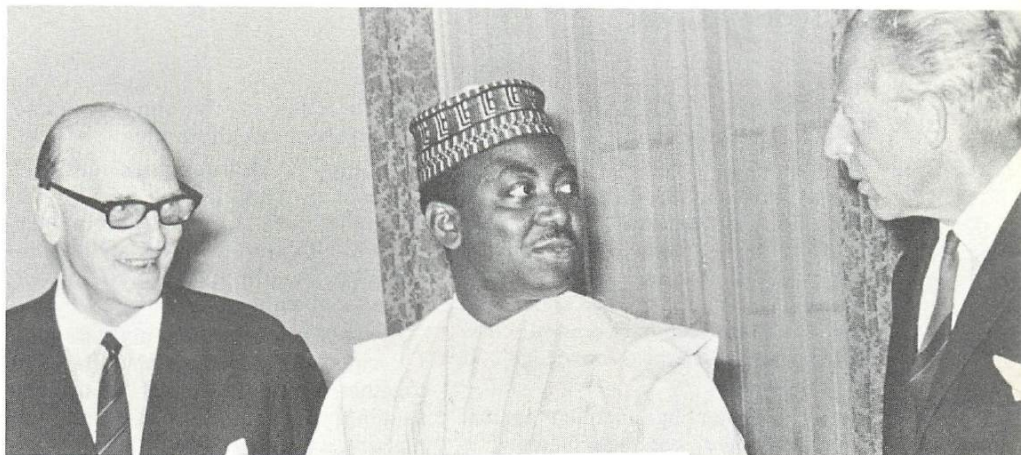


Top level economic conference at Caux announced

LEADING EUROPEAN employers and trade unionists will meet in September with Jean Rey, President of the Commission of the European Economic Community (the Common Market), at a conference in Caux in Switzerland.

They will plan, as the conference announcement states, 'a constructive strategy for the needed transformation of society'.

The aims of the conference, which



The Emir of Kano, Alhaji Ado Bayero at Caux Conference. He talks with Minister Michael Gelzer of the Swiss Foreign Office (right) and Prince Richard of Hessen

photo Mallefer

takes place from 3 September to 8 September, are:

- To enlist people of all ages in a commitment to give a new direction to society.
- To maintain a balance between the demands of technological progress and the needs of men.
- To bridge the gulf between the industrial nations and the rest of the world by answering the personal and

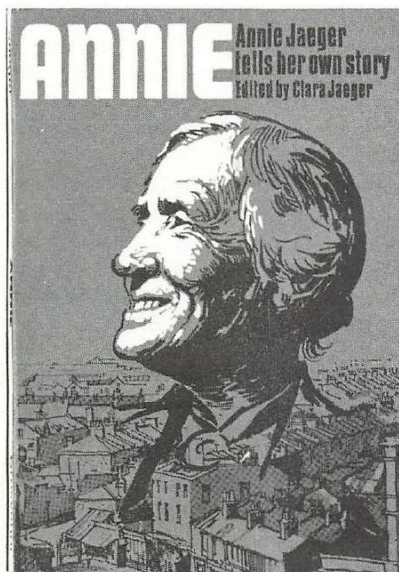
national selfishness which frustrates so many economic plans.

- To demonstrate the new motives needed in Eastern and Western Europe to dispel mistrust and prepare common action to meet the needs of mankind.
- To re-establish trust between Europe and the Middle East and to find ways of co-operating with the countries of Asia, Africa and the Americas to raise the standard of living, and present conflicts and ensure a future of peace and prosperity.
- To develop and apply an answer to violence, class war, race war and the conflict between the generations, and so make possible a new social order that is just and satisfying to all men everywhere.

Evidence will be presented at the conference of new motives in industry and economic affairs, of a society that is learning how to overcome differences of language, race and nationality, and of a Europe that is facing up to the material and spiritual needs of every continent.

A 132 seater charter plane will leave London for Geneva, for the conference on 31 August and return 8 September.

The conference takes place within the framework of the world assembly at Caux which began on 24 May and will continue until 23 September.



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WHAT ROLE HAS MARRIAGE TODAY?

by Sydney Cook

ONE THING IS CLEAR about Sex in the 1960's—nobody keeps quiet about it any longer.

