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Daukes



Crowds in the streets of Montevideo celebrate democracy's return to Uruguay.

LATIN AMERICA BUILDING DEMOCRACY

RECENTLY A PROCESS OF REDEMOCRATISATION has been taking place in some Latin American countries. Military regimes have come and gone like shifting sand. Brazil's 120 millions cling to their refound democracy; Argentina has taken fresh hope from the election last year of President Raúl Alfonsín; and Uruguay followed this year when the military handed over power to a civilian President after nearly 12 years.

The words of the Brazilian President, Tancredo Neves, could apply to any of these countries—'It is far more difficult to build democracy than to re-establish democratic institutions.' Democracy is a tender plant. In the last months people in different Latin American countries have been working together, beyond the confines of officialdom, to nurture the moral and spiritual values which they believe are essential to democracy's healthy growth. Last year, MRA conferences in Costa Rica, El Salvador, Colombia and Argentina set this process in motion. At the Buenos Aires conference, a group of young Uruguayans decided to host an international conference in Montevideo from March 2-5 this year. A similar conference in Colombia took place from March 28-31.

Meanwhile in early March a group of Chilean trade unionists and their wives, mainly from the steel industry, crossed the Andes by bus to Brazil for a training session in Moral Re-Armament in Petrópolis. This was followed by a conference in Chile, from March 13-17, attended by 100 trade unionists. People in Chile are increasingly looking to Moral Re-Armament to help bring about the full democracy promised for 1989.

In this issue we carry news from Uruguay, Colombia, Chile and El Salvador. ■

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URUGUAY AS CIVILIAN RULE RETURNS

from Bjørn Ole Austad in Montevideo

DEMOCRACY IS IN. Military rule is out. Cheering crowds in the streets of Montevideo welcomed democracy back to Uruguay last month after almost twelve years of military dictatorship. 'To us democracy is not a political system,' the newly-elected President, Julio Sanguinetti, told the Legislative Assembly in his inaugural speech on March 1. 'Our country is democracy; it is our reason for being and existence; it is our philosophy of life.' In spite of the last decade, Uruguay has one of the longest traditions of democracy of all the countries in South America.

At this time of effervescent political activity and great hopes, a group of Uruguayans called a Moral Re-Armament conference at the Esclavas del Sagrado Corazón convent in Montevideo. Participants came from other Latin American countries and from the US and Europe to study Uruguay's continental and international role.

Some of the conference initiators had played a part in the re-establishment of democracy in Uruguay. For instance, Oscar Alaniz, then Deputy Director-General in the Ministry of Education, had used his home as an informal meeting place when official dialogue between the military government and political leaders broke down last year. These talks had led to renewed meetings between representatives of the two groups and contributed to the agreement on democratic elections in November 1984.

The new democracy faces a heavy foreign debt, unemployment of about 15%, and deep divisions between those who fought the military dictatorship and spent years in exile or in prison, and its supporters. 'In order to achieve national reconciliation we need to know how to reconcile forgiveness with justice,' commented the Archbishop of Montevideo in a recent sermon. 'How can we be sure that so many open wounds are not covered up with impunity, but at the same time do not degenerate into revenge?'



Ramona Contreras (above) and her husband Ramon were one of four couples who organised the conference.



Portworker Attilio de Bon addresses the conference.

At the opening of the Moral Re-Armament conference, the former British Ambassador to Uruguay, Bill Peters, recalled two occasions where seeking God's guidance for his work had led to surprising results. He had become Ambassador in May 1977 at a time when there were many misunderstandings between Britain and Uruguay, as a result of the nine-month imprisonment of his predecessor, Sir Geoffrey Jackson, by the Tupamaros and of British reports that Uruguay had the worst record in Latin America for maltreating political prisoners. When he presented his credentials to the President on arrival in Uruguay he expressed his desire to remove these misunderstandings and offered to go anywhere and talk to anyone in the six weeks before his next visit to Britain. In reply, the President had said, 'All doors will be open to you.'

