

# MRA TRAINING MATERIALS

Written by Jean-Marc Duckert

**For private use**

27 - 30 May 1980

Series: CALLING &  
THE WILL OF GOD

# I GOD'S OPEN SECRET

## A: THE MEANING OF LIFE:

A question which constantly returns is "What am I living for?" If God exists, an answer to this question must exist... God must have put us into His Creation for a purpose!

A boy once asked: "What does God do all day?" Have you ever thought about what God does? - Probably no more than a little child thinks its daddy does more than be its daddy...

Yet God is deeply involved in a work of creation... a creation in which we each have a part, a specific part.

### Why did Christ come into the world?

Our world is an unfinished creation... little more than raw material. Christ came to finish the task of creating the world.

Christ constantly talks - in practically everything he said - of His aim and vision: The Kingdom of God.

He describes what things are like in it, who is part of the Kingdom, their task, what they are meant to be, etc.

This Kingdom, Christ could have brought it about in His own strength... but the extraordinary thing is that He entrusted it to men... to us... to build it.

People think Christianity is small and limited... a personal thing. But never forget Christ was fighting for a Kingdom

### What weapons did He use in the fight?

Money? Literature? Arms? Success? Politics?

Winning a handful of poor, unimportant men, planting His ideal and vision in their hearts... sending them out into the world.

He worked by contagion

(150 people - Orleans - change one person a year, who in turn changed one person a year... 25 years → 5 billion people)

(In comparison: 1 person, 10,000 a day, how long to reach world pop? 1,233 years)

- Are we contagious?
- Have we gone far enough to be contagious?
- What limits us?

Christ's aim ~~was~~ the Kingdom of God, His task is to complete the unfinished creation.

What more can be said about the reason for His coming?  
How does He go about His task? What did He come to teach us?

Quote: John 5:30 & 6:38 "Not my will... but the Father's"

What is the meaning of our lives as human beings? :

What is our task?

Thomas A Kempis defined it as being "The Imitation of Christ".  
Being Christ's brother or sister.

What is the condition to that? Quote: Matt. 12:50 "He who does the will of my father... is my brother..."

In clear: The meaning of life; what I am living for, my task, is to do God's will and in doing God's will I grow closer to Christ. In fact I am His brother or sister. This family relationship is something quite extraordinary... Teamwork with God.

## B: WHAT DETERMINES OUR LIVES:

What decides where our lives go? What creates circumstances?

Circumstances are like beads on a thread. The value of a person's life is the thread, not the circumstances. The thread determines the chain of circumstances, the succession of events.

Take Napoleon: All the circumstances of his life seem to hang on one thread: ambition. Passion for power and success gave his life unity.

What determined the lives of ... Lenin? Michelangelo? St Paul?

All these men burned with a purpose, that purpose determined the events - circumstances - of their lives. It gave them power and direction.

Their secret: "This one thing I do". Philo. 3:13

Our true motives determine events and become our life thread.

We are what our heart is. What determines the circumstances of your life? (Think about it.)

What is the biggest thing we can do with our lives?

God's will ... yet deep down we think we know better... we want to be measured in the eyes of the world.

It is true that by doing God's will we may never be famous, powerful or heroic. Yet by doing God's will - in the office, on the shopfloor - we are in fact doing as much for God's Kingdom as the apostle on the mantle... we are fulfilling an indispensable task and - as it is God's will - we are doing the maximum possible.

Each has a part, each one's part is different, that part is the biggest thing we can do with our lives.

## C: KNOWING GOD'S WILL:

We have found that doing God's will is the aim of life and the thread which gives purpose and unity to our lives. But remains the question: How to find it?

There are two sides to God's will: A) All of us are called to be servants of God, ready to obey Him: General  
B) Being unique in God's creation, each of us has a specific task: Specific

A) The general will of God tells us of the quality our lives are meant to have ... the quality of our service.

We find this quality defined in the Bible:

- Ten Commandments
- Beatitudes (Sermon on the Mount)
- Other words of Christ.

If you want to know what your character is meant to be like look there.

The four standards are a useful tool in this: easy to remember, easy to use ... but the detail of the quality of our lives is to be found in the Bible.

You ask for instance what is purity, the Bible will tell you in no uncertain terms.

So these things affect our character, but not the direction our lives takes.

B) The specific will of God for us, tells us what we are meant to do with our money, what to do next, what our calling is to be. It gives us direction.

It affects our career, our mission

Resumé: A) General will of God deals with our character and determines the quality of our lives.

