

Berkeley, The Princess ^{Club} Settlement
14 October 1934.

Church and State in the Light of Central European Experience.

1. (in Central Europe)

The tragic implications of the developments ~~from~~ from the point of view of the Church ~~can be~~ ^{can be} summed up thus:

The Church is being forced to side with Fascism ^{if it} otherwise it is destroyed.

hope waits to arrive

But where it decides to throw in its lot with Fascism, or ^{every} start Fascist policy of its own, it is destroyed by this very attempt, because it loses its hold upon the consciences of the people.

The most important conclusion which can be drawn from the Central European experience is ^{that} every attempt of the Church to compromise with Fascism is fatal to the influence of the Church, to its organisational and doctrinal independence.

Facts

1. The Catholic Church in Austria and in Germany and Italy ^{fight} *Catholicism* ^{and} *Communist* ^{and} *Capitalist* ^{and} *Constitutional*
2. Protestant Church has in its major part, but in trying to evade the ^{consequences} *organizational & doctrinal consequences* with ^{consequences} *organizational & doctrinal consequences* with ^{consequences} *organizational & doctrinal consequences* The Church has failed to develop a distinctively Christian social policy in the second half of the XIX century on the Continent.

B)

1) Diagnosis

A distinctively Christian policy is that which recognises the role of Christianity of Xtian Values and Xtian ideals, in the Crisis of our society.

Equality and Justice at the very bottom of the social crisis of our days.

economic

Although our economic system is far from perfect it is not its imperfections that make it unworkable, but that it makes a Christian interpretation of society increasingly meaningless.

It is Christ disrupting our Society. Christian values effective

- 1/ The Socialist, the Liberal (realisator)
- 2/ The Fascist despairs. Resigns.
- 3/ Communist, temporary resignation

The Church ought to be the last to deny this over ^{powering} effectiveness of Christ, in our days

2/ Thesecond characteristics of a distinctive Christian policy is that it asserts that Christianity is also the way out. How and why?

Consider the root of the trouble and you will ~~admit~~ ^{recognize} that the only way to meet it is to go down to these ~~very~~ roots.

Christianity is disrupting our Society ^{precisely} because ~~it~~ ^{Xt} is not mild, tolerant of evil, otherworldly, but because it is intolerant of evil, harsh towards it, and because it relies for its very existence on the right sort of human relationship. That is what is meant by the Kingdom of God on Earth.

Everybody knows how far ^{the} our institutions are from being an embodiment of these right relationships.

The answer therefore is: Christianity is not a way out if you do not believe in it. If you do, you will act with the uncompromising radicalism, the almost terrifying radicalism of Jesus.

3/ The third characteristic of a distinct Chr. policy is that it supplies the idealistic element in the struggle for a new social order:

A change in our institutions is impossible as long as the working class itself is concerned exclusively with its own immediate material benefits.

The rôle of Xtianity is to show the way to a higher life, over and above personal selfinterest. The intellectual and moral level of the workers is all important from the point of view of a change in the social order.

Why the working class? Has the mission of the working class represent mankind?
Why? Why did the Christ come out with the poor? What is there about the social condition of the poor which that makes them more deserving than the rich?

Because a society could conceivably consist of working people, but no society is conceivable which consists in ~~merely~~ people merely occupied in owning.

C)

What would be the relation of a distinctly Christian policy of this sort to the Churches, esp. in England?

27

This is a question which it is not easy to answer for anybody not sufficiently familiar with the present state of affairs in England.

D)

What can we as individuals do towards the formulation and achievement of a Christian policy, in our attempts to deal with social problems?

Christian work not ^{an} alternative to politics.

Political radicalism as an alternative to educational, cultural, religious, efforts - a misconception.

On the other hand: Educationalism, etc as an alternative to politics, ~~also~~ a misconception.

The interconnection ^{equally} seems to be this:

No educational or ^{cultural} settlement work possible as long as it is not definitely acknowledged that it is not meant as an alternative to politics.

- It is essential:
- 1/ That the political sphere should be acknowledged by the Church (or at least) by Christians,
 - 2/ That it should be clearly and definitely acknowledged that to change in society ~~needs~~ ^{required} must imply a change in the property system as far as the means of production go.

- ~~A/ Only after that can educational work be useful~~
- ~~B/ The mission of the working class to lead society to~~

fruitful and

- A/ Only In Hoc Signo can educational work be useful;
- B/ The mission of the Working Class to lead mankind to a new and better Society is the only moral basis on which the working classes can ~~take~~ take a footing to make themselves fitted for ~~the~~ leadership (sacrifices entailed)
- C/ Fascism - the Common Enemy.

Fascism fights both machines and
 city city
 because it cannot support socialism,
 unless it digs down to the
 roots. That process is
 part of the it clots
 with city. —
 this must be shown,
 understood, prepared.

ooooooooooooooooooooo --- oooooooooooooooooooooo

Culture:

intentional, artistic, form of life, open air life

D) - Educational work; cultural
 resistance; upper class
 culture a class culture;
 cannot be passed on;
 a general human culture
 must be developed out of
 real life.

... network of material & immaterial

activity ~~related to and~~ in which personality expresses
 itself in the actual life. ~~of the~~

Vigilance; the great change;
 by what has it come about?
 The working class has no culture to-day.
 { Peasantry,
 { artisan
 { or