

Nations in Partnership



Moral Re-Armament International Conference

Auckland, New Zealand, January 1977

BUILDING A WORLD THAT WORKS

Can the vast variety of peoples live together on this earth of ours? Without violence, without exploitation, without corruption, without tyranny? Is it possible to feed, clothe and house a hungry world? These are some of the most burning questions on the mind of the statesman in the Cabinet Room. They also confront the man in the street who reads his newspaper or has global problems thrown at him from his television screen.

A number of New Zealanders of all races feel this question must be answered. They decided that New Zealand was a place where a new approach might be pioneered. That the relationship between the various races of New Zealand could furnish a basis on which much could be built.

So in January 1977 they called an international conference for Moral Re-Armament in Auckland. Its theme was: **A PARTNERSHIP OF NATIONS TO BUILD A WORLD THAT WORKS.**

The invitation went on:

TO BUILD A WORLD THAT WORKS, we must find

The Hon Mrs Whetu Tirikatene-Sullivan, former Minister of Tourism in the New Zealand Cabinet, welcoming the delegates to the conference.

This conference, coming at this time in international affairs in history and race relations, should be the most momentous conference that we have seen in New Zealand. It is a time of great conflict. I look at my children and wonder what life and times they will grow up in.

I'm privileged to be part of the only family to be represented in the three Labour Cabinets of New Zealand. I came to respect the principles of Moral Re-Armament seeing them through my father's eyes as I watched

him pray at the beginning of each day and seek guidance for each decision ahead. I'm very much a creature of my culture, respecting the teachings of my elders. I've enjoyed the rearing on a settlement almost exclusively Maori, the rearing in the crucible of a civil rights movement involved in politics, an academic training and discipline up to a doctorate level, experience in Parliament in a caucus and in the Cabinet. But I believe there are still three things which are greater than everything else I have experienced.

Firstly, an abiding faith in a spirit working in the world above and beyond us. And a destiny in which we are part of a fulfilment pre-destined by a greater power than us as mere mortals.



Secondly, an attitude to others of peaceability. Humility to start each day realising that you are but a part of forces greater than yourself. A humility to accept this role and to recognise that however much the ego may apparently be perfected in one's journey in life, one is greater by accepting humility.

Thirdly, the seeking of truth daily. As a decision-maker with a tremendous responsibility on my shoulders, I have coveted much your ability to seek divine guidance and to receive it.

I believe we have a role in New Zealand — the Maori people in particular — a role that might inspire providing we ourselves seek Divine inspiration. I think you bring that inspiration to this country and I hope we have here a font by which you might be enriched. I hope I learn something too to take back to a parliamentary forum which concentrates too little on the greater values that you emphasise.

Mr Graham Latimer, President of the New Zealand Maori Council, and Maori Elders from Taranaki, North Auckland and the East Coast welcome delegates to the conference.



TOTAL DEVELOPMENT

The Prime Minister of Papua New Guinea, the Rt Hon Michael T. Somare, sent the following message to the conference. It was read on Mr Somare's behalf by the Acting High Commissioner to New Zealand, Mr Wilson S. Ephraim

The world is divided into several camps. The Christians and the Communists. The Socialists and the Capitalists. The dictators and the democrats. Which is the strongest force — a person who is passionately committed to right the wrongs of society, or so-called Christians who have lost all sense of commitment to transform society to Christ's standards? Who will ultimately have the greater influence in the world and turn the tide of human history? Will it be those who are self-seeking and care for no one but themselves? Or will it be those who are self-sacrificing and deeply dedicated?



What is it that makes a person not only want to live but also to pass on what he has to succeeding generations? Is it just to eat more, drink more, earn more, go more places? Or is it to offer a helping hand to those in spiritual and material need?



In Papua New Guinea we are not so much committed to a political or an economic ideology as we are committed

to the total development of our people. This is the development which gives full regard to spiritual values. We are not so much concerned with doubling our gross national product each year as we are committed to ensure that individuals and groups do not suffer because of our selfish desires to progress.

I am not the first to recall that Pacific means peaceful. Because we share the same ocean, what you Indians do up in Canada flows on to our shores. What you Australians, you Kiwis and you other Oceanic people do has a profound impact on all of us. Undoubtedly, what we do in the land of the Bird of Paradise does have an impact on you, for good or for evil.

We can build the Pacific into an ocean of peace where we are passionately committed to caring for each other and for the true peace that comes from a struggle to overcome destructive forces and to free the creative forces.

I wish your conference every success.

A NEW START TOGETHER

Mr Kenneth Belden, Chairman of Trustees of the Westminster Theatre, London, speaking on the opening night of the conference.

We have got to find an entirely new way of doing things in the world, to turn the long march of man away from exploitation, bloodshed, poverty, tyranny and frustration into paths where every man of every race can live in dignity and freedom. Some here come from races who have suffered a great deal. Some of us come from races who have caused a lot of that suffering. This is our chance to find a new start together.

The place to make that start may be nearer home than we think. No man is more reactionary than the man who wants to see the world change but is not prepared to change himself first. This may be a clue if we are to equip ourselves and free ourselves for the immense tasks that confront us in these coming years.

There is a lot of talk about gaps — generation gaps, credibility gaps, trade gaps. But the greatest gap is the gap between the vast problems that confront us and the kind of men and women we are. If we are to be the new men of God's design, the representatives of the new humanity, something has got to happen to us.

There are three steps we might take that could last a lifetime.

1) **Start with yourself.** We are always clear where the other person needs to change. There is one place where we have complete control over

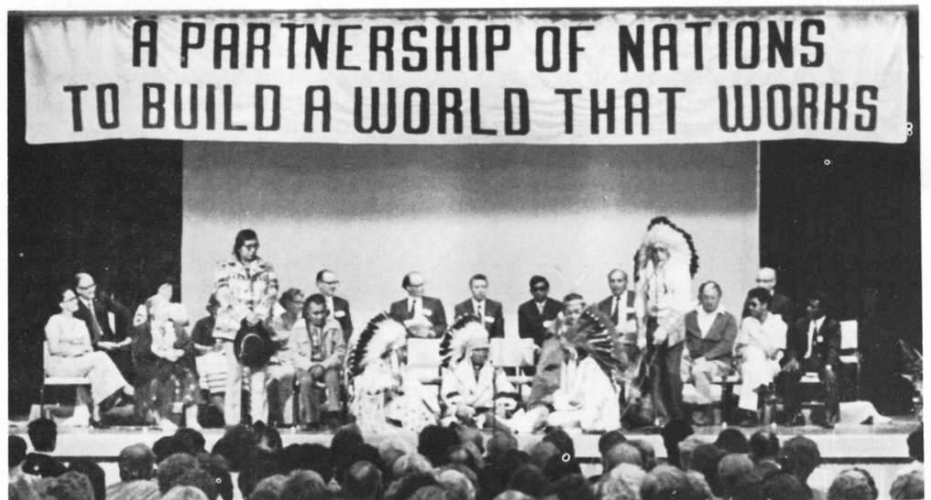
whether the person will change, and that is ourselves. We have got to live the way we wish the other person would live.

