exploring the qualities it will take to fulfil Prime Minister Rajiv Gandhi's vision of leading his ancient land into the 21st century 'with confidence and success.'

Noting India's remarkable capacity to absorb outside influences without being greatly changed by them, Lala concludes, 'It will take more than the determination of one man, however powerful, however sincere, to shift a nation set in its age-old habits and crusted ways. Rajiv Gandhi's ability to involve the people in a programme of positive change beginning with themselves, may be the key to the new India he wants us to march into.'

**NEW
WORLD
NEWS**

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