



The French Ambassador, Count Ostrorog (right), and the German Minister, Dr Richter, at the ceremony in Delhi in 1952 when Dr Frank Buchman was invested with the Grand Cross of the Order of Merit of the Federal German Republic for his contribution to Germany's post-war unity with France and other nations.

SPECIAL ISSUE: FREUDENSTADT CENTENARY CONFERENCE

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Launching pad for ideas

by Irène Laure,
former Secretary-General, Socialist Women of France

THIS WORLD GATHERING, which marks the centenary of Frank Buchman's birth, will have an outreach beyond anything we can imagine. This centenary comes at a crucial moment in history. Everywhere the spirit of division is at work: colossal efforts are made to divide, and this spirit penetrates families, where people work, the churches. It spreads its poison without our even realising it.

Thirty years ago Germany and France, hereditary enemies, found unity much more quickly than anyone would have thought possible. In these developments Frank Buchman played a decisive part.

Recently, a young man asked me, 'You who lived actively and intensely through that post-war period of reconciliation, tell us what we young Germans and French today can do to carry that thrust further.' 'At all costs,' I answered, 'do not yield to the spirit of division. Say "no" to every attempt to divide.'

We must stand firm on our feet and remain faithful to our decisions, without worrying about criticisms. We are going straight ahead, because we have a message that the world needs.

Though I knew Frank Buchman, even today I am far from being able to evaluate

the significance of what he has given to the world. He has entrusted us with a priceless message, an idea which is not shaken by disappointments, because it is anchored in the reality of change in human nature, of absolute moral standards, of the guidance of God. It demands everything of us.

That vision and that commitment will make their imprint not perhaps on our generation, but on the generation of our great-grandchildren's children.

The incredible strides made by Germany in the last decades are matched by the courage of the Germans who have taken responsibility for this occasion at Freudenstadt, and of those who have put on stage the play, *Germany, For Instance*—translating these ideas into action. Germany is supremely the country that can reach areas of the world which no other people can touch. These Germans have undertaken a great task, and all of us who come from other countries and continents must support and help them in what they have taken on. Freudenstadt will be a launching pad to put into orbit the ideas which Frank Buchman and so many others have lived, and through these ideas future generations will live in a world that will be different from the world we know today.

President to be patron



Walter Scheel

GERMANY'S FEDERAL PRESIDENT, Walter Scheel, will be the patron of the international assembly for Moral Re-Armament, which is to be held in Freudenstadt, Germany, to mark the centenary of the birth of Dr Frank Buchman.

Six members of the German Parliament, three Christian Democrats and three Socialists, and the Liberal Federal Minister of Economics, Dr Otto Graf Lambsdorff, as well as Bishop Helmut Class, President of the Council of the German Evangelical Church, are also on the invitation committee, together with representatives from other countries. The assembly will take place from 2-4 June this year.

'With Moral Re-Armament everyone can bring a revolutionary change of heart to bear on the ideological struggle,' states the invitation. 'Through the assembly in Freudenstadt many can begin a new stage in helping establish God's authority in the affairs of men and nations.'

Frank Buchman had the thought in Freudenstadt in 1938, 'Moral and spiritual re-armament. The next great movement in the world will be a movement of moral re-armament for all nations.'

He died in Freudenstadt on 7 August 1961. His last words were, 'I want to see the world governed by men governed by God.'



Twelve thousand people filled the city square in Freudenstadt for an MRA rally in 1961.

Arrangements are being made for group travel from Britain, departing 31 May and returning 6 June. Details from John Sainsbury, The Flat, Hill Farm, Brent Eleigh, Sudbury, Suffolk CO109PB.

Where are the Germans?

AT THE END OF WORLD WAR II Germany lay in ruins—and few outside had any concept of what she was meant to become.

In 1946 Frank Buchman arrived at the newly-opened MRA conference centre at Caux, Switzerland. He looked around the assembled gathering of people from many nations and asked simply, 'Where are the Germans?'

'Everyone feels that Moral Re-Armament has the answer for Germany,' he said, 'but not everyone realises that a re-born Germany would have the answer for them. The fate of Germany is the fate of Europe.'

He would not open the conference until Germans had arrived.

In the years that followed, first hundreds and then thousands of Germans made their way to Caux. They included many of the men and women who were to be the backbone of the reconstructed Germany. One of them was Konrad Adenauer. 'The German people gratefully recognise the help which is given so readily to them through MRA,' Chancellor Adenauer said later. 'Very soon after the war this ideology reached out a hand to the German people and helped them make contact again with other nations.'