2) **Find where you need to change.** This is an exercise in honesty. It means taking the standards of Christ, absolute honesty, purity, unselfishness and love. It is worth writing them down and seeing how your life compares with them. This may be the key. Bitter men and hate-filled men, however right their cause, have no more chance of building a just society than callous men or greed-filled men. So let's face where we need to change and let God change us. The moment we are honest and turn in His direction, He begins to work in our lives.

3) **Start listening to God.** Test that

truth, when man listens God speaks. This is the way to find a new direction in life. Give God a chance to put thoughts in your mind. Write the thoughts down. God may give you a plan for your people, or how to turn an enemy into a friend. He may tell you to put something right at home, on the job. He may show you your life's work. He may tell you how to help a friend solve a problem. Don't under-rate what God may say to you in a time of quiet. It may be the secret for your country or your race. All of us in touch with the Living God because it is His wisdom that we need. Those thoughts that may look simple but are sometimes so difficult are the secret of the partnership of nations in the battle for a new world.

North American Indians performing the Sacred Pipe Ceremony at the opening session of the conference.



They Chose To Forgive

SOUTH PACIFIC

Mrs Waka Tipoki of Wairoa, New Zealand

Hurt and hate and bitterness were in my ancestors for thirteen generations towards the white people who took away our lands. But I feel that as a Maori I should make the first apology from deep in my heart, not only with my lips. I feel that we should unite ourselves with the Pakeha, so that we will be able to work together.



Mrs Annette Porteous (left) and Mrs Waka Tipoki

Mrs Annette Porteous of Auckland

We have so much to learn from the Maori people. Both my grandfathers were pioneer farmers in this country on land that was confiscated from the Maori people. I feel of all white people in New Zealand I have most to be forgiven for. A true partnership of hearts can be built through honest apology.



Madame Yann Celene Uregei, wife of a Member of the Territorial Assembly, New Caledonia

In 1971 we had a visit in New Caledonia from some people from Moral Re-Armament. They told us about their idea and our first reply was, we are Christians. We go to church every Sunday and send our children to Sunday school. We didn't know the real meaning of MRA then. In 1971 my husband went to the world conference for MRA in Caux, Switzerland. In the beginning even there he went to all the meetings but didn't really understand MRA. Towards the end he did — but he was helped by many friends. We know those friends were helped by someone and that someone is God.

The first thing he did was to write from Caux asking my forgiveness for all that he had done behind my back.

Suresh Khatri of Fiji

Indians were brought to Fiji nearly 100 years ago to work on the sugar cane fields. Now we are 50% of the population of Fiji. My family came to Fiji at the beginning of this century to do business. We are people who do not hate money!

I needed to change in my attitude to the Fijian race. I was brought up as an Indian to feel that we had more to contribute to Fiji. When I listened to the inner voice it said, "When one race stops thinking and having a vision for another race, racial division begins." So I wrote letters of apology to Fijian leaders. From that day I decided to learn to appreciate the best of the Melanesian race. In the last 10 years I have built friendships and some of my best friends are from Papua New Guinea, Fiji and New Caledonia.

I cannot reverse what has happened in history about the Indians coming to Fiji, but I can live in a spirit which answers what is wrong in my people. On that basis we can look to the future together. The Melanesians and the



(Left to right) Mrs Emele Bolatakeu, Margaret Sotutu and Mr Suresh Khatri from Fiji.

He said we would talk more about it when he came back. My first reaction was to think that my husband was becoming mad! Because here he was asking for forgiveness for his mistakes but I always thought he was perfect! And it was hard to believe he had made mistakes like that. I replied thanking him and saying I forgave him. His apology helped me a lot. It made me look at my own life and gave me courage. We know now that MRA is not just going to church every Sunday and having a Bible. It is deeper than that. We need to live it to know it. We found that our hearts were lighter unburdened of all these things. Since then we have tried to apply the ideas of MRA with the children. In our country school begins at 7.15 a.m. So we get up at 4.30 or 5 o'clock, because we need to have a quiet time and share the thoughts with the children before they go to school.

Pacific have so much of value to contribute to the world. The islands are meant to show the continents how to live. The Pacific can be known as a place where in any conflict people accept first where they are wrong themselves, where husbands and wives are faithful to each other, where immorality is answered, and care generated from each home.

John Soper, a surveyor from Australia

Ten years ago there was a possibility I could have gone to Papua New Guinea as a surveyor. I would have earned \$10,000 a year, twice the amount I was earning in Australia at that time. So my interest in Papua New Guinea was purely financial. We used to chuckle in the bar after work about the possibility of going there. Those who had come back from Papua New Guinea used to tell us how they had 10 to 15 'boys' (they used to call them) working with them. They treated them really as servants. Each of them had one Papua New Guinean holding an umbrella over his head so he didn't get hot, one holding his book and pencil, one to carry his instruments, one to look after his personal needs at camp. So he basically only had to walk from point A to point B. It was a tremendous arrogant disregard for these people which had been bred into our thinking. I would like to apologise to you Papua New Guineans very sincerely for that arrogance.



For my husband, who is an elected representative, his public life depends a lot on his private life. He will not have success in his public life if he doesn't have success in his private life. The behaviour and character of our husbands and children depends a lot on how we mothers behave and what our character is.

AFRICA

Mrs Kathleen Vundla of Soweto, South Africa, widow of P.Q. Vundla who for many years represented 600,000 Africans in Johannesburg.

Africa is in turmoil. I am here representing both white and black South Africans. God's hand is at work in the hearts of men and women from all races as we are all worried about the future of our children and grandchildren. We live in a changing world and changes are coming for good. We are all searching for a solution as both of us, white and black, have our roots in South Africa. We parents have to face it, we have failed our children. We did not give them a living faith and we are responsible for all those young lives.

The situation in my country is very delicate and with God it will change for the better. The people on top want to see changes and they do not know how. I long for us coloured people not to point out only the wrongs of the white people. They have taught us a lot of things and - get me well - we are all human and human nature is the same. I never used to think like this till I changed. Half of my life I blamed the whites for all that happened to my people. The fight we have now undertaken is a matter of life and death, as at times the people you live with can fail to understand you.

In my country there is a lot of corruption and we do not even value life. There is a lot of crime and manslaughter.



ter. We exploit our own people, the under-privileged, and we become more hard to them than the white man.

My husband was a real son of Africa who cared for all classes of people, more especially the under-privileged. He was a very strong character for what he believed. He was so courageous that if, after making a decision, he discovered it would take his people into danger, he was willing to deviate. That is why he was hard to understand and was nearly assassinated by the people he led.