This undertaking was honoured when Mr Peters asked if he could visit all Uruguay's political prisons. Some of Sir Geoffrey Jackson's captors, held in the maximum security women's prison, Paso de los Toros, were astonished that his successor should be so concerned about their conditions of imprisonment. Mr Peters' report to London helped increase understanding between the two countries. He had also been interested to note that the leader of the Tupamaros, Raul Sendic, had urged his followers to eschew violence totally when they resumed political activity after military rule ended.

The second occasion had been during the preparations in 1979 for the 40th anniversary of the Battle of the River Plate, the first major naval engagement of the Second World War. Mr Peters had felt prompted to suggest that the German, British and New Zealand dead should be remembered in joint ceremonies. His German colleague had agreed that this demonstration of reconciliation might be helpful at a time when Uruguay was deeply divided over the Tupamaros. After Mr Peters' speech at the ceremony, a hardline Uruguayan military leader had told him quietly, 'I know what you are doing; it is good. The time for us has not yet come, but it will.'

'We are all critical of the USA and her imperialism and of the English,' Professor Jorge Molina from Argentina told the conference. 'Visiting and getting to know Paraguay, I have realised that Paraguayans feel the same about the Argentines and the Brazilians as we feel about the Americans and the

English. We all have imperialism in our hearts. None of us can throw the first stone.'

'Why is it only when Communism knocks at our door that South and North America really become concerned about Central America?' asked a young woman from Honduras. 'We need something bigger than materialism, and unless Latin Americans experience a real change of heart, we can introduce all the systems we want without anything really changing.'

A lawyer who works in El Salvador's Ministry of Labour said that he had 'come to recognise crimes of omission'. He went on, 'Violence as a method inevitably leads to accepting lies as a principle. Only violence can cover up lies, and only lies can maintain violence.' Trade unionists from Chile welcomed Uruguay's return to democracy and spoke of their hopes that their country would follow the same path.

Lino Cortizo, President of the Hospital Workers' Union of Uruguay, former President of the General Confederation of Labour and for many years a champion of democracy, summed up the conference. 'We never expected to hear Americans humbly identifying with what their nation has done wrong,' he said. 'Bill Peters, with his many years in Africa, has made the suffering of that continent real to us. And we have heard many personal stories of change and reconciliation.' He and his wife were among those who had found a new beginning. The Mother Superior of the convent commented, 'You have filled our house with joy.'

Several said that they had found a new relationship with



Lino Cortizo, last year's President of the General Confederation of Labour of Uruguay, and his wife Berna.

God through silence. As the new democracy faces political pressures from within and outside its borders, people who have found an internal freedom from pressure through the experience of God's direction may have an important part to play. ■

CHILE UNION RIVALS RECONCILE

by Geoffrey Daukes

OVER 100 CHILEAN TRADE UNIONISTS took part in last month's MRA conference at Los Andes, 50 miles north of Santiago, within view of the Andes. Leaders of the steelworkers, ironworkers, copper workers, coalminers, bank employees, metal workers and private sector workers all attended the four day meeting on 'Seeking a Better World.' They spanned every political view.

The sessions were opened by Pedro Briceño Molina, Vice-President of the Union of Steelworkers of the great steel corporation, Compañía de Acero del Pacífico. 'Without violence and with caring a team is capable of building a new world,' he said. The first thing needed was 'to see our own errors'. Walter Toro, President of the Iron- and Steelworkers, spoke of 'Moral Re-Armament's friendship for all the workers of the world'.

Following the economic boom of 1978, which saw a growth of 8%, Chile had been hit by recession, said Professor Alfredo Valdes, a labour lawyer. Unions were now paralysed by lack of funds, he said, but he foresaw a renaissance of trade unions.

