

AMIDST THE BEAUTY OF THE MOUNTAINS above Lake Geneva sits Caux. Here for the last 33 years thousands have come—some with anxieties of state, others concerned for their work, their families or with themselves.

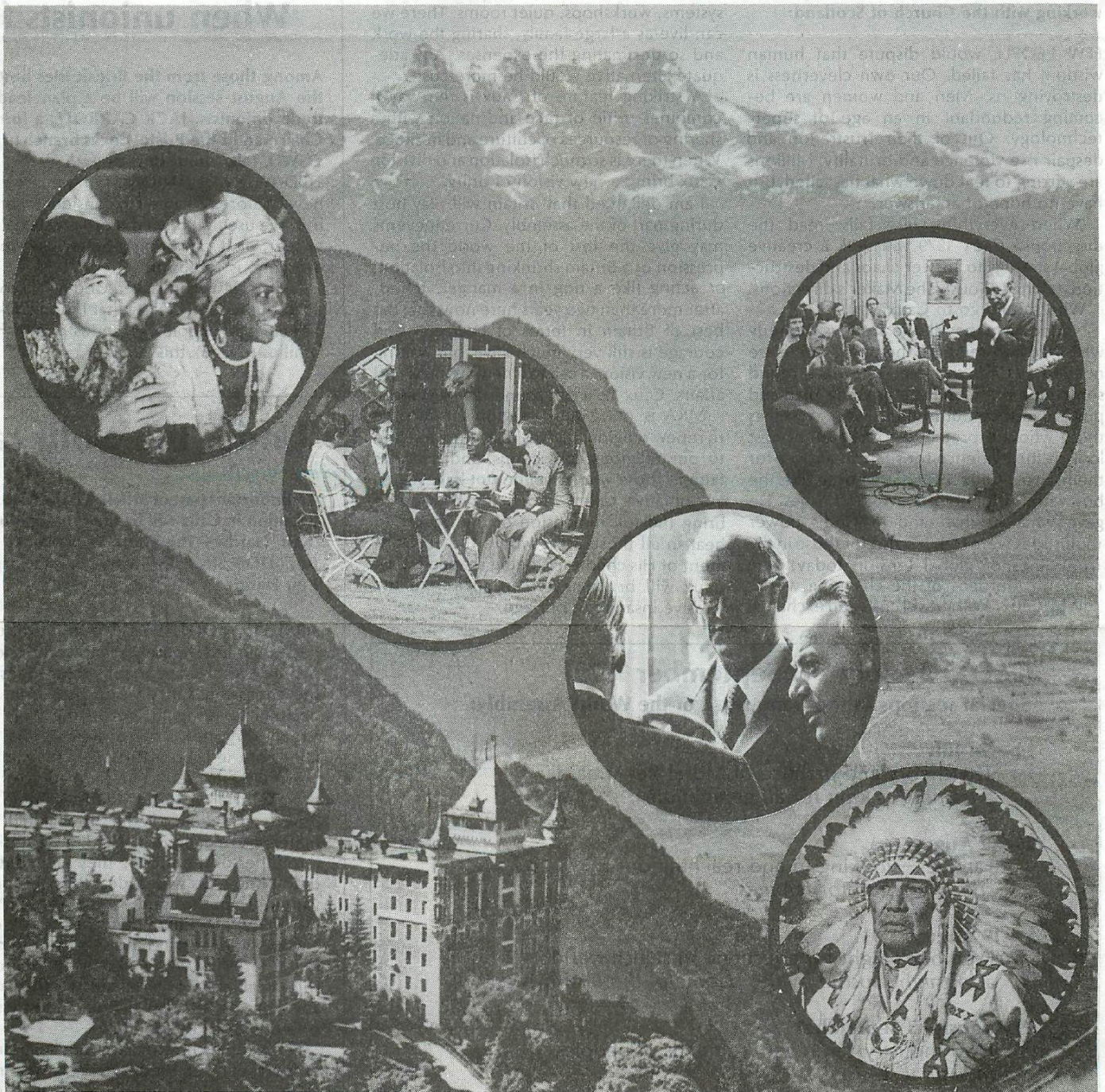
NEW WORLD NEWS

At Caux they have caught an idea of what a world inspired by God could be. The history of many countries is different as a result of those who have decided to make it a reality.