Each morning he took pen and paper and asked the Almighty God for guidance. He was the self-elected leader for 30 years unopposed. He used to say, you cannot win a person you hate. You have to care for them. Of course he learnt the hard way and before the change he never could reach the government. After change the government said their doors were open to us. It was not an easy life after change as he was called a "sell-out".

We were watched by our people and we won them back as we stuck to our decisions that we would live this life and never mind the cost. Our children had it tough at school on account of our stand. Life was not easy. After the attempt on his life when he came out of hospital he called a meeting and said, "You can kill me but you will never kill the idea I live for."

We have reached a stage when some say the gun is the answer. It will never be. This has been proved in the past. All we have to do is to upturn this world Godwards, live like sons and daughters of God, and learn to heal the hurts and hates of the past. I don't find it easy to represent that vast continent with the eyes of the world on South Africa. I feel in need of your moral support. With God leading us the devil's chain has a limit and we will win.

South Pacific continued



Rikki Tuiafau, a Samoan living in New Zealand

I hated a lot of people here at first. Then I got to know them. They were really good to me and I have enjoyed the stay at the conference. I would like to apologise to the white people because I hated the lot of you but now I have come to realize that it is not only the white people who have been doing wrong. It is all of us.

Isobel, Marchioness of Graham from Scotland

After hearing Kathleen Vundla and others of her countrymen speak I feel that we white people have been so blind and so convinced of our own rightness. Yet through these years of working with the Africans I realise how much we have to learn from them and how much we need to learn about family life together. I went to Africa when I was a bride, a long time ago. I helped to cut a farm out of African bush with African labour and we lived in grass huts to begin with. But I accepted at that time the attitude of the white people that we were superior to the Africans and that they were there for service.

I left Africa just before the War and some time later I was asked to a meeting in Glasgow where two Nigerians were speaking. They said what they hoped for for the future of Nigeria — a good home, a good job and a good education for their children. I always thought the African was content with

his life in a grass hut. It hit me amidst-ships. I could hardly speak when I saw how wrong I had been. I went up afterwards and said I was sorry for my attitude.

My granddaughter is growing up in South Africa in a very different way to the way I grew up. The new ideas and trust from this conference I will take with me to South Africa, where I am going next.





NORTH AMERICA



Chief Leo Pretty Youngman of the Blackfoot Tribe, Alberta, Canada

We have travelled across the great Pacific Ocean to find unity. I believe we have found it. Change of heart through obedience to the Great Spirit makes us all brothers and sisters. I have learnt to listen and find inspiration. I have learnt new ways from the Maoris, from their programme of cooperation with the white man. We need more exchanges of this kind between our countries.

Mrs Valentine Fox, Councillor of the Wesley Band of the Stoney Indians, Alberta, Canada

I can say for all of the Stoney people that we have learnt so much. God sent me here to learn about myself first. We learnt the values of life through all the speeches and plays and we will take those values home and practise them.



Chief W. Totas of the Yakima Nation delegation of 14 addresses the conference

Roddena Cowapoo of the Yakima Indians

I had a grandmother who told me, "It doesn't matter what colour you are, it's the heart that counts." I would rather be a peaceful person than have hatred.

Heavenly Father, hear our prayer as we are gathered here before You, all the nations of the world. Guide us in the right direction. Forgive us for all the things that we have done wrong. Set us in the right track so that we may set a guideline for the coming generation. Help us to understand the very needs of our people and the people of the world. Through Jesus Christ's name. Amen.

—Chief Bill McLean of the Stoney Indians, opening a session on the theme "A Uniting Purpose for Every Race and Nation"

Edwin Crane, a tribal policeman of the Sarcee Indians of Alberta, Canada

I met MRA in 1958 but I keep having to learn a lot more about my own nature. I thought I was a friend to everybody. At this conference many of my own people were involved for the first time. With one of these people there was division between our families and our faiths. I had to put right the things in my life that caused these divisions and apologise to this person. After that he told me I was his good friend for the rest of his life. MRA makes it happen and this is what we need to help my people.



Miss Anne Choney, social worker, Canada

When I first met MRA I was a very bitter person. I felt I had had a raw deal in life.

I was born in Poland. My father came during the depression as an immigrant to Canada. He got a job on the railway. It took him five years to save enough to send for my mother, my younger sister and myself. We settled on a farm. I realised that being Ukrainian in Canada was not something to be proud of. We were called all sorts of names. It does awful things to you. I came to feel ashamed of being Ukrainian. Life was hard for my father and as a result he was hard with us.

When I met MRA God told me to apologise to my father for the hate that had grown in my heart towards him. I then realised for the first time what went on in my father's heart. When you do your part in restoring for the things you have done wrong, God



Joe Sampson Jr, a high school student from the Yakima Indian Nation, USA

Speaking with some of the indigenous peoples, such as the Samit, Aborigines and others, I feel there still is a lot of injustice in the world. We the native Americans have had our share of injustice, but I think we are ahead. Through working with each other, as we have done at this conference, and by teaching our children and children's children we may some day be able to look each other in the eye and not feel ashamed. Maybe feel shame and sorrow for what we've done to each other, but we will all feel equal as we should in God's eyes.

works. I found the answer to bitterness and my heart opened to others. Bitterness divides. It divides you from your family and from other people. People used to say I was hard to get along with. It was because I was bitter and fighting a class war in my own heart. God was not able to heal that until I recognised that I was wanting something for myself and blaming others.

I am a social worker. There are about 160 families on my list — either divorced or single with children or separated with children. The first problem is my own human nature. Unless I learn to apply the absolute moral standards and to accept the love of God, I have nothing to give the people I work with. I cannot expect anything of my clients unless I am willing to pay the price myself.

God has a plan for each nation and nationality, Ukrainian or whatever, that is willing to take up the task of serving the world. We can be used to bring change to difficult people and difficult nations.



The Japanese delegation (L to R): Mr Shinichi Nagano, Mr Yukihsa Fujita, Mr Takasumi Mitsui, Mr Katsuji Nakajima and Mr Atsusi Matsuo.

Speaking to the Maori Queen and her Elders at Turangawaewae marae, Mr. Takasumi Mitsui, Chairman of the Mitsui Foundation, apologised for the suffering caused by Japan during the Second World War and called for "a new pattern of unity in the Pacific between our people and yours and between the nations." Mr Katsuji Nakajima, former Chairman of the All-Japan Steelworkers' Union, said, "My country has achieved great material development but it is getting poor in the spiritual field. Japan will lose its way in the future unless it is changed to the way of God. Today trust is needed between people, nations, capitalists and labour, and we must make the political parties take the lines of government and base it on Moral Re-Armament. Industry, education and politics need a new base, which is one of moral reconstruction."

