A VISIT TO CAUX

CAUX is the scene of the World Assemblies of Moral Re-Armament. It was established by Swiss initiative in 1946. Since then more than 100,000 people from 116 countries have taken part in the Assemblies, including heads of governments, leaders in politics, the Churches, industry and the trade unions, the Press, education and the Services. This year, 1960, Dr. Frank N. D. Buchman, the initiator of Moral Re-Armament, presided over the Assembly which began in June and is still in session as I write.

FIRST PUBLISHED OCTOBER 1960
BY THE OXFORD GROUP
FOUR HAYS MEWS, BERKELEY SQUARE,
LONDON, W.1

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MADE AND PRINTED IN GREAT BRITAIN BY
THE GARDEN CITY PRESS LIMITED
LETCHWORTH, HERTFORDSHIRE

WHEN, early this summer, in an Austrian village not inappropriately named *Heidnische Kirche* (Pagan Church), Mr. Krushchev stated that he expected to see "the Red Flag flying over the whole planet" in his lifetime, he laid down a far-reaching challenge to all Christian people. Do we, who were commanded to go and preach the Gospel to all nations, expect to see Christ regnant in Russia and China in our life time? Do we even expect our own free nations to be as specifically and militantly Christian as Russia is Communist?

It was with such thoughts in my mind that I decided, this summer, to visit the World Assembly for Moral Re-Armament at Caux, in Switzerland. I was particularly glad to know that Dr. Buchman, who had just celebrated his 82nd birthday, would be there. For it was he who brought a deeper experience of Christ to me, as to many of my contemporaries, at Oxford thirty-seven years ago, and I knew that at Caux there would be an opportunity of seeing the results of his tireless presentation of the Gospel to people of every nation. Here, if anywhere, the pulse of the world could be discerned, and one could determine whether, as many even in the Church seem to think, Christianity is doomed to a period in the catacombs or whether men inspired by the Holy Spirit can yet turn back the tide of materialism, both Communist and non-Communist.

The first thing that struck me at Caux was that it was God-centred. Everywhere there is certainty that God is at work, that He has the answer to every problem and that He is eager to work

through anyone who gives Him complete obedience. This confidence is based on fact, not wishful thinking. Delegations arrive from all over the world and tell of the wonders He has wrought in innumerable situations. On my arrival certain delegations—and the news they brought—immediately arrested me.

CYPRUS—THE SPIRIT THAT BROUGHT SETTLEMENT

First, there were the Cypriots, drawn from both Greek and Turkish communities. They were led by Mr. Zenon Rossides, Archbishop Makarios' right hand in the freedom negotiations and now Ambassador to Washington, and Mr. Malyali, a Turkish lawyer. They had come to represent their country at Caux on Independence Day and to bring to Dr. Buchman the first Cypriot Flag to leave Cyprus. They made it clear that Moral Re-Armament had played a decisive part in ending the deadlock over Cyprus which at one time threatened, in the words of the Chairman of the UN Committee on Cyprus, to disrupt the Western alliance in the Mediterranean and even lead to war. As Mr. Rossides said, "If there is a case where the spirit of Moral Re-Armament has worked successfully, it is certainly the case of Cyprus. Indeed, it is that spirit which brought a settlement, when it seemed hopeless, even by force." President Makarios and Vice-President Kutchuk were quoted equally emphatically, and I saw a greeting to Dr. Buchman signed by the President and Vice-President which we were informed was the first document signed by them jointly on the island of Cyprus. I was glad to see in *The Times* recently that Mr. Rossides and Mr. Malyali had been appointed to lead the Cypriot delegation at the United Nations in New York and that, at a time when Communists in the island were trying to disrupt the unity of the communities, they jointly stated: "We believe that Cyprus can be a pattern of unity for the world."

