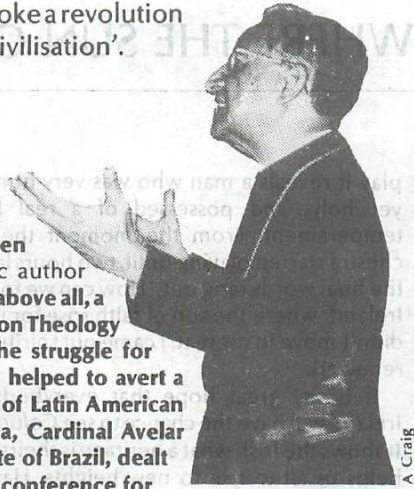


Cardinal speaks on qualities needed 'to provoke a revolution of love and lay the foundations of a new civilisation'.

HOUR OF DECISION

Christians in Latin America seem to hesitate between two alternatives, writes MICHEL SENTIS, Catholic author from France. There are those who see their role as, above all, a spiritual one, and those who in the name of Liberation Theology believe it their duty to commit themselves to the struggle for greater justice. Pope John Paul II's visit to Mexico helped to avert a collision between the two during the conference of Latin American bishops. A few weeks after the meeting at Puebla, Cardinal Avelar Brandao Vilela, Archbishop of Salvador and Primate of Brazil, dealt with this issue when he spoke at an international conference for Moral Re-Armament in Salvador last March ('New World News' Vol 27 No 19). He emphasised the essential role that spiritual and ethical values must have in any attempt to transform society. The relevance of his words extends beyond Latin America. Here we print extracts from Dom Avelar's speeches at the conference:



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AS CARDINAL ARCHBISHOP of Sao Salvador da Bahia, I felt a profound inner joy at the idea of holding an international conference of Moral Re-Armament in this city. As a pastor and a Christian my conscience impelled me to give it every possible support. God who is light, love, peace and reconciliation is present at the beginning of this conference.

love. Some believe in hate as the force for change, but hate is a negative force, not a constructive one. The force which constructs is love.

Unless we are able to re-evaluate what love means in a world full of hate, conflict and competitiveness, it will be drowned by these negative concepts and will be unable to exert its royal power for change in our lives. I believe in love because I cannot believe in money, power and sex—in themselves—as forces for real change. I believe in the kind of love which can use money to work good, in the power which can be a channel for the common good. Without love, the world will not be saved.

Moral standards are choked as the world races with unbridled ambition and greed. Ours is a country which is developing, but is underdeveloped. Moral Re-Armament makes a serious and energetic appeal to ethical and religious values as a propelling force for all-round progress. These values are not above people's heads, they are part of life. When a man pilots a great plane, he can transport flowers or food or carry bombs to destroy. Moral standards can orientate man to use the flight for good.

Justice entails a change from within which is reflected beyond the individual—a change of thinking, of heart, a change in the conscience, a change of behaviour and of life.

I have studied MRA and my observation is that it is not a static idea: it is dynamic. It is not out to preserve the status quo, but it is a dynamic idea with a critical capacity and it therefore has the qualities that can provoke a revolution of love and lay the foundations of a new civilisation, without rancour or pride.

This new civilisation is illuminated by faith and firmly based on moral standards, which can be interpreted as those chosen by John XXIII—love, truth, justice and freedom. There is no real change without truth—the lie is against real change—without honesty, without sincerity in dialogue and in action.

Change is impossible without justice, which gives each man what is his and prevents greed from upsetting the search for the common good. This justice entails a change from within which is reflected beyond the individual—a change of thinking, of heart, a change in the conscience, a change of behaviour and of life. It demands unselfishness, because it is greater than self.

A revolution of life, in the best sense of the word, does not happen without the potency which comes from within and is called love. Many people do not believe in

We have to become ministers of reconciliation, apostles of peace so that the world is imbued with God's energy to bring change.

Looking at the whole world I am convinced that the time has come for reconciliation. We must not stimulate the clash of man against man. Class war must not be the base for any form of evolution of society.

But we also know that a criminal readiness to go along with the situation will solve no problems. The lack of a sense of conscience among the privileged and inability to see others' problems will resolve nothing. We

have to reject what must be rejected, but we also need the courage to open new ways.

You cannot achieve reconciliation without humility, without an examination of your conscience, without the spirit of prayer. You cannot achieve it without the courage to forgive and to be forgiven, without love, and hope, or the spirit of peace in the conscience.