Genis Ibot of the Philippines

I come from the island of Mindanao in the south of my country where there has been civil war for the last 17 years between the Moslem minority and the Christian majority. Many of my generation have seen suffering, people being cut into pieces, others dying of hunger.

Five years ago I was in a refugee camp being trained how to kill people. I was very bitter because our house and our properties were burnt, two of my relatives were killed, while in big cities I saw people wasting their money on gambling, cigarettes, alcohol and drugs.

In the refugee camp I met the ideas of Moral Re-Armament. I learned how to change the character of people instead of killing them. I also realised that my people are suffering because we have chosen to listen to the voice of materialism and have forgotten to listen to the voice of the Almighty. It occurred to me that if I could have the courage to kill, I could use the same courage to change human nature.

I thought of my own father, a military officer. I hated him because he gave out orders to our family as though we were his soldiers. We couldn't talk to each other. I apologised for the wrong things I had done and returned a gun and some bullets I had stolen from him. He also changed and began to care for my mother, from whom he had been separated for six months.

Through listening to the Almighty they have found a common goal. In recent months they have together brought reconciliation between some guerilla groups and the government.



Ramphay Chantharasy of Laos

In April 1975 I heard the news that my country fell to the Communists. It was a blow. I never believed it would fall so quickly. In ten years' time, but not today. I want to see an end to bitterness, hatred and revenge because these are the weaknesses of our country. Many of us thought our enemies would attack from across our borders. But we found that the real enemy was the selfishness and corruption in our own hearts.

Yukihsa Fujita of Japan

I could not speak English when I first joined a travelling MRA force. I sometimes felt lonely because I could not communicate with others. But Hsu Fun-Chi from Hong Kong was kind and patient enough to try to communicate with me through Chinese characters. These are the same in Chinese and Japanese, though the two languages sound different. That was how we became very good friends. I recognised how similar our two cultures had been.

While in Calgary, Canada, in May 1976 both of us went to see a movie together. It was about the resistance movement of the young Chinese patriots against Japanese soldiers during the Second World War. I felt deeply ashamed of how cruel our people had been to our neighbours. It was also a great challenge for me as till then I was apathetic and did not feel responsible for our past mistakes.

As a young Japanese I do feel that I have to be responsible for the past in order to take on the future. I hope the experiences of a young Chinese and Japanese like us having worked together can help more people to build bridges between them where there are divisions, hates and wars.

Hsu Fun-Chi of Hong Kong

We Chinese have deep feelings against the Japanese because we have been wronged in the past. I met a Japanese for the first time in my life with an MRA action force. But he gave me a challenge by apologising for the wrongs that happened in the past and taking responsibility for the present and future of his country. His humble attitude and sacrificial spirit made me realise how small-hearted and selfish I was. I found a cure to my feelings and we became the best of friends. With this experience my heart has become free and open to anybody.

I want to see my people free from fear and hate and greed, which leads to liquidation. If instead of worshipping man we are governed by the Living God, we can put an end to the costly power struggle and real trust can be built in my country and between nations.

Huai Nan Sun from Taiwan

The Chinese people are the biggest majority in the world. One-quarter of the world prefer to speak Chinese. And eat Chinese food! If every Chinese decided to change and be free from bitterness and hatred, not to be the slave of the past, then we could build a new society four times faster than now. Chinese people are not only suffering from politics but also from modern materialistic life. Our people are in great need of finding an answer for both.



THE CIRCLE



Reg Blow, of the Aboriginal Community Development Council, Melbourne, Australia

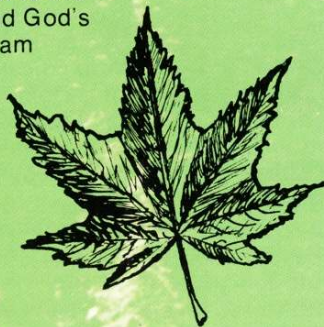
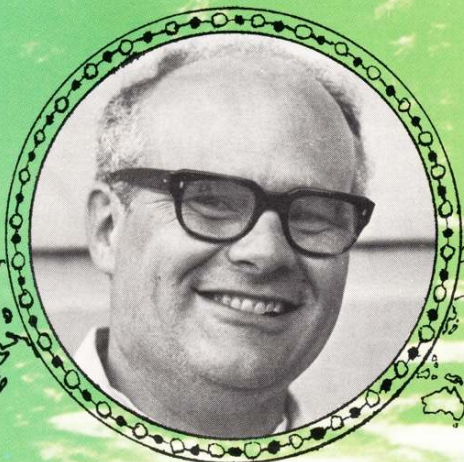
We are a people dispossessed in our own land. But the world's problems make our problems look very small. I now realize how restricted we have been by looking inward, by putting a ceiling on the heights we can rise to. I want to challenge my people's thinking. Constant talk with your own people about your own problems gets you nowhere. I am learning here that to bring change we must change. I have to change myself before I can alleviate the suffering of my people.

It is through conferences like this that we can get results for our people. We must grow together because if we keep separate the Australian people will miss out on what we can give. I think we can give real values in our society.

Through a united effort from the Kooris (Aborigines), the Gabbas (whites), Pakehas, Maoris and Island people we can show the world that there is another way to live. Colour doesn't come into it. God's plan is bigger than anything.

Keith Newman of Canada

We cannot change past injustices. We can apologise for where we have been wrong, we can face the arrogance in our hearts and put it right. Canon Huata has said we should regard this word "reserves" in the sense of a sanctuary. Is it possible that the Indian reserves of our nation are meant to be the place where a new type of life can be demonstrated? Where we learn not only how to live with Nature but how we together can refind God's way of living on this earth? That is what I am committed to.



*The Creator made the Earth round
He made the Grass and the Trees,
The Birds, Fish and Animals
to follow the purpose of His Creation,
and He made the four races of Mankind
black, white, yellow, brown
and placed them in the East, North, West and South
He made the Sun, the Moon and the Stars
and asked them to form circles
so that we should understand
the meaning of Life.
Because Life as the Creator meant it
is a circle: from the Creator
to the Creator, the Circle of Life.*

*The Earth is small and very sensitive
All Creation has to share
the same sources of living,
this is as true as night follows day.
The same Air
that refreshes the peoples of the Arctic North
and gives relief to the drought-stricken peoples of the South
also is filled with the war-cries of the East
and surrounds the polluted cities of the West.
How long will it last?*

*Freedom means to be in your right element,
to be linked to the purpose of Creation,
to be a part of History, its past, present and future.
The bird is free only in the air,
the fish only in the water.
Have you ever known of birds
that wanted to live under water
or a fish that wanted to build its nest in the trees?
I have. I know of men
who themselves wanted to be Masters of History,
who made their God silent and dead
and cut the Earth into square pieces.
Will we survive under these masters?
"If we don't survive as a people
following the purpose of the Creation
then we must ask: What
is the purpose of survival?"*