Any such renaissance, it became clear, would require trade union leaders to put aside rivalries and unite for the larger good of their members. Lino Cortizo, last year's President of the General Confederation of Labour of Uruguay, challenged delegates to give practical expression



Achilles Petit (left), director of the Chilean Institute for Labour Studies, makes up his differences with Manuel Contreras, President of the Confederation of Private Sector Workers, at the Los Andes conference.

to this on the spot. With the added impetus of a speech by Hugo Estivales, President of the Confederation of Copper Workers, three rivals who had quarrelled and split apologised and embraced each other. It was a profoundly moving moment as these men, who had been co-founders of the 76-union Federation of Metal- and Private Sector Workers, made up their differences and shook hands at the last meeting. They were followed by a number of others. One of the staff of the hotel where the conference was held commented on the last day, 'We have been listening on the loudspeakers to all you say about reconciliation. We need it here in this hotel.'

Later in Santiago, the President of this Federation, Manuel Contreras, invited the MRA visiting force to his trade union office and afterwards entertained them at lunch with the management of the Workers' Hospital. He also arranged for a television interview. ■

COLOMBIA 'NO PEACE WITHOUT FORGIVENESS'

from Peter Hintzen in Bogotá



Colombian Embassy

Potato harvesting in Cundinamarca, Colombia

'A MAN WHO HAS NO PEACE within himself cannot be an instrument of peace in the country and the world,' José Vicente Pinto, leader of a Colombian co-operative movement, told the recent Moral Re-Armament conference at Zipaquirá, in the mountains outside Bogotá. 'I have always felt that the Christian faith is the answer to the guerrilla and social strife in our country. At this conference I have begun to feel that now is the time to take it to the *guerrilleros*.'

The son of a peasant farmer, whose workers earned starvation wages, Pinto had been gripped early by a deep social compassion. His battle for justice had brought him into conflict with the powerful and with the institutional Church and had thrown him into the Marxist camp. Then he had been converted to Christianity and given up everything, including his bitterness, to take up Christ's calling. Years later this had led him back to organising peasant co-operatives. The conflicts in Colombia, in Central America and between the great nuclear powers, Pinto believes, stem fundamentally from the rupture between God and man. The answer, he told the conference, is reconciliation, first between man and God, and subsequently inside the family and in society.

No half shades

Pinto is part of a national committee for labour affairs, which includes *guerrilleros* who have been given amnesty under the 'truce' concluded by President Belisario Betancur. Colombia's guerrilla movements stem from the 1960's, when a peasant *bandolero* nicknamed Tiro Fijo (Sure Shot) became a Communist and started the FARC-EP (Colombian Revolutionary Armed Forces/People's Army). Many other groups have taken up arms since, often with conflicting ideologies. Best known is the nationalist M-19, which held 27 diplomats in the Dominican embassy in Bogotá for several weeks in 1980. This led to harsh countermeasures from the army, which significantly reduced guerrilla activity, but were not wholly successful. Rumours about human rights violations were rife.

When President Betancur was elected in 1982 he embarked on a 'process of peace', which has its international dimension in his strong support of the Contadora Group. Critics say his 'truce' with the guerrilla groups has allowed them to make propaganda for their ideas, interpreting the 'truce' as a sign of success, and to rearm and regroup. The

Colombian situation is further complicated by the marriage of convenience that has evolved between guerrilla groups and the drug mafia.

Alvaro Ramírez, President of one of Colombia's three trade union federations, ascribes his country's ills to a tragic vicious circle—violence discourages investment and drives people away from the countryside, thus producing unemployment; and unemployment leads to violence.

The theme of peace was taken up by two speakers at the MRA meetings, Padre Cipriano Rodríguez, Chaplain to the President, and Padre Fernando Umaña, Director of the Zipaquirá Foyer de Charité Centre, where the conference was held. Padre Umaña participated in most of the sessions and celebrated Mass for the delegates each day, using his homily to sum up the salient points of the discussions. 'There won't be peace without forgiveness,' he said. 'What matters really is not whether we forgive; but whether we ask forgiveness, even if we believe ourselves to be completely right. No forgiveness is complete without seeing one's own part of the guilt.'