B) The specific will of God deals with our careers and determines the direction of our lives.

Both are essential, both determine the other.

We have seen how to find A), but what about B)?

How do I find my "career", my task?

Henry Drummond is a great help here. He talks of one great instrument and of several minor ones:

Minor instruments:

- 1) Reason
- 2) Experience
- 3) Circumstances (closing of doors)
- 4) Others: a) advice  
b) welfare  
c) example

Great instrument: Obedience!

He says: "Obedience is the organ of spiritual knowledge."

Lets read the last bible quote: John <sup>7</sup> 17 "If any man will do His will, he shall know of the doctrine whether it be of God"

Doctrine = God's teaching - God's mind.

But this puts us in a dilemma: How can we do God's will before we know what it is?

Well, in fact, if you read carefully the text it never says that.

It says "will do His will", in other words "is willing to do His will." The Paraphrased text is even clearer "determines to do God's will"

So this passage gives us the key:

"If any man is willing - determined - ready to do God's will, he will know what it is"

You have to give adequate proof to God that you will do His will before he lets you into the secret of what it is.

We all enjoy knowing God's will much more than doing it!

Our faith then becomes of the head, rather than of the heart. If you know God's will only with your mind you cannot do it.

God wants your will to be engaged before he will engage your mind.

He wants the best guarantees that your knowledge and your walk will go hand in hand.

It is in our need that we call on the Holy Spirit to help us, and the ~~only~~ Holy Spirit is the only thing that ~~will~~ gives the power to carry out God's will. (tomorrow)

Therefore: Where am I to start looking for God's plan for me?

Not by looking-out <sup>side</sup> at circumstances or my talents or my attraction to this or that. But looking-inside, checking my willingness and my motives... are what we are meant to be?

When I have no hold backs, no reservation, no will of my own, there is no problem in finding God's will.

Only one obstacle remains - and it is a very tough one - Patience.

This is why the highest form of obedience is being willing. For in being willing I need patience and this breaks my will like nothing else and ... (at last) leaves room for God's will

God wants your will out of the way to make room for His will.

As Drummond writes: "God's servants work on short notice"!

St Paul illustrates that very well.

## II DOING GOD'S WILL

### A) Appendix to yeasterdays "How to find God's will"

We never talked about "how to find one's calling"

What is the difference between God's will and calling?

Calling is the long term.

I know very few people who have been given a calling from the out-set, from the starting line. For most it has been a series of choosing the right next step, and it is only afterwards, in looking back that a direction and a calling has grown.

Calling is generally found when looking back on a series of "next steps"

Finding ones calling is like rowing a boat, you move forward by looking back, rather than by searching the unknown future.

A poem has helped me often:

"I do not ask to see the distant scene,  
One step enough for me."

I learnt it by heart and repeated it often to myself at a time of searching.

Let's be content to search for the next step and trust that God is leading us to our calling when Jesus is my only aim, life so simple and peaceful.

Remember Drummond's "God's servants work on short notice!"

Quote one: He has chosen us... He therefore will let us know. All here are chosen  
The only question that remains is  
"Have we chosen Him?"

### B) The attraction of the world:

Both quotes 2 and 3 talk of "the world" What is meant by that?

The world here, includes every relationship to things around us.

The attractiveness of the world appeals to us - we fall in love with the world - it wins our hearts, and draws us away from God.

How does one find freedom from the attraction of the world?

Quote 3 says in effect: One who is conformed to the world, squeezed in it's mould, must be changed by the renewing of his mind so that you can know the will of God.

It is like two magnets pulling each in their direction... every thing - or nearly - in our society tells us how attractive the world is. Then on the other side you have one person - Jesus - who draws us away from the world by winning the love of our hearts, by saying "I will be with you always" "I will guide every step you take" "I will love you even if you hate me" "I will introduce you to my Father, to God." The trigger Christ becomes

becomes in my life, the smaller the attraction from the world.

But like between two magnets there is a "no-mans-land" in the middle where one has to choose which side to go towards and make the first step... then as we enter the field of attraction we are carried further. But the first step, always, again and again, is ours to take.

But, what gives me the strength, the power to choose and make the first step?

1) Experience: Each act of obedience to the will of God makes a person stronger.  
Doing God's will is the food that keeps our spiritual life alive. But it only becomes food when you do it. If I fail to do it, it remains outside me: I have taken God's will into my mind, but not into my will and life.