Poem and photo (Bow River, Alberta, Canada) by Hans Ragnar Mathisen from the



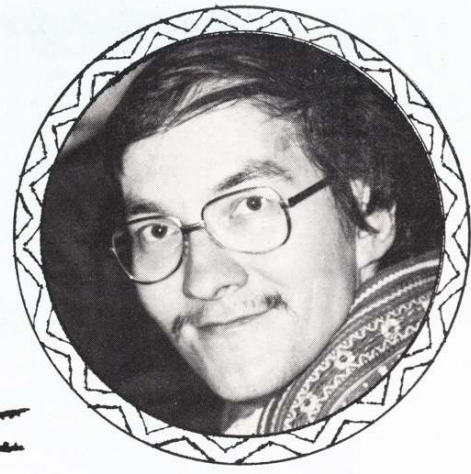
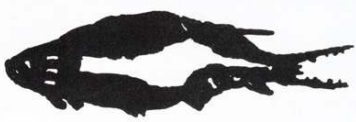
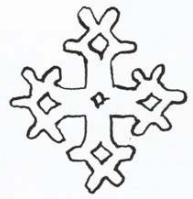
CIRCLE OF LIFE

If you can't fence the air in square pieces,
 how can you sell the Earth?
 But now the Water, the Earth and even the Air
 suffers because Man has placed himself
 in the centre instead of God.
 Time has come when Men will discover
 the darkness around them
 that power, intelligence, wealth or glory
 is not enough to save their souls.
 Then maybe they will listen
 to the Wisdom and Understanding of those People
 whom they regarded as small and worthless
 the Indigenous Peoples of the Earth.
 They will ask for our help
 and we must give it:

Unless the Creator is the Centre of the Circle
 unless we make Him the ruler of our lives
 there will be no equality, no brotherhood or freedom
 among the children of the Creation.
 Only when we are a part of this Chain
 of caring and sharing
 will there be Peace on Earth.
 The only freedom we ever got
 is to choose between Yes or No.

The Circle of Life
 is to become a part of Eternity.
 The Great Spirit links us together,
 He made us different
 not to control each other
 but to contribute,
 not to sell or take
 not even to give
 but to share.

The voice of the Creator
 we can hear only when we listen,
 just like the Wind
 that refreshes suffering Mankind,
 we can't see it, yet it is there,
 we don't know from where it comes
 or where it goes...



Hans Ragnar Mathisen of the Sami people

The material base for a culture is a homeland. The spiritual base for a culture is moral standards and communication with the Creator. Because the dominating societies lack the spiritual basis, the oppressed nations suffer from lack of material necessities. The oppressed people lack the material base so they cannot easily give spiritual aid to the over-developed peoples. A change in the ways of industry is the key to this question of development.

The Fourth World is the indigenous peoples in the First (capitalist), Second (Communist) — which are both materialistic and compete with each other — and the Third (developing) Worlds. You cannot build a strong united attitude within your own group if you have a resentful attitude towards your neighbour. I hope that from this conference and through the work of Moral Re-Armament we can unite all these four worlds.

Chief Bill McLean, Chief of the Bearspaw Band of the Stoney Indians, Alberta, Canada

Someone said, the least can give the most. I looked upon myself as the least because of being one of a minority. By working with people of other cultures to bring unity for future generations I have begun to respect other cultures and understand what the Great Spirit is trying to tell us today.

My father used to say if you walk in the forest you will find many trees — tall, short and of all colours. But the whole forest makes a nice picture. If we of every race and colour can stand side by side and work together we can build a new nation. After facing myself on the absolute standards, I began to feel part of the great force of Moral Re-Armament.



people who live in the northern part of Norway, Sweden, Finland and the Soviet Union.

FOOD AND WORK FOR THE WORLD

Daily the news comes of millions desperate for food, work and housing. It is not enough to leave such questions to governments or international agencies. A basic change of attitude and motive is needed in both developed and developing worlds. And the ordinary farmer, worker or manager can start it. Below are extracts from what men of industry and agriculture said to the conference.



Mr Jim Beggs, President of the Melbourne Branch of the Australian Waterside Workers' Federation

I went to work on the waterfront because I heard I would get the wages of the Prime Minister and half the cargo! I would go along to stopwork meetings, listen as they turned the meeting into a political football and then leave. Often I stayed long enough to cast a vote but I would look around to see where the majority voted and my hand crept up with the majority. Of course that soon kills the conscience. I thought I was a good bloke. I was good for nothing because I didn't participate in the running of my industry.

We all ought to expect less and give more. I often feel I am a minority. Waterside workers are always despised and looked down on. But I am

one of the 20% of the world's population that absorbs 80% of its resources. I can blame the capitalists and the rest of the people of my country and the Western world. But I am part of it. What do I care and what do I do about it?

I remember one day I picked up a pay envelope that was from a Canadian docker. He earned twice as much for the week as my lads were earning at the time. So a couple of lads looked at it and said, "You and your Moral Re-Armament Christian ideas. How do they measure up? These filthy ship-owners can afford to pay longshoremen in Canada twice as much to load this thing as they do to us to unload it." I didn't know what to say. Then I remembered an article in the official journal of the union about the waterside workers of Papua New Guinea who had just successfully negotiated a pay agreement which was four times less than ours. I said, "Where is our spirit of the brotherhood of man? We are always concerned about the fellow who gets more than us but forget the fellow who gets less. This is what the brotherhood of man is all about."

My union in the last eight years has not had a major strike. We have not become less militant but we have used our militancy in a positive way. People say, you have got to go on strike to get something. Look at our union in the last eight years — free from strikes but our wages and conditions have increased far greater than any other time in the history of our federation.

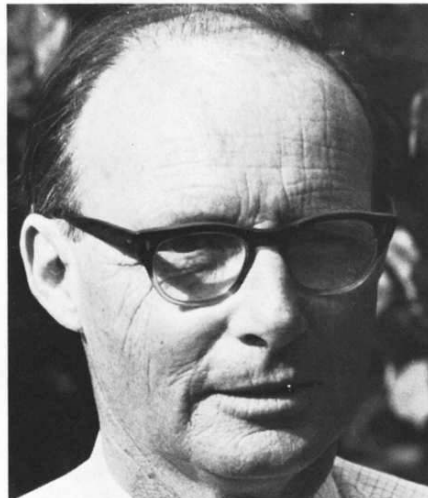
I am a small part with my wife and family of a world force of trade un-

ionists who are fighting for these ideas and truths within the trade union movement because this is the foundation stone on which the trade union movement was started. The brotherhood of man under the fatherhood of God. Today we have taken the fatherhood of God away — that spiritual goal that includes and encompasses everyone — and replaced it with materialism — shorter working weeks, bigger pay envelopes, no responsibility. That is materialism. The very thing that we as trade unionists condemned in those who were against us in the early days. We need to come back to the early philosophies of the labour movement if we are going to fulfil the brotherhood of man.