For good or ill, it is out in the open. One day last year our daughter, then thirteen, came home from school. Over tea she told us quite casually what her class, under the teacher's guidance, had been discussing during 'General Knowledge'. It was abortion.

Our daughter had spoken against it because, she said, she 'feels it is wrong.' She found a lot of support in her class, including the teacher's.

My sister-in-law is a teacher. She teaches both Classics and Religious Instruction. In RI the girls come to her bewildered. 'Is there no such thing as right and wrong anymore?' they ask. 'Is there no ruling about pre-marital intercourse? Do we have to decide it ourselves?'

Adam and Eve

How do we find sanity in Sex? What is in the mind and plan of the Creator about this force which he created?

For force it is. Ever since Adam and Eve it has tantalized sinners, tested saints, betrayed armies and cabinet secrets, corroded empires and turned kings to commoners.

My wife and I have one unshakable conviction. It is that marriage holds the key. When marriages go on as they can begin—with every form of love a gift and not a right and with God the Boss in all things—a nation will have youth who want to live that way too.

The permissive society was not dreamed up by adolescents. We, the older generation, popularized the Pill in the West for Sex without responsibility in marriage, long before we decided to justify it on the grounds of 'population explosion in developing countries,' or as a precaution for teenagers copying their elders. The permissive society is the fruit of our

own rejection of discipline, restraint—and, above all, of destiny.

Destiny is stronger than desire—and destiny beckons this age in our homes as well as in the computer factories. In our living as well as in our planning. In our hearts as well as in our brains.

When we got married, my wife and I decided on our knees that our life together would be aimed at the reshaping of human society and the meeting of every human need—moral, spiritual and material.

Look outwards

We decided to keep our eyes turned not inwards to each other, but outwards to nations and their problems.

We knew that all of us on this earth must find a new way to live together; that moonshots and satellites do not heal the hates and the hurts in Vietnam, in China, in Nigeria, in the Middle East.

We felt the longing to unlock in human hearts the power that will tackle unitedly, on a world scale, our poverty and hunger, our wars and divisions, just as men have tackled travel into space.

We understood the need to out-think, out-live—yes, and out-love the forces of disruption and hate so tirelessly at work across continents.

Passion

Above all, we wanted so to live that any man, any woman, any couple could catch from us at any time the same passion to restore God to leadership in the world.

Absolute purity, we found, is not only the habits you give up but the task you take on. When we want to follow God's revolutionary plan for society, we do not want to use each other selfishly.

God in marriage is more satisfying than sex. He is the surest Guide in family planning. And, as Mr Brown

says to the bishops in Peter Howard's play *Mr Brown Comes Down the Hill*, 'If God gave a man flesh and instincts, he can help him to control them.'

In a year in India, our decisions have been renewed and underlined. This courageous nation, struggling with giant problems of industrial development, modernisation, feeding and housing, cries out, not for the destructive influence of Western permissive sex, but for help in building God-led, incorruptible men to master its problems.

As we have tried to live God's way in marriage—more firm than any human concept, more freeing than any 'Hippie' cult—we have found in cities across India revolutionary couples ready to stand alongside us and take on, too, their destined task.

Decision

When married couples live straight, youth respond. They look for bread and not for stones, for sacrifice, not softness. A young man in Delhi dropped in to see a student friend and myself the other day. Aged 18, he has lived for sex, which has never been denied him. Now he came and asked, 'How can I live purity?' He wanted to snap the chains of lust and become a remaker of India and the world. He made his decision.

When parents grasp the hand of God instead of clinging to each other, it frees the children too. When we first told our daughter of our invitation to work in India for a year, she said, 'If India needs you, you must go. Please make your decision as if I did not exist.'

We are devoted to each other as a family. We love to be together, and separation is not easy. Yet, neither is it hard. Together or apart, if we feel that each is in the right place, we are free and happy. It depends on what we are living for.

With God in control, Sex will not be a headache or a heartache, but the hope of humanity. Purity in marriage—where God's will replaces the Pill and children are born following His guidance and not just our lust—and outside marriage in young, middle-aged and old, will release creative thought and unselfish planning to produce a world of sanity beyond the wildest dreams of students, politicians, freedom fighters—and the ordinary man in his millions.

It is a great untapped force of our age, waiting for our decision.