Another colourful delegation was drawn from the communities of Kerala, in South India. They were an impressive group, representing Christian, Hindu and Muslim communities and including men high in the political, journalistic and student life of their country. They told us how this most literate and most Christian of Indian states (one third of the population is Christian) was the first major state in the world to vote itself a Communist government, three years ago. The reign of terror and oppression which resulted, including a ruthless attempt to destroy Christian influence in the education of Kerala, finally brought about a violent reaction, and the President of India expelled the Communist government and took over control of the country pending new elections. It was during this period, last summer, that the leader of the liberation movement in Kerala, Mannath Padmanabhan, 82-year-old leader of the Nair community, and a number of his colleagues flew to Caux. There they faced the fact that Communism had come to power in their country largely through the divisions between the non-Communist communities, in which Padmanabhan's own hatred of the Christians had played no small part. They went back determined on a new path of understanding and reconciliation, and in the subsequent election swept into power, in spite of an increased Communist vote. Their first action was to cable Dr. Buchman calling for a task-force of Moral Re-Armament to visit Kerala in the spring of this year. It was during this visit that the Archbishop of Trivandrum, the Most Reverend Benedict Mar Gregorios, said: "History will record our permanent gratitude to Mannath Padmanabhan, not only for having ousted the Communist régime, but for creating the unity of all communities following his return from Caux." "Only the Communists would want to separate the Church from MRA," the Archbishop added. "There is no separation."

This was the story which the men from Kerala told us at Caux. They told of many Communists—in one case a whole town executive—who had found a more satisfying idea in Moral Re-Armament and had left the Party. They said that they aimed to make Kerala, at the request of their Prime Minister, into a base of inspired democracy for the whole continent, and were working with the able MRA force, headed by Rajmohan Gandhi, the grandson of the Mahatma, to make this possible.

CONGO: "TEACH US WHAT MORAL RE-ARMAMENT IS"

Events in the Congo formed a constant background to the Assembly. More than one hundred Congolese leaders, including four of the Central Cabinet and three from the Katanga Cabinet, attended the Assembly, and there were daily reports from the strong MRA force at work in the Congo itself, often in hazardous circumstances.

It was as long ago as last spring that Congo leaders taking part in the constitutional conferences in Brussels appealed for help from Moral Re-Armament, as they were well aware of the dangers of bloodshed from the internal divisions of the country and from the determination of the Communists to take it over when the Belgians withdrew. In the weeks before Independence, an MRA force of Africans, including former hard-core Mau Mau from Kenya, Europeans and Americans moved into the Congo. An aeroplane was put at their disposal by the Government, and they went up and down the country using, as a main weapon, the all-African film *Freedom*. Wherever they went, they were given the active co-operation of the Church authorities. The Archbishop of Stanleyville personally invited them to work in his diocese. Bishop Malula, an outstanding African leader, said to them, "It is organisms like yours that will save Africa. We must work together with all our strength that Africa does not fall into the evil

hands of Communism. All we ask is that you teach us what Moral Re-Armament is, so that we may also do it. Your presence in Africa is providential."

During these months, the MRA force came to know, and be trusted by, many of the leaders of the Congo, from President Kasavubu downwards. And as the struggle deepened, they played an ever more crucial, if unobtrusive, part. One of them, a distinguished New York surgeon, who gave up his position to work wholetime with MRA, was guided by God to offer his services as the crisis deepened, and found himself the only European surgeon in a hospital of 1,800 beds in Leopoldville, many of them filled with wounded Congolese soldiers. With the aid of a few devoted nuns and the African staff of the hospital he worked night and day to care for the sick and wounded. When the UN troops arrived they induced him to go on leave for a few days, but the Congolese patients clamoured for his return because "we can trust him". And we heard in Caux that more than a thousand miles away in South Africa, one African was overheard to say to another on a train, "Do you know that the only white doctor in a Leopoldville hospital was an American trained in Moral Re-Armament?"

One visitor to Caux was M. Albert Kongo, Director of Programmes in Radio Congo in Leopoldville. Seeing the film *Freedom* healed in his heart a life-long hatred of the white races. He saw to it that the men and women of the MRA force, African and European, broadcast daily for many weeks to the Congolese people. Many of the leaders of the UN troops asked for help from MRA to give their men an understanding of the issues at stake, and train them ideologically for this critical situation. Regular training of this kind, with MRA films, was given to the troops of Ghana, the Sudan, Ethiopia, Canada and other countries. A UN military leader has stated that this training "averted a catastrophe", as the Communists had been planning for conflict between the

white and the black UN troops. A Western Ambassador to the Congo, recalled to his capital to report, commented at that time, "the only people doing anything in the Congo are Moral Re-Armament", while Mr. Bomboko, the Congo Foreign Minister attending the UN meetings in New York, told friends of mine that "it was Moral Re-Armament which gave us the courage to stand up to Communism in the Congo".