MRA calls us to reflection, to a vision of God. It catches glimpses of God's plan for mankind. It invites people to immerse themselves in a state of prayer where they meet God and their fellow man and begin to think about the other fellow as they have about themselves and of mankind as one family.

A revolution of life, in the best sense of the word, does not happen without the potency which comes from within and is called love.

The conference closed with an ecumenical service attended by 1,000 people. Speaking at the service the Cardinal said:

GOD IS not somewhere up there, and man below, as if God were indifferent to man's fate. God does not want poverty and disorder in society. He does not want hate or violence. God does not want head-on shock or violent frustration destroying human values in a search for impossible solutions. God wants justice and love; God wants to see men meet and be reconciled as rational human beings, as people able to think, to maintain a dialogue, to disagree and to love.

It is the living Christ inside us who has the power to transfigure us, our minds, our hearts, our lives as a whole. We have to become ministers of reconciliation, apostles of peace so that the world becomes aware of God and is imbued with God's energy to change man and the world.

The destiny of mankind is in God's hands. O Christ, set us free from selfishness so that, instead of building walls, we may build bridges of reconciliation. Lord, it is the hour of decision. It is the hour of reconciliation for the whole universe.

'WHERE THE SUN OF FAITH ROSE FOR US'



Columba (Kevin Scott)

MANY OF LONDON'S Irish community joined those crowding the Westminster Cathedral Conference Centre in London for five performances of Juliet Boobbyer and Joanna Sciortino's play 'Columba' from 7-10 May. 'In the last few days I have talked to people of every faith and of no faith, who have been deeply affected by this play', said a priest.

BBC Radio 4's 'Sunday' programme broadcast an extract from the show and a talk with director Elisabeth Tooms, while the independent London radio station, LBC, interviewed Joanna Sciortino.

The 'Irish Post' carried an interview with Elaine Gordon from Cork who composed most of the music for the play. With Columba's island of Iona currently up for sale and much in the news, 'the play has a particular relevance', it commented.

The 'Irish Weekly Examiner' writes that it was 'with great pride' that Irish Heritage sponsored the final performance of 'this very Irish story, a rare and wonderful reminder of the long-forgotten "Island of saints and scholars"'. The 'Catholic Herald' reviewed the play.

Here we print comments from some of the audience and the company:

Until I worked on *Columba* I never knew of the debt that we British owe to Ireland. Presenting the play is a way of acknowledging that debt and restoring perspective about Ireland's contribution to the world.

ELISABETH TOOMS
Director of 'Columba'

The great St Columcille has been my favourite saint ever since my childhood. You can imagine, therefore, my excitement when I found myself waiting with 200 others to see a play called *Columba*. I simply had to return twice more to see it.

As the life of Columcille unfolds in this

play it reveals a man who was very human, yet holy, and possessed of a real Irish temperament. From the moment the orchestra started playing until, two hours later, the final words rang out, 'How can we forget Ireland, where the sun of faith rose for us', I didn't move in my seat. I came out spiritually renewed.

It is my great hope that everybody in Ireland will have the chance to see *Columba*. It shows the Irish what a heritage is theirs and helps us all to rise to new heights. Having seen the play it is easy to forgive and forget. I know that Ireland (despite the black clouds there now) will once again be a holy land, a beacon of hope and light to many who are choked in materialism.

EIBLÍN NÍ FÓGARTAIG
secretary from Tipperary, Ireland

I am English but like so many others my ancestors come from every corner of these islands. Perhaps the most colourful of these, of whom I feel justly proud, come from the long line of McDonnells of Antrim. To work on *Columba* has made these beginnings seem very near to me and the present troubles all the more painful.

I often wonder if there is a way to heal the wounds that English domination, ignorance and indifference have left across the Irish Sea. The past cannot be undone, but if living with the truth of our British sins and asking forgiveness for them will help to build a new relationship in the future, then I for one most gladly make a start.

I have enjoyed working with various friends from Ireland in the last weeks. The spiritual resources, the warmth and the humour of Ireland are so badly needed by all of us.

JULIET BOOBYER
co-author of 'Columba'

For some time I have prayed that God would re-enter my life. *Columba* is a tool by which the love of a saint for his 'High King of Heaven' can touch the hearts of people today. Being part of the play has begun to teach me the meaning of giving. Never before have I given so much of myself. It was an exhausting experience but deeply satisfying.

KEVIN SCOTT
professional actor, USA, who played
the part of Columba

Columba emphasises the vital quality of personal forgiveness.