'MRA is deeply biblical because of its four absolute moral standards,' Padre Umaña continued. 'The Gospel does not permit half shades. Radical honesty is also required in matters of money.' He went on, 'Modern man is confronted by impossible problems. But the solutions are simple, because they are answers of the human heart. What is most simple is the hardest to do.'

Rich and poor

Colombia's newspapers are full of assaults, kidnappings and murders and many people live in fear. Erwin Zimmerman, a Swiss industrialist who had worked in Brazil for over fifty years, described his own experiences of violence and fear. He told the conference how seeking and obeying God's direction had helped him when his business was threatened with failure. 'When faith increases,' he commented, 'fear dwindles.'

'It is to share this kind of experience that we have decided to have this annual MRA conference,' said Dr Alfonso Rueda, one of its organisers. 'We need God's grace and we need each other. Together we can contribute to the establishment of God's kingdom.'

Maria Teresa Samper, a member of one of Colombia's wealthy industrial families, said that she had decided to

identify herself with her class. She apologised for the attitudes which had made many Colombians bitter towards her family and others like it. 'I have decided to move outside the narrow confines of my family and take on my country together with others,' she said.

'For me my salvation depends on relating myself to the situation in my country,' said Maria del Corral, a member of another of Colombia's founding families. She spoke of Colombia's enormous unused potential and her own deep commitment to its agricultural development. She called for 'a wave of change' in people and their attitudes and said that for her this had meant working shoulder to shoulder with the poorest people.

Amelia Sanchez works for the Christian aid organisation World Vision, which runs 120 childcare, hygiene and health projects in Colombia. She challenged people present to sacrifice their holidays 'to get to know God and ourselves better and to live with people in poor conditions'.

Family life was the subject of lively debate. 'The family is the basic unit of society,' commented Padre Miguel Triana, head of ACMI (Catholic Action in Independent Circles). 'In that unit we learn to build relations and we discover ourselves. The family is also a "domestic church", whose values should permeate all activities, including statecraft.' ■

EL SALVADOR STEPS TO THE LIGHTHOUSE

Following last November's 'Peace is everybody's responsibility' seminar in El Salvador (NWN Vol33 No2), Gordon and Marjory Wise from Britain and Glen Woodbury from the United States were invited to spend a week in El Salvador in February. GORDON WISE writes:

THERE IS A VOLCANO in El Salvador called 'Izalco'. In past centuries, sailors saw its fires from afar and called it 'the lighthouse of the Pacific'. Could this tiny country of five millions, beset with guerrilla fighting, a fragile economy and divided politicians live up to this description again?

We were invited to El Salvador by Eduardo and Mercedes Molina, the organisers of November's seminar. He is Director of the Institute of Municipal Administration and she is former Governor of La Libertad province. They took us to see President José Napoleón Duarte. His faith, he told us, was the motivation for what he was trying to do.

Together with the Archbishop of San Salvador, President Duarte and the Minister of Planning, Dr Fidel Chavez Mena, have initiated two 'dialogues' with the guerrillas, despite opposition from the right, who do not believe in any such contacts. The President told us he would persist with these dialogues after March's elections. 'I will not give up, no matter what happens.'

'The underlying crisis is moral and spiritual,' the Minister of Planning told us. 'That is why your work is fundamental.' He said that he was optimistic because El Salvador now had a working democracy, an improving economy, reduced guerrilla influence and improved international standing because the military had accepted elected civilian rule. The Archbishop, Monsignor Arturo Rivera Damas, also spoke to

us of the need for moral and spiritual re-arming. He had been the 'honest broker' in the dialogues between the government and the guerrillas and hoped to fulfil this role again.