The news from Cyprus, Kerala and the Congo, told with a wealth of detail about the changes in men underlying the change in larger affairs, convinced me that I was witnessing a response commensurate with Mr. Krushchev's challenge at *Heidnische Kirche*. And it is not just a human response, but the work of God's Holy Spirit creating something wholly new. How else could a few men—ex-Mau Mau and Kenya settler, black and white South Africans, American and Nigerian nationalist—without resources or influence, except for their faith and an experience of Christ in their hearts, help so effectively to withstand the full shock of Communism in the Congo and outmatch the money and arms, the planes and men of Russia and her satellites?

FROM THE RUHR TO JAPAN

The Ruhr miners at Caux illustrated the same point. In 1959, at Caux, a Ruhr coal-face worker had guidance from God to write a play. His wife laughed at him, and he was at first discouraged. But God's word in his heart was insistent, and his wife also decided to change. The result was *Hoffnung* (Hope), a play about the two Germanies, the ideological struggle, and the faith born in the miner's heart after he gave his life unreservedly to God.

This play was acted by a group of Ruhr miners and their families, many of them former Communists. In an effort to ease relations between Germany, Britain and France, at a time of great

tension in the months before the expected Summit meeting, they took the play to Britain and then to France. Chancellor Adenauer said that this did much to "blow the fog of distrust away" between Britain and Germany and to make his visit to London a success. Subsequently, these miners took the play to Italy, Cyprus, Kerala, Japan and the United States, depending all the way on faith and prayer for the financing of their venture and for the care of their families in Europe. They reached Japan, where they were state guests, at a time of acute labour unrest, during the Communist preparation of the campaign which was to lead to the cancellation of President Eisenhower's visit. Mr. Kishi was to say later that but for their visit and the influence of Moral Re-Armament—in particular in wresting the leadership of the youth organisation Seinendan (with its four million members) from the Communists—the riots could have led to Japan going behind the Bamboo Curtain.

By the time I reached Caux, the German miners and their play were back there—and with them were sixty Japanese. Among these were leaders of the university students' organisation, the Zengakuren, which ran the riots. These men came to Caux without any faith, but as they changed they began to find the light and power of God in their hearts. They put their experience into a powerful play called *The Tiger* and, during my visit to Caux, left for the Ruhr to play it to the masses there. Herr Ulbricht has said that Communism intends to "talk Japanese" to the German Government this autumn—to proceed by riot and civil disturbance. The Japanese students took the answer, based on change, to forestall this subversion with a God-given hope.

But how, you may ask, are such results achieved? What is the message which MRA gives to the world? How deep does it go?

I was aware that such questions can best be answered at Caux, for here the message is given simultaneously to people of all nations, all religious and racial backgrounds. Moreover the

message is given out in every session and there can, therefore, be no mistaking its content.

MRA PLAYS: PRESENTING DEEPEST CHRISTIAN TRUTH

Perhaps the simplest way to judge this content is to review the plays and films which are normally given in the afternoons and evenings at Caux, and thus bear much of the weight of presenting the message of Moral Re-Armament to the Assembly. Some of these plays I had seen before, while others were new to me. In all of them I was moved by the skilful, sincere and relentless presentation of the deepest Christian truths. For example, in a new production, *The Hurricane*, Miss Muriel Smith, the great Negro singer, brilliantly plays the African cook (treated as a lovable child but turning out to be a mainspring of the nationalist revolution) in a European settler's family. The pivotal moment of the play is when Miss Smith, after being revealed in her true colours, says with passion: "Only blood can atone for what the Europeans have done and clean Africa." "You are right", says the visiting British Member of Parliament, the main white character: "the Blood of Jesus Christ His Son shall cleanse us from all sin."