Mr Robin Prickett, a farmer from the Wairarapa, New Zealand

Farming is the largest industry in the world. It employs far more people than any other. It is the only industry entirely essential to the survival of mankind. Sometimes we think industry means the manufacture of cars, TV, clothes. But the largest industrialists are the leaders of agriculture. One of the leaders of the International Federation of Agricultural Producers said, "Unless modern technology makes stomachs unnecessary, farming will be necessary." This is where farming must make itself responsible not simply for the production of food but for the channels of communication of food right across the world.



Farming needs a world vision. Advanced agricultural nations need to think carefully before producing what competes directly with the agriculture of developing nations. For instance, New Zealand could produce enough sugar from beet to restrict or even eliminate sugar imports. The principal reason for not doing so is that it would seriously affect the economy of Fiji, which produces sugar for 60 per cent of her export earnings. We must not let the economies of wealthy nations cut across the means of survival of developing nations.

Could the prime aim of farmers and of all men of industry be to meet the needs of mankind and create a satisfying society?

Mr Garfield Hayes farms in the Hakataramea Valley, South Canterbury. He is Chairman of Federated Farmers in his area.

On our farm we have 5,000 adult sheep. Every year we have got to put them through a dip to get rid of the lice, ticks and such other problems that they have. MRA is like that. You see, with these four standards — absolute honesty, purity, unselfishness and love — you have got to go through them: you have got to get right immersed in them, like you put the sheep's head under the water.

I have tried to apply the ideas of MRA in practice. I find it has been an absolutely essential part of a modern business practice to conduct one's life in this manner. I disagree wholeheartedly with those who cynically say God is no economist or businessman. One only has to try it 100% to be convinced that this idea is not a theory, it works in practice.

As a farm employer I know it is essential we are equally concerned with the welfare of our farm workers as with the welfare of our farm property. I have tried to implement this in action.



Vijitha Yapa of Sri Lanka

After being abroad for ten years I returned to Sri Lanka in October 1975 and found things at home were in a terrible state. Our land had been reduced to 50 acres due to government take-overs and other land being sold to pay off creditors. Two brothers were unemployed, and there are no unemployment benefits in Sri Lanka. An elder sister was not yet married. My father had left home in frustration and was 200 miles away, cultivating chillies in the middle of the jungle on someone else's land.

I had a lot of good advice to give the family. But the crunch point came when my elder brother said to me, "You speak so much about Moral Re-Armament. Why don't you try it out



Production on the farm depends on the way people leave their homes every morning. I have found it essential to take time every morning with the three men who work for me, before we launch into a job, and go into their needs, discuss what is on their minds and talk about things that really matter. Sometimes their ideas are better than mine.

In New Zealand, agriculture earns over 80% of the nation's foreign exchange. So often these earnings are frustrated and disrupted by industrial disputes, especially in the freezing works. I made a particular effort recently to invite to my branch of Federated Farmers the local secretary of the freezing workers for our region. It was the most interesting meeting we ever had. It went on till 3 a.m.

I have met men in Christchurch who used to be farm workers and who, because of the way they have been treated, have been driven into the freezing industry with such bitterness that they want to fight to get justice from the farmers. I apologised to a high union official in Christchurch for the way my industry had not cared for his needs. In his young years he had been shearing sheep in my area.



here?" To me it was a challenge. Next day while listening to my inner voice the thought came, "Take on the estate for two years."

In November 1975 I called the forty workers together. Most had not had their wages for three months. Their average pay was 40 US cents a day. "I know nothing of tea or agriculture, but I believe in absolute moral standards and that there is a Divine plan for each of us," I said. "Will you work with me in trust and in faith?" They responded.

Next morning we began work at 6 am. My heart sank when I saw the estate. Eight foot high weeds hid the tea bushes. But gradually the estate was cleared, using manual labour. To pay the workers I sold all I had including my professional equipment as a journalist. Friends helped too, some with very generous loans on low interest.



Mr T.C. Ormond, Member of the New Zealand Maori Council

We must think of the whole world. Otherwise we cannot fit what we want for New Zealand into a world perspective. New Zealanders are very disillusioned about where we are going. We are a producing country. We can produce food but we cannot get it to the people who need it. That breeds disillusionment. So farmers are limiting their food production. Yet you have people around the world who are starving.

We believe and maintain that God created the world and all that live here. So it is right to believe that God has a plan and purpose for the world and it is by thinking for the world that God makes known to us that plan and our part in it. New Zealanders have long thought that geographical isolation makes them of little importance in the world and so are free to live for themselves alone. That so many people from other lands came to the Auckland conference is evidence that others believe we all have a destiny together. A young Maori student, after three days with many of these people in Wairoa said, "I am now proud to be a Maori." Now it is for all New Zealanders to play a full part in the world fellowship of people.



It is now a year since I took responsibility. My commitment to seek and follow the Divine plan has paid dividends. Within the last year production has increased 500% and our target for 1977 is 1,000% increase. Our rice yield has increased from 1 bag to 21 bags, in the same land area, using a high-yielding variety of rice. The workers now have houses on the estate. A cooperative store begun with the workers has meant food and clothes available 25% cheaper than in local shops.

Today my brothers are employed, my sister is married and my father has returned home permanently. The next stage is to run the estate on a cooperative basis with the workers. I have seen and experienced MRA at work practically and know that if we care enough and share enough, everyone will have enough.

'A DO-IT-YOURSELF REVOLUTION'

What is the modern role of the family? And the purpose of education? How can men of faith act relevantly in these times? The conference explored such themes during several sessions. One, entitled "Pioneering an Unselfish Way of Living", was chaired by Miss Joan Holland, Principal of St Cuthbert's College, Auckland. Miss Holland stressed that the educational contract was a partnership between school and home which lasts 10-13 years. She said she had found that "God's mind has such economy of time and effort to interpret and mould events" and quoted Dr Frank Buchman, the initiator of Moral Re-Armament, who said that listening to the Holy Spirit brought "a heightened quality of thinking and living to replace the bankruptcy of our thought and action feverish improvisation and expediency". What is needed to improve our quality of life, commented an Auckland housewife, is a "do-it-yourself revolution" where people do not wait for great leaders to emerge but take action themselves.



Professor Werner Stauffacher of Lausanne University, Switzerland

The presence of the American Indians and their meeting with the Maoris at this conference could have been only a cultural event, but it was transformed into profound reality where individuals and groups were searching

to discover their identity and a sense of their destiny. We felt this particularly when the Maori tribes opened their hearts and hands to receive us on their maraes and when some of the American Indians began to talk honestly about their lives.

As Europeans we have something to learn from the minority groups. We have been thinking only in terms of property: the whole world seemed destined to belong to us. But is it? The Indians think it is they who belong to the country they live in. Where and to whom do we all belong? That is the challenge we are faced with. It can lead to a re-orientation of our thinking and living.