2) Love of others: Feeling strongly for the needs of others (Werner, and feeding the world; Jean Laine)

3) The Holy Spirit: But how does the Holy Spirit enter my life?

a) Inited in through prayer

b) Once you have wholeheartedly given yourself to do all the will of God, you can believe with complete certainty - it is a promise - that God accepts this gift of yourself and seals it with the Holy Spirit. With the Holy Spirit comes the power.

The Light of God and His power always go hand in hand. (When His will is made clear, the power to do it is also released).

Weakness of faith, failure to grow spiritually, are caused by lack of sincerity in really willing to do the will of God in all things.

This leads us to an essential chapter: FEAR

What does fear come from?

For me - in this field - fear quite clearly comes from what others may think of me. It is a fear of being rejected, a fear of being alone, of not being loved and accepted; a fear of being a failure, fear of losing control.

This fear gets my sense of values all screwed up, because the most important thing becomes what people think of me.

I want to be right in men's eyes, rather than doing what is right for mankind, or standing for the Truth.

I admire the dissidents greatly for this. They stand for the Truth regardless of success, ~~or success~~, of being alone and rejected. They have stopped man-pleasing. That is what makes them attractive and powerful.

"Do not fear" is found 366 times in the Bible (one for each day, including leap years)

We can let fear be very destructive in our lives, but it can also be a real help!

A) In that it reveals the weak links in our nature

B) That it can bring us back to God... our need is God's greatest opportunity. (Howard quote)

Independence from the fear of what others think of you is the beginning of maturity.

## C) GIVING ONE'S ALL TO GOD

We touched on a central issue yesterday

Margret said she felt like having to go through all the same process now as she did a year ago.

Claude brought up the question of Commitment.

Werner talked about "giving one's life to God in order to remake the world"

What thoughts do these three points bring up into your mind?

- 1) Without a clear decision on ~~how~~ what are lines are meant to be we keep having to start from scratch again, with every major decision which we need to take.
- 2) Being a Christian - as Andrew pointed out - means in effect two clear decisions:
  - a) Giving one's life to God  
(Disciples decision to leave all and follow Christ).
  - b) Taking on the remaking of the world to God's design.  
(Pentecost: Go to the ends of the world and make disciples of all people).

But how in practice are decisions such as those made?

Example: LEO ... John B. Malia

Our task is to help people go the whole way... but that means being ready to do so oneself.

|| "Many of us have accepted our calling, but we make very sure we decide how to carry it out."

|| "It is not my business to think about myself. My business is to think about God. It is for God to think about me."  
Simon Weil.

"Out of yourself, into Christ, on to others" F.B.

Being Christ-centered rather than self-centered.



### III THE NEXT STEP

#### A) Discussion the prayer of St Francis: OUT OF SELF

A prayer that high-lights are calling as Christ's brothers and sisters. A prayer that takes us out of self, into the world. A prayer divided in three distinctive parts worth studying each in themselves.

#### B) Take first the: ON TO OTHERS

These Ten Month have been the chance for you to 1) Rediscovers yourselves 2) Discover more about the world, its needs and opportunities 3) Learn to live with others - with people you did not choose 4) Become part of the World Family if men and get to know some of those in the family 5) I hope, to discover more about God and the tremendous Love He has for us, not least through the gift of Jesus, 6) To start the "step by step" walk with God towards what He calls you to 7) ~~Find~~ <sup>Find</sup>, not least, you have been a real help to us in Caux and CH, as to those in other countries.

But all these things - and that is natural and right - have been basically based around you. It has been an essential time, a time to build a solid base, to learn.

The learning process will never end, but there is a great step now ahead of you:

#### Building a team, building a force.

From being responsible for yourselves, move on now to being responsible for others. It is your turn now to help others find the first steps to God.

F.B.: One's said "I spend <sup>half</sup> ~~another~~ of my time pulling the cork for bottled-up people."

Our lives are meant to be given to freeing people so that they can better find and serve God. It is the most fascinating and enriching task ever. Several times these days I have been brought to tears by what people have said, each time it was linked with their choice to accept and follow Christ. There is such a magic, such a freedom, such an excitement in this choice to give Christ first place. What an incredible thing that we - sinners and doubters - are invited to be tools in such events!

F.B was quite clear that changing people was meant to be the center of all that we do: "Do not lend yourself to any programme that is not aimed at changing people."

That is a key, also in choosing what to do next: "Is it ~~intended~~ <sup>intended</sup> at changing people?"

God expects the highest from each of us. ~~to~~ Do we expect the highest from each other? We must, otherwise we condemn each other to stagnation and death.

Changing others is essential to building a team, but that does not make a team; what does?