A scene from 'The Vanishing Island' presented at Caux by the 16 nation cast of the European revue 'Anything To Declare?' The King, played by Peter Thwaites from Australia, with his people on the island of Eiluph'mei

PHOTOS BY DANIELLE MAILLEFER

FIVE PLAYS STAGED AT CAUX

Neerja Chowdhury writes on
The Vanishing Island

I SYMBOLISE the needy in the play *The Vanishing Island*. My nation, India, is needy and among the have-nots. Everytime I march on the stage with the call 'rise the bitter, rise the hateful, rise the needy', I think of the millions for whom that cry is a daily reality.

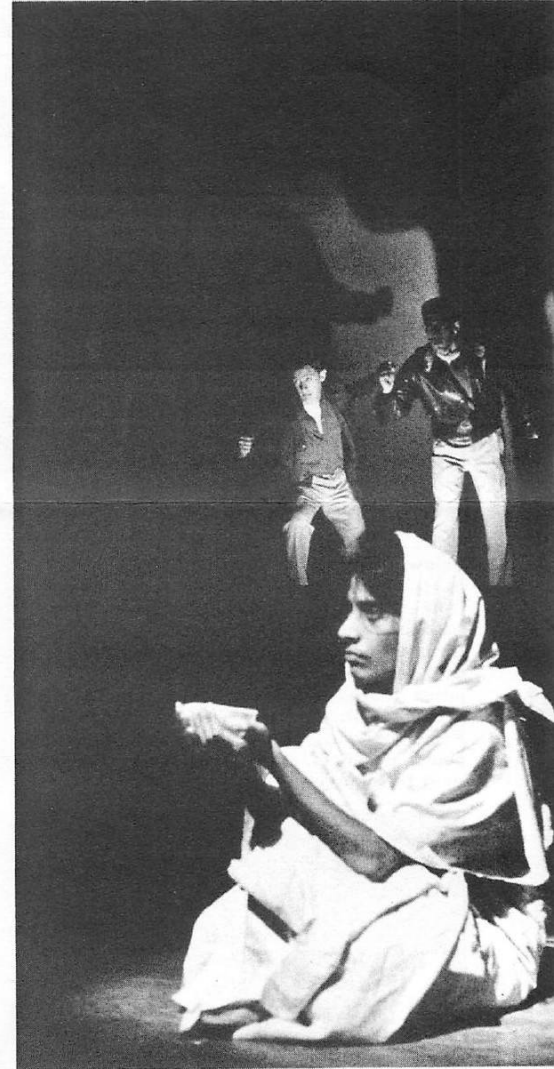
Coming from Asia to Europe, I saw here the wealth for which we have longed and dreamt. I also saw here selfishness and division on one side and hunger and emptiness of the heart on the other. I asked myself, 'If this is the by-product of affluence do we want it for our society? Could it be that the harvest of hate that we are reaping in so many parts of the world today is the price of selfishness in men?'

The island of Eiluph'mei, with its corrupt politicians, profit mongering businessmen, shrill voiced society

women, comfortable easy going individuals, is convinced that the world should not only love them but also live like them. This is met with a hard, bitter drive for victory by the oppressed in the island of Weiheit'tui. The curse of the island of Weiheit'tui causes Eiluph'mei to vanish.

Though the play was written thirteen years ago, French and Czechs who saw it last week commented that watching it was the high point of their lives. 'I never dreamt that anything like this existed in the West', a Czech girl remarked to me. Neither did I before coming here.