As a Catholic I have been bitter about English indifference towards the Irish problem, which isn't just an Irish problem.

Playing in *Columba* has made me realise afresh three things. Firstly, God loves us all equally with no exception. Secondly, I need to ask for forgiveness from God and my English friends for my cold heart. Thirdly, the Christian response to those whom you

feel have hurt you is to stretch out your hand and forgive—not react.

PETER SHAMBROOK
one of the cast

Commercial theatre is capable of destroying a person; *Columba* gave to me a glorious vision of theatre as it could and should be. Vibrant, alive, but most of all pulsating a radiating happiness, the like of which I have experienced at no other time as an actor.

JOHN LOCKE
professional actor

A tremendously healing play. It has the power of prayer in it. It shows the spirit of God working through *Columba* and radiating from Iona to the whole of Europe.

FATHER O'HERLIHY
Irish Chaplaincy, London

For its London performance, 'Columba' was staged in a new way. The change resulted from an experience during its tour of North Wales, described here by **ROBERT NOBLE**, who spent a week's holiday from his job with the Southern Electricity Board to work as stage technician.

IN BANGOR CATHEDRAL, we had a spacious stage and intricate lighting plan. Then we moved to a church hall seating 120 people in Colwyn Bay. We built a small stage at the end of the hall to gain room for the expansive scenes, and found the ideal position for our sound and picture equipment. All seemed set fair for our opening at 2.30 on Saturday, when we discovered that we had no way of joining our high power lighting cable into the mains supply!

At 8.30pm on Thursday we started trying

Whose Australia?

WHO DOES AUSTRALIA BELONG TO? This question was one of those discussed during a three-day conference on Aboriginal Affairs in Melbourne, Australia, last month. 'Certain people say, "This country was yours"; a leader of the Melbourne Aboriginal community, Margaret Elizabeth Tucker, told Federal and State Ministers and others attending the conference. 'I say, "It's not our land or yours, it's the world's.'"

The *Melbourne Times* featured her as 'the little girl who was wrenched from a Murray River settlement for white man's domestic duties, and surprised both colours when she blossomed into a concert singer, a champion of Aboriginal rights and an author'.

Melbourne Aborigines know her as Princess Lildardia. She spoke of the cruelties she had suffered when she was forcibly taken from the settlement at 13. 'But I learnt a great deal more from people's kindness than I did



Vendela Lofgren and Neville Haile in a scene from *Columba*

to find an electrician to connect us to the mains so we could set up the lights before noon the next day—when the hall would be occupied. We were all tired and none of us wanted to spend Friday night struggling with the lights. But by 10.00pm we had to admit defeat. It was a tense situation and there was nothing left to do but pray.

That night prayer brought calm to all our troubled spirits. We would do the play, but with the much simpler lighting that was already available in the hall.

The restricted lighting meant a change of philosophy for the whole play. Instead of sweeping entrances and exits the story was told by a group of monks sitting round their campfire, playing the scenes to each other. Make-up was omitted and set minimal. It involved a major upheaval for the cast—with little time for rehearsal. It was like a new show.

The audience loved it—and the more intimate staging was so effective that we decided to keep it.

from beltings and being boxed around the ears,' she said.

After the war she became involved in the struggle for equal opportunities and nearly joined the Communist party before encountering Moral Re-Armament.

'Her philosophy now is character before colour,' wrote *The Melbourne Times*. "It doesn't matter if you are black, white or brindle, everybody is welcome in my home."

"I don't forget what has happened but what is the use of remembering bitterness? You can fight against it now in a subtle way," she said.

"Sometimes they turn up their noses at my colour but I just tell them the garden would be funny without different coloured flowers."

The *Age* headlined her story, 'A fighter forgives'. 'Her wisdom sprouted from the pain of separation,' it wrote.

Mrs Tucker's autobiography 'If Everyone Cared' is available from Grosvenor Books. Price £6.15 postage paid.



Cardinal Dr Franz Koenig

Perspective from Paris and Rome

CARDINAL KOENIG, Archbishop of Vienna, has written the foreword to a new book which has just appeared in French, and will come out in Italian during the next month. *Ce monde que Dieu nous confie* (this world God has entrusted us) by Charles Piguët and Michel Sentis, is published by Editions du Centurion in Paris and Edizioni Paoline in Rome.

The book, subtitled 'encounters with Moral Re-Armament', gives the experiences of its authors, who come from Switzerland

and France, and of hundreds of people from different countries who try to live their faith in the face of class war, racial hatred, and conflicts between nations.