Being a shepherd ... deciding to be the heart of a team,  
" " " responsible for each one.  
Not because you know better or are

better, but because God asks this of you.

Responsibility is responding to a call from God

Ernst Brunner, a Swiss theologian deeply influenced by F.B. writes: "Personality only exists only in responsibility, that is in response to God's call."

But what is the point of building a team? A team what for?

- 1) We cannot go it alone - no winners! All that we do, the jobs we decide to take, the places we decide to be in, everything needs to be thought out with this question of, "Who will be my team, who am I going to work with" in mind.
- 2) We have a tremendous job on our hands. The team can be focused on a specific task (edu., fam., T.U.) It can be focused on variety and the general battle to be fought.

But essential: a team always needs an aim, and you, as shepherd need to know what beyond the ~~the~~ building of a team you are out for (from experience → fut. leadership)

F.B.: "One must go far enough. They will ~~also~~ find a new dimension of life when they will put the problems of the world before their own problems. Then they will really change."

MRA is a team on the scale of the world, composed of hundreds of smaller teams. It is entirely based on friendship, trust and a common task.

The growth and effectiveness of this world team, the thing which will ~~the~~ transform the team into a force, is the commitment we have, the sense of responsibility we have.

Commitment and responsibility to a world family, to the transforming of the world through such a team: that is the next step.

In coming here, you committed yourselves for Ten Months. The challenge now is whether you will commit yourselves for ~~the~~ Life.

↳ That leads on to the third and decisive point: INTO CHRIST

Andrew. Dedication in chapel

- 1) What I want to give to God.
- 2) Areas in my life where I know I need His help.
- 3) Commitment I want to make to God.



CALLING AND THE WILL OF GOD

FINDING GOD'S WILL

Oh, teach me so to know and love Your will  
that the longing to do Your will may be greater  
than any other desire of my life.

I pray, teach me to know Christ better  
as the one who accomplished all Your will  
and the One to whom You have given charge  
to work that will within me.

Strengthen my faith, that I may gladly  
and without any reservation  
entrust myself to Christ completely.

Father, let Your will be done in me,  
here on earth,  
even as it is done in heaven.

And may my heart and life be filled  
with the will of my God,  
with Your Son who came to do Your will,  
and with heaven,  
which is wherever Your will is.

Then my daily song will be :  
To You the glory and the honor and the power !

Amen.

Prayer by Andrew Murray  
South Africa, 1896.

Wednesday morning : DOING GOD'S WILL

Acts 22:14 "The God of our fathers hath chosen thee,  
that thou shouldest know His will, and see the Just  
One".

"Le Dieu de nos pères t'a destiné à connaître sa volon-  
té, à voir le Juste et à entendre sa propre voix".

1 John 2:15+17 "If any man love the world, the love of  
the Father is not in him... And the world passeth away,  
and the lust thereof: but he that doeth the will of  
God abideth\* for ever". (\*means: remains, continues).

"Si quelqu'un aime le monde, l'amour du Père n'est pas  
en lui... Or le monde passe, lui et sa convoitise; mais  
celui qui fait la volonté de Dieu demeure à jamais".

Romans 12:2 "And be not conformed to this world; but  
be ye transformed by the renewing of your mind, that  
ye may prove what is that good, and acceptable, and  
perfect will of God". (Phillips version "Don't let the  
world around you squeeze you into its mould, but let  
God re-mould your minds from within...").

"Ne vous conformez pas au monde présent, mais soyez  
transformés par le renouvellement de votre intelligence,  
pour discerner quelle est la volonté de Dieu: ce qui  
est bien, ce qui lui est agréable, ce qui est parfait".

QUESTIONS : What is the biggest holdback in my life  
which prevents me from being totally  
willing to do God's will ?

What is the deepest - most fundamental - fear in my  
life ?

How do you find the strength to do God's will ?

Where are you most tempted to be "conformed to this  
world" ? (Which area of your life).

What is the secret of a "renewing of your mind" ?  
Where does your thinking need renewing ?

Intensive Study Period,  
Caux, May 27 to 30, 1980.

CALLING AND THE WILL OF GOD

Introductory : Much in these days will depend on our attitude to them. It may be worth each of us asking ourselves questions such as the following before we start :

- What do I hope for out of these days ?
- Am I as centered on the others finding their next step as I am on my future ?
- Do I enter these days with demands or with faith ?

Self-centeredness, fear and ambition will be our biggest enemies as we search God's mind together.