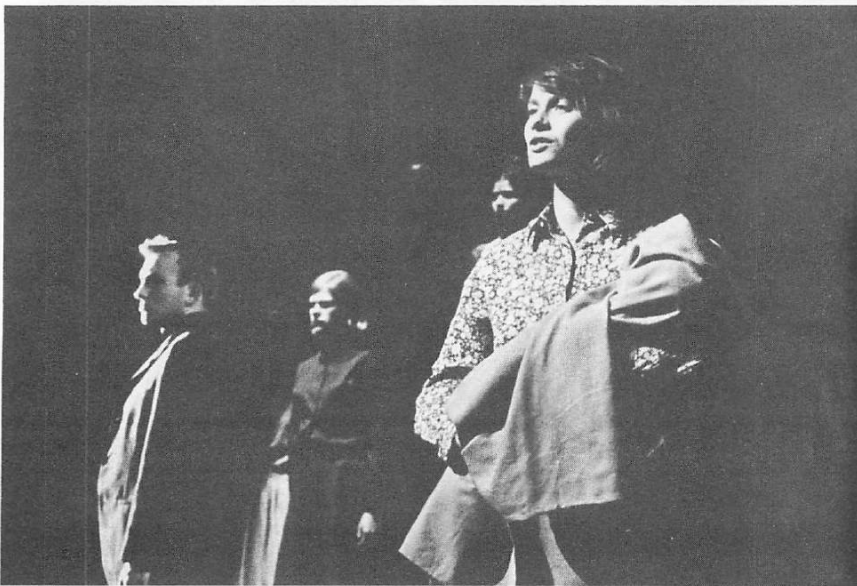
What I have seen portrayed on the Caux stage and in the lives of men and women here from all corners of the world could make reality what is expressed in the third act—the creation of a new type of man for East and West.



Above:
'Rise the bitter, rise the hateful, rise the needy to our call' sing the people of Weiheit'tui

Watched by the King the people of Eiluph'mei engage in a 'witchhunt' to see whom they can blame for the troubles besetting their island.



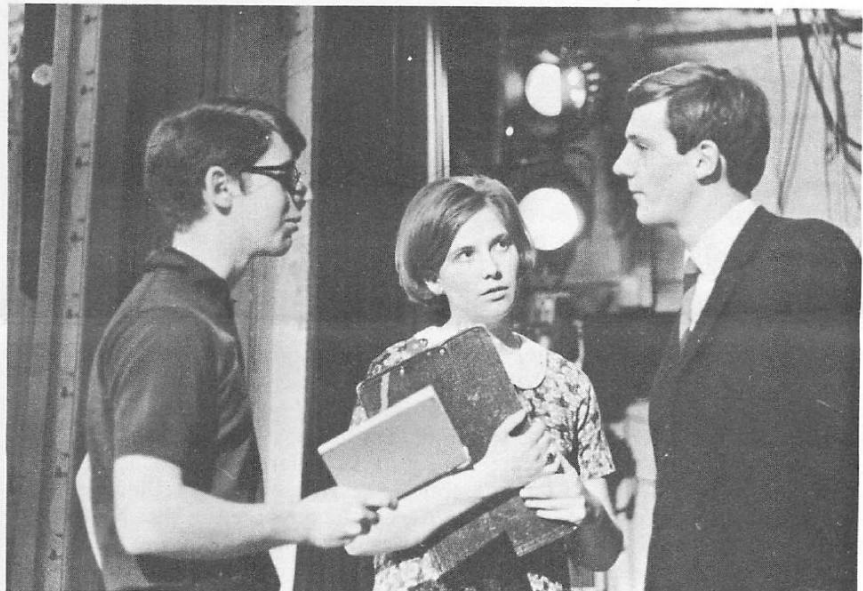


Below: Frances Cameron from Britain conducts a rehearsal of the musical 'The Vanishing Island' in the Caux theatre. During the sessions of the summer conference four of Peter Howard's plays have been staged—'The Vanishing Island', 'The Diplomats', 'The Ladder' and 'Give A Dog A Bone', as well as Jean Jacques Odier's musical 'Pitié Pour Clémentine' and the European musical revue 'Anything to Declare?'



Above: 'Son of mine, son of mine, what will his future be?', asks the mother, played by Sylvia Haller from Switzerland. Listening is John Gibbins as Odioso, Ambassador of Weiheit'tiu

Producers John Austin and Rosemary Phelps from Britain discuss a scene in 'The Diplomats' with French actor Henri Thébaudeau who plays the part of the Comte de Grossac. Peter Howard's play is one of the five productions which will be given in the Caux theatre during the special September session of the conference.



Below: The cast of 'Anything to Declare?' in a folk dance—one of the scenes from the European revue. After visiting six European countries the cast gave performances in Geneva for hundreds of the delegates attending international conferences there. A simultaneous translation projected on a screen above the stage in French, English, Russian and Spanish, enabled audiences drawn from every continent to follow the show.



Revolutionary Church in a reactionary world

by Rev Guy Cornwall-Jones

TODAY'S THINKING about the Church is upside down. People are discussing the role of the Church in a revolutionary world, instead of the role of the revolutionary Church in a reactionary world—a world that still lives by the reactionary forces of hate.