In the foreword, Cardinal Koenig writes: 'The spiritual movement known today all over the world as Moral Re-Armament is one of the most significant and promising developments of our time. It took wing from a little place above the Lake of Geneva, Caux. Since the years immediately after the Second World War, it has been a regular meeting place for people of different races, backgrounds and political views.

'Constantly, the men and women responsible for Caux have sought to bring together in dialogue people of differing outlook and opposing points of view. Their aim is victory for the ideas of reconciliation and peace in a world where pressures and shortages grow more acute and tensions mount. Anyone who knows even a little of the story of Caux is amazed to learn how many problems have been affected in the field of politics, race and industry. The heat has been taken out of them and solutions have even been found. God's Spirit is at work there.

'This book is written from a perspective which is universal, Christian and Catholic. The factual reports it gives of Moral Re-Armament show that when men change the world always changes for the better.'

Enquiries about 'Ce monde que Dieu nous confie' by Charles Piguët and Michel Sentis to Grosvenor Books, 54 Lyford Road, London SW18 3JJ.

FROM THE BOOK The Chancellor's Compass

NOT LONG AGO we took part in a discussion group at an international conference. Two students from Rome were among the youngest in our group. 'What could we do to get our politicians to change?' they asked. It was clear from their tone of voice that they had little hope of doing this.

The young priest leading the discussion turned to one of the people in the circle. 'Would Chancellor Klaus give these girls a few points in answer to their question?'

The man he addressed was the former head of the Austrian Government, Josef Klaus. He told how in the fifties when he was Governor of the Province of Salzburg, he had received two young men in his office. Their visit had had far-reaching results for him. Looking at a Swiss sitting opposite him, he added, 'And one of them is with us today!'

Pierre Spoerri, one of the directors of the Moral Re-Armament centre at Caux, had been 22 at the time. He and a friend had gone to Austria to meet a variety of people. Someone had suggested that they go and see Josef Klaus. With this slender introduction, they had asked to see the Governor. After their visit he had taken part in an international Moral Re-Armament meeting at Caux.

'At Caux I learnt one of the most important things in my life,' Klaus continued. 'I learnt

the habit of taking time to be silent at the beginning of each day. I accepted the discipline of putting down in a notebook the thoughts which came into my mind during this time of quiet. At home I have a pile of notebooks. In them are the fruits of these times that I set aside for reflection throughout my political career.'

Thinking of these two students we went to see Chancellor Klaus. We wanted to ask him to open his notebooks for us and tell us something of his experience of affairs of State.

He and his wife welcomed us in their delightful home in the country. Bathed in light and calm, perched on a slope and with a view into space, it was a perfect spot for quiet reflection.

We wanted to know what had intrigued him, a man in public life, when he first met Frank Buchman, the initiator of Moral Re-Armament, and the people with him. Klaus brought out the book he had written after retiring from office. In it he described that encounter.

'Of course, what they were telling me was already part of our Catholic heritage. We had learnt it in our religious instruction and from the pulpit. We had read it in the Bible, in St Paul's letters, and in the writings of St Augustine and St Thomas. All the same,

COMPASS contd p4

COMPASS contd from p3

these were the people who showed me its practical application in the warfare of the spirit.'

Klaus warmed to his subject: 'Very busy men, in the civil service, business, politics and the arts, take the time to keep themselves in physical trim. For the last 40 years I have spent five to ten minutes a day on gymnastics. But since my first visit to Caux 27 years ago, I also take time in the morning to keep myself in spiritual trim.'

There are three elements in his preparation for the day: prayer in the traditional manner of the Christian family; spiritual reading; and then—and this was new for him—reflection, with pen in hand, on the day before him.

Next to Khrushchev

'I found this practice especially helpful when I had the highest responsibilities,' he continued. 'I would write down thoughts—sometimes just a few sentences—about the events awaiting me. What was I to do? What was I to say? Not details, but a sense of direction, sometimes just an attitude. I felt prepared and upheld by a power higher than my own. And so at nine o'clock, when I crossed the threshold of the Chancellor's office, I felt free and happy, though I knew my work would require rapid, even immediate decisions.'

Klaus is a man who will not let himself be gagged. When he was Finance Minister, he had to speak at a conference of the World Bank in New York. One after another his colleagues from the hundred nations represented there gave their views on financial stability, the world economic order and aid to developing countries. He felt a new note was needed. He emphasised the moral and spiritual principles which are essential to any sane economic policy or programme of development. His ideas had a rather cool reception in that high court of finance. One or two colleagues came to shake his hand without saying much. However, the Wall Street weekly, *The Banker*, gave its account of the conference the heading 'Moral and spiritual principles'.