It is the same with *The Choice*, the play written by Their Majesties the King and Queen of Roumania, out of the experience of the ideological war in their country and their exile. In this modern morality play, two worlds compete for the soul of the ordinary man. One is the soft world of the West, offering him comfort, pleasure, affluence; the other is the bitter world of the East, offering direction, power, certainty. But the ordinary man feels that the one leads to emptiness, the other to slavery—and both to tyranny of one kind or the other. He is released from this false choice by one who offers to lead him "to the foot of the Cross", and as they move together up the green hillside to the Cross of light in the sky, communist materialist and capitalist

materialist move hesitantly, but irresistibly after him. I thought of our Lord's words: "I, if I be lifted up, will draw all men unto me."

A play which challenged me more than any was called *The Ladder* and was written by Peter Howard. The action centres round the career of a rising politician and the influences that shape him—the mother who is determined for him to get to the top of the ladder, the wife whom he married for her money and influence, the mistress who gives him "comfort", the financier and the political boss who play their various parts. And in each crisis of his life, and all their lives, they are faced with the increasingly disturbing choice between the ladder to success—and the Cross.

Plays like these had a profound effect upon many of us. About the time I arrived at Caux, for example, a member of the Central Congolese Cabinet and a Belgian who had for seventeen years been Governor of a Congo province came there on the same day. The Cabinet Minister, a young man of perhaps twenty-five, spoke to the Assembly on arrival, stating that all the troubles in the Congo were due to the Belgians and that happiness and peace would result immediately the Belgians had all withdrawn. The Belgian, on the other hand, had come specifically to impress upon the Cabinet Minister what a great contribution Belgium had made in the Congo and how it was being ruined by African excesses. Both saw *The Hurricane* and *The Ladder* in the course of an afternoon and evening. After the second play, the Belgian approached the Cabinet Minister. "I have come to see today", he said, "that we Belgians are, *au fond*, to blame for everything that is happening in the Congo. We have much to put right." The Cabinet Minister replied, "I, too, see that we are terribly to blame." Then the Belgian opened his heart. He told of his son buried in the Congo and of another son still working there, of how he had thought he loved the Congo but realised that he had not loved the Congolese. He broke down and wept. The Minister was

astounded to hear an old, experienced official so moved and so honest. "I will do everything to try and repair the damage", he said.

A film which impressed the Assembly was *Men of Brazil*, which the Brazilian Government entered as their official entry this year to the Berlin Film Festival. This is the true story of how the trade union life of the dockers in the port of Rio de Janeiro has been transformed from one of gangsterdom and mob warfare to an order based on the first democratically-elected and organised trade union. It is a story which began with the change in two rival union leaders, a change which has spread to some 500 of their colleagues, who have thus become a force for unity in the docks. Most of these men were Catholics who had lapsed from their faith, but who have as a result of meeting MRA returned to their Church. It is particularly moving in the film to see the change in one such docker's family, culminating in the marriage in church of the mother and father, with their grown children around them. The film was presented at Caux by this father and his former rival, who had accompanied the film to Berlin, where they were treated as stars of the Festival.

"MEN AND WOMEN WHO HAVE TAKEN UP THE CROSS"

Father Fidelis Beerli, private secretary to the Abbot Primate of the Benedictine order, who was at Caux this year, commented on these plays and films that they had "shown me clearly the foundation and source of inspiration" of Moral Re-Armament. After describing the incident in *The Hurricane* which I have already referred to, he said, "We must all share in this sacrifice of Jesus, each in his way through honesty, purity, self-sacrifice and love. In Peter Howard's play *The Ladder*, the ambitious striving for worldly success is brought face to face with the Cross. The wonderful thing is that I have found here men and women who

have not assembled to carry through a difficult exercise with a heavy heart and bowed head, but men and women who with joy and gratitude have taken up the Cross by accepting these standards which can save us and the whole world."

It is through such Cross-centred lives, in countless personal encounters, as well as through the plays and films and meetings, that men are being won all the time at Caux to a profound Christian experience.

The fact is that almost all those who take part in Caux make a decision to give God clear way in their lives, and most decide to ask the Holy Spirit to guide and direct them, knowing that He will direct them into all truth. Many return to the Christian faith which they have forsaken, and others are baptised or confirmed for the first time.