The handbook, *Everything has to be different*

The first Germans who were at Caux prepared a handbook, *Es muss alles anders werden* (Everything has to be different), which, with the help of a gift of a hundred tons of paper from Sweden, went out in half a million copies.

In 1948, on the invitation of the Minister Presidents and cabinets of several German states, Frank Buchman and 250 people from 35 nations moved into the country with a musical revue, *The Good Road*. Tens of thousands saw the show. Later, a German production of *The Forgotten Factor* was seen by 140,000 people.

In the Ruhr, in the coal mines and steelworks, there was a dramatic response. The Communist paper, the *Neue Volkszeitung*, claimed that MRA 'has bridgeheads in our Party,' while the Minister President of North Rhine Westphalia, Karl Arnold, wrote, 'In our Cabinet we have already begun to see the fruits of this ideology at work. The Moral Re-Armament of Germany is the spiritual road to a new Europe.'

When those first Germans went to Caux, they were welcomed by a French chorus singing in German. 'The French delegates stretched out their hands to the Germans as a



Mme Laure in Berlin in 1950, recording an interview for broadcast to the East. Behind (right) her husband, Victor.

sign of forgiveness and confidence in future French/German co-operation,' was the way Hans von Herwarth, later Ambassador to London, described the experience in 1948.

Among the international group who went into Germany were French men and women. One of them was Irène Laure, former Secretary-General of the Socialist Women of her country. She spoke in 10 out of 11 state Parliaments. 'I apologised to the Germans for having willed the total destruction of their country,' said Mme Laure. 'At last I could do something effective for peace in the world.'

'The effect of her speeches was electric, bringing about a widespread change of heart,' according to RC Mowat in his book, *Creating the European Community*. Personal decision and action by the Laures and others like them, he wrote, 'played their part in preparing the ground for the political decisions which made it possible for the statesmen to carry through on another level the work of reconciliation, and open a new way towards the future of Western Europe.'

Helmuth Burckhardt, then Chairman of the Advisory Council of the Coal and Steel Pool of the Schuman Plan's High Authority, said, 'The framework and organisation we have been able to set up have sprung in large measure from the ideas of Caux.'

The ideological vacuum in the immediate post-war years was filled. The bridges were re-built across the Rhine. From Germany went out a new kind of ambassador—coal-miners, steelworkers, managers, members of parliament, professional men—to describe what had happened and how.

Now different questions perplex our nations—the growth of urban terrorism, the future of parliamentary democracy, and the bringing of the North/South dialogue to effective application. In Freudenstadt the delegates will be looking to the next 30 years as many people ask, 'Where are the Europeans?'

'Buchman was one of the first after the war to work for the rehabilitation of the German nation. His name will be forever linked with German-French understanding, for which the first encounter between Germans and French at Caux helped lay the ground work.'

International Biographical Archives (Munzinger-Archiv), Germany.

'Out of dark decades to a new identity'

by Konrad von Orelli from Switzerland

A new German play will be given at Freudenstadt. It was performed last summer at Caux, a time when TV programmes and films all over the world were focussing on the Hitler period.

GERMANY, FOR INSTANCE, described by the authors as a scenic dialogue, grasps the nettle firmly. As educators, the authors, Heinz and Gisela Krieg, know that the degree to which an individual, or a people, finds his identity or is closed in on himself, depends on the extent to which he has come to terms with his past. Depending on this, either poison or strength can flow from the past into the present and the future.

Totalitarian powers have always known this, too, and have therefore re-interpreted and rewritten history to try and weaken some joints in the moral backbone of their people, so that it may be bent at will.

A British actress called *Germany, For Instance* 'one of the most courageous things I have ever seen on stage'. The authors are not narrow-minded Germans. They know the world and what it thinks of the Germans. Therefore they deal right away with the cliché preconceptions which others have about Germany. These preconceptions about the weaknesses and strengths of a people—which every nation has about other nations—contain their own share of truth.

In the style of a medieval clock tower, a carousel of masked figures appears: the work fiend, the snapping militarist, the submissive clerk, Mrs Moppit and her cleaning mania, the super-consumer in the shape of a lady who fills her feeling of emptiness and the need to be loved by eating cream cakes, the regular at the local, etc.