As a professor, I have to do with the future represented by the young people in front of me. Today we are no longer sure we will have a future at all. Unless all of us, that is, learn to live

together in freedom and mutual respect.

How are we going to prepare the new type of man this human future needs? I spent several weeks in 1975 in the Soviet Union and several weeks in the German Democratic Republic last year and had very interesting talks about the new type of man. The new type of man is not created automatically by economic and social change. The Communist countries have to face corruption, lack of discipline and lack of purpose, just as we do. We live in the so-called West and we can still fight in freedom without fear for what is right. This is the reason why we have invited all those who feel concerned about education to a special session in the framework of the world conference for Moral Re-Armament at Caux, Switzerland which takes place from July to September this year.

Mr Richard Caughey, Auckland solicitor

Our trouble is we both think we are right most of the time and I usually am! We have to nut that out together. We are an ordinary family and have had clashes of opinion — and heated ones. What do we do? As a solicitor I could perhaps draw up a separation agreement! Young couples come to me having had a big row and they think that is the end of their marriage. Or do we change together and find a

The Caughey family



growing and deeper relationship? I am grateful for my wife because she is more naturally honest than I am. I believe that family life without honesty about oneself is doomed. If we can find the answer to divided families — which is faith in God and obedience to His guidance — then families can be the revolutionary centres of sanity for the whole world.

I need to accept Naomi as she is, and she as I am, to love each other as we are and to have vision for each other. Our marriage works best when we are together seeking God's will. If we don't, we try to control each other.

Mrs Naomi Caughey

Richard has said how we find unity. If we don't have unity between us I don't have confidence in handling the children. Otherwise I draw the children to myself and create a wrong relationship with them.

It is a demanding thing to listen creatively to the children. We try not to impose our wills on them to control them for our own convenience. We tried right from the word go to encourage them to find what is right, and it is amazing how they do have a sense of what is right and wrong. I have

learnt that encouragement is much more of a weapon than criticism. Encouragement of the good rather than criticism of the bad.

Often I long for Richard to take my side if I have had a difference with someone or a problem outside the home and I say I am marvellously right, when I am hopelessly wrong! He never will. Then I have to face my nature and change and put something right. He doesn't protect me from my nature. As a mother, I must not protect the children from facing their faults and natures. At prayer time we have prayer but also a lot of honesty and reality.

My home is my sanctuary. I love it. I feel I have experienced women's liberation through being a wife and mother and a homemaker. But I have learned not to feel smug about this. There is a danger. One can become completely apathetic about the world, other people's problems and the way other people live. The home can become self-centred. So we have opened our home to people of all races and faiths from all around the world who come and stay and enrich our lives greatly. Little problems at home become minimal when you look out and see the problems others are facing.

Mrs Claire Leggat of Wellington

It has been helpful in our marriage to have a common purpose together outside our relationship.

Many people from different nations come into our home in Wellington and we include our children in caring for them. Far more than what we say to our children is the way we live and whether they see in us an exciting challenge that goes beyond our own lives. I feel this is the way to pass on a faith to them. You cannot pass on a faith isolated from how you live during the day.

We feel God was the "go-between" in our marriage. Whenever things get difficult between us, as inevitably they sometimes do with two raw human natures like ours, there is that wonderful rock to go back to, that God had a part in our decision to get married. I long that this could be offered to young people, that there is a promise that marriage can be secure, that you do not need to wonder whether it is going



to last. Right from the start many make decisions about their future together, including their financial arrangements, with the proviso that they may not stick it out for long. This brings an insecurity that is not necessary. Instead one can enter marriage determined to make it last, and with God at the centre there will be the joy and peace all long for.

Canon Wi Te Tau Huata, MC, of Wairoa

As a Takitimu man my experience with Moral Re-Armament has been the challenge of the Taiaha and Maoritanga in action.

My wife once said to me, "You are ineffective," and my ministry was ineffective at that time. For years I carried a cancer of bitterness in my heart. During the Second World War I served as Chaplain to the 28th Maori Battalion when many of our men were slaughtered. How I prayed to God in heaven above! The Germans and Japanese were vanquished but I held my bitterness towards them. I weighed 16 st 10 lb then and that weight on my conscience disappeared when I apologised to the German and Japanese people.



Very Rev J O Rymer, Dean of Auckland, speaking at a service in the Cathedral for conference delegates.

We are seeing the breakdown of many units of our society: the family unit, the organization of the state, the attitude to law. We also find that God Himself calls people from various parts of His society to be His men. They speak a very different language but it is what the people desire to hear. Within and beyond the church there is this call to be fed, a call for the bread of life.

God has left Himself with witnesses. He is still sovereign in His world. He will never hand over to someone else. Those who are against us are certainly greater in number, but with God and us the numbers are reversed. The real thing is to know there is a discipline. We must not live without this discipline. Luther said, I am so busy I must have at least four hours alone with God to continue. We may be busy but we need this much more if we are too busy. We need the food God alone can give to us.



While I held this bitterness I was blind to the needs of my own family and they found me difficult to live with. One son said, "Dad, you are trying to force us to be just like you." Unity within my family and unity with former enemies followed when I put right what I had done wrong.

Delegates from Papua New Guinea at the conference. Mrs Farapo is second from left.

Mrs Mary Farapo, wife of a member of the Papua New Guinea diplomatic corps

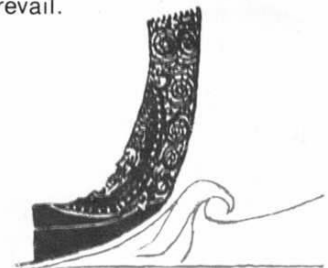
God can give us clear thoughts of correction and direction for our daily living.

We have a group of women who gather together once a week in Port Moresby. We share together the ideas we have. These are the guidelines we use:

1. What was wrong yesterday? How can it be done better and put right?
2. What am I to do today?
3. Who am I to care for, to visit, to write to? Is there any experience I had yesterday or two or three days ago I can use when seeing a person?
4. What about my home? Are there any changes that need to be made, starting with myself?



The key to partnership in building a world that works is Jesus. No one in history has possessed so many interesting qualities as He did. Many great men have a smallness in their natures. Jesus was big all-round. The great missionary William Carey of India once said, "Expect great things of God, then attempt great things with Him." This I believe is what the Maori and Pacific peoples are called to do. As we include the whole world in our hearts and give the best of our cultures and our faith we will see God's will prevail.



DESTINY FOR THE PACIFIC . . .

The waves of the Pacific break on the homelands of half mankind. Could the smaller Pacific countries help the superpowers learn how men are meant to live together? Could the reservoir of faith among the Island peoples and the minorities help restore meaning to life in supposedly more sophisticated nations? Then the Pacific would live up to its name and be a maker of peace. Such a destiny can only be built on our decisions to live the quality of life we want from the world's leaders. Decisions to make time and resources available to God for His global plan were a keynote of the concluding sessions of the conference.