In San Salvador we talked about the need for moral and spiritual change, beginning with oneself, with a group of forty people. Afterwards, one said, 'MRA is a life-preserver which has been thrown to us. We must grasp it. In our suffering, we are ready to.' Julio César Linares, a lawyer, said 'I met MRA three months ago. I learnt to remove the curtains in my mind. I am not reaching a position of saintliness but of spiritual health.' (see next page)

In the provincial town of El Congo, we took part in a training programme for young people. Linares used blackboard and chalk, in a dilapidated movie-house and auditorium, to outline the concepts of MRA and his convictions. There was discussion afterwards and a showing of an audio-visual production on change in the shanty towns around Rio de Janeiro in Brazil.

We also met members of the Catholic-inspired trade union movement, which is only two years old and has 60,000 members. Their leaders had taken part in the November seminar. They have launched a 'University of Peace' with the aim of training young workers in an alternative idea to Marxism. The first hundred who attended classes had to bring their own desks. The union president appealed for MRA books for a library they want to start.



President José
Napoleón Duarte

Embassy of El Salvador

The trade unionists told us that many rural co-operatives had been destroyed or damaged by the left or the right. 'But when the head of a co-operative is murdered we are ready with another to take his place,' they said. Elsewhere we met a coffee plantation owner and his wife who have not been able to visit their property for eighteen months because of guerrilla activity.

Duarte's victory in the recent elections for the 60-seat legislature surprised both the Christian Democrats themselves and international press and observers. There was a heavy turnout in spite of threats from left and right, and when right-wing parties called on the army to disavow the elections, the army leaders, in an unprecedented move, went on television to support the people's electoral choice. This leaves Duarte with a mandate to continue the policies of which he spoke to us in February—the dialogues and land reforms, both of which were opposed by the previous, right-dominated, legislature.

A delegation from El Salvador is being planned for the international MRA conference in Washington DC in June. ■

OASIS IN THE DESERT

JULIO CÉSAR LINARES is a lawyer in San Salvador and his wife ANTONIETA is a social worker. Last November, they write, 'something appeared like an oasis in the immense desert of our lives'. Here they describe their experience:

Julio César Linares: We were becoming more and more distant from each other, without realising it. Our only daughter, Mei-Lí, absorbed our problems. Instead of love, peace and serenity, we transmitted anxiety, mistrust, suffering. At one point I actually thought that Antonieta deserved nothing more than my indifference—that as a person and a wife there was little or nothing I could give her, or she me. Such thoughts—and some violent actions—were our daily bread.

Antonieta Linares: Many times I thought the best thing would be to separate. The only thing that helped me to continue was my love for our daughter.

When I consulted doctors for one illness or another, they always came back to the same point: 'Have you any problems at home?' 'Yes,' I would answer, in tears. 'The answer is simple,' they told me. 'Dialogue.' But they didn't know that the dialogue between us had stopped. All that was left was shouting and anguish.



Julio César Linares, Antonieta and Mei-Lí (left) at home with friends

I began writing desperate letters in dialogue with myself, but that only made me more downcast. I read the Bible, but that wasn't enough; I went to Church, but that didn't reduce the distance between us. It wasn't a physical separation, but the lack of the pure love and plain honesty which ought to exist in marriage. I didn't believe Julio César could ever change. I lost my hope and my faith; I searched desperately for God, but each attempt was a failure.

With what little generosity I had left I asked God's help in silence for our future, our daughter and our marriage. One thing was certain—that I must go on loving my husband, deeply, and our daughter.

In November an invitation to an MRA seminar came into my hands. I couldn't attend because of my work schedule. But Julio César went. During the two days of the meetings I noticed that he was becoming happier, more himself, more loving—and consequently I began to feel more at peace, more secure and closer to him. On the third day he told me, 'I have just met something great which could help us a lot.'

Some days later a few of the people from the seminar came to our house. I will never forget that night. I

understood how Julio had found something new and I felt that if he could change, I could too.

