

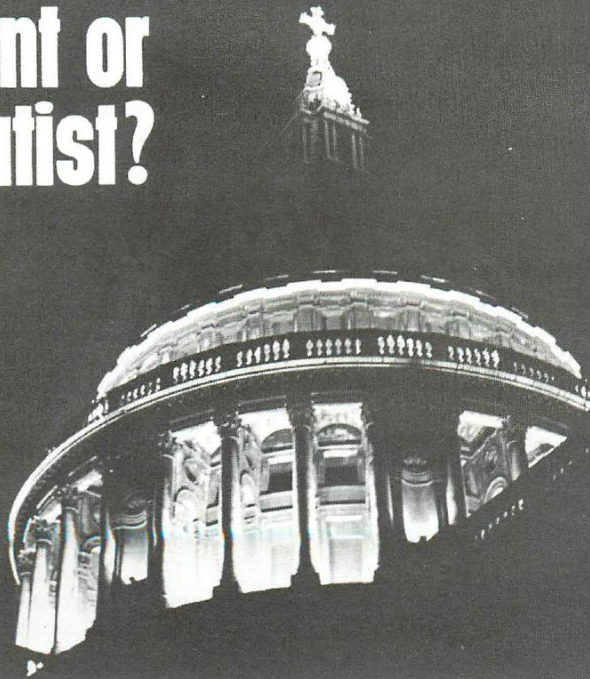
MRA

Information Service

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Militant or Defeatist?



AT A TIME when many Christians seem to be in a defensive, even defeatist mood, Caux, Switzerland was the scene of a conference whose spirit was as militant as its title of 'Christian Counter-Attack'. Behind it lay a strong sense of God's calling to re-Christianise Europe and the West. In its militant spirit it succeeded in uniting Catholics and Protestants of all denominations.

Amongst those taking part were the Catholic Archbishop of Agra in India, the Catholic Bishop of Brixen in the North of Italy, two Deans of the Lutheran Church in Denmark and an Anglican Canon Theologian, till recently Master of an Oxford College. Others included 70 ordained ministers from 15 nations and 150 active Church workers, Ministers' wives and theological students.

The aim of the Conference was 'to study God's strategy of Christian counter-attack to re-Christianise Europe and the West'.

FULL DIMENSION OF CHANGE

Re-Christianising Europe means bringing the full dimension of change—to all the nations of Europe. By concentrating on the creation of the new man

as the basic of change, we were able to get away from a defensive view and take the battle to the enemy in the spirit of St Paul.

We learned that the best way to answer defeatism is to face the defeats in our own living. Having found the power of Christ to deal with our own problems, we could then move on to a commitment to answer the problems of society with new men.

Lenin faced this problem in 1920 when he said, 'The economy cannot work unless you change the iron law of selfishness'. He was quoted by Dr Klaus Bockmühl, German theologian and author, in the final session of the conference. 'It is the task of the Church,' said Dr Bockmühl, 'to feed new men into the life of every nation.'

As those whose thinking and living had been limited by parochial and national boundaries began to accept world aims and responsibilities, churchmen who had grown bourgeois discovered how to offer a revolution instead of an opiate to the people.

The most constructive way to help the communist world to move on from the

contradictions inherent in materialism is to demonstrate on a world scale a society that works.

THE ROLE OF INDUSTRY

In this task the role of Western industry is a key. Robert Carmichael, a leading French layman, formerly President of the Jute Industry of Europe, illustrated this with a detailed report on the successful World Jute Agreement. His story demonstrated how change in the motives of men can solve grave economic problems.

MINORITIES

The problem of minorities was brought forcibly before us by Bishop Gargitter, the Bishop of Brixen in North Italy. Describing the explosive situation in South Tyrol, he showed the part that leaders and *ordinary citizens with Moral Re-Armament* are playing in bringing a lasting answer.

