

CAUX 1976

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NEW WORLD NEWS FOR MORAL RE-ARMAMENT

THE INTERNATIONAL CONFERENCE centre at Caux, Switzerland, last week opened for its thirtieth summer session. With the theme 'From Diagnosis to Cure' the session will continue until 2 September.

400 people from 30 countries are attending the conference.

The invitation states, 'Peace, the fair distribution of wealth and resources, social justice, participation — these must be more than just ideas, but goals whose realisation demands a change in human nature.'

Since 1946 more than 200,000 people have taken part in conferences at Caux aiming at such change in men and motives.

At the opening session — a study course and creative workshop for students and young people — a message from Helmut Kohl, President of the German Christian Democrat Party and Minister-President of Rheinland-Pfalz, was read.

Wishing the conference every success, Kohl said, 'We politicians especially, of all countries and in all parties, need constant moral and spiritual renewal in order to be able to solve the difficult problems of the future. We are all conscious of the fact that the aim of life can never be just the achievement of a higher economic standard of living. The state, society, democracy, is as strong and as alive as the moral strength of the citizens which form it.'

The Swiss national news agency, ATS, in a news story printed widely throughout the country, wrote: "The changing of men and the changing of society are directly linked. Moral Re-Armament is deeply committed to change. For 30 years at Caux it has striven to improve society by transforming men."

In the course of a press conference organised yesterday in Berne for the thirtieth anniversary of Caux, leaders of Moral Re-Armament refuted the charges of unreality and utopianism often levelled at them.

"For tens of thousands of people who have flowed in from all corners of the globe, Caux has offered a training in living which enables them to find their bearings in the modern world. It has provided an atmosphere favourable to the forces of reconciliation between races, classes and nations — in fact a plan of action for rebuilding society and the world. When visitors to Caux return to their countries which may be divided by conflicts of all kinds, the ideas of Moral Re-Armament have a considerable influence on efforts towards reconciliation."

Issues of central concern in Caux these days are the situation in South Africa and

Rhodesia, Latin America (especially Brazil), India and the Pacific islands. Since its foundation in 1946 Moral Re-Armament has been involved in reconciliation between hostile nations, the reconstruction of post-war Europe, the accession to independence of the colonies, and in different racial, linguistic and religious problems.

'Several conferences are announced for this summer at Caux: a meeting on the purpose of education from July 24 to August 3, a gathering of people from Mediterranean countries, August 2 to 10, and from August 8 to September 2 a meeting with the theme "Industry — battleground or living society?"'

The *Tribune de Geneve* described what it regarded as salient features in the work of Caux:

- Reconciliation between hostile nations, and the reconstruction of Europe in the aftermath of the war. Men like Adenauer and Schuman were welcomed at Caux, as well as the first Japanese leaders to come to the West in the post-war period.
- The accession to independence of the colonies. During the 'fifties and 'sixties a number of future African leaders came to Caux from Morocco, Tunisia, Nigeria, Zaire and Kenya.
- A meeting point for representatives of minorities, whether racial, linguistic or religious, notably from the South Tyrol, Northern Ireland and the Jura.

The *Tribune de Geneve* also wrote: 'On the Jura, Moral Re-Armament makes it plain that it does not take sides, but promotes exchanges which help other Swiss get a clearer understanding of the realities. Visits to the Jura have been organised, for instance by a group of Irish from North and South. Apparently an Asian group were urgently invited there by both separatists and pro-Bernese. In Moutier they put on a show *Song of Asia*, which was warmly received.'

The *Neue Zuercher Zeitung* quoted the President of the Caux Foundation, Henrik Schaefer, who said that often there came about a dialogue between people who would otherwise remain in hard social or political confrontation.

'He stressed that Caux was also one of the few places at which representatives of racial, religious or language minorities could meet each other.' It was also pointed out that Moral Re-Armament wanted to be understood not as a movement but as a path which "could lead to deepened and lived out faith"'

Dear Readers,

Ride! Ride! ends its successful London run at the Westminster Theatre tonight. Later we will be evaluating its full significance. But we are reprinting a letter from last week's issue of the *Methodist Recorder* (see back page) which reveals something of the spirit in which the show has been received.

