

# CAUX — 30th ANNIVERSARY

More than 200,000 people from every continent have attended conferences at the Moral Re-Armament World Assembly in Caux, Switzerland, which last weekend celebrated its thirtieth anniversary.

More than 600 people from 35 countries were at the weekend's special session on the theme 'Making Democracy Effective'.

An official student party sent by the Egyptian Government, three Japanese delegations, large groups from North America, Portugal, Cyprus and Malta and representatives of all races in Southern Africa are among those who have already attended this summer's assembly.

## A moment of choice

Extracts from a talk by Jean Fernand-Laurent, French Ambassador to the United Nations in Geneva, at Caux:

'In Caux, one is able to stand back and get a better perspective on what is called the North-South conflict.'

THIS CONFLICT (between North and South) is particularly serious now because last autumn there was a good climate at the Seventh General Session of the United Nations devoted to working out a new international economic order. A certain consensus was reached by both sides on how to tackle the question.

But this was followed by the Paris talks which, after a good start, came up against stumbling blocks — and the Third World began to lose its patience. It was impatient at the Fourth UNCTAD (United Nations Conference on Trade and Development) Conference in Nairobi, which was a half-success or a half-failure depending on your point of view.

### Accept the challenge

There were two main questions on the agenda in Nairobi — the marketing of commodities and the debt arrangements for developing countries. Because the developed countries had made some effort on the first question, they considered this an alibi for doing practically nothing on the second. And now they find themselves with this unresolved problem.

We are at a moment of choice.

Either this new economic order will be constructed through international co-

operation, as hoped for last autumn, or we will see a class war develop between rich and poor which could be as brutal as the class war of Europe's industrial revolution in the nineteenth century.

It is of course an over-simplification to say that the western industrialised nations are rich and the countries of the Third World poor. There are rich and poor everywhere. But we must accept the challenge, posed as it is in this way by the militants of the Third World. The radical elements in developing countries are already thinking seriously of an alternative strategy. If international co-operation doesn't work, if the Paris talks fail, then there could come a switch to an alternative strategy which would be one based on a pressure tantamount to violence. They are considering, for example, applying the tactics they regarded as successful over oil to tropical and sub-tropical commodities.

### Conciliation or struggle

This choice between international co-operation and class struggle depends on two factors. Firstly, on the balance between moderates and radicals in the Third World, and secondly on the attitude of industrialised countries. If the industrialised countries, particularly the larger ones, show themselves resolutely and unreservedly disposed to working out a more just international economic order, then one can hope that the way of conciliation will win through.

But if we wish our governments in industrialised nations to take this road, we will have to be as patient as we are firm in our conviction.

Because of the internal difficulties they face, these governments can only adopt a generous attitude towards the Third World with the support of their parliaments and of public opinion. And such support is not created overnight.

What can an individual do?

Firstly, he can help inform and shape public opinion on these complex economic questions. Public opinion, the parties, the

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**NEW  
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FOR MORAL RE-ARMAMENT



French Ambassador Jean Fernand-Laurent with Father Geao Evangelista, from Colmbra Cathedral, Portugal  
Photo: Azzopardi

business world and parliament must be made to face up to the disparity between the colossal sums expended on armaments by the developed North, and the derisory amounts — not even one per cent of the GNP — which are made available to transfer capital resources, technology and know-how to the underdeveloped South. Facing up to this situation is in the interest of all and not just of the Third World, for it could be the seedbed of war. Is one per cent of our GNP too dear a price to pay for peace?

### Another generation

Secondly, when we voters face our electoral responsibility, let us ask our prospective candidates what their position is on these problems. Too often discussion of these wider issues is sacrificed in electoral campaigns to some national or even local question.

It is going to take time. It took a generation to solidify the reconciliation of Western Europe founded on Franco-German reconciliation. It may take another generation, another 30 years, to reconcile North and South on a basis of justice. But let us start today.