REVOLUTIONARIES FIND FAITH

A group of former Communists from the red quarter of Milan and from Sesto San Giovanni, sometimes known as Little Stalingrad, were at Caux while I was there. They had met MRA when *The Vanishing Island*, a musical play was shown in Sesto, a move which Church and secular authorities described as an "act of high courage". These Communists had found a change of heart through meeting Moral Re-Armament and had left the Party. Two veteran socialist women especially impressed me when they spoke on one Sunday morning, both saying that they had gone to Mass, in the little Catholic Church attached to the conference centre, that morning, one for the first time for forty years, the other for the first time for fifty years.

Another man who came to Caux this year was twenty-two years in the British Communist Party. He was a member of the area executive of the Party, and was at one time secretary of the cell in Standard Motors at Coventry. He told the remarkable

story of how he had been brought, through a series of experiences reminiscent of St. Paul's on the Damascus Road, to a vivid personal experience of Christ, following the original testimony to him of a fellow worker who had learned to be a propagating Christian through MRA. In this process, two priests of the Church of England, who had received training in Moral Re-Armament, have played a vital part—the one during a "chance" meeting in a train, the other when the Communist in desperation visited his Church. The crisis came during the Communion Service in that Church when the man gave his life to God, and Christ entered his heart in a miraculous way. He says that the only people he has met whose fire and dedication matches that of the Communists are the men and women of MRA. He has since carried his faith to his family and friends, as well as to his place of work, and is finding a strategy to win his industry.

THE CENTRAL EXPERIENCE

Behind these and the innumerable other moving and challenging experiences of Caux lies the central experience which is Moral Re-Armament: the experience of change at the Cross of Christ, the experience of putting off the old man and putting on the new.

Frank Buchman was once talking at Caux to some of the men who were working with the Communists of the Ruhr. He said to them, "'The Blood of Jesus Christ His Son cleanses us from all sin' —until you reach that place with men, you haven't begun". This fundamental truth was at the heart of everything planned and done at Caux.

In Caux men change at the Cross: that is the centre of Moral Re-Armament, presented to Christian and non-Christian alike. It is a universal experience.

Frank Buchman began his work, fifty-two years ago, with six letters of apology, each of which opened with the first verse

of "When I survey the wondrous Cross". That is today, and always has been, and always will be the heart of his message, and the heart of Moral Re-Armament.

Our Lord called us to be fishers of men. That is what Frank Buchman, a wise and dexterous fisherman, has trained the men and women of MRA to be. They are too fully engaged in this basic Christian work to be unduly concerned if they are sometimes misunderstood, or even attacked, by people who catch few fish themselves but are upset if it is not done in their accustomed way.

Behind everything in Moral Re-Armament is the personal devotion and dedication to Jesus Christ of Frank Buchman and the men and women he has gathered round him from so many nations. This is most evident at Caux. The first general session of the day there is at seven-thirty. But I found that some of those responsible for the Assembly began their day as early as four o'clock in order to have unhurried time for prayer and quiet before God; that most people rose for the same reason by five-thirty; and that, following this early morning hour, a great many of the younger men and women met daily at six forty-five to read the Bible and plan in guidance for the day. Holy Communion in the English chapel of St. Michael and All Angels, and Mass in the Catholic chapel—both chapels within the Assembly grounds—are of course a normal element of the Assembly. And I noticed that everyone, young or old, spends themselves day in day out in hand-to-hand combat for the lives of men, in the intelligent personal work which leads men to God and to the miracles of change which transform their lives and begin to affect the lives of their nations.

For myself, visiting Caux this summer meant a profound experience of the renewal of my Christian faith. I think the words that moved me most of all were those spoken in *The Ladder* by the "Man with the Bag" just before he leaves the stage for the last

time to go up the ladder to the Cross: "Things have gone so far now that to be a by-stander is to be a betrayer." "My God," says the working man to whom (among others) that remark is addressed, "no one's going to call me a betrayer", and he follows —to the Cross.