THE CHURCH'S CHARACTERISTICS

In the setting of the Assembly in Caux, the 'Notes of the Church'* acquired a new reality. As men and women submitted their lives and thinking to the discipline of the absolute moral standards of honesty, purity, unselfishness and love, they were given a new *holiness*; as they re-discovered the centrality of bringing change to others they realised the meaning of *apostolic*; in the daily encounter with men of many different nationalities and backgrounds, there was a constant challenge to be truly *catholic*; and from these changes there grew a remarkable *oneness*. This gave a new dimension to our thinking, a militant ecumenism in which all humanity can unite to build a new world.

REVOLUTIONARY DECISIONS

Many conferences end in compromise resolutions which offend no one and change nothing. The Conference for Christian Counter-Attack ended with revolutionary decisions, costly for those who made them, but bringing hope of real change for the nations and situations where they work.

JOHN BURDEN

Superintendent Methodist Minister
GUY CORNWALL-JONES *Anglican Rector*
B J KENDALL *Anglican Vicar*
IAN MILLER *Anglican Vicar*

* *The characteristics of the true Church, i.e. One, Holy, Catholic and Apostolic.*

The full dimension of Christianity

**Dean Brodersen,
Dean Emeritus of Copenhagen**

The re-Christianising of Europe is a task whose urgency I have felt for a long time. There are some who say that we have entered a post-Christian era! If this is true, I wonder what the future of Europe will be? What faith will supply the basis of life for society and culture? In whose name will we tackle the vast problems facing humanity? Without faith no civilization can survive. Atheist materialism is incapable of satisfying hungry hearts or of nourishing

altruism. Godless humanism does not reckon with the power of evil.

Rajmohan Gandhi is right when he says that a de-Christianised Europe would be a disaster for the world, while a re-Christianised Europe could guide the world into the right way.

To re-Christianise does not only mean the reacceptance of old ideas. What is needed is a total faith which touches and inspires every area of life.

In the west we have far too long lived our life in different compartments, religion being one of these. This is now out of date and Christians today must accept the full dimension of Christianity, that is to say the authority of God in all human affairs. That is the Kingdom of God.

**Father Theoderich
Zimmerman,
Catholic Headmaster of the Abbey
Grammar School, Sechau, Austria.**

In our western society everywhere rifts

and divisions have come. A theologian and educator must be deeply concerned to find the way to remould this disintegration into a better age. In this process I see in the striving of Moral Re-Armament something exceptionally valuable. Building-stones are being prepared here, which consist of the four absolute moral standards. It can be, naturally, that individuals among us must build anew their own spiritual foundation; others fit the stone into the cracks and splits of the building of society. The aim of Moral Re-Armament will not then be some kind of saintliness, a human perfection, but primarily to lay a new base for human society.

For this reason it is necessary that each of us, before all who are present here, make use of these stones. The stone is made secure within us here, as I have noted to my satisfaction and joy, through a great reverence for God; and reverence is the foundation of a personal spiritual and religious life.

**The Reverend Alfred Kunz,
Lutheran Pastor from Basel,
Switzerland.**

From the sermon he preached on returning from Caux:

I have always known that one should not seek success, but I was also aware that I have not given everything in the struggle which we have to carry on for the souls of men. At Caux I discovered new meaning in those four old absolute moral standards which scandalise and un-nerve many people . . .

Beginning with absolute love, we understand that our love should include all those God loves. There can therefore be no kind of limit or frontier. If my aim is less, for instance to be a 'good' Christian, or to 'get on' with my neighbour, God may protect me from many things, but He will not really be able to guide me and to use me as one of His instruments in the world. This has helped me to realize the real significance of the other standards, which are not a repressive law, but a constant recall to total renewal in order to be available for God.

With MRA the real issue is a new perspective on what the human race can become if we allow ourselves to be filled with the Spirit of God. This shakes us, it disturbs our comfortable materialism, but it is the perspective which gripped the men in the New Testament. A church which does not give the world this vision of humanity renewed is a traitor to itself.

After this sermon a young man came to Mr Kunz to tell him certain things from his life which he had never told anyone. The young man decided to change and give his life to God.