The same issue of the paper also carried this humorous aside:

'There's nothing quite like the magic of one's first play as four-year-old Sarah-Jane Rigby, from the Colchester circuit demonstrated at an afternoon performance of *Ride! Ride!* at the Westminster Theatre. The lights dimmed and the curtain rose at the beginning of the performance; the audience was hushed and waiting expectantly as the spotlight centred on John Wesley before he launched into his monologue. At the critical moment, Sarah-Jane, in a voice heard all over the theatre, cried out: "Is that real?" Laughter rippled round the theatre and Gordon Gostelow conceded a smile before taking up his proper stance again. Silence eventually prevailed, and, true to the extemporary Methodist tradition, Wesley began: "My dear friends, I am very real."

'The theatre that hot Saturday afternoon was almost filled by members of the Colchester circuit who found the performance "moving, entertaining, and informative".'

...
We continue to receive clippings from different areas of the community responding to *Ride! Ride!* The *Railway Bulletin* writes, 'The story illustrates the impact of Wesley during this vigorous restless period of history, the spirit of which is captured in the lively music, period settings and strongly drawn characters.' While *British Airways News* reports how a storekeeper at London airport, Frank Abbott, celebrated his retirement by going with a party of colleagues to see the show.

...
We have received clippings, too, about the opening of the extensions to the conference

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Key to the treasury

WHEN THE DAILY MIRROR proclaimed Garth Lean's *Rebirth of a Nation?** as a rival to the official *Dear Archbishop*, the Archbishop of Canterbury, Dr Coggan, commented, 'Opposition book indeed! I am sure that the two books will fit together and do good.'

Indeed the *Church of England Newspaper* described the two books as 'very different and complementary'. The analysis of the letters received by the Archbishop in response to his Call, the paper notes, showed that a chord had been struck in many, many hearts but there were only 'a few, very few, signs of hope'.

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The Rev John Poulton who wrote *Dear Archbishop*, had as his brief to analyse the 27,000 letters received. Mr Lean was able to carry this a step further and not only to point out practical steps that could be taken but give evidence of what had been achieved in the period since the Archbishop's Call to the nation was launched last October.

The *Northern Echo* reports the growth of Christian discussion groups, many of whom find themselves somewhat at a loss to know what practically can be done, and writes that Lean's 'analysis of the issues raised by the Archbishop's Call and by critics who chose to make a controversy of it, includes useful guidance for discussion groups'.

'Garth Lean is a lively and gripping author,' writes the Rev Chancellor J H Williams in the *Caernarvon Herald*. 'I cannot in this short space do justice to his new book, but some of his chapter headings — The Two Atheisms, When the Talking has to Stop, Enemies at the Gates, Attitudes Matter — will give you an idea. I firmly recommend this good and very readable book. It will well and truly repay the reading — and its modest cost.'

The *Bournemouth Echo* writes, 'For those who may be puzzled to know what action to take following the Call, Mr Lean aims to fill the vacuum.'

'Mr Lean,' writes Peter Harland in the *Sunday Times*, 'is a Moral Re-Armer, but is sufficient of a professional communicator not to allude to this until the concluding chapter. This is not deception, it just takes second place to his more fervent task of explaining the revolutionary relevance of Christianity, as he sees it, to Britain's present malaise.'

**'Rebirth of a Nation?' by Garth Lean (Blandford) available from your bookshop or from MRA Books 90p (£1.95 hardback) plus 20p p+p.*

Harland goes on to say that *Rebirth of a Nation?* is firmly rooted in action. 'There is much impact in the empirical evidence that Lean delivers that a Christian revolution is capable of changing society dramatically.'