"BYSTANDERS ARE BETRAYERS"

I saw how my own hesitations and fears, my man-pleasing and my spectatorism had been a betrayal of the Christ I was ordained to preach and communicate to the world. Honest talk with Christian friends whom I could trust enabled me to get down off the pedestal I had so long occupied and be honest about the elementary moral defeats that had blocked the free working of Christ in my life. And Christ was very good to me; He not only gave me His forgiveness and the freedom of His Spirit, but brought back into my life, after long intermission, the joy of being used by God to change the lives of other men.

Perhaps I can best express it by transcribing what I wrote down in my notebook early on the morning of August 7th as I was preparing to celebrate the Holy Communion:

" 'Here, O Lord, we offer and present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee'— but it *must* be *full* too, and made perfect by His.

"*Be* what you are—the Body of Christ—offered, slain, risen— taken, blessed, broken, given—and a member with every other member who is taken, blessed, broken and given too.

"That is what is *really* happening at Caux: in one sense this whole Assembly is one continuous Eucharist, Christ's complete offering in operation all the time. 'The Blood of Jesus Christ goes on cleansing us from all sin', and all the time men and women are offering Him themselves to be taken and blessed and broken and

given to the world. And all this 'in the night in which He was betrayed'. 'By-standers are betrayers' . . . .

" 'Were you there when they crucified my Lord?' Oh yes, we were all there; we *are* all there *now*—that is inevitable. But just *where*? On the Cross with Him? Or on the supposedly solid ground below, which is already trembling with the earthquake that will come? There is only one way to share His Resurrection —that is to share His Death; you cannot be born again till you have died.

"*You have received the Spirit*—not of bondage, again, unto fear, but of adoption and sonship—with all that it means of life and suffering and glory, here and afterwards alike.

"All this is the solid foundation of whatever decisions God is calling you to make in these days. This will be the working out, the affecting, the *realisation* of what membership of Christ means."

BENEDICTINE ABBOT PRIMATE ADDRESSES THE ASSEMBLY

My visit to Caux sharpened my awareness of the need to live my faith completely, as an ideology, which could win men of every nation. This seems to have been something that struck Churchmen of various backgrounds who attended. For example, His Grace Dr. Bernardus Kaelin, Abbot Primate of the Benedictine Order from 1947 to 1959, stated at Caux in September:

"Moral Re-Armament is right in stressing men's need of a definite ideology, a system of ideas which governs men's lives.

"An ideology is a compass. A man without a true ideology is like a ship driven here and there by the storms of the sea. It is not enough, however, to know an ideology and thus possess the compass. We must use the compass and live the ideology. There are so many people who are very familiar with their religion, but for whom it is unemployed capital. That is why it is such a great satisfaction and source of admiration to me that so many people

in Moral Re-Armament live out their ideology seriously and consistently. The word of the Holy Scripture holds good in this respect: 'it is by their fruit that you will know them'.

"The ideas and the ideology of Moral Re-Armament are embodied in the norm which the founder of the Benedictine Order gave to the monks through his rule. He emphasises, as Moral Re-Armament does today, the absolute validity of the four principles and that they must be carried out absolutely and completely. Benedict also wants these four standards of absolute honesty, purity, unselfishness and love to be practised according to his rule. Again and again he attaches the greatest importance to the living of and not just the knowing about, the ideology. Just as Moral Re-Armament emphasises that the ideology must not only be known, but put into practice, so Benedict enjoins the Abbot and the monk really to shape their lives according to the guidance of God. That is perhaps the secret of Benedict's tremendous success.

"During the serious world situation of the 5th and 6th centuries, Benedict taught through his life and his rule what nations must do in order to become and remain sound. So by the 11th century he had become a founder of Western civilisation. I mention this fact to encourage Moral Re-Armament to forestall the danger of world Communism today all over the world.

"Wherever I have the chance I will declare that Moral Re-Armament can be universally applied and that it is valid also for us who are Priests or in the Orders," continued Dr. Kaelin. "It would not be Benedictine to say that we are already perfect. Indeed, the main task for us Benedictines is to strive for greater perfection. It can be said that Moral Re-Armament and the Benedictine Order have the same aim—peace, first of all in your heart so that there exists no division in yourself between what you profess and what you live, and then in the family, in the nation and in the world.