This summer the Caux conference will run from 14 July to 3 September. One fortnight will be hosted by the peoples of the British Isles. In this issue we look at the action which some of them are taking.

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GATHERING MOMENTUM FOR CAUX '79



'MOST OF US KNOW in our hearts that legislation alone will never answer the present crisis,' an MP said to me last week. The trouble, he believes, is that we are living on the moral and spiritual capital of the past. It is fast running out.

Peter Howard, sportsman and author, once wrote of Britain, 'We need a purpose greater than nationalism, imperialism, Communism or Europeanism. We need to take on the moral and spiritual regeneration of humanity, the rebuilding of the modern world.'

With the perspective of people from all parts of the world, these days in Caux will weld a force from all parts of the British Isles who will fight intelligently and militantly for Britain to accept this destiny.

J HORE-RUTHVEN

Sounding the reveille

by the HON DR MALCOLM MACKAY,
former Australian Navy Minister, currently
working with the Church of Scotland:

FEW PEOPLE would dispute that human wisdom has failed. Our own cleverness is destroying us. Men and women are becoming redundant in an age of super-technology. Out of their frustration and despair rise violence and brutality. Millions are stirring to tear down what has failed, but have no hope of an answer.

'When everything else fails—read the directions.' Caux 1979 will seek a creative global strategy to answer chaos and destruction, taking seriously the Maker's directions.

Who should go to Caux?

Nobody who has all the answers. Nobody who wants to recreate the past. People are needed at Caux this year who have found something of the miracle of God's plan and power working out in their lives; as well as those who are prepared to take an honest look at the evidence for such an answer for themselves. Caux 1979 is for those like the boy with his lunch of loaves and fishes. He gave what he had and in God's power multitudes were fed. It's also for those in the front lines of global tension today, who carry the burdens of the changing world.

Why Caux? With travel costs and exchange

rates as they are, isn't Switzerland a luxury?

The answer is clear. With the crises facing us a world conference of this sort is essential. Caux has the facilities—conference and seminar rooms, theatre, multiple translation systems, workshops, quiet rooms. There we can live as a large family, sharing the work and so decimating the expenses. Any adequate alternative would be more costly.

A striking feature of Caux is the way it combines pride of race and nation with a sharing of resources of culture and heritage. When there is so much isolation and division Caux brings a new vision of unity.

I am delighted that Britain will play host during part of the assembly. Current events may give the rest of the world the impression of a Britain shrinking into isolation, or acting like a dog in a manger. I find, after more than two years here now, that the best of Britain in terms of character and courage is still very much alive, but waiting for a new vision, a call to a new task in world affairs. Caux 1979 can sound that reveille.

MRA is not a new religion but a force to renew religion. It gives relevance and bite to our religious convictions, and it brings faith to those who as yet do not have it. It is an initiative called into being by God to bring the full dimension of the Gospel to bear in all those areas where the environment of His children is being shaped today. Caux will bring nearer an answer to the massive insanity of our age.

CAUX: 14 July—3 September 1979

Special sessions in the framework of the World Assembly:

14—24 July

The theory and practice of Moral Re-Armament
a training session for all generations

26—2 August

Families—looking in and reaching out
special session for families

5—19 August

Everyone's fight for a just and unselfish world
a fortnight hosted by the people of the British Isles

29 August—3 September

How industry can meet the needs of peoples
industrial session

'The strikers phoned'

ON THE DAY the lorry drivers' strike ended, at one city's Chamber of Commerce, employers paid tribute to the way their employees had kept production going in spite of weather and disruption. One manufacturer had made friends with road haulage employers and had met the local strike committee. He was thanked for speaking straight to the Chamber, where he had said, 'Lay-offs are an instrument of last resort, as strikes ought to be.'

Returning to his office, this employer found an unusual message: 'A member of the strike committee phoned to thank you for your interest during the lorry drivers' dispute and says the drivers will be working

When unionists fly

Among those from the British Isles hosting the August session will be a planeload of trade unionists. JACK CARROLL, a former Chairman of the Bristol docks branch of the TGWU, tells about this:

TODAY TRADE UNIONISTS have power as never before. We need to consider together how we use that power. It can create hatred or fear, or it can bring a better day where everyone is cared for.

At Caux last year I asked God what I could do about it. I felt clearly that I should take a planeload of people from industry with their families to Caux this summer.