## Can we by-pass ideology?

Extracts from a talk by A R K Mackenzie, who was until recently British Minister at the Social and Economic Council of the United Nations in New York:

'WE SHOULD MAKE CLEAR the tolerable definition of global ideological rivalry. We do not shrink from ideological competition.' These words of Dr Kissinger's — from a recent speech in London — interest me very much, because when I went back to the United States three-and-a-half years ago many people told me that the ideological era was over. They said that President Nixon had been to Moscow and to Peking and that a new chapter had begun. Dr Kissinger was in charge, tackling problems one by one, and this would be a much better way.

Well, a lot has changed since then. If Kissinger ever had the idea that he could by-pass the ideological struggle, his London speech makes clear that he thinks differently now. When President Giscard d'Estaing went to Moscow last year he told Brezhnev that he hoped that after the Helsinki agreement ideological conflict would be reduced. Brezhnev immediately contradicted him. He said, 'For us the struggle of ideas has as high a priority as ever.' Brezhnev, Kosygin, Ponomarev and others have repeatedly made clear that for them detente makes no difference to the continuation of the ideological struggle in the world. When they are so unequivocal on the point, it is extraordinary that so many Westerners should be so mincing and hesitant about it.

Of course, to say that it is impossible to by-pass the ideological struggle does not mean that we should necessarily go on fighting the battle in the same way or in the same terms as we have in the past. Some of our efforts have been futile and puerile. It is clearly no use going around the world saying how bad the Communists are. It is equally naive to go around the world saying how nice we are.

What is really involved in thinking and living ideologically? Here are four qualifications. First, you need to think of the world as a whole. You cannot concentrate on Vietnam and forget Cyprus. You cannot think only of Helsinki and forget Angola. You cannot focus on Sinai and forget Lebanon. You have to have a world view.

Secondly, you need to think of the inter-relationships of events, large and small. Dr Kissinger had something to say on this also in his London speech. He warned against ignoring 'seemingly marginal changes whose cumulative impact can undermine our security'. Put more simply, that means: big doors swing on little hinges. This is true not only in the field of physical security, with which Kissinger was primarily concerned, but in the moral sphere as well. It is a warning against sliding moral standards. Often the key to a person's whole life may be a seemingly small point: but when that key

turns, the door opens to great events.

Thirdly, you need to think of the moral factor that is always at work in world affairs. In Mohammed Heikel's book on Nasser, he tells of a conversation between Chou-En-Lai and Nasser in which Nasser offered to use his influence in Washington to get the American troops in Vietnam reduced. To his amazement Chou objected. He said he wanted as many American troops in Vietnam as possible, so that they could be demoralised, just as the white man demoralised the Chinese with the opium trade in the nineteenth century. Only this week the Swiss newspapers carried confirmation of this in a report recently published by the Chief of Staff of the North Vietnamese Army. Listing the factors which contributed to America's downfall, he mentions prominently the work of agents, male and female, in intoxicating and demoralising American personnel.

One dares never ignore the moral factor in the world ideological struggle. Kissinger also now recognises this: 'The moral stamina of the West has been seriously challenged... How do we inspire a questioning generation in a relativist age and in a society of impersonal institutions? Will scepticism and cynicism sap the spiritual energies of our civilisation at the moment of its greatest technical and material success?'

Fourthly, you need to think of the full dimension of change as defined by Frank Buchman 27 years ago: 'Moral Re-Armament has the tremendous uniting power that comes from change in both East and West. It gives the full dimension of change: economic change; social change; national change; international change. All based on personal change. It creates a personal opinion that can change the fate of nations. It presents a force adequate to remake the world. It shows how to unite nation and nation, and creates inspired democracy in families, industries, cabinets and nations. It is the inspired living that makes nations think and live. It has God's mind.' The factor of personal change is what is so often missing in the United Nations. You cannot produce a change in men's motives and aims, which cures their hatreds and egoism, simply by setting up more committees. A world force of a different kind is needed. That is the relevance of Moral Re-Armament.



Members of the Brazilian and Portuguese delegations at a round-table session, along with large groups from Malta

## Stranger

'STRANGER IN THE HOUSE', a new play by Hugh Steadman Williams, was given its first airing at Caux this summer, in a German translation by Rene Jacot.