Garth Lean, in a letter answering criticisms in the *Church Times*, spells out why he wrote his book:

'May I support Canon David Edward's praise (*Church Times*, June 18) of the Rev John Poulton's skilful and absorbing book, and say a few words about his treatment of my *Rebirth of a Nation?*

What saddens me is the amount of space and feeling which he expends in denouncing Moral Re-Armament. My aim, as the reviewer in the *Sunday Times* discerned, was the 'more fervent task of explaining the revolutionary relevance of Christianity to Britain's present malaise' and, in addition, to encourage those thousands, often outside the churches, who want to do something practical in response to the Call but who have as yet been unable to find anything specific which they can do.

I tried to achieve this by giving many examples of what others, through prayer and commitment, had found they uniquely should do; and took those examples from people I had met through Moral Re-Armament because theirs were the only stories for which I could vouch. I said that I hoped others would bring other examples from treasuries to which they have access, for the Holy Spirit is not confined to any one church or group or nation and we all need the encouragement of hearing of its working in milieus other than our own.

It seemed necessary to mention the source of these examples once because I have found that when, even in books little concerned with it, I have not done so, I have generally been accused of concealing my association — just as, when I have mentioned it, I have sometimes been condemned for dragging it in. In areas when feeling — or prejudice — runs so strong and deep it is hard to win, but one can try to be straightforward.

Canon Edwards takes me to task for saying that the two previous Primates made no 'major attempt to reverse the tide of moral decline', and I accept that I was there at fault; though my point was that they may not have felt it timely to make a Call comparable with the present one — and it might have been fairer if Canon Edwards had mentioned my praise of their action in other fields.

He must know that I did not in fact suggest that it was 'typical' of university lecturers to seduce their pupils, but that I was rather illustrating the way the relaxation of sexual standards had led — or been accompanied by — a catastrophic increase in dishonesty and hatred in our society. He and I do sincerely differ on what is the Christian view to what he describes as 'the changes in the attitudes to sexual intercourse'.

More sweepingly, Canon Edwards implies

that the changes I record are attributed by me to someone visiting a particular place or seeing a particular film. While not denying that the Holy Spirit could and does use such means, I cannot recall a single instance in this book where this was so. Rather it is made clear, as with the building worker on pages 117-118 and the drug-taking pop-singer on pages 101-2, that conversion was due to a long process culminating in the acceptance of our Lord and Saviour Jesus Christ.'

Salty comment

THE SUMMER BROADSHEET of the nationwide Festival of Light carries a review of Garth Lean's 'Rebirth of a Nation?'

The 'Broadsheet' announces a mass rally in Trafalgar Square at 2 pm on 25 September on the theme 'For love of God and neighbour': 'The Festival of Light welcomes the way Solzhenitsyn has recalled the West to its moral and spiritual roots. The mass rally will enable Christian people and other well-wishers to gather and to re-assert that there is hope for the nation and for the world if we return to the firm moral commitments from which we have drifted.'

The review of Garth Lean's book in the 'Broadsheet' reads:

'What Wilberforce did for his generation other people are doing for ours. This is the story told in Garth Lean's book. Aborigines and asbestosis, trade unionists and tycoons, Archbishops and anarchists, all figure in this punch-filled account by the veteran author of so much salty comment on TV, the cult of softness and everything else this modern world has encountered. Perhaps one of the most remarkable things about his present book is its up-to-dateness. Written as a commentary to the Archbishop's "Call to the Nation" it spells out how a number of people have actually used their jobs to make life better for others and more pleasing to God. It shows what being a disciple to Christ can mean in 1976. Not everybody will be pleased by the frank MRA slant but facts are facts and if you want to hear how Yorkshire rivers got cleaned up or why a man trained in the use of arms and explosives ended up by not using them but became an agent of reconciliation instead, Garth Lean is your man.'

Happy families

A PUPPET SHOW at the Westminster Theatre put on by 12 children from the ages of three to ten years raised £8.84 to help reprint the children's book *Happy Families*. These children have now raised £53 towards the fund which is half way to its total of £2,000.

A New Delhi firm has been given the order to print and is now going ahead in Welsh and Portuguese as well as in English.