The work of the Church is to lead 'the greatest revolution of all times whereby the Cross of Christ will transform the world'.

The situation that is hammering the consciences of all Christians is this: one third of the world claims to serve Jesus Christ—Europe alone must have some 400,000 fulltime Christian workers—and is white, fat, rich and getting richer, while the remaining two thirds, who have skins of different colours, are thin and poor.

How can we do something effective about this in the next fifteen years? Any adequate change will involve the redirection of the great centres of power and energy.

1 The industrial strength of the affluent world, both non-Communist and Communist, needs to be directed to meeting the real needs of mankind.

2 The developing countries need nothing less than a moral revolution, dealing with division and corruption if they are to realise their economic potential and feed, clothe and house their peoples.

These aims seem so vast that many people never stop and consider how to attain them. They prefer to live with parochial horizons. But in God's mind there is a detailed plan for their achievement. It is worth remembering that God's plan is for world salvation—not merely the survival or maintenance of the Church.

At most conferences people talk about these issues but they do not seem to grapple with the motives of men and nations which is essential if any redirection of national policies is to be made effective. This nettle must be grasped.

Jesus set out to open the hearts of mankind and He succeeded: although it cost suffering and death. He left behind an expanding nucleus of men

and women who were sensitive enough to be taught by God.

Dr Frank Buchman said in 1943, 'The trouble with some of you is that you are so idealistic that your hopes never come to pass even in your own families. People fail to do the thing most needed—the spadework with individuals that brings change.' He also outlined the cure. 'You must have that emphasis on morals plus the saving power of Jesus Christ. Then you experience the dynamic which is almost forgotten—the Holy Spirit, that gives the guided answer and tells you exactly what to do as a clear direct call from God.' By an 'emphasis on morals' Dr Buchman meant the moral standards of God Himself as lived by Jesus Christ—absolute love, purity, honesty, and unselfishness. 'The Cross is not a real Cross,' he said, 'if it is just something on a hill two thousand years ago. It is an awful and devastating contact with the holiness of God which breaks but remakes, which condemns but cures, which shatters but makes whole, which is the end but also the beginning, and which leads to the death of self and to the newness and power of the resurrection life of Jesus Christ.'

An Asian bishop said to me this week, 'Many of my younger priests are not interested in visiting one man faithfully until he is won. They want quick results.'

As a young priest I have been willing to learn patience because I have understood the individual is the key to an intelligent strategy to change the world. I doubt whether I would have accepted the discipline simply to make them 'church members'.

In addition I am convinced that many of the millions we are not reaching at the moment can come to see their need of Christ when they think of the Church as the effective agency for transforming society.

Renewal will only come to the Church and the world by creating new Bishops, priests and laymen—out of the ones we already have. This

is the lesson of history. Consider Augustine, Benedict, Francis, Loyola and Wesley. Each made the regeneration of men by the power of God's Holy Spirit central to his strategy. Each profoundly reshaped society towards the ideal of justice and humanity.

I have decided to accept the changes this work requires. It is clear to me that relevant parish work in Britain will have to affect three issues; industry, race and youth. I have proved the truth of the remark made by Archbishop Soderblom—the father of ecumenism—that 'one changed life speaks louder than many sermons.'

The aims of filling the pews or of creating a parish that looks successful have to be sacrificed in order to learn how to change people and give them a maximum experience of Jesus Christ. A growing number of men in the parish are turning their minds towards re-christianising industry. One man started by asking forgiveness of another member of the Church. Then he and his wife decided to be honest with each other and their teenage children. As a result the father wanted to create a new unity at his work in a telecommunications centre.

A secretary from the parish learnt to listen to God. She decided to use her skills at the Westminster Theatre and worked there for several years. Then she heard Rajmohan Gandhi of India challenge Europe at Easter 1967, 'If I may be permitted so to put it, we need from Europe the Spirit of Christ, His love and His forgiveness, because we in the orient have often been cruel with one another'.

She decided to hand over to God her private plans for career and marriage and to accept His plan for her life. Immediately God told her to go to India. She raised £500 for her expenses and several months later was working as a revolutionary secretary without salary near Bombay. She is still there and taking part in a most far reaching experiment in revolutionary living. Whole villages are finding a new spirit and caste divisions are being swept away.