CLERGYMEN AND INDUSTRIALISTS TOGETHER Left to right: Rev Inge Mannsäker, Norway; Rev B J Kendall, Britain; Gottfried Anliker, director of Anlikers, Swiss construction company; and Robert Carmichael, former President of the European Jute Industry

photo Strong



ARCHBISHOP AND DOCKERS Left to right: Benjamin A Markin, Ghana; Fred Small, official of the International Longshoremen's Association, New York, USA; Archbishop of Agra; and Frank Materra, official of ILA, New York

photo Franzon

We Asians want to know the truth

The Most Rev. Dominic Athaide, Archbishop of Agra
speaking at the Westminster Theatre, Sunday, 14 September, 1969

The nations of Europe went out to Asia and Africa in the past to conquer and with them also went our missionaries to convert. So many of these nations had the Cross of Christ on their flags. But unfortunately to the people of Asia and Africa this Cross became, perhaps, more the sign of conquest than of love. And that is why I am so happy that MRA is bringing to us the true meaning of the Cross. The whole world needs the Cross. We need it, and the message of the Crucified, namely the message that God is our Father, that all men are brothers. We Asians and Africans want to know the truth about the Gospel.

MRA has sent out to India people in business, people in various trades and industries, teachers and doctors. They are most welcome there and we appreciate what they are doing for us.

Now we, the people of India, do have our contribution to make to the world. In India, the Catholics are the minority, a very small minority. But I tell my people, 'There is absolutely no reason why a majority group should fuss over us, if we are not ready to make our contribution to the nation. If we are no asset to the country, then why should anyone ever bother about us?' So we also must learn, the minority groups,

how to sow friendship and this is not at all impossible.

For 15 years I was in Arabia and I must say that when my own prejudices towards the Muslims and Arabs dropped, then we appreciated one another, we got on very well. When I was consecrated Archbishop there for Agra, it was the citizens of Aden, who are in the great majority Muslims, who gave me a party in the evening, and the chairman of this committee was the spiritual and social head of all the Muslims of Aden. So when a minority group works sincerely for the majority group, there can always be this tremendous friendship, and we of the minority group can do so much for the whole world. We must never suffer from the minority complex, and this perhaps may be my message because it has been my experience.

ANTICIPATING CRISIS

In Agra, it is the same. We have just 4,000 Catholics in the population of 13 million inhabitants in the Diocese of Agra. In India you have an extreme group of Hindus called the Jan Sangh. I invited a Jan Sangh MP to come and give us a talk. We came to know him. He came to know us. We told him we have Hindi medium schools, we are not

British. English is not my mother tongue. But if Indians want English, we run English medium schools for them. Then I heard that the Jan Sangh wanted to come and attack and destroy our schools, but probably through this good relationship with the Jan Sangh member of Parliament from Agra, his uncle, who was the leader of the Jan Sangh in Agra, changed his mind and even sent his grandson to one of our schools.

So you see the minority group have not to fear. It is a natural thing to fear, but not the most sensible thing to do.

My interest in MRA started about three years ago. I was invited to Panchgani and there I came to know it better. I lived 12 days there with them, four days again this year and a whole month at Caux.

I want to make MRA more and more known. I want our students—the children of the elite are in our schools—to become first-class fellows, educated men and women who will of course get a good job and all that, but I want something more of them, that they should become leaders, and that they should become the salt and the leaven of the gospel.

Salt and leaven work *silently* and penetrate the whole mass. That is the spirit we want to give our children. I happen to be also the Chairman of the Episcopal Commission of Indian Social Action in the Family and that is why I am doubly interested in forming leadership.

Most of the evil in the world comes from good people. Many good people claim, 'Well, I have not committed any crime, I have not gone to jail, my sins are not mortal.' They indulge in all sorts of mutual condolence meetings, mutual congratulation associations, and they keep saying, 'The world is so bad now; when we were children it was so nice, we were angels.'

