

Conference calls for Re-Christianisation of Europe

Catholic and Protestant clergy meet with workers and students at Caux

AN INTERNATIONAL CONFERENCE of churchmen on the theme 'Re-Christianising Europe' opened at the Moral Re-Armament world centre at Caux, Switzerland, last week.

Roman Catholic, Anglican, Baptist, Congregationalist, Lutheran and Methodist clergy are meeting with workers and students to

hammer out a strategy for future action.

There are delegates from Czechoslovakia, Vietnam, Nigeria, India, Pakistan and South Tyrol at the conference, and the assembly resolved that their sessions should be *related to the needs* of those countries and areas.

The Archbishop of Agra, the Most Rev Dominic Athaide, who is Chairman of the Indian Episcopal Commission of Social Action, said, 'The people of India are not just hungry for the things of the body. They need something deeper than material aid.' Spiritual needs, particularly of the youth, had to be met. Then the right kind of leadership could be built. 'I feel very strongly that a movement like Moral Re-Armament is of utmost importance to the world today. I am so glad it is taking roots in India.'

New Christian era possible

Introducing a delegation of 50 from Scandinavia, Dean Paul Brodersen, former Dean of Copenhagen Cathedral, called for a 'renewed Christian faith' filling all aspects of life, dynamic enough to transform human motivations, and determined to bring about a new society in the world. 'Godless materialism will never fill hungry hearts or inspire to unselfish action,' he said. 'Humanism without God is no match for the powers of evil. We could help bring about a new Christian era if we dare to believe in it and work to make it true.'

Students from Europe, Asia and Africa are taking part in the conference. One of them, Miss Joanna Sciortino, a senior prefect at Penrhos College, Colwyn Bay, North Wales, said that revolutionary students would be challenged and won by a Church that was as revolutionary as its philosophy.

Leading clerics from five countries take part in the Conference. Left to right: the Most Rev Dominic Athaide, Roman Catholic Archbishop of Agra, India; Dean Paul Brodersen of Copenhagen, Denmark; Canon Julian Thornton-Duesbery of Liverpool, England; the Rt Rev Josef Gargitter, Roman Catholic Bishop of Brixen, South Tyrol, Italy; and Father Rector Theoderich Zimmermann of the Benedictine College, Sekau, Austria

photo Strcng



Politicians change to solve communal strife

by the Bishop of Brixen

OUT OF THE SOUTH TYROL, a province of Northern Italy rent by communal strife, a new attitude is developing between German- and Italian-speaking leaders.

This area was ceded to Italy following the collapse of the old Austrian Empire at the end of the First World War. It has been a cockpit of conflict since that time between the German-speaking minority and the Italian majority.

Last week THE BISHOP OF BRIXEN, the Right Reverend Josef Gargitter, said at the MRA world assembly at Caux that a change had taken place in both Italian and German politicians following their visits to Caux.

In the last two years four delegations have visited the Caux conferences. In 1968, Dr Karl Mitterdorfer, MP, representing the German-speaking minority in the Rome Parliament, said, 'We came here to Caux because we were in need of help, and we have been given help. Now we must think how to help others.'

Dr Magnago, head of the provincial government and President of the South Tyrol Popular Party, said, 'Next time we meet together to continue our negotiations, the bitter words of the past will have been cancelled.'

In July 1969 Dr Mitterdorfer met Protestants and Catholics from Northern Ireland at Caux. He offered to meet Ulster leaders to share with them the experiences he and his colleagues had had of answering communal division and bitterness.

Published below is the Bishop of Brixen's statement:

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.

We have a so-called minority problem in the South Tyrol, and efforts to solve this problem have run into difficulties in the past and these difficulties still present themselves today.

The problem itself consists of one simple question—the recognition of the rights and obligations of the two

groups which live together there. The solution should be all the easier for us since the Christian forces are in a position to determine conditions.

But it becomes obvious that a man in public life has a double difficulty: a man may support Christian principles in private life, but not act accordingly to them in public life; or a man may be delighted when Christian principles are applied elsewhere and may enthusiastically applaud the

politician who is moderate and reasonable, but not follow these principles in his own actions.

After the return from Caux of these politicians who represented both languages—German and Italian—I observed that a change had happened in them.

Their principles had not changed but they had the courage to stand up for them. Suddenly I heard from the mouths of these men things which had never been said before.

From what they said my impression was that it was necessary to be confronted with problems 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 a greater perspective.