"Moral Re-Armament is a new way, designed to forestall a false ideology.

"Everyone of us must first of all listen to God and get from Him the strength to carry out the ideology without compromise.

"We have every reason to thank God that He has chosen a man, Dr. Frank Buchman, to formulate such an ideology and inspire others with it. He is an instrument of God. We of the Catholic Church are grateful that there is such an ideology. It is bringing back to their faith many men who stand aloof or who are going another way—men whom we Priests and Pastors find it impossible to reach.

"May Moral Re-Armament win the whole world. The greatest gratitude we can show to Frank Buchman is to stand up for its ideas."

THE NATURE OF COMMUNISM

When Dr. Kaelin states that Moral Re-Armament is necessary "to forestall the danger of Communism", he sees clearly that Communism is not primarily an economic theory or a political party but an ideology. That is why forestalling it is a religious duty, like the work of Benedict in laying the foundations of Western civilisation.

It is, of course, true that if Communism by a miracle vanished from the earth, the task of MRA would remain precisely the same: to restore God to leadership in human affairs. But Communism is a fact that has to be faced, and its basic motive, in the words of Lenin, is to "remove the myth of God from the mind of man" in order to succeed in its world revolution.

The centre of Communism is its denial of God. Krushchev was reported in *The Times* of September 26th as saying: "It is said that God alone was able to combine three persons in one, but then, no one has ever seen Him, so let that remain in the imagination of the

people who invented Him." It is this anti-Christ of Communism, as Dr. Buchman said many years ago, that MRA challenges.

A distinguished Swiss pastor, Dr. Max Schoch, brings out this contrast well at the beginning of a 4,000 word survey of MRA in 1959, which appeared in the *Neue Zurcher Zeitung*: "In this year those who believe in Moral Re-Armament felt a more urgent challenge than ever before. They opened their 'Summit Conference for Ideological Strategy' with the watchword 'Moral Re-Armament or Communism'. Their aim in doing so was to meet and answer the blackmailing call of the Kremlin 'War or co-existence'.

"The co-existence offensive uses for its advance men's fear of war. This fear is heightened by the dazzling success of Soviet rockets, the shot to the moon and the circling of the moon. *Lunik* is also a lasting memorial of 1959. Everything that increases fear is part of the arsenal of the strategists of co-existence.

"To do justice to MRA and its watchword, one has to view its activity against the background of such alternatives. It would be a wrong evaluation of MRA if one thought that the future of this world was simply a question of the Kremlin or Caux. That would be too small a description of Communism and of Moral Re-Armament.

"Communism is for Frank Buchman an attitude of mind and spirit which cannot be defined by membership in a Party organisation. Nor does it mean Marxism as a particular philosophy of history. Communism means the striving of man to be his own master and through his mind and spirit aiming to dominate and control the world by exploiting his fellow men. The Soviet totalitarian State and the Communist Party are the logical political expression of this spirit of 'anti'. But anyone can, without realising it, be giving covering fire to the advance of Communism. All striving for power, all egoism, all that is immoral supports the power of the 'anti' spirit, Communism.

"The only counter principle to a Communism which is understood as a logical hostility to God is obedience to God's Spirit, Will and Command. Moral Re-Armament is equally not to be identified with an organisation. It is the attitude of obedience on the part of man, whose aim is that God's Spirit should rule over the individual and over the whole world.

"That is the meaning of the alternative, the two poles 'Communism or Moral Re-Armament'. Hence the supreme importance attached by Frank Buchman and his friends to the Guidance of God and to man's freedom from all sins and moral sicknesses. That is why the fight against Communism is linked with the personal moral fight. That is why every attitude of 'goodwill' as well as every purely political anti-Communism is rejected as inadequate or disastrous."

In this penetrating analysis, Dr. Schoch has caught the essence of Dr. Buchman's thought upon the nature of and answer to Communism. The same thought can be seen in the manifesto *Ideology and Co-Existence* which was written in 1959 and which has since been distributed to some 87 million homes in twenty-five languages.

The profoundly Christian value of this pamphlet has always seemed to me to lie both in its exposure of the false Communist doctrine that there is no God and that man is a mere material tool, and in the proclamation of the eternal Christian truth that God can and will change and unite men to remake the world, if Christians will live out the full implications of their faith.