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Before Monday : Put on paper - and hand in to Jean-Marc at breakfast on Monday - the questions you would like us to talk about on the themes a) of calling; b) of finding and doing God's will; c) on any other question you have at heart that we cover.

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Programme : Every morning will be composed of a time of sharing, followed by a discussion on "Calling and the Will of God", based on Bible passages. We will start at 9am in our usual place, ending when we want to. The afternoons, at 4.30 pm, will give us a chance to deepen certain aspects of our theme with people such as Werner Fankhauser, the Stallybrasses, the Grobs and Paul-Emile Dentan, a journalist from Geneva.

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Tuesday morning : GOD'S OPEN SECRET

John 5:30 & 6:38 "I seek not my own will, but the will of the Father who sent me. For I came not to do my own will, but the will of him that sent me."

"Je ne cherche pas ma propre volonté, mais la volonté de celui qui m'a envoyé. Car je suis descendu du ciel pour faire, non pas ma propre volonté, mais la volonté de celui qui m'a envoyé."

Matthew 12:50 "He who does the will of my Father who is in heaven is my brother and sister, and mother."

"Quiconque fait la volonté de mon père qui est aux cieux, c'est lui mon frère, ma soeur, ma mère."

John 7:17 "If any man will do His will, he shall know of the doctrine whether it be of God." (Paraphrased version, "If any of you really determines to do God's will, then you will certainly know what is of God.")

"Si quelqu'un veut faire la volonté de Dieu, il saura si cet enseignement vient de Dieu."

Questions : A) -Why was Christ sent into the world? -What was his task?  
-Why was I sent into the world? -What is my task?

B) -How does one find God's will? -How does one know it is God's will?

C) -What comes first in my life? -What is the motor of my life? -What do I want most out of life? -What do I most fear? -What is my greatest ambition?  
-What am I most proud of? -Where is God in all this?

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All the best, Jean-Marc

TIRLEY 1980

What do you feel about the present world situation?  
What is most needed? Who is trying to bring this about?  
How can one answer the need for change (hunger, etc)?

## HOW TO UNITE FAITH AND IDEOLOGY IN A WAY THAT MAKES THE BEST OF BOTH...

Amongst the many who feel change in the world is essential, there are ~~two~~ basic conflicting views about how to go about it:

(A) believes that if you change man, he will in turn start changing society and its structures. (lessening (A) and (B))

(B) believes that if you change the structures of society, they will condition man to in turn change. ~~the~~

(A) is the stand point of many Christians, (B) of most marxists.

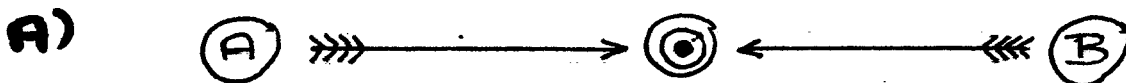
Yet, Christ talked about "making all things new", about "doing the will of our Father on earth, as in heaven", which means a total change of both man and structures.

What about Marx? He once said "The crude materialism which speaks only of a change in structures forgets that these structures are the creation of men. At the same time as the structures, man too must change." In other words society can be not better than the people who live in it.

The least one can say is that Marxism has not lead to a change in people; but also Christianity has not dealt adequately with the injustices, exploitations, hunger or armament of our present world.

~~Potentially~~ changing man and changing structures are the most dynamic forces for positive change.

Both aim at the same target, (draw (C)), but both start at opposing ends.



MRA quite clearly states that it is out for both the personal change and the structural change. To my knowledge it is the only movement who is at present doing both with a certain effectiveness.

But because we attempt to do both we feel all the more this ~~inner~~ conflict between A and B. Am I right to think that all of us feel it? Who only a little? Who very much?

For many of us, this conflict maybe one of the points where much precious energy is lost, where our inner questions prevent the spark of conviction which makes us contagious.

The point of choosing this theme is that ~~it~~ <sup>it's</sup> is a question for many of us, ~~not~~ <sup>as it is</sup> for all those who are preoccupied by the millions who are in physical or spiritual need in the world - B. And that by going deep enough into ~~the question~~ such a question, we may help each other to a deeper understanding of our commitment to God's will.

For a long time it has been known that ~~the~~ <sup>the</sup> human ~~brain~~ was divided in ~~two~~ halves. But it was only five years ago that ~~scientist~~ discovered that each part has a different function.

Man's ~~the~~ left side is the analytic part, the one that permits you to remember words, to reason logically, to understand mathematics. (Draw + write B)

Man's ~~the~~ right side harbors your intuitions, your synthesis capabilities. In other words, it is interested in the link between different elements, but not in the elements themselves. For instance, it will recognize a melody but it is the left part which will tell what notes have been played.