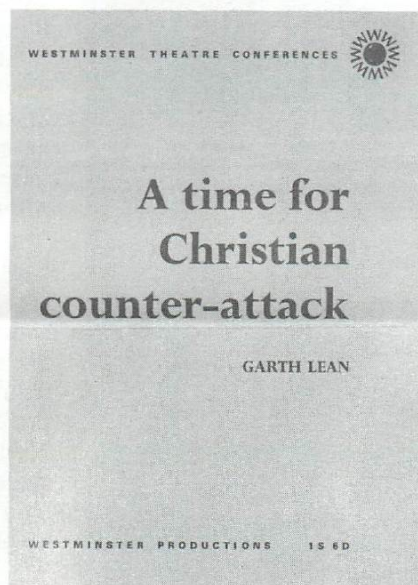
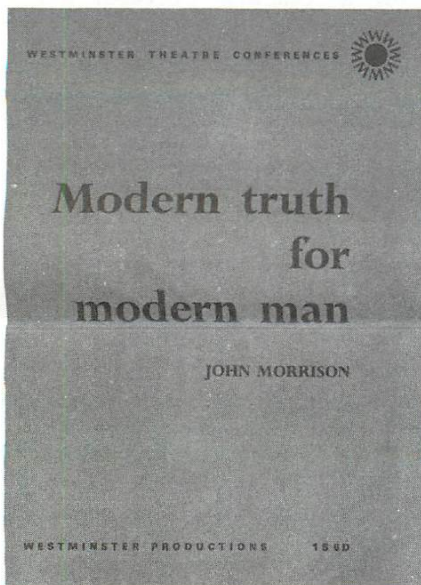
We must admit that feelings of nationalism and narrow thinking still hold many men captive. In principle they reject this attitude and they feel something inside themselves which makes them uneasy, but they do not dare to break with these attitudes.

That is why we need a message, such as emanates from here for instance, of brotherliness, of the obvious attitude of loving one another, of the will to help. This message must be introduced much more intensively and practically.

Experience also shows that it is not enough to have a certain number of politicians who are sound and well-intentioned if the situation at the same time offers other forces the opportunity to take opposite action.

These other forces know how to portray a problem in public and in the world in quite unreal proportions. That is why I believe it is necessary to make contacts, to support right thinking men, to help each other, in the conviction that the time has come to be bold.

I have learned that a new generation is growing up which is dissatisfied when old resentments are perpetuated, which is thinking about the future and would like a prosperous future in the spiritual and material field. And I know that that is only possible when people love each other and help each other.



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MRA world centre, Caux

Political and industrial figures to attend Caux sessions

A SPECIAL session for political and industrial leaders at the World Assembly for Moral Re-Armament at Caux started this weekend and will continue until 14 September. Delegations for the session will come from Asia, the Middle East, Latin America and Europe—particularly from Northern Ireland, South Tyrol and industrial centres of Britain, Germany, France and Scandinavia. Rajmohan Gandhi, chief editor of *Himmat*, will be flying from India to take part in the session.

Delegates will shape a strategy for changing the motives of both Eastern and Western nations as the prelude for any possible strategy for development, for peace or to answer hunger.

Concurrently a conference is taking place at Caux on the transport industries—the docks, airlines, railways and shipping. It is convened by trade union leaders from Britain, Holland, Switzerland, France and Sweden.



Kidane Woldeselassie (centre with newspaper), Director of Schools in Asmara, Ethiopia, with members of the Education Department and students, Christian and Moslem at Caux assembly. They read news of the assembly in the Ethiopian press photos Strong

Former Pakistan Navy Chief speaks

ADMIRAL H M S CHOUDRI, a former Commander-in-Chief of the Pakistan Navy, said at Caux this week that freedom could only be maintained in his country if people changed.

The Admiral was grateful for what he had learnt from Frank Buchman and continued that 'the test of a great movement is how well it runs after those who have initiated it have gone. To see how MRA has grown over the last 15 years strengthens one's belief in it.

'In the Armed Forces we are trained in discipline. In civil life discipline is also necessary—but a superior type of

discipline which comes from within, rather than the parade-ground type of discipline. In MRA we have to receive orders—and who could be a better commander-in-chief than God Himself.'

Admiral Choudri said how impressed he had been by the film *Galloping Horse*, which shows what has been done in India through the initiative of Rajmohan Gandhi. 'It is a great achievement and shows what can be done.'

Referring to the coming Asian tour by an MRA force he expressed the hope that Pakistan would be visited.