He was the first Austrian chancellor to visit Yugoslavia after the war. He insisted on going beyond an exchange of ideological points of view between the two governments. He wanted to make contact with the people, so as to stimulate neighbourliness between the two countries. He was invited to make a speech on television. Speaking in Serbo-Croat, he was frank about the difficult relationship between the two countries over the last 50 years. He admitted his own country's mistakes and expressed his faith that in spite of different economic and social systems they could work together in the future.

A few hours later the Austrian delegation was dining with Marshal Tito and the Yugoslav leaders. A general told the Austrian next to him how he always switched off the radio or television when Germany or Austria were mentioned, because many members of his family had been killed by German troops during the partisan struggle. This time, however, out of curiosity, he and his wife had listened to the whole of the Chancellor's speech. They had both been deeply touched by what he said and had decided that henceforth their attitude would be the same as his. They realised that by smothering dialogue and feelings of sympathy they were killing all hope of reconciliation.

In his official contacts, Klaus tried above all to reach the real man. He described the day he spent with Nikita Khrushchev, First Secretary of the Communist Party in the USSR, when he visited Austria. The party spent a day in the province of Salzburg, including a visit to a large hydro-electric plant at some distance from the provincial capital.

'I was sitting next to Khrushchev on the coach,' Klaus said. 'Immediately he went on the attack. The USSR's economy was growing fast, and so was the strength of Communism all over the world. The national product and the production of heavy industry were increasing much faster in the USSR than in the West. Soon it would be the same with the production of consumer goods. Before long they would outstrip the United States.'



Photos: Simonis, Vienna

Former Austrian Chancellor Dr Josef Klaus

'Did he think, I asked, that the USA and the West would take up the challenge and move towards confrontation? "Impossible," answered Khrushchev. "Capitalism couldn't do it. We know the laws of nature and of society. That is our great advantage. Communism will soon win out over capitalism."

'I suggested that our brand of capitalism was modest compared with the state capitalism of the USSR. Besides a threat had grown up at the very heart of the Communist system, which was far greater than any enemy from without, and that was the cult of personality. Human nature would always rebel against levelling down, loss of freedom and domination. This would prove to be true in the Soviet Union.

"With us, it's not the individual who decides, but the Party, the collective," was

his instant retort. I questioned this and pointed out that he had only to look round him in the coach to see that one person dominated.

'We arrived at the great Moserboden works. There was a forest of flags to welcome the many visitors from all nations who came there. Somehow the sight of all these flags rubbed my guest up the wrong way. "In my lifetime you will see one single flag flying here," he burst out, "the victorious flag of international Communism."

Corridors of power

'After lunch I was again beside Khrushchev in the coach. The ideological contest started up again. The grand master of Marxist dialectic tried to pin me against the wall. When I had had enough of it, I said, "Mr First Secretary, I will tell you my political and social creed, and there we stop. It is simple: the freedom and dignity of man." Then, as if he wanted to draw me into his camp, he put his hand on my arm and said with some warmth, "The freedom and dignity of man are my ideal too. You know, since I have been at the helm, there are no more concentration camps in the USSR, and no one is put in prison for his religious or philosophical beliefs."

'Though I was aware that there had been a certain change in Russia, I stood my ground. "If you think that to respect the freedom and dignity of men it is enough to stop sending people to Siberia," I added, "you underestimate your task. Why not allow your citizens to emigrate? Why not grant them freedom to work and live where they wish? Why not allow other political parties besides your own?"

'He seemed less sure of himself and added defensively, "The USSR is surrounded by hostile countries. Marxist-Leninist teaching cannot be applied at once in all its purity. We must ask the Soviet citizen to sacrifice his freedom for a time."

Klaus did not carry the story any further. He quoted sentences from *Cancer Ward* where Solzhenitsyn speaks of the 'irremovable compass' deep in everybody's heart. This encounter with the leader of international Communism had shown that in him too the compass needle had not lost its magnetism.

It was time to take our leave. We had spent more than four hours with Dr and Mrs Klaus. After tea, before taking us to the station, he told us with enthusiasm about his recent visit to the president of one of our countries. Three times in the course of the conversation the president had interjected, 'Come back to see me. What I lack most is a talk like this.'

An electric current can pass from man to man in the corridors of power just as well as in the port or the favelas of Rio. In God's eyes they all are men.