Under the cloth cap

An important part of Britain's industrial contribution in Caux will be the presentation of 'Keir Hardie—The Man They Could Not Buy'. DON SIMPSON, who takes the part of Keir Hardie in the play, writes:

SOME 15 MONTHS AGO a group of us—trade unionists, housewives and professional people—resolved to do something to answer the confusion and division in Britain. We decided to bring to life on the stage the largely forgotten story of Keir Hardie, the father of the Labour Party.

We were invited to give a reading of the play, *Keir Hardie—The Man They Could Not Buy*, to an audience in the Fife coalfield. The miners were delighted. 'We knew Hardie as a founder of the union,' they said, 'but we didn't know his wider ideas—nor his motivation.' Then they said, 'Come back on May Day to our new community theatre.' We did.

Since then the play has also been presented in the Yorkshire, Warwickshire and Staffordshire coalfields, for Birmingham carworkers, and for the fishing and oil industries in Aberdeen and in London.

Few people know much about Keir Hardie except that he entered Parliament wearing a cloth cap. His biographers have usually

normally tomorrow.'

This employer owes much of his approach to assemblies at Caux. There, trade unionists and industrialists alike have found a challenge so far-reaching that it has broken down the spirit of defensiveness. Then all can take a blunt look together at the issues which industry faces.

This year a session at Caux hosted by industrialists and trade union leaders from Japan, the USA and Europe asks:

- How can people find the right motivation and satisfaction in their work?
- How can we help each other to develop and to participate responsibly?
- What are the preconditions for creating the millions of jobs that are needed?
- What changes are required if we are to meet the needs of mankind?

After many meetings up and down the country with other trade unionists—and it was not easy—the plan was launched in faith and prayer by many of us.

As trade unionists we must have a concern for our colleagues all over the world. Some of us have visited countries such as India, Brazil and Uruguay, and seen the conditions of poverty and unemployment trade unionists face there. In some countries they do not have the freedom to speak out as we have in Europe. We shall be meeting some of these men and women at Caux to work out together how we can help them. The gap between rich and poor nations must be bridged, and we have an important part in this.

measured him with a political or economic ruler. They have felt ill-equipped to assess his moral and ideological stature, and have sometimes been embarrassed by Hardie's far-reaching religious convictions.

Hardie made fundamental comments on leadership, corruption, bitterness, Socialism and the class war. Young radicals, who have seen the play, were fascinated by a man who knew exactly what he believed, spoke out fearlessly, could not be bought, bullied or bribed, and who forged a national political party in his own lifetime. Trained Marxists have been forced to question their dogma as they have felt the full force of the British democratic tradition in Hardie's Socialism, and as they have watched a man who had every reason to be bitter refuse to take the short-cut of class war.

And many a moderate has been challenged by Hardie's blazing commitment to tackle every aspect of wrong and to accept voluntary sacrifice as the God-appointed price of a new society.

As Britain staggers into 1979, we plan to intensify our action. We aim to meet the people involved in shaping our industrial future, and enlist a thousand Keir Hardies—men and women, rooted in a profound experience of Jesus Christ, who live what they talk about and are 'ablaze with love for their fellow-men'.

Perfect spontaneity

International sportsmen will lead a regular Bible study at Caux on how to live a satisfying life. BRIAN BOOBYER, who played rugby for England, writes:

I WAS SPEAKING to a small primary school in Leicestershire—35 boys and girls. I asked, 'What are you afraid of?' Thirty-five hands went up. The answers varied from darkness and frightening TV films to spiders. Then I asked, 'What do you like?' Again every hand went up.

Later, when I went out to the playground a girl came up and said, 'Look!' She did a somersault and landed heavily on her bottom. 'That's what I like,' she said.

At some point in childhood spontaneity goes out and conformity comes in—fear of what people think.

William Temple once referred to 'the perfect spontaneity that comes from being possessed by the Spirit of God'.

Roy Trevivian, who produced religious

broadcasts for radio, has just written a book called *So You're Lonely*. He writes about climbing the ladder and descending to despair and mental breakdown. He found that the answer to loneliness was to stand alone with God and face the complete truth about himself. His life and marriage were reborn. 'The world,' he says, 'demands that you become the person you are not. On the Cross Christ makes it possible for you to be who God created you to be.'