Masks removed

Needless to say, every foreigner in the Caux Theatre was fascinated to watch the Germans portraying their weak points and some German spectators wondered a little suspiciously where it was all going to end. (I would be more than a little agitated if one were merely to mention some of the corresponding traits in the Swiss character, let alone present them openly on stage.) Finally, one figure after the other, both young and older Germans, removed his mask and talked with disarming frankness and humour about his daily confrontations with his own character.

The authors have no illusions. They quote a statement made by the former German

President, Heinemann: 'There are difficult fatherlands—Germany is one of them.' The play spells out on the stage how people with the same language and centuries of common history have been forced to go their separate ways for the last 30 years, so that the same words do not mean the same any more. Only the basic questions posed to man by his human nature and by history, remain the same here and over there.

In conversation with the public—a dialogue which is one of the strengths of the play—one of the actors quotes Klaus Mehnert: 'The image which a people has of its place in the world—or the lack of such an image—makes its way into history.... Without a well-defined position, without a vision for the future, we shall not conquer our insecurity, neither shall we make our contribution towards solving the problems of the future, nor correct the cheerless picture which the world has of the Germans. How is the world supposed to have a clear picture of a people which cannot see itself clearly?'

On stage

In this attempt to come into the open, scenes from the German past come to mind and are brought to life on stage.

1140: The women of Weinsberg, who are permitted to take 'as much of what they hold dear as they can carry' out of the besieged city, and who leave behind their worldly wealth and carry their husbands from certain death into life.

1525: The famous woodcarver, Tilman Riemenschneider, who prevented the town of Wuerzburg from punishing the peasants fighting for their rights, and as a result was tortured till his hands were useless, asks, 'How can we fight for what is right, without doing wrong?'

1732: The first missionaries from Herrenhut leave for the slave colonies of the West Indies.

1807: Chief Lieutenant Lingg and his troops, who obey the letter of Napoleon's order to set fire to and plunder the town of Hersberg, but save the town—an episode which is not known nearly enough in the history of a people who are so often reproached for their slavish obedience.

1944: Bonhoeffer, in the fierce searchlights of his prison shortly before his execution by the Nazis, asks God this stirring question: 'Who am I? They often tell me I speak freely to my guards with friendliness and clarity, as if they were at my command.... Am I really what others say I am, or am I only what I know of myself...restless, longing, sick as a bird in a cage, hungry for colours, flowers, the sound of birds, thirsting for good words, for the nearness of men...trembling and angered by high-handed ways and petty insults, hounded by waiting for something important to happen...? Who am I? This lone questioning mocks me. Who am I? You know me. I am yours, O God.'

GERMANY THEN



USSTAF

Amazingly, it is not the emperors, the princes of state and church, the generals and reformers, but the ordinary people, who obey their conscience and God more than men, whose voices are heard.

Werner Stauffacher, Professor of German Literature at the University of Lausanne, makes the following comment on the play: '*Germany, For Instance* presents a positive means of overcoming the past, neither suppressing and forgetting the dark years of past decades, nor being indifferent towards a general vague feeling of guilt. The play points the way to a new identity, which is not self-concerned, but open to the needs of other people and nations, an identity with equal duties, equal rights, equal opportunity and equal responsibility with other peoples.'

'This evening we want to talk and reflect with you—to reflect and compare,' three young Germans tell the audience at the beginning of the play. 'We want to find out something about ourselves and about our country. Perhaps you will also find out something about yourselves and your countries.'

And that is in fact what happens. A German student says, 'Through our teamwork on this play, I have learnt to love my country. Without roots you cannot be a good world citizen.'

A French academic, the son of a university professor, remarks at the end of the evening, 'I studied German language and literature and I have German relatives on my mother's side. I have visited Germany several times. After the play I now understand the Germans

better. This play is shock treatment. Perhaps we also need to re-think the deeds and misdeeds of Napoleon and the other great people in our history.'

The past is more than something which has passed and lies behind us. History and the positive and negative forces which drove it, live in, with and through us. And, through these positive and negative effects, they live in our people and in other peoples, in the wounds and the pain, in the void and the bitterness caused by the death of relatives, the destruction of cities and the loss of country and freedom. Yet history and its forces also live on in the courageous and positive deeds of an individual. They are also a fact and they have their effect. Only when he is fully aware of the results of his behaviour and of what his people have done and allowed to be done, with all its fruitful and frightful consequences, can an individual find forgiveness before God and men, and healing, and become free for the present and the future.