Julio César: It was as if we had discovered, at the end of a long, rocky road, a door which opened onto a new sense of peace, so long desired, filled with love and joy and faith. We felt God penetrate our hearts. We began to put right the wrongs we had done. We were honest with each other and together we were able to give Mei-Lí a new touch with God.

We felt free, without the heavy load we'd been carrying before. The weight of the past was behind us for ever.

Antonieta: Every day we have to rediscover faith. With meditation and prayer, and having accepted God, we are trying to base our lives on absolute standards. We are learning to have faith in people. I believe there is a solution for our country. We can find peace if we work for it and build it each day in our homes, at the office, in the neighbourhood and in other countries. ■

NEWSBRIEF

THIRTY-FIVE STATE MPs, from government and opposition, attended a special performance of the play *The Man They Could Not Buy* at the New South Wales State Parliament Theatre, Sydney, on April 10. The play tells the story of the founder of the British Labour Movement, Keir Hardie, and highlights his Christian convictions.

Announcing the event, the *Sydney Morning Herald* diarist commented, 'While allegations of corruption fly furiously about State Parliament, MPs there have received an official memo from three Labour MPs urging them to attend a presentation of the play *The Man They Could Not Buy*....'

The audience included the Speaker of the House and the Deputy Leader of the Opposition. Brian Langton, one of the three MPs who initiated the performance, introduced the play.

The first full-scale performances of its Australian tour took place in Woollongong on April 18, 19 and 20. ■

SOLIDARITY IN THE WELFARE STATE was the theme of a national TV programme in Norway recently where the presenter referred to the coming of the Oxford Group (later Moral Re-Armament) to Norway 50 years ago. He spoke of the idea the Group had put forward, that the place to start changing society was with yourself, and asked a full-time worker with MRA, Jens J Wilhelmsen, whether this was equally relevant today.

Wilhelmsen pointed out that both people and social structures had to be changed. The failure to deal with both factors equally was why many problems remained unsolved. He gave two instances of where change in human attitudes had contributed to the solution of economic and ethnic problems.

Others represented on the five-person panel were the Norwegian Trade Union Congress and the Norwegian Church. ■

THE QUEENSLAND YEAR of the Family resulted in many community initiatives to uphold and strengthen families. Material drawn from *New World News* and Moral Re-Armament books featured in a weekly series of articles called 'Sound families: foundation for the future' in the *Toowoomba Chronicle*. ■

BOOKBRIEF

'FOR GOD'S SAKE, DOCTOR!', Frances McAll's book about her experience of general practice as a Christian doctor, is 'a practical, easy-to-read, hopeful book' according to the *Church Times*. It proves how 'faith in a caring God has moved all manner of mountains—both physical and psychological'.

The book is 'racy and readable' comments a review in *Hospital Doctor* headlined 'Where God comes into general practice'. 'It's liberally sprinkled with illustrative anecdotes as she describes the ups and downs of a GP's life, its humour and conflicts.... Humour can be a big part of general practice, but Dr McAll examines many of the serious issues too—like how much time you can give the patient who needs to talk. That's where, she believes, God comes in. The book makes clear her Christian belief that patients are looking for a holistic medical answer to their condition, incorporating physical, mental and spiritual guidance and support.'

Dr McAll was 'compelled' to write the book, according to a feature in the *South Wales Argus*, 'due to meeting so many patients "whose illnesses, when you really got down to it, seemed to be due to personal and especially relationship problems".'

'Many readers... may wish they had a general practitioner like Frances McAll, who uses common sense and her Christianity to help her patients,' comments *The War Cry*. 'A book worth buying—and reading.' ■

'For God's Sake, Doctor!' by Frances McAll, Grosvenor Books, price £1.75, with postage £2.00.

