

Gestapo Report on the Oxford Group / Moral Re-Armament

The report *Die Oxfordgruppenbewegung* was written in 1939 and published in 1942 by the Head Office of the Reich Security Department (Gestapo). The final chapter is printed verbatim below.

Chapter VIII

Conclusions and Position We take

The nature, methods and aims of the Oxford Group movement, as well as the bases of its philosophy of life, have been set forth. It gives itself out to be a revivalist movement of an early Christian kind, having as its aim a 'new world order for Christ the King!' It seeks to bring about this new world order by training a new type of man, characterized by primitive Christianity. Unlike the Christian Church it tries in all seriousness to render vital once more, in modern forms, primitive Christian ways of life. The path adopted is the cure of individual souls, which is described in the catchwords 'conviction of sin – confession – restitution – guidance – complete surrender'. Their meetings are marked by the loud obtrusiveness of American propaganda, and resemble in their content and value the Whitsun story in the Bible (Acts 2): everyone feels his sins and, intoxicated by this, bears witness in another tongue. The Oxford group stresses *ad nauseam* the individual who glorifies himself on account of his sins. His mystical contemplations in the 'quiet time' are invested with the aura of divine absoluteness. Fellowship comes, not through the facts of race and nationality, but simply through mutual conviction of sin during confession; It is founded, not upon the healthy, natural individual, but upon the individual who has been inwardly broken. The Spirit of God is made responsible for anything and everything received in the quiet time as 'guidance'. Human irresponsibility is thus elevated to the highest religious aim. Passivity has become the mark of a life that is close to God. Activity is only demanded for the execution of the supposedly divine instructions that have been received.

The prerequisite for the new Christian world order of the Group is the overcoming of racial and national differences. The Oxfordians subscribe to a visionary Kingdom-of-God ideology and consider themselves as signs of the approach of the end of the world: 'In the present world era it is actually not "nations" which are called but only "a few from out of the nations". This community of Jesus among the nations is a "little flock", but it is "set up as a witness to all nations". "Then will the end come". Without a doubt the Group movement is itself such a sign and witness that the end is coming.' (E. von Eicken, *Ausweg aus der kirchlichen Erstarrung* – The Way out of Church Rigidity – p. 64.)

It preaches a mad socialistic humanism and sacrifices for that end every national social system. 'The Oxford Group movement is the way of Christ, and contains the solution to all racial, political, social, national and supranational problems, and as a former socialist I proclaim to the world that the Oxford Group movement will reconcile the proletariat and the bourgeoisie.' E. Bünzili, *Überwindung des Chaos unserer Zeit* – The Conquest of the Chaos of Our Time – p. 23.) In the political sector it reveals in this the alliance between the League of Nations and the Jewish democracies. Under the slogan 'Moral Re-Armament' it has become the pacemaker of Anglo-American diplomacy. The anti-German character of the brotherhood of Oxford-Western democracies comes out clearly in their common support of all Jewish world-democrats who particularly in recent years reveal their hostility to Germany.

The Group seeks in its work to play upon human imagination to the greatest possible extent, and uses suggestion, which cuts out individual thinking, in the service of its aims. For the practice of their soul-cure they borrow a great deal from psycho-analysis.

The consistent imbuing of a nation with the spirit of the Group movement must lead to racial and moral ruin. Dispassionate consideration compels the conclusion that the Oxford Group is a psychopathic and socially dangerous phenomenon of our times.

The Oxford Group movement as a whole constitutes an attack upon the nationalism of the State and demands the utmost watchfulness on the part of the State. It preaches revolution against the national State and has definitely become its camouflaged Christian-religious opponent both through its tendencies and method and the aims of its work.