One could say the left has a western mentality, the right an ~~eastern~~ <sup>Asian, oriental, or</sup> that the left is technocratic, while the right is hippie. or that the left characterizes the man, while the right rather the women.

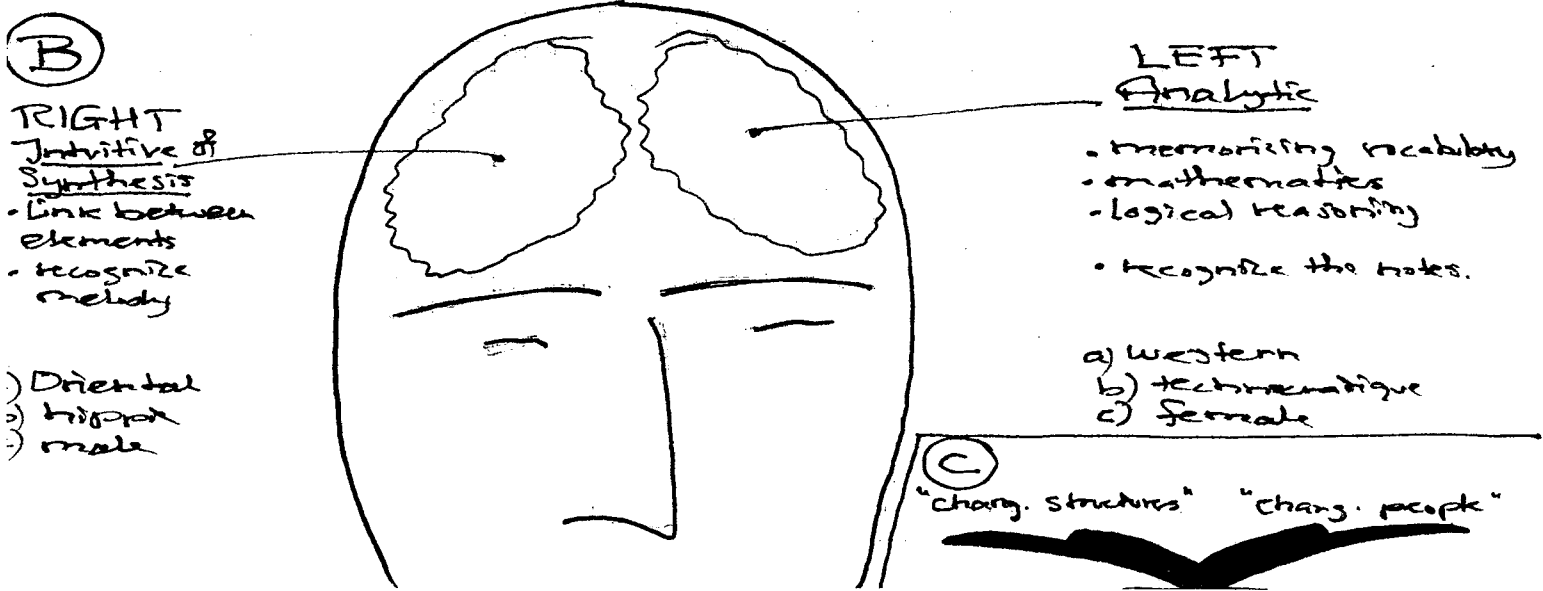
Our ~~education~~ system is practically exclusively based on developing the left side. You learn by heart, but develop little your creativity, you learn plenty of facts, but not how they are linked together ... etc.

The ideal would be to fully develop both sides of the brain, and in doing that you not only get the sum of the left side plus the right side, you get much more. (explain!) (marriage - teamwork -> interaction)

Well, if I think of our theme, I am tempted to say that "changing structures" sounds very much like the left side of the brain, "changing people" rather the right side. But imagine if both changing structures and changing people could both be fully developed together, what a dynamic force for change that would be! I believe it would be irresistible and transform ~~redirection~~ redirection the course of history. \* (Draw E)

But, because there is a but, ~~is this possible?~~ <sup>discuter!!!</sup> is this a dream or could it become reality? This we will have to look into together during these days, but what do you feel about it now? (Aster de temps pour discuter ensemble)

I will - however - already now attempt to give an answer. But first, we will make a five minute break.



Part 2

This ~~split~~ between 'change in man' and 'change in structures' is — as we have seen — a very fundamental one. In fact it is really the split between the inner man → what I am, and the outer man → what I do. (Ecône)

A few minutes ago we ended on ~~the question~~ "If we could unite both sides fully together, would we not get a tremendously powerful force for change — (even more powerful than just adding the sum of both sides)?"