But fear is a strong force. When I first played rugby I hated the game because I was afraid of tackling. I flinched and got hurt all the time. Then one day I tackled someone all out. It was easy and painless. The game I hated quickly became the game I loved.

Fear, hold back, hate—it was a good early lesson for life. But fear still remains an instinct with me. However, it has one great advantage. It forces me to seek God and pray all the time, to 'abide'.

That was Henry Drummond's favourite word in the Bible. He said, 'It is not enough

SPONTANEITY contd p4

Race—bolder approach needed



L Rengfelt

FLASHPOINT, the play which deals with the tensions and possibilities of Britain's multi-racial society, was presented last week at South London College, at the invitation of the President of the college's Asian Students' Association. This week it will be presented at an MRA conference in Newcastle-upon-Tyne, and in the summer at Caux.

Tyne and Wear Community Relations Officer, HARI SHUKLA, writes of the visit by different races of Britain to Caux:

TECHNOLOGICAL DEVELOPMENTS have provided us with an opportunity to meet the

basic needs of mankind. But present trends suggest that nations are busy in securing enough for themselves and are paying less attention to the needs of many millions of people who are struggling for survival.

If the problems we face are to be solved there must be a new spirit and attitude of mind, a bolder approach to the problems of living with other men and nations.

Britain has gained valuable experience in building a society in which all people irrespective of their colour, caste, religion or origin can play their part in the economic, social and cultural life of the country.

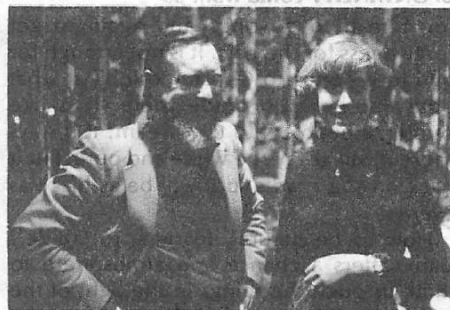
This year at Caux we have a unique opportunity to share our experience of a multi-cultural society. Together with those from other countries we can show that it is possible to have a family of nations, and that it is possible for people from different cultural backgrounds to live together as members of one community.

Sparking twigs

ERIK ANDREN and his wife, SHEILA, (right) and their two children, will be among the families attending a special session of the Caux conference from 26 July—2 August. They have recently organised a series of discussion evenings at their home and at the Westminster Theatre, London, using a tape-slide presentation on the family made in Holland. They write:

'If we as parents have no goals beyond "ourselves" and "now", there is no reason to adjust and persevere when the going gets steep in our family life. To climb life's mountains we need high sights, an adaptable approach and the character not to turn back at base camp.

'Love grows with unity and a sense of purpose, we have found. Against the twigs of friendship, honesty and respect, the early spark of love can burst into flame. Such a fire within a home provides warmth sufficient for the family and others as well. Too often "our family" is an idea that excludes grandparents and other relatives and friends. When there is care and robust love in the home, "our family" can include many others and bridge personal, racial and spiritual differences.'



J Bond

Company for Columba

WANTED by the end of the month: a flautist, a cellist, a player of the clarsach (Gaelic harp), five men of all ages who can sing and act, a skilled technician and any amount of money. Not an unusual position for Elisabeth Tooms, director of the play *Columba*, to find herself in. On each occasion that the play has been presented—at the Edinburgh festival, and later in Edinburgh and Argyll—at least one vital member of the cast was lacking until the last moment.

This time the deadline is 20 March when the play will be presented in Bangor Cathedral on the invitation of the Archbishop of Wales and the Dean of Bangor Cathedral. The Cathedral was founded by a contemporary of St Columba, the saint who brought Christianity back to the British mainland in the sixth century. After Bangor there are possibilities of other performances in North Wales. And in August the cast will be part of the British party who go to Caux.

Silver glitter

Directing *Columba* has accustomed Elisabeth to a certain amount of insecurity. Her idea of adequate preparation for a public performance is three weeks' rehearsal—especially when, as is the case with *Columba*, the cast is mainly amateur. 'On one occasion we still needed another person up to four days before the opening night,' she says. 'Then just when I was most desperate someone turned up.' Past casts have included a reindeer herdsman, music students, a Welsh artist, a building site worker and a lawyer.