'DYNAMIC OUT OF SILENCE', Professor Theophil Spoerri's study of the life of Frank Buchman, the initiator of Moral Re-Armament, has recently appeared in Greek. The translator, Dr George Moissides, is a Cypriot teacher who first met Frank Buchman as a student in Istanbul in 1924. The foreword is by the Under Secretary to the President of Cyprus, Patroclos Stavrou. ■

'He Dynamike tes Siopes' by Theophil Spoerri, Ekdoseis Romanos, Athens, price £4.50, with postage £5.00.

'REFLECTIONS ON MORAL RE-ARMAMENT' by KD Belden is 'a refreshing reminder that those who listen to God and obey Him can be a mighty force for good in a world where the collapse of moral values threatens to drag us all to destruction'. So writes Gordon Powell, reviewing the book in the October issue of *Impact*, a Uniting Church publication in Perth, Western Australia. Mr Powell writes that Frank Buchman showed how Christianity could be applied to personal, industrial and political problems in our highly complicated modern situation. One of Buchman's favourite words was, 'How', he concludes. ■

'Reflections on Moral Re-Armament' by KD Belden, published by Grosvenor Books, price paperback £1.95, with postage £2.15.

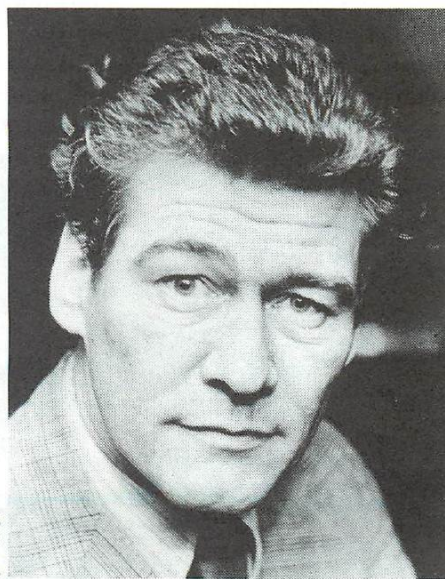
All books available from Grosvenor Books, 54 Lyford Rd, London SW18 3JJ.

PAUL FOR TODAY

'MAN OF TWO WORLDS', a new play about St Paul, opens at the Westminster Theatre, London, on May 25. It is being produced by Aldersgate Productions, the ecumenical professional theatre company.

'It puts on stage the stormy life of one of the most amazing men who ever lived,' says the producer, Ronald Mann. 'His life was dedicated to transforming the world of his day. What he stood for cuts across many of our modern values, just as it did in his own day. That is why he is still so fiercely attacked.'

'In everything I read about Paul, he was always arguing and having battles with people,' says the playwright, Daniel Pearce. 'I had to ask myself how a man who was so often in the centre of controversy came to know so much about Christ and His love that he could write the supreme poem to Christian love in 1 Corinthians 13. Paul, in the course of the play, becomes someone who, while never ceasing to be a battler, is a battler in a way which is consistent with 1 Corinthians 13.'



Ian Cullen plays Paul in 'Man of Two Worlds'.

Richard Stone

The part of Paul is taken by Ian Cullen, well-known for his television roles in *Z-Cars* and dramatisations of Robert Louis Stevenson's *Catriona* and *Kidnapped*. He was drawn to the part, he says, by his own experience of conversion. 'Paul is a great enigma,' he says, 'a great intellect, a fascinating character.' Director Bernard Hopkins agrees: 'What a man goes through to achieve peace and love is always a good story. In Paul's case it's a magnificent one.'

'We wanted to stage a play which portrays what Christian commitment really means,' concludes Ronald Mann. 'In the life of Paul you have it. There was a man who was a prisoner of his own traditions. The whole play is about his struggle as he breaks out to new life.'