It is not this type of good people who will change the world. They will not even get a cardboard medal in Heaven. The Lord will say, 'I was hungry and was thirsty, I was sick and naked.' And if He sees His image through our good works, that is enough for Him. He will not even ask us, 'Are you a Christian? Are you an Archbishop? Are you a Muslim? Are you a Hindu?' But, 'Do I see My image in you, through your good works?' It is only such people who really change the world.

I thank God that I have come to know MRA, because it is definitely one of those providential movements which brings people of all religions together, people who love God, who love their fellow human beings and who want to do something for the world to make it a better world under God.



NORTHERN IRELAND Outside the Derry Citizens' Defence Association headquarters in the Bogside. Standing in the middle are the Archbishop of Agra, the Most Rev Dominic Athaide and the Bishop of Derry, the Most Rev Neil Farren

photo The Derry Journal

What is Moral Re-Armament's distinctive contribution?

**Father Michael Crowdy,
Brompton Oratory, London**

In my capacity as a Catholic priest I want to say to you that Moral Re-Armament is fundamentally simple, but not always easy. People often come to me and declare, 'That is just Christianity, it is what I have lived all my life.' But they do not recognize what new things Moral Re-Armament can teach them. So we must clarify what is new in it—what is the distinctive contribution of Moral Re-Armament to the work of the Church which we find nowhere else.

In my opinion this is to be found in the belief in God's Providence, and in His Providence in detail. It is the conviction that God, if we ask for it, will show us His plan for our situation as part of a greater plan.

We Christians habitually live accord-

ing to principles of conduct, good principles of conduct. We pray, but we do not listen, because we do not believe that God can show us His plan in detail.

True, we read about this in the Acts of the Apostles, but we say, 'This must have been a special gift of God, to enable these men to build the Church.'

Frank Buchman however acted on the faith that God would guide him in the details of life, if he listened. We read that the saints also did this. Frank Buchman was convinced that we must teach all men to listen to God, and Moral Re-Armament continues his work.

This is a huge adventure of faith. If the people of Moral Re-Armament were to waver in faith, the whole thing would come to a stop. But faith is

strengthened through practical experience in the realities of life. They discover that this way of life works. This is why we present practical examples, because we are dealing with a life, not a theory.

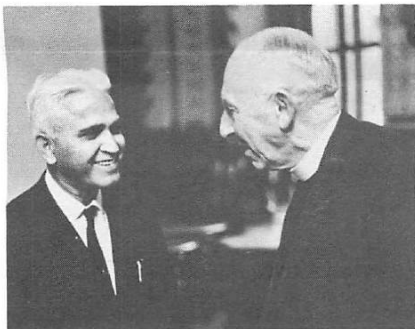
Two consequences follow from this.

1. Whoever wants to seek God's guidance soon discovers that he needs the highest moral standards that we know. So one comes up against the four absolute standards of honesty, purity, unselfishness and love. They all are prerequisites of an effective life.
2. One must listen every day. For myself as a priest these are truths which I must live out in my life, so that I can teach them to others.

**Father J R Fox,
Canon Regular of St Maurice,
Switzerland.**

I am confirmed in my impression that the 'gathering into one of them that believe' is the work of the Holy Spirit and does not come about by any mere human efforts.

It is this, the 'quiet time', the silent asking God what to do, which distinguishes Moral Re-Armament from any other movement, rendering it quietly invincible, and yet open to any man of good will, whatever the name of his own religious faith.



Above: Rev Ernest Tak, Treasurer of the Anglican Diocese of Lahore, Pakistan, and Canon Julian Thornton-Duesbery of Liverpool, Britain *photo Rengfelt*

Right: Brigadier Alison Sandover of the Salvation Army and Mrs Keziah Fashina, Lagos, Nigeria. Brigadier Sandover said, 'It is time for Christians to come out from behind the shelter of compromise and go over the top for God' *photo Strong*



Christian Counter-Attack: The next phase

A series of conferences on 28, 29 and 30 October starting at 11 am in the Westminster Theatre, London.