A teacher in the parish learned that God could show her what to do. Setting aside fears, she applied for the post of headmistress and was appointed. Twenty-five per cent of her children came from immigrant homes, the highest proportion in the town. Step by step she is integrating

Continued on page 6

In my view

We can end moral illiteracy

THERE IS A THEORY in some schools that if you trust children they respect that trust. It is good theory—provided the pupils are convinced dishonesty is wrong. My experience of teenage Londoners, in such a school, was that they helped themselves to anything not nailed down.



At the same time they wanted a part in making the world a better place without being very clear what 'better' meant. Many were morally illiterate. Right and wrong, honesty and purity were unrecognised and unthought-of forces in their lives.

I began to deal with moral issues in the classroom. This started with a simple incident. A boy in the class had been restless and inattentive for three days. I suggested he could not concentrate because of something on his mind and that he should tell his mother or teacher.

The truth came out. He was afraid to tell his mother that he was in trouble with the police. The class sympathised. Four were on probation. Encouraged by classmates and teacher he had the courage to be honest with his mother.

The next day he was transformed, able to work well. We used this experience with all the students. When a child could not concentrate he or she took a few minutes honestly to

write down the things on their minds. Simple problems came to light. Girls were moody and hurt over quarrels or anxious about shopping or cooking to be done after school. Boys had fears about homework undone, bullying or home problems. I told them God helped anyone who decided to put right what was wrong.

Their minds began to clear. They learned to sit peacefully and decided to accept God's help to banish the fantasy or self-preoccupation that had made concentration on lessons impossible. This discipline made an astonishing difference to their work.

It had never before been suggested to them that 'As you are so is your nation'. They understood the value of honesty. Given big reasons for being honest their classroom became safe, walls unmarked and property unmoled. Concentration in class improved 600 per cent by the end of the school year and achievement increased accordingly.

Motives and priorities began to change. From being lighthearted thieves four boys gathered 1100 signatures from staff and fellow pupils for a petition to the headmaster asking for a campaign against pilfering. God's guidance became a continuing experience to many. Answers to home problems of drink, fights, Bingo mothers were worked out and exported to other families in the community.

Some people want to remove God from our schools. In my view, this would create more deprived, morally illiterate children than there are now. It would condemn them to confusion and violence. It is so unnecessary. Any teacher can find the answers I have found. Education could end moral illiteracy and equip students to build the better world they all want a part in creating.

JEAN ROBERTSON

continued from page 5

the parents and bringing a new spirit into the community.

This battle is being fought everywhere. There is a rising tide of men and women who are out to build a new society by changing lives.

We need to live and think in the majesty of the sweep of God's programme. This will be as unexpected in our day as the conversion of the Roman Empire appeared in 100 AD

REVIVAL, REVOLUTION, RENAISSANCE

REV RICHARD CEDERGRÉN, one of the representatives of the Swedish press at the Uppsala and Lambeth conferences, said in London that Frank Buchman's speech, 'Revival, revolution, renaissance,' made 30 years ago last week had had a far-reaching impact on Churches and on cultural and intellectual leaders in Scandinavia.

His concept of Christianity changing people and changing the world had fired thousands like himself to find a revolutionary Christian faith and freed him from bitterness and frustration, he said.

Cedergren underlined the importance of bringing about a constructive revolutionary change in the world, of bridging the gap between the affluent and the needy—which has been so much emphasized in this year's Ecumenical assemblies.

People must go 'beyond smashing to mending, beyond complaint to cure, beyond revolt to redemption,' he said. 'Renaissance will be brought about by a personal experience of the Cross of Christ'.

Besides the emphasis on personal experience one needs, as the Archbishop of York, Dr Donald Coggan, has said 'an enlargement of vision which thinks in terms of world need'. The plays and films produced at the Westminster Theatre are valuable means to modernise people's thinking, foster mutual understanding, answer race and class tensions, and create an atmosphere favourable to promoting peace, Cedergren said.

or the founding of European civilisation from the Dark Ages.

In the last week of the Lambeth Conference, will the Bishops with their combined experience define the priorities of world salvation as they see them? Will they lead the way with all they have and tell us how God is guiding them as men? Will they ask for the help of every man, woman and child to win the world for Christ?