Not booze, birds and beershops

Brian Johnston Dickie Dodds, a former Essex opening bat, has just written a very good book, *Hit Hard and Enjoy It**. He used to hit the ball very hard and enjoy his cricket. He always said he got his guidance from above, and what a very charming chap he was. He always tried to hit the first ball of the match for six, didn't he, Trevor?

Trevor Bailey Well yes, I do remember him hitting one off Brian Statham.

These two men in the TV commentary box during the last match between Britain and the West Indies, are not the only ones who have contrasted England's lack-lustre batting with the vigorous approach of Essex player Dickie Dodds.

The *Times* cricket correspondent, covering an Essex match last week, wrote: 'I had a talk with an old friend, T C Dodds, who used to open the Essex innings in a way which the title of his book *Hit Hard and Enjoy It* amply suggests. He never really believed there were bad pitches or good bowlers, anyway none sufficient to stop him getting his 50 by twelve o'clock.'

The *Essex Countryside* carries the following review in its August issue:

6 Watching the first test this season between England and West Indies come to an ignominious conclusion, I wished — for I was reading "Dickie" Dodds' book while watching Close and Edrich play out time — that those two batsmen, and cricketers in general, would take Dodds' advice of *Hit Hard and Enjoy It* which is the title of his autobiography.

Unfortunately few, if any, batsmen can say they have experienced the revelation which led Dodds to change his outlook towards the game. Dodds is a man of God, and most of his life, and that includes the years that spanned his sporting career, has been ruled by his Creator. How many of us can claim to have given ourselves up so fully and completely in this fashion? Even if we do live vigilantly by the Christian tenets, how many of us will openly acknowledge it — in print and with such conviction?

As Dodds takes his readers through the county grounds, recounting the feats and the

**Hit Hard and Enjoy It* by T C Dickie Dodds (*The Cricketer*) Hardback £4 available from your bookshop, or MRA Books. *The Cricketer* has made a special paperback edition available to the readers of *New World News*, obtainable from MRA Books only. Price £1.95 plus 25p p+p.

anecdotes (thankfully there are not too many of those), the thing that shines through every page is his complete honesty. We can almost feel with him, as he quaked in his boots when he faced the fastest bowlers. "I longed to be free of fear. I prayed God would take it from me." And his prayer was answered.

As Essex CCC's opening batsman for well nigh 15 years, Dodds faced all the speed merchants of his time, from Trueman to "Nobby" Clarke, Peter Loader and Fred Ridgeway. His record stands as a triumph to those wavering, timid openers who refuse to carry the fight manfully to the bowlers. During his first class career, Dodds scored almost 20,000 runs, he passed 1,000 runs 13 times and he scored 17 centuries. That's a record to be proud of. No wonder then that he was known as the Beau Sabreur of his time.

When Dodds retired he threw himself wholeheartedly into the work of the MRA, even to the extent of giving up his whole benefit for use in India, the country in which he first figured in a first-class cricket match as a British officer with the Army.

The late Sir Neville Cardus, who wrote the foreword to this book (published by *The Cricketer Ltd.*, Beech Hanger, Ashurst, Tunbridge Wells, Kent, price £4) says he found that the trait that stood out most of all in Dodds was his "goodness". In a world racked by evil and greed, Dodds' commitment is indeed a shining light. But let us not forget the cricketer's story recounted in this book, written with a light and brisk style. 9

Another Essex paper, the *Rayleigh, Wickford and Rochford News*, says the book 'is a fine addition to every cricket fan's bookshelf'. And the *Maldon and Burnham Standard* says that the book 'deserves a far

Double first

NEW WORLD NEWS and our new phototypesetting unit features in a major article in the *Lithoprinter*. The magazine writes: 'One of the earliest users of Comp/Set, and certainly the first to regularly set a newspaper on it, was the Oxford Group — perhaps better known as the Christian charity Moral Re-Armament. Since November their weekly *New World News* has been completely typeset in the editorial offices.'