Mr Michael Lennon, who served on the executives of two NZ trade unions

New Zealand is part of the Pacific community and of Asia. With Australia we form a small, affluent and privileged minority of eighteen million people. Most of our 1400 million Asian, Polynesian and Melanesian neighbours live in poverty in countries whose future is uncertain. We have no right to a way of life that often results in disregard of others.

It was this conviction which led me into the Labour Movement 40 years ago. In 1977 I am still firmly convinced that we must think and care about all who share this region of the world.

We strenuously object when we think others are critical of us or who appear by their actions to threaten our material well-being or security. We sometimes see world issues as isolated incidents which hurt our pride but fail to grasp the significance and power of ideas which are shaping the future for millions.

Pointless confrontation in industry, between races or in any other section of national life must yield to an intelligent search for God's way of doing things. Division is the disease of this century; unity can be the gift we pass on to the 21st century.

Scientists, scholars and statesmen agree that if this planet is to survive, let alone solve its immediate problems, then we who live here must learn to care for one another. It is not the survival of a class or race or nation which is in question, but the whole of humanity. A global answer needs to be the focus of our search. In this every man, woman and child has a part — especially the ordinary person. In simple terms we have to change.

Apathy, indifference, prejudice, bitterness and selfishness can give way to an all-absorbing purpose to create a society based on a passion to care. New attitudes and new relationships can grow.

As a nation we pride ourselves on being initiators in different fields. New Zealand can play a key role in pioneering this answer. Will 1977 be the year we begin?



Miss Arerina Harawira of Auckland

I love this land and it is worth fighting for and living for. Some of us own land. Some of us farm land. Some of us are trustees of land. A great number of us have no link with the land apart from the fact that we exist on it.

There are traditions where land is part of the spirit of a people and many are the battles that have been fought to keep it. There are many wrongs of yesterday that are remembered today. And the wrongs of today will be remembered tomorrow. What can we do to find healing and learn lessons from the past so that future generations learn from what we decide today? I believe that land is God's property and as owners, farmers, trustees and ordinary people we are responsible for it and for the way we live on it.

Te Rangi Huata of Wairoa

For four years I worked without salary in Asia, Europe and North America. Our country has much to contribute in dairy produce and forestry resources, but in the future our most important export commodity is our own people, Maori, Pakeha and Islander, working together for the needs of the world. I have put aside my own career to work towards this.



Te Rangi Huata (left) and Jimmy Woods

Jimmy Woods of Wairoa

Many know New Zealand as the country where people get on quite well. But there is a large group of people from other islands surrounding us. It takes just as much to get on with those groups of people also, which proves to me it is not a question of colour but of human nature.

Many interesting conversations took place over meals. Here Leo Laita (second from right) talks with people from New Zealand, Canada and Holland.



Leo Laita of Papua New Guinea

Papua New Guinea has a population of approximately three million. They come from 1,000 tribes, speaking 700 languages, and live on 600 islands.

Some are Chinese and now there are a few white citizens. Two things need to be demonstrated to us: first, that the different races can have a

meaningful relationship and that they can work together. Then we will be of help to nations of similar diversity. Second is a purpose, an ideology which will be big enough to include everybody and will encourage their dignity, whatever their race, tribe or level of education. Partnership will then make sense.



North American Indians and other conference delegates are received at Turan-gawaewae, the marae of the Maori Queen, Dame Te AtairangiKaahu.



A minority can be the conscience of a country. I have been in Quebec and Northern Ireland. Governments get excited about the French Canadians in Quebec or the Catholics in Northern Ireland. But they don't realise that these minorities can touch their nations' conscience. And we minorities don't realise that, having touched this conscience with the authority of having been oppressed, we have something to live for and to give, to put right what is wrong in the world.

We must do what needs to be done. So far we have only just touched the surface. God's work these days is a revolutionary job. In this context nobody is oppressed. Moral Re-Armament gives everyone an equal part in creating a new society. Minorities, politicians, big businessmen, anyone can find what God has in His plan. There is no class struggle in this job. I want to take responsibility regardless of what anyone says or does.

Mr Peter Wood of Wellington

At this conference we are learning of an answer that can bring new life to families, to society and to the world. To see that happen is going to take willing hands and hearts but it is also going to take money. I am an accountant. Money is my business. Twelve years ago I left a well-paid job to work without salary with Moral Re-Armament. My money, my stocks and shares and later my life insurance and MG sports car I invested in this revolution of Moral Re-Armament. In the years since then I have worked in many lands. I have seen entrenched attitudes changed, irreconcilable views resolved without violence and men and women freed to find a great purpose for living. In these last decades of the twentieth century there could be no more profitable investment.

Money is needed for the carrying out of the programmes envisaged in this Report. All money for Moral Re-Armament's advance comes from people who want to see an answer brought to the world's problems. The gifts most often come from real sacrifice, as for instance that of an Australian nurse who attended the con-

ference and who announced her decision "to accept a lower standard of living for a year" so that she could help finance part of this action in the Pacific. You also may like to help. Cheques can be made payable to Moral Re-Armament, Box 1834, CPO, Wellington or Box 2799, CPO, Auckland.

Mr Arnold Crowchild (seen here with his wife Regena), member of the executive of the Sarcee Development Corporation, Alberta, Canada.

I am extremely grateful for what this visit to New Zealand has done for the Indian people. We have suffered. But there is a saying that the ones who have suffered most have the most to give.



... AND EVERYONE IS NEEDED

We all have a part in the plan of God for the world. To learn more about the practical experience of men and women on every continent, there are books you can read and films you can show in your home and community. You can help plan how to get these ideas and experiences across your nation and beyond.

We suggest reading:

Dynamic Out of Silence by Prof Theophil Spoerri — how faith can become a revolutionary force. \$3.30

The Revolutionary Path — Moral Re-Armament in the thinking of Frank Buchman. \$1.40

PQ by Mrs Kathleen Vundla — the story of PQ Vundla of South Africa. \$1.40

The Black and White Book — a guide to the world we live in and how to change it. 60c

Happy Families — for all the family. \$1.40

A Writer's Duty — editorials on world events from the Indian newsweekly Himmat, by Rajmohan Gandhi, grandson of the Mahatma. 60c

Books and films are available from the addresses on the back cover.



The media – radio, television and the press – gave extensive coverage to the conference.



Information about Moral Re-Armament, its publications, films and conferences is available from:—

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Cover photos: (clockwise) Chief Bill McLean of the Stoney Indians, Canada; Mrs Kathleen Vundla of South Africa; Catherine Linton of New Zealand; Hsu Fun-Chi of Hong Kong.

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