For information write or telephone M B Hutchinson, 4 Hays Mews, W1
Tel 01-499 3443

The militant Church

Monsignor Gargitter, Bishop of Brixen, South Tyrol, Italy.

Some of our politicians have been several times to Caux. They came here personally to seek help in the tasks which they have to fulfil. After they returned from Caux, these men who represented the different language groups, Italian and German, I observed a change in them. From what they said I had the impression that it is necessary to be confronted with problems from elsewhere to see your own problems in their true dimension.

Only when we become conscious that a small individual problem is part of a great complex of problems does our sense of duty grow strong enough to solve this small problem and see it in its greater perspective.

Captain Edmund Wilbourne,

Anglican, Secretary of the Church Army Parochial Department.

I arrived at Caux angry with God.

Joining the Church Army in 1950, I had said, 'Lord, I am at Your service. I am completely mobile. I will go anywhere, do anything. Just direct and I will go. But never ask me to work in London, and never send me to Church Army Headquarters.'

Three years ago I had an accident to my leg which meant leaving parish work and coming to London to work at Church Army Headquarters. I thought, 'God, you have a strange sense of humour, I do not appreciate it.'

But at Caux I found the answer. At the Christian Counter-Attack Conference I realized that the Church had been conducting a holding operation for too long, and needed to go on the offensive. Some years earlier I had read Peter Howard's *Britain and the Beast* but thought his account of the take-over by subversive forces fiction rather than fact. Recently my eyes have opened wide to see godless permissiveness sweep the country, creep into the Church, and seep into the Church Army. I agitated and protested, but without being positive.

Caux challenged me to accept God-control. The many nations assembled at Mountain House inspired the vision of a world run by men governed by God. I faced the four absolute moral standards. The African with whom I shared a room used to rise for a quiet time at



The Archbishop of Agra, India; Dean Paul Brodersen of Copenhagen, Denmark; Canon Julian Thornton-Duesbery of Liverpool, Britain; and Magnus Robach, Sweden.

photo Lester

5 am each morning. I learned the secret of listening to God first thing from him.

I am now committed to making the Church Army the agent for Christian advance to combat the forces of materialism sweeping Church and State in England today. I see in the productions of the Westminster Theatre in London a valuable ally.

Rolf-Alexander Thieke, Göttingen University, Germany.

This conference has shown me a new picture of the Church of Jesus Christ—a force of men and women who have committed their lives totally to God in order to bring to mankind faith and a new social order, shaped through God's authority over men. With a team of fellow-fighters, workers as well as students, I will make it my business to see that we use as spiritual weapons the films which have been produced through the Westminster Theatre, and will encourage others to do likewise. One of the next steps will be to come to London with one of two of these team-mates for the Conference at the Westminster Theatre.

The Reverend Desmond Mock,

**Presbyterian Minister, Belfast.
Secretary of P.A.C.E. (Protestant
and Catholic Encounter).**

You have shown me a tremendously effective organization at work here at Caux and out in every corner of the world. God is at work here, reaching out in the world as He is through much, if not all of the Church.

If the world is to be changed, it must take the combined efforts of all men and women of goodwill. We have all learned much from each other here. I find very great value in listening for God far more than I did before, when I in my prayers talked too much and listened too little.

My prayer is that Moral Re-Armament should come to Northern Ireland with even greater forces than ever before, that together with those who are really sincere Christians we may bring God's loving mind into action and drive out for ever the hatreds which so torment us.

Mrs Ingrid Yden-Sandgren, Member of the Central Council of the Swedish Lutheran Church, Stockholm.

At Caux I found the courage to make new and costly decisions of the kind that every Christian needs to make if Christianity is to survive.

For me as a journalist that means to be guided by God and not by my lust for fame through my writing.

As a member of the Central Council of the Swedish Church not to be swayed by the prevailing winds, but to stand firm for the absolute.

As a mother of three to demand of myself the kind of discipline that creates security for my children.

As a professional woman it means not to let my job outside the home be an excuse for selfishness in the home, and as a Parish member, not to let parochial activities be a substitute for the fight to win and change people.