The past and an understanding of it is a precondition for a better future. That is why Solzhenitsyn and other exiled patriots fight unremittently for their countrymen to gain a full picture of what is happening in and through their people. The Germans who wrote *Germany, For Instance* speak in the play of 'us', 'our mistakes', 'our past'.

'The truth shall make you free', and many in the world are hoping for a Germany with that freedom.

This article first appeared in 'Caux-Information'.

GERMANY NOW



Bundesbildstelle

When 8 votes might have changed history

'CAN MARXISTS PAVE THE WAY for a greater ideology?' asked Frank Buchman at a mass rally in Gelsenkirchen on 28 May 1950. 'Why not? They have always been open to new things. They have been fore-runners. They will go to prison for their belief. They will die for their belief. Why should they not be the ones to live for this superior thinking?'

Six German Communists who had decided so to live spoke at that same Gelsenkirchen rally. Their membership of the Party totalled 150 years.

In 1948-9 so many Communists in the Ruhr were turning to Moral Re-Armament, seeing its plays, having its people visit their homes, going to the MRA centre at Caux, that the Party faced a crisis. In fact, on 8 December 1949 the Central Executive decided to set in motion a thorough-going reorganisation because the Executive and Party secretariat had been 'infected by an ideology that was at variance with the Party's'.

Above class

The *Manchester Guardian* quoted the new Chairman of the North Rhine Westphalia Communist Party, Josef Ledwohn, in his report on the clean-up as saying that 'one of the most dangerous symptoms was the steadily growing contacts between Party members and Moral Re-Armament'.

In the previous months, senior Communists, some with 25 and 30 years' standing in the Party, were threatened with expulsion for accepting 'an ideology above class'. They in turn were battling for the Party to accept MRA as 'the next step in revolution'.

Matters came to a head at a big Party conference in the Hammacher Hall in Essen,



Herman Stoffmehl speaks at the Gelsenkirchen rally with other former Communist leaders standing behind.

chaired by Heinz Renner, National Vice-Chairman of the Party. The main speaker was Hugo Paul, Chairman of the Party for North Rhine Westphalia. His subject was Moral Re-Armament. He finished his speech by moving the resolution: 'No member of the German Communist Party may go to Caux. Every member of the German Communist Party is in duty bound to combat Moral Re-Armament because it is the enemy of the working class.'

Hermann Stoffmehl, Mayor of Alten-Essen and a member of the Provincial Executive, then spoke. After telling his Party comrades what he had experienced through Moral Re-Armament, he challenged them 'to seriously take up and consider the whole question of human nature and its change'. He finished by moving the resolution: 'We functionaries of the German Communist Party here assembled are unanimous in accepting the aim of Moral Re-Armament as a basis for discussion.'

The Chairman said, 'Two resolutions have been moved—Hugo Paul's and Hermann Stoffmehl's. I call for a vote.' The result was 400 for Stoffmehl, 407 for Paul.

Following the meeting, Stoffmehl was expelled (28 January 1950) from the Party, Paul lost his place on the Executive because he had not been 'sufficiently alert', and the Party lost an opportunity to take a great leap forward. MDH

French oratorio for German assembly



The Oratorio for Our Time performed in Caux.

A group from France will present the French 'Oratorio for Our Time' by Felix Lisiecki and Françoise Caubel, at the Freudenstadt assembly.

I was moved



by Heidi Schaefer

FOR YEARS I have pondered about the German soul. It is something mysterious to us Swiss. Maybe also to the Germans themselves.

I have noticed, over my lifetime, that from time to time in Germany there is a huge eruption. And it destroys everything all around. I have noticed in people this same thing. But when it happens in all the people, in a whole nation, then it is a carnage.

I have just seen a German play, written by a German teacher and his actress wife. It is called *Germany, For Instance*. I was moved because it seemed to bring a solution to the German soul. At the end of this play, Germans were willing to open a bag and look at the past and at what was in the German soul. Maybe there is more still to see. But they took a great deal out of the bag.

To dare to take it out, to expose it to oneself and to the world, to be honest and sorry about it and, going on from there, to find the bright side through the black side—that, to me, is a real solution for Germany.

If this can be given to Germany, to us Swiss too, I believe there can be a different future. And it works immediately.

I rejoice to think that, finally, there is a new way ahead for mankind, through the truth.



The Mayor of Freudenstadt names the Frank Buchman Way, where the idea of Moral Re-Armament was first conceived.