Young men and women from 19 nations take part in a Training Course for Responsible Leadership at the Caux Assembly. Ibrahim Mohdin Yousuf, Eritrean Education Department, speaks on 'Islam and MRA in the Modern World'. He says, 'For in morality lies the secret of the rise of nations and with the fall of morality comes the decline of nations'

What the Sixth Formers are asking

by **Norah Cook**

Sixth form militancy is a new phenomenon in British schools, but the issues of human nature remain. A Bristol schoolteacher, Mrs Norah Cook, spoke in London last week on a 'Character Training Course' she had undertaken. We publish extracts from her speech given at a lunch in 45 Berkeley Square:

ABOUT THREE YEARS ago I had an idea that I would map out what I call a Character-training course'.

The idea that I wanted to talk over with the students was: Are we bound by our human nature, or can we change? And are we bound by society or can we do as we like?

In the class I had a number who were in the Sixth Form Power Alliance. More than anything boys and girls want to talk. I said to them one day, 'What do you think to be an ideal home?' This was a very clever class of boys and girls going up to the university to take degrees in law and medicine and such subjects. I had an answer, 'It is a place where you can discuss anything with your parents.'

Fifth formers

I thought I would put the same question to a fifth form group. This fifth form group was the tenth lowest in ability and they were half delinquent. I had exactly the same answer, 'It is a place where you can talk to your parents about anything.'

I tried it out with a third group—daughters of wealthy businessmen and the same answer came.

What do they want to talk about? You cannot just talk without talking about something.

They said, 'Nobody will tell us what is right about anything.' One of the girls was a daughter of a doctor. She said, 'I cannot even get my father to tell me what is right about sex before marriage. So will you please tell us, Mrs Cook, what is right about this.'

So I said, 'Put up your hands all the people who know what is right about sex before marriage.' Every single member of the class knew! So I said to them, 'Then, why do you want me to tell you?' They said, 'It

makes all the difference if an adult will tell us because when we are tempted that is the thing that is going to help us through.'

I went into the class one day, and they said, 'Please will you explain the difference to us between pre-destination and God's plan for your life.' So I said, 'With God's plan you can choose if you are going to help Him put the world right or not.'

So they said, 'Won't we lose our individuality if we do that?' So I told them many facts about boys and girls who had been lazy and who had done absolutely nothing, and who were getting nowhere at one time, who had accepted the absolute moral standards of MRA and gone on to brilliant careers.

I told them stories of marriages which had been remade, and of people who were deciding to cure the causes of strikes in their factories. They saw at once that these people were far more fulfilled through living absolute moral standards than they would otherwise have been.

I would like to speak about revolution. The Latin word for revolution is 'new things'. This is about two thousand years out of date, because the new revolution is not new things, it is new people. And this happens wherever Moral Re-Armament has been applied.

I would like to tell you two brief stories about new people.

John, for example, always sat with his blue eyes dancing and his hair standing on end, thinking up some new ways of embarrassing the staff. John wanted to be a doctor. He went to the headmaster and he said, 'Please give me a reference for medical school.' The headmaster said, 'I would not dream of it. You are lazy, dirty and unpunctual.'

As a result of a talk, John decided to live by absolute moral standards. He went to the headmaster a year later and the head said, 'You are one of the most satisfactory boys in the sixth form,' and gave him a testimonial. He is now a doctor.

One day a headmistress said to me, 'I want you to look at Susan's work every week.' Susan had her hair stand-

ing on end. She was absolutely wild. No one could do anything with her. So every week Susan brought her work to me. But I could not look at it because there was not really any work to look at. So one day I talked to her about absolute moral standards and said, 'Susan, why don't you take a little time asking God to talk to you about your life.'

Scholarship

As a result she spent some time listening to what God had to say. She went both to her mother and the headmistress and told them about her relationship with a boy. She was 13. He was 18. She decided that in future she would live absolute purity. Everything about Susan changed, from her hairstyle downwards. Susan went on to go to the top of the school and to win a scholarship and a First Class Honours Degree in Music.

I could tell you a dozen such stories. This to me is revolution. How do we get on to it? I go back again to that night in January when I said to God I will go anywhere, do anything, but please take me right into the heart of this ferment. And that is exactly what He has done. All I hope is that we shall have more and more people who will commit themselves to this task.

Shri Rajmohan Gandhi

will be guest speaker

on

Sunday 14 September

at 11 o'clock

Westminster Theatre

Palace Street

London, SW1