'From its headquarters above the Westminster Theatre, London, Moral Re-Armament produces films, plays and books as well as *New World News* to promulgate its ideas. It believes that if you want to change and improve the world, you start in your own country (although it maintains active links with sympathetic organisations throughout the globe, and dubs its films, for instance, into many foreign languages for use abroad.)

'MRA is particularly active in industry, helping to settle disputes not on the basis of who is right, but what is right. And what is right for their own purposes, to counter the worst effects of inflation and to bring down increasing costs, includes a Comp/Set.'

Photo: Walker



Ivan Menzies (rt), veteran of D'Oyly Carte Gilbert and Sullivan operas, visits Gordon Gostelow (John Wesley) backstage after a performance of 'Ridel Ridel' He presented Gostelow with a copy of his biography 'The Song of a Merryman', available from MRA Books £1 p+p 20p (UK) 15p (overseas).

wider readership' than cricket fans: 'While it is primarily about cricket it provides a fascinating insight into the man himself.'

At the Essex county ground in Chelmsford announcements about *Hit Hard and Enjoy It* are made over the loudspeaker during home matches. And the author has been in much demand for 'sign-ins' in the county.

The Northampton *Evening Echo* describes Dickie Dodds as 'the quiet grey-haired gentleman of cricket'. The paper's critic says, 'He stood apart from the ordinary rut of professional cricketers whose priorities off the field were booze, birds and beershops... Dickie says he asked God how to play cricket and was told, "Enjoy it". Then he switched from being a stolid opening batsman to being a carefree buccaneer.'

The magazine quotes John Faber: 'Within the first month we started to demonstrate considerable savings in our printers' bills. This kind of saving enables us to put some books into print which might never have seen the light of day without the Comp/Set. And we are handing more work to our printers than we had been able to before. All this allows us to obtain a correspondingly better effect in spreading God's word from the same amount of voluntarily donated funds.'

'Our changeover to in-house phototypesetting was accomplished with a minimum of fuss, thanks largely to the helpful co-operation of both the print union (NGA) and of Addressograph-Multigraph staff at all levels.'

The article which is illustrated with photographs of the Comp/Set in operation in the *New World News* offices, goes on: 'Having succeeded in achieving a primary purpose of in-house composition for *New World News*, Moral Re-Armament are well into notching up what is believed to be another first for Comp/Set — preparing books of 100—200 pages in a situation where designing, typesetting and paste-up of camera-ready pages for the printer are all done under one roof.'



Fathers' union

'The Father of the House', Kim Beazley, longest serving member of the Australian parliament, talks with Lord Tranmire, who was 'Father of the House of Commons' in Britain before entering the House of Lords, at a meeting at the Westminster Theatre addressed by the Australian politician.

Photo: Shah

DEAR READERS contd from p1

centre at Tirley Garth, Cheshire. The *Chester Chronicle*, under the headline 'No hatred left in her new life' began its report:

'The daughter of a black South African homeland leader stood on the green lawns of an English country garden on Saturday and told how a new life in Cheshire had drained her of hatred.

'Bulie Ndamse was speaking at Tirley Garth, Utkinton, a mansion used as a centre for Moral Re-Armament.

"I used to have a hatred of white South Africans," she said. "People in my country are bound hand and foot by hatred and fear."

'She decided to leave the country two years ago and found Tirley Garth a few months later. It has been her home ever since and now she can speak of South Africa and its white people without rancour.

'Bulie, whose father was a cabinet minister in the Transkei homeland, was one of the speakers at the opening of a new kitchen and dining room at Tirley Garth.'

It has been announced that a special conference is to be held at Tirley Garth from 20-30 August on the theme 'Leadership Training for Youth in a Multi-Racial Society'.

The invitation states: 'To create a new society in Britain will take courageous decisions in the lives of people of all backgrounds and races. We need a deep change in our motives and attitudes. Everyone has a part in this task.'

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Letters from Fiji report on a six-week visit to the area of seven people, Maori and Pakeha, from New Zealand.

In Tonga, the assistant Bishop of Polynesia arranged a function for 150 people to see MRA films.