Egon Karter, who in 1974 directed the first production of Hugh Williams' earlier play *The Fire*, was again responsible for the production. The cast included Egon Karter himself, his wife Charlotte Sender, Dinah Hinz and Georg Weiss — also husband and wife — from Zurich, and Walter Doppler, a drama student from Basel.

The play demands ingenious direction and a high level of acting, as all the characters have to play two distinct roles and must be able to switch instantaneously from one to the other and back again.

The plot concerns a rather unsuccessful writer who is trying to finish a play about an MP and his family, highlighting the conflict between public duty and family life. To help him he enlists his own family to act out the different parts as an impromptu in their own living room. As the play develops it reveals much about his own family life. Finally only change in his relationships with his own wife and son enables him to find the experience he can draw on to finish the play. In fact he writes three endings, all of which are acted out — and the audience are left free to choose.

Dinah Hinz as Flicky and Georg Weiss as Lawrence Abel, the author/MP, in a tense scene from 'Stranger in the House' by Hugh Steadman Williams

Photo: Buehler



LEFT: A scene from a French professional production of Jean-Jacques Odier's new comedy 'La Fillette en Rose'. Produced by Marc de Georgi, the play deals with a couple caught between hate and love, break-up and forgiveness. The servant (Michel Orphelin) is asked for his advice by the wife (Rosine Proust)

Photo: Mallefer





meet together. 31 Portuguese attended a special Meditter- and Cyprus  
Photo: Azzopardi



S T Muna, President of the National Assembly of the Republic of Cameroon  
Photo: Azzopardi

## 'It's contagious'

SOLOMON TANDENG MUNA, President of the National Assembly of the United Republic of the Cameroon, told the assembly that he had first heard about Moral Re-Armament in London in 1950 when he was a teacher: 'As a Christian, this message meant to me God working through people in action.'

He said, 'Moral Re-Armament finds its way very subtly to the hearts of people. In the villages, among the farmers, whatever you do, it will touch you. It is contagious. It is doing wonders.'

The Cameroon political leader said that there were many instances where his country had benefitted because men in leadership, Christian and Muslim, had been willing to forego their bitterness or ambition and listen to the voice of God. This had been his experience as a Cabinet Minister.

He went on, 'Earlier this year I was in Mexico attending the Inter-Parliamentary Union. There was emotion. There was tension. What should we do? They said we should pass laws and prevent people making more arms. In my speech, I was echoing the message of Moral Re-Armament.'

'I said, "It's all right to pass laws. It's all right to decrease the manufacture of arms. But there's one thing that we must do: certain prejudices, colour discrimination, the question of the haves and the have-nots must be looked into properly. Because what is wrong is man himself, not the weapons."'

Muna, who is also the Chief Scout of Cameroon, concluded, 'Those of us who have come here, have come with our eyes and ears open, to see and to listen. I have got my faith watered and strengthened.'

## Japanese message

Governor Hato of Saitama Prefecture in Japan sent the following message to the assembly:

THROUGH Miss Takako Sakaki (a Member of Saitama Prefectural Assembly), I am sending this message to the ambassadors of MRA who have come from all over the world to this World Assembly of Moral Re-Armament, 1976. To experience unity of heart is the most wonderful feature of mankind. I send this message through Miss Sakaki, the representative of the International MRA Association in Japan.

I am Governor of Saitama Prefecture in Japan. I had the chance to attend the World Assembly for Moral Re-Armament in August 1974. I met statesmen, scholars, educators, professors, leaders of trade unions and religious leaders, workers and management, and people from every walk of life.

The world situation is constantly changing. People are searching for peace. At the MRA conference people seek peace and also a way to cope with the difficult and changeable world problems. I exchanged my ideas with these people and was deeply impressed by their humility, willingness to learn from others, and warmth of heart and care for others. They co-existed successfully on a basis of an exchange of heart. This deeply impressed and moved me, what I saw in Caux.

My political conviction is to respect and value human beings. I also fight to achieve Social Welfare.