Now let's ~~list the names~~ of the people in history and living today whom we would consider have ~~been~~ redirected the course of events God-wards. There are some obvious ones such as St Francis, Jesus and the biblical figures; who else can you think of? ... (Ecône)

Let's look at ~~this~~ list, is it not striking that all these people discovered how to make their quality of life and the quality of their actions one same dynamic power? These people all have an explosive combination of faith and ideology. ~~We will come back to these people in just a minute~~, because now I'd like to study a quote from Henry Kissinger, which I found most interesting, he writes: ~~Memoirs~~

"On both sides of the Atlantic we must remember that there are two kinds of ~~realists~~ realists, those who use facts and those who create them. There is nothing the West needs more than people capable of creating their own reality." (Ecône citation).

In clear he is saying "Some people use facts" — that is they are influenced by the facts, the situation, around them: if there is a ~~fact~~ strike we must do something about it; if Russia arms more, we must arm; if Blue Jeans are 'in', then I too must be 'in'... and wear Jeans!

In other words, following trends and events, rather than creating the right trends and events...

Kissinger's other point is "The West needs people capable of creating their own reality". In a way that is a good definition of the word 'ideology': it means to know what we are out for and do it.

Take Mother Teresa: Facts of Calcutta are that thousands die uncared for in the streets. ~~The new reality is that~~ Out of love, commitment and care she has created a 'new reality', and this new reality has touched the world in a way that all the knowledge of the millions suffering didn't. Through her millions in the world have understood what God's love really is.

The purpose of MRA is exactly that: to create new reality. It is — as St Francis outlined — to see love where there is hatred; to see unity where there is division; to replace error by truth; darkness by light... etc. to create new realities in every field where things are wrong.

We ought to study St Francis's programme one of these days.

This 'new reality' is the fruit of the search for God's plan and real obedience in fulfilling it.

Think of these people... is it not true that they demonstrate that the place where "change in man" and "change in structure" really come together, where they become one, is in God!

- [He can show us how to
- He knows the detailed plan and purpose for the world, ~~which~~ ~~will be prophetic~~ to create new realities - new structures - which will be prophetic ... in advance of our times.
  - He also has a detailed part for each individual, a part where each will be used most effectively, where we will be creating new realities.

The other day I was watching a group of dogs being trained. I'm not sure the dogs knew they were being trained or quite what was happening to them. I'm sure they never understood the point of having to sit ... having to run ... having to stop. Logically - as far as they were concerned - there was no point. And yet one felt that they were obeying with all their heart and concentration ... In some time these dogs will be leading the blind through the chaos of our world - because they have learnt to obey, because they followed their masters plan.

Henry Drummond once wrote: "The mysteries of the Father's will are hidden in the word 'obey'."

If we had half the spirit of obedience, and the discipline of those dogs, maybe our master would also use us to lead the blind ... those who are searching for the truth.

Let's look back at these people who made history, who combined faith and ideology in their lives. What word would describe them best? Obedience

All these people were ready to obey whatever the cost ... What is striking is that through searching for God's will and following it they were given - what I would call - "prophetic intelligence".

I don't think all these people were exceptionally intelligent, but God equipped them to create new realities. Each of these people mark a turning point, ~~in~~ where history was re-directed Godwards.

Henry B. Wright said about Jesus: "To find God's will for his life and do it, was the ruling principle and the energizing purpose of Jesus' life" ... and look at the effect this one life has had on the world!

The energizing purpose of our lives - which unites the full dimension <sup>of</sup> change as needed in the world, where both people and structures are made new - the energizing purpose of our lives, is finding and doing God's will. It is the answer to the question "what am I living for?"

As a conclusion we will look at what one man did. His name is Robert Carmichael, a French employer in the textile and jute industry, who died during the 70's.

While listening ask yourselves the following questions:

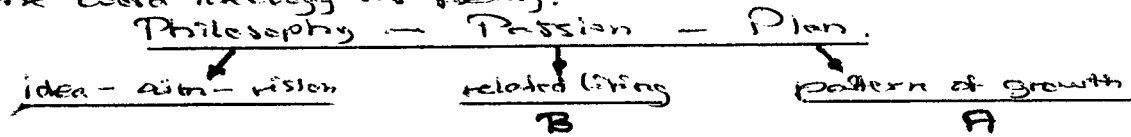
- 1) Where did Carmichael get all his ideas from?
- 2) Was he ~~able~~ <sup>used</sup> to change both men and structures?
- 3) Were his actions ideological?
- 4) Was what he did prophetic?