How does Elisabeth weld together such a varied group, many with little or no experience of acting? The most important thing she says, has been to build an atmosphere of trust in the company. 'I've found I have to be completely frank with them about my difficulties—and where I've been wrong. Strangely, the company seems to trust me most not when I'm competent and in control of the situation, but when I don't know what

to do and need everyone's ideas.'

This was a discovery Elisabeth first made as a student at Oxford, directing plays for the Oxford University Dramatic Society. It resulted from her visit to Caux in the summer of her second year at Oxford.

When she was invited to Caux, by an actor in one of the plays she was directing, she was on her way to being an Oxford success. She had a finger in every pie—politics, drama and music. 'But I was so jaundiced with life that I couldn't see anything worth struggling for. I didn't even have any ambition.' She was unhappy about her family which had broken up, and confused about her own life. I remember meeting her at a play in a college garden—a dumpy figure in a long flimsy dress with silver glitter make-up.

Choreography tumbling

At Caux, at last, she felt she saw something worth living for. She hadn't believed there could be anything one could work for that didn't have some bad side effects. She was disillusioned with politics, and while as a schoolgirl she'd longed for Britain to have a role in the world she could be proud of, she couldn't see how this could avoid the abuses of imperialism.

'As far as I am concerned,' Elisabeth says, 'my old life ended and a new one began on the night when I stood alone on the balcony overlooking Lake Geneva and said, "God, if you're there, here's my life"'. The next day I knew, without anyone telling me, that if I wanted to be free of the fear of being found out I would have to admit to my mother what a nasty life I had led. It was the hardest thing I had ever done.'

When Elisabeth returned to Oxford next term, there was something different about her directing. 'The way we worked together on *The Crucible*, which I directed that term, was completely different from the play I directed the term before. Perhaps it was because I was more at peace with myself, and I wasn't trying to hide away from difficulties, or using people to get my own back on life because I had been hurt. I put the play first. And as I had more confidence, I



L. Rengfelt

felt able to learn from the cast.

'Often directors at Oxford had close relationships with the leading member of their casts. When there were intense stage romances between different members of the company, it could lead to jealousy and division. But with *The Crucible* this didn't happen—and it meant that the play was very powerful, because we weren't all absorbed in each other and ourselves. And the same has gone for *Columba*.'

Not that the new life has meant that everything has been easy. 'One night when we were rehearsing *Columba* I could hardly move to go home after the rehearsal, I was so tired. I had no ideas left, no energy. All I could do was to say to God, "It's your project" and hand it back to Him, and go to bed. And in the morning I woke up and as I thought about the day all the ideas for the choreography sequence that I had been struggling with the day before came tumbling into my mind.'

Elisabeth, like the rest of her cast, works on *Columba* without salary, out of conviction for what the play says. 'Columba was determined to take Christianity across the barriers of his day—to the pagan druids in his own country, Ireland, from the Irish to their brother Gaels in Scotland, from the Gaels to their rivals the Picts, and from Scotland to the Saxons in the South,' she says. 'Today we need people of vision like him who let God use them to upturn a pagan society. The aim of *Columba* is to find these people.'

MARY LEAN

SPONTANEITY contd from p3

for a man to go once and again to get forgiveness for the past. It is not enough for him to go once to Christ and look at what purity is: he must abide there. It is like putting a pebble into the stream: if it stays there it will always be white and pure. Put it back on the road and it will be as black as ever.'

How to be natural, fearless, to 'abide'? Caux offers a chance and atmosphere to think through the things in the light of the needs of nations: and perhaps to find the most priceless possession of all—a personal friendship with Christ.

Jigsaw fits

JONATHAN SPAREY plays the violin with the Fitzwilliam Quartet.

WE HAVE ONLY been married a short while. Yet each of us has been happier than ever before. That makes me thankful for our time at Caux two years ago—it was through a renewed experience of God there that I took the decision to marry my wife.

Looking back I see the parts of the jigsaw fitting together as if they were always there. But if one piece had been left out then life would be very different.

We have decided to take time every day to listen for God's direction. This, and the honesty which comes through it, has enriched our lives and has helped us to think beyond ourselves. We are beginning to see how our callousness and indifference can dramatically affect others.

For us the biggest challenge is to talk openly with others about what we believe and what we are learning together. More often than not, people long to open their hearts and talk of their hopes and fears. We want to learn to be real neighbours.

Real care for all whom we meet makes every day an immense challenge.