All around the world nations seek a

common political platform from which they can build a new era together. But MRA shows the answer to this. MRA has a glorious history of what has been accomplished through the idea of unity; MRA has a wonderful heritage of uniting people of different cultures and religions.

MRA is like a mother who bears a new type of man who brings forth a new race of people who fight for a new era in the world, and for peace.

From the bottom of my heart, I respect you all from East and West who are fighting on this moral and spiritual basis for truth, for a common-sense society and an incorruptible society. If we all love and understand each other on this moral and spiritual basis, we can answer the many crises which society faces today. We must multiply the number of people who are fighting for MRA.

How can we find that peace of heart which means that we can always know what is right? MRA gives the answer.

The task of MRA needs a lot of time and dedication. I am part of the force who are doing this task.

If the whole of mankind accepted Moral Re-Armament, the world would be wonderful. All over the world people live in different lands. Mountain House is a homeland of the heart of mankind, a home for people from all over the world.

I pray for your fight, and for the happiness and health of you all. Moral Re-Armament is the only good road to reach the happiness of mankind. I am convinced of that. I pray for the success of the World Assembly of Moral Re-Armament, 1976.

## Big switch

THE INSTALLATION of a new telephone switchboard at the MRA Centre in Caux, has meant the laying of nearly 6,000 kilometres of new cable and wiring.

The new board has 20 outside lines and extensions to 520 telephones in the nine buildings that comprise the centre. It was ready for this summer's thirtieth anniversary sessions and replaces the one installed in 1946.

More than four-fifths of the money for this modernisation has now been raised — through hundreds of gifts from people from all parts of Switzerland, as well as some from other countries, including Britain.

Teachers, housewives, nurses, artists, journalists, clergymen and pensioners were among those who gave.

A painter sold some of his pictures. A schoolboy sent the money for one telephone because he could not come to the conference himself. A housewife, celebrating her 75th birthday, asked for money for the switchboard instead of presents. Many undertook to raise the money needed for one extension. Musical evenings, coffee parties, house-warmings, bazaars and holiday jobs, too, had a part.



The new telephone switchboard Photo: Azzopardi

### NEW RELEASE

#### CAUX 1976

An hour-long cassette report of the youth session.

- With 5 newly recorded songs.
- Some of the history of Caux's 30 years.
- Highlights from this summer's session.
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## A theologian looks at Caux

The Rev Richard Bevan, Rector of Grasmere, is a theologian who has edited three books and contributed articles to 'Crucible', the theological quarterly. He was a teacher at Burnley Technical High School and, for 14 years, Chaplain to the University of Durham. For the past five years he has been Examining Chaplain to the Bishop of Carlisle.

Last summer he visited the MRA World Assembly in Switzerland. This week we print the last of a series of reflections by him on his time there.

AS I STOOD in the ruins of the old Coventry cathedral, and later wandered round the new cathedral, I was convinced how much Caux and Coventry have in common, although apparently so dissimilar geographically and situationally. But the scars of war, mutual confession of guilt, and committal to reconciliation symbolise and characterise the two centres of international pilgrimage and meeting.

At Coventry the scars of war are in our imagination and heart, and also in the very soul of the historic edifice and environs, but there has been rebuilding on the basis of a constructive peace-offering in terms of sacrifice and faith. The new building is full of promise, vision, charity, peaceful hopefulness.

The young who visit Coventry do not know from experience what war means, but they do understand the immediacy of the present task facing the world, and so Coventry speaks to them of all that is in their heart and mind.

Caux, rising out of the ruins of Europe, presents exactly the same message and challenge, and provides the same visible and tangible meeting-point, turning-point, growth-point in human relations, based on the directness and centrality of God's will, love, declaration and Spirit in men's hearts.

### Translating the message

What Caux is on the mountain side, Coventry is in the city, and both signify the task of translating the message which they inspire into realistic and personal action according to conscience. Caux is the post-war result of guidance concerning a need to rebuild the world, ravaged by war of unprecedented horror and savagery. It is an offering to the world in hope, simplicity, purity; and peace and love are its main-spring.