A MODERN MIRACLE IN THE LIVERPOOL DOCKS

During my visit to Caux I was confirmed in this conviction. For I both heard of and met men and women who had come to faith

in Christ through a process which began by receiving this pamphlet through their letter-box. One of them was a Liverpool docker who was a Communist of long standing and international training, at one time being in charge of training hundreds of Communists on the West Coast of America. Since then he has been one of those responsible for increasing division and unofficial stoppages in the ports of Merseyside, and was a founder member of the Socialist Labour League, the militant Trotskyite organisation largely composed of Communist Party members who left the Party after the Hungarian revolt. This organisation is considered by many to be more militant and revolutionary than the official Communist Party of Great Britain.

This docker, a highly trained Marxist dialectician and an atheist, first met MRA through the manifesto *Ideology and Co-Existence*, when it was distributed to every home in Britain last winter. He read this booklet several times, made comments on every inch of the margin and sent it back to MRA headquarters. Following this he was visited by MRA people, and by the time he came to Caux he had experienced a spiritual and moral revolution which had restored to him the faith of his childhood, taken him out of the Party, and given him a wholly new direction in life. He was present at Caux with other militant dockers' leaders from London, Hull and Liverpool—and told how the showing of the Brazilian dockers' film, *Men of Brazil*, had in his judgement averted a major dock strike in Liverpool at the time of the recent seamen's strike. Since then, I understand that he and his friends have had five more showings of the film in the Liverpool dock area, and are planning further ones.

People who think that it is being "political" to expose the anti-God nature of Communism should have heard the Liverpool docker speak. The change which the pamphlet *Ideology and Co-Existence* began in him was not primarily political or economic. It was moral and spiritual. His living changed, and so his thinking

changed—and he accepted the truths of the Gospel. Because God is the Lord of all life, his revolutionary change naturally had results in the political and economic sphere. Christianity down the ages has always affected politics and economics whenever it has been lived out fully.

THE WORLD-WIDE INITIATIVE OF THE HOLY SPIRIT

Caux was, for me, an experience of witnessing the world-wide initiative of the Holy Spirit in our age, an initiative which sweeps far beyond the limited concepts of Communism and of Western materialism. I saw, with renewed hope, the answer to the defeatism which grips some Christians who feel that Communism is inevitable and that the Church should come to terms with it—the Holy Spirit's answer which cures the deep causes of Communism and all materialism, and wins over radical revolutionary minds to fight for the Christian ideology. There are some, I know, who blindly feel that Communism, if it came, might purify the Church. At Caux I found the triumphant certainty that Christ Himself is alone able to purify His Church, and that He is doing it today through men and women who allow themselves to be purified by Him.

Above all, I saw in these weeks at Caux, a pattern of the way in which both men and nations are meant to live. I recall listening one morning to a distinguished theologian from the University of Tübingen, Dr. Ulrich Mann, who called on the men and women there from every continent to wake up their nations and set them on a new road. He spoke of the differences in matters of faith which cannot be removed by compromise. "But," he added, "I also know that there is a great common basis on which all men and women can, in the same way, find the Will of God. In the absolute standards of Moral Re-Armament we have the chance as men and as nations to become free, free to obey the absolute

commands of God. These standards, and all the great conceptions of Moral Re-Armament, are the eternal values of mankind. But what is new here at Caux is that men learn again to respect these standards and put them into action. Christians know a great deal about what God wants, but they are not doing it. Here, it is done. Together we must give everything so that nations wake up and follow these standards."

In 1938, on Frank Buchman's sixtieth birthday, the then Archbishop of Canterbury sent him this word: "I would like to send a message of congratulation to Dr. Buchman on the great work which he has been able to achieve in bringing multitudes of human lives in all parts of the world under the transforming power of Christ." During my time at Caux I saw that today, twenty-two years later, Dr. Buchman's work and that of the world-wide force of men and women he has trained, is precisely the same and that it is issuing, on an ever-widening scale, in the enthroning of Christ in the lives of countless individuals and of nations.

Oxford,
October 1960.