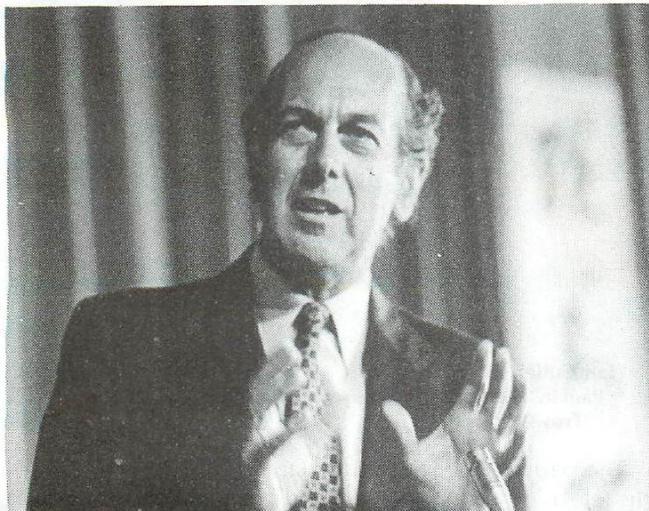
'Art is a means by which the curtain of set ways and thought and living can be lifted. It is the means by which people in the grip of fear, boredom, bitterness or despair can glimpse God's new world.' ■

Seats for 'Man of Two Worlds' can be booked from the Box Office, Westminster Theatre, Palace St, London SW1E 5JB, telephone 01 834 0283.

UNIQUE OPPORTUNITY

'HOPE IN THE MIDST OF A WORLD of tensions is the deep impression that emerges from the international seminars at Caux,' writes the French economist, Olivier Giscard d'Estaing in a four-page article on Moral Re-Armament in February's issue of the French intellectual monthly, *Revue des deux mondes*. 'Hope, since the problems of our age—racism, unemployment, regional confrontations, conflicts of every sort—can find a solution only through changes of attitude. The answers lie in an objective search for truth and for compromise which takes into account conflicting opinions and feelings and is dictated by love and unselfishness.'

Mr Giscard d'Estaing describes the annual Moral Re-Armament conferences at Caux, Switzerland, and comments, 'The phenomenon of Caux results from the exceptional composition of its groups of participants and from the spiritual inspiration which animates them. To live for a week alongside men and women of all ages, of all nationalities, of all social backgrounds, is a unique opportunity.' He quotes recent speakers at Caux—among them the Dalai Lama of Tibet; Cardinal Franz König of Vienna; Masataka Okuma, vice-president of Nissan; the Indian journalist, Rajmohan Gandhi; and the British industrialist, Neville Cooper.



Olivier Giscard d'Estaing

'At this crossroad of continents,' continues Mr Giscard d'Estaing, 'the currents which divide the world are noticeable.... To all those involved Moral Re-Armament proposes its approach—bringing together those who have different or even opposite points of view, so that they see solutions in a different light....'

'Moral Re-Armament succeeds, without shutting itself into confessional and religious chapels, in proposing that everyone questions himself in the light of his own spiritual background. Of course the qualities... of absolute un-

selfishness, purity, love and honesty—the four pillars of Moral Re-Armament—present a demand which many will say is unattainable. But it is certainly in this direction that efforts need to be made....'

'The great human dream of changing the world through understanding, mutual aid and love is not a dead utopia. It can become the object of reflective thought and action. It needs to be applied to contemporary realities. It is indispensable that this message should radiate more and more so as to reach... all those taking part in the dramatic events of our time.'

The theme of this summer's *Caux assembly is taken from* Mr Giscard d'Estaing's article—'Hope in a world of tension'. It will run from 13 July to 1 September, with the following special sessions:

13-14 July	Opening—Hope in a world of tension
13-20 July	A forum for young people
19-21 July	Health workers in a sick world
25 July-2 August	Family conference
7-14 August	Asia, the Americas and Europe
17-25 August	Africa, concluding with an Africa-European dialogue
27 Aug-1 September	Man and Economy—for people of industry, the trade unions and those concerned with economic affairs

Further details from *The Conference Secretary, Mountain House, CH-1824 Caux, Switzerland.*

WE'RE MOVING!

This is the last issue of *New World News* to be sent to you from London. From April 27, our **business** and **distribution** office will be at:

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