How mature is Bishop Robinson? How civilised is the Chancellor?

GARTH LEAN, co-author with Sir Arnold Lunn of 'Christian Counter-Attack'* published last week, gave the following speech at a meeting for Moral Re-Armament in the Westminster Theatre.

SIR ARNOLD LUNN and I have written this book because we believe that the time is ripe for a Christian counter-attack, not only in Britain, but throughout the Western world. People are fed up with the results of nihilism and the permissive society. They want sound values and the certainties of faith.

A lot of nonsense is talked about the permissive society. Mr Roy Jenkins says it is the civilised society and Dr John Robinson, the retiring Bishop of Woolwich, describes it as 'a necessary step towards the mature society'.

Are the recent manifestations of the permissive society—the antics at 144 Piccadilly, the rush for abortions and the increase in drug addiction—signs of civilisation and maturity? The question arises, 'How mature is Dr Robinson and how civilised is Mr Jenkins, if they think so?' They show such ignorance of what human nature—and the power of God—are like.

The permissive society is a cruel society. It was well summed up by Lord Kilmuir when he said: 'Today we are rapidly drifting into the position that the obvious way of avoiding sin by not committing it is thought to be too difficult for mankind.' It is based on the theory that there is no Power which can enable men to resist temptation, and there is no theory more cruel than that.

This is, of course, practical atheism—a kind of Atheist Predestination which leaves the young feeling that there is no escape except in drugs, divorce or dropping out. I do not blame the young who practise these things so much as the old whose preaching inclines them to do so.

Mr Jenkins is a pathetically inconsistent person. He is always telling us that we must be more disciplined, that we must work harder, that we must save and not spend, that we must think of the country and not ourselves. Fair enough—but when he was at the Home Office he promoted more permissive

*Blandford Press. Hard back: 16s.
Paperback: 8s. 6d.



Garth Lean speaking at the Westminster Theatre

photo Hartnell

legislation than any Home Secretary in history, and since becoming Chancellor, he has reiterated that this legislation is his principal pride and joy.

Why does he think that people whom he has encouraged to be self-indulgent in their private lives will suddenly become disciplined and self-sacrificing when they put on their coats and go to work? It just does not add up—and it is dangerous when a Chancellor of the Exchequer cannot add.

Dr Robinson, as he departs to the college of Lord Butler and the Prince of Wales, seems equally mixed up. He tells *The Times* that 'the Church is in effect breaking up' and that 'the dropping off in Southwark diocese has been dramatic in the last seven years'. Well, whose fault is that? He has been in authority there since 1959.

If any enterprise breaks down, it is generally either the top executives or their policies which are to blame. Yet Dr Robinson seems quite oblivious to the light his admissions throw upon his policy of diluted Christianity.

Milton once wrote: 'Let not England forget her precedence of teaching nations how to live.' That, surely, is a definition of being truly civilised. We can say we are civilised and mature when people come in plane loads—as they do to this theatre—not to get abortions, but to find out how best to bring up children; not to study easy

divorce, but to discover why our marriages are so happy and last so long; not just to view the sex act on the stage, but to see plays which change the course of men's lives and inspire them to right the wrongs in society.

No permissive or nihilist society ever has produced much great art. Great art has, almost always, come in the ages of great faith. Greek drama declined when Greek religion was corrupted, and so it is today. 'In a universe without God,' said André Malraux, 'life becomes absurd', and it is hard to make great art of absurdity.

Buy why submit to absurdity when God lives and is ready at any point to enter our lives and transform them? There are still more Christians than nihilists in Britain. All we need to do is to live our faith radically, triumphantly, infectiously—and to have the courage and imagination to tell others about it every day. The world is still anxiously waiting to see what God can do in, by and through one man and one nation wholly given to Him.

METHODIST RECORDER BOOK OF THE WEEK

Christian Counter-Attack

'Will raise some blood pressures but also stir some hearts. Preachers and teachers will reject its essential theme at their peril.'