My mind was vividly on Caux, as I looked closely at the objects of interest in old and new Coventry, and I wrote in my notebook: 'Both are centres of reconciliation in a violent world, a world torn by hatred and war, marked by hostile aggression, divided by class and race barriers.' Caux and Coventry

speak of the reality of restoration in the face of ruin.

For example, an inscription tells us that the cathedral 'was destroyed by fire bombs in 1940'. Caux likewise rose to its new post-war task to restore what war had demolished. Here is the effect of hostility between nations. Here, too, is reparation. What is the equivalent in today's situation? The destructive element remains, and in its place there must be construction through a change of perspective and commitment.

### Not without forgiveness

So we come to the old vestries of Coventry 'now an international centre, rebuilt by young Germans 1961'. We read that 'The International Centre of Christian Reconciliation welcomes visitors from all nations.' I remembered Frank Buchman's pertinent question at Caux, 'Where are the Germans?' He knew that without them there could be no peace, and without forgiveness there could be no reconciliation.

At Caux a famous French resistance fighter, a woman of outstanding character, harboured bitterness in her heart, and then relented and forgave the Germans, and from there visited Germany with the message of love and peace. She acknowledged at Caux that she needed a miracle to eradicate the hate in her heart, and there God performed the miracle. Change in her brought about change in many Germans. In this way the course of history is changed.

The new Coventry cathedral is stated to be 'a working, creative community, closely integrated into all aspects of life, with an honest and humble determination to form a Christian ministry, which is meaningful in a fast-changing world. The new building is an imaginative work of beauty, but it is just a splendid heap of bricks, unless it is also a base from which to serve God and the community in a truthful, positive and informed ministry'.

A board in the cathedral chapter says to all visitors, 'We believe that every person is important, that his needs are to be understood and met, and that prejudices and divisions are to be removed.' Caux stands for exactly the same things.

'Inseparable from Coventry cathedral's

existence is *reconciliation* — between people of varying nations, talent, age, social background, colour. Especially to work to reconcile those who love and those who destroy. And we believe in you, whoever you may be.' So runs the message.

There is a three-dimensional picture in the cathedral, in metal, entitled 'The Plumb-Line and the City'. The caption reads: 'A plumb-line is used to see whether the upright members of a building are accurate, or whether they are out of line. So God judges the city: are the hearts of men upright or crooked, true or false?'

### In the ruins

In the ruins of the burnt-out building is a prayer, 'Father, forgive the hatred, which divides nation from nation, race from race, class from class. Forgive the covetous desires of men and nations to possess what is not their own; the greed which exploits the labours of men and lays waste the earth; our envy of the welfare and happiness of others; our indifference to the plight of the homeless and the refugee; the lust which uses for ignoble ends the bodies of men and women; the pride, which leads us to trust in ourselves and not in God.'

I was also struck by the series of plaques, proclaiming God's priority in every activity, public and private. 'Hallowed be Thy Name. *Commerce*: God be at my desk and in my trading. *Government*: God be in my plans and in my deciding. *In the home*: God be in my heart and in my loving. *Recreation*: God be in my limbs and in my leisure. *Industry*: God be in my hands and in my making. *Education*: God be in my mind and in my growing. *Suffering*: God be in my pain and in my enduring. *The Arts*: God be in my senses and in my creating.'

### God first

To all who know Caux, these precepts and principles will be totally familiar, as well as their applications. Caux is a constant testimony to reconciliation, confession, commitment, action in the cause of peace. Gabriel Marcel, the famous French philosopher, has told us what it was which impressed him at Caux: 'The basis of their action is the affirmation or fundamental insistence that God comes first. In that perspective the idea of the independence of the individual and even more of his self-sufficiency loses much of its meaning; it even becomes suspect. My friends are convinced that God has a plan for each one of us, and that our task is to discover that plan in quiet.... Instead of the secular concept of freedom (independence), you have here the Gospel conception of freedom of the children of God.' He found Caux surprisingly global and intimate.

God first, *God's plan* is the only way to dispel selfishness, and to bring love to life.