In Suva, Fiji's capital, a welcome was given in the home of the Vice President of the Senate to three Maoris en route to join *Song of Asia* in Canada. Te Rangi Huata, speaking to an audience that included senators, described, with the use of slides, the effect of *Song of Asia* in Asia and Europe. He invited Fijians of all races to

send representatives to join them in their current visit to Canada.

Fiji Radio broadcast a seven-minute interview with Te Rangi Huata following the evening news.

The cast of *Song of Asia* have just been in Quebec.

Following a performance, General Jean Victor Allard, former Chief of Staff of the Canadian Armed Forces, joined the cast on stage. He told them, 'Your trip across Canada is one of the most wonderful things that ever happened to us all. I want to thank the group of Treaty Number Seven who have thought of this invitation.'

The cast were invited by Chief Walter Watso, Chief of the Abenaki of Odanak, to his reserve.

Chief David Crowchild, responding to the welcome to Odanak, said, 'I used to hate white people because they took our land away from us. But when I met MRA my bitterness all went, so I forgive all white people. I am a good friend with them today. I think that is the only way — to be friends together. It does not matter what you are, we have to unite and be free from bitterness and fear.'

His wife described the suffering and bitterness in her family and how they had lost their belief in God: 'Then I went to Mackinac Island, and that is how I realised that there was a God. I saw Frank Buchman and I talked to him, and from that time on I knew that there was a God.'

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Some reports of the use of MRA films have reached us from different countries. We hope many more readers will write us of their initiatives.

There have been 11 showings of MRA films on Australian television in the past year.

Following a screening of *Happy Death-day* to the National Organisation of Science Teachers' Conference in Perth, requests came for the film from colleges in New South Wales and Victoria. Other performances of films have taken place in schools, churches, Aboriginal centres, on military bases and in hospitals.

In Nigeria in the past two years there have

been more than 250 showings of MRA films — to Government leaders of different states, church groups, school principals and educational institutions.

At the request of the Nigerian police, films have been shown regularly to CID training courses for the last nine-and-a-half years. This represents over 600 showings for approximately 2,500 policemen.

One policeman from Jos said, 'Those films challenged my living. I could not be honest to myself or to the police force if I did not change my life. I knew I had to put aside my corrupt practices. This I decided to do.' Another policeman from Port Harcourt said that as a result of seeing the films he had asked his brother for forgiveness: 'We had deeply quarrelled, fought, separated and for the past 18 years been in enmity, and we are now fully reconciled.'

THE EDITORS

Haste without hurry

THE METHODIST RECORDER last week carried the following letter from the Rev J. N. Bailey in Shoeburyness, Essex:

I herewith break an extra Ordination vow of Trappist silence I took years ago that I would not trouble your columns, or speak in Synod! (both promises have been shattered now) I want simply to put on record what an inspiring experience *Ride! Ride!* was, and to say that I am rather tired of the 'critics'. You've got to be pretty hard-boiled to knock two-and-a-half hours of the most compelling theatre I have seen in years. I came away feeling here was power to re-make my ministry over anew, to re-ignite the blessedness I knew 'when first I saw the Lord'. In fact, I cannot imagine that ministry being the same ever again — for me.

I would make the show obligatory viewing for every Methodist member. It could be a converting ordinance, and reduce lapsed and ceased to meet at a stroke. Gordon Gostelow carries the whole on his shoulders, Atlas-like, with a sympathetic performance that moved me to tears and was one hundred per cent credible. His was a brilliant, life-like portrayal of Wesley the crusading spirit and irregular prophet of the masses, who was always in haste, never in a hurry. The sets were a masterpiece, the backcloths a delight — most ingenious at times.

There was humour and pathos — the scene in Bedlam will be permanently etched on my memory for its sheer power. As a Forces Chaplain part-time, I have to keep sane and my feet on the ground, but I still offer unreserved praise to the whole cast.

Things are gonna change around this neck of the wood now, anyway — one man's ministry is re-vitalised which must make Aldersgate Productions Ltd feel it has all been worthwhile.

J MARTIN BAILEY