## IDEOLOGY AND THE POWER OF IDEAS:

What I will in fact present is completely different from what I had initially set out ~~for~~ to produce. Instead of drawing from history, analysing the power of ideas through the ages, trying to assess where we stand today and what the future holds; then working out whether or not MRA is an ideology and what makes it an ideology, I will ~~state~~ give one definition of the ~~word~~ word ideology and develop ~~them~~ of its aspects.

Frank Buchman often talked of MRA as an ideology and defined the word ideology as being:



Start with: A) Plan = Pattern of Growth

Frank Buchman had what he called "his laboratory experiment" where he learnt the basis of his whole way of working.

Story: - FB asked to go to Penn State College, to settle the differences between the faculty and the students. (1908-1915)  
- He transformed the place, and it transformed him. (Laboratory Exp.)  
- This happened through three people:

Bleak Buck: "One of the most attractive personalities I ever met" FB said of him.  
"During months we talked about everything under the sun, except what men most love". Buck was a "Confucianist" and passionate for horses.  
Frank said he used "intelligent restraint and melanchant reserve" to win ~~his~~ his confidence and interest.  
Then one day Buck asked Frank: "I wish you would tell me what your faith means to you". Frank told him, then Buck told Buchman what "Confucianism" meant to him... it was confused.  
Frank suggested "Try your Confucianism on a chicken thief friend of mine and his family of six".  
Buck learnt the need to go to the root cause of things.  
Buck was ready to try Frank's way and was enlisted to change Bill Pickle.

Bill Pickle: "He had the charm of a wonderful sinner who could become a compelling saint" ~~and~~ Frank said of him.  
He was the illegitimate son of a colonel. Looked after a Dr's horses by day and was a liquor peddler for the students by night (law against saloons). When FB met him he was 62 and had 12 children. (Frank was 30 years old)  
Bleak Buck's first prayer was for Bill. The next day Frank and Buck saw Bill in the street. Buck said "we've been praying for him, now's the moment to do something". As they approached Frank thought "Give him the deepest message you have." "Bill," Frank said "we've been praying for you".  
That started Bill off on the road to change, to give up alcohol and smoking, etc and to change the whole campus. This included the third man, the Dean of the college.

Dean: "Every body loved him, he was easy of access, but he also was an agnostic" (who only believes in material - provokable - things) and he had a praying wife...  
Bill's change was key in helping Frank change the Dean and lead him to a faith.

Now, what pattern of growth does this give us?

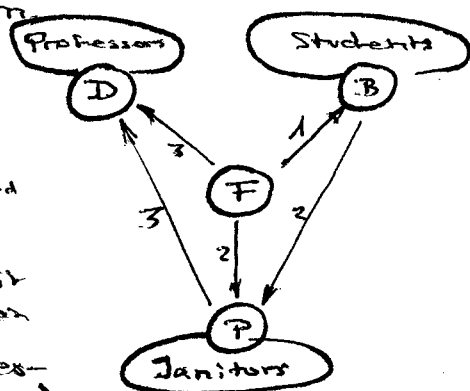
Tableau  
Nair) F.B. was the initiator of the growth pattern.

1<sup>st</sup> stage was his winning of B. Buck's confidence & interest. He also gave him a task

2<sup>nd</sup> stage: together they took on and prayed for Bill Preke. This gave Buck a faith and changed Bill.

3<sup>rd</sup> stage: F.B. had the Dean in sight, but it was Bill's change that transformed the Dean

Next stage: The three men took on their respective groups (Professors, Students, Janitors) in a new way.



Growth Pattern

Bill for example organised a bible study every Saturday night for 19 local janitors (doorkeeper). Bill chose the theme "the Apostles Creed"

Q What can we learn from this?

Tableau  
Nair) Importance of building on a solid foundation =  
~~that~~ particularly important if one thinks that it is possible that we may not always be able to work freely (think of no communication, no public action, etc.)

- 11 Q What qualities would a team need to meet such a situation?
- lasting friendships (not just "action" friendships)
  - self-starters and people with leadership
  - readiness to stand alone
  - fearlessness and wisdom
  - lasting sense of vision and perspective. (must talk more of this)

One can only achieve such things by going the whole way with a few.

Frank Buchman had the art of reaching the masses and yet ~~being~~ building into the few.

Complete change of scene, lets take this question of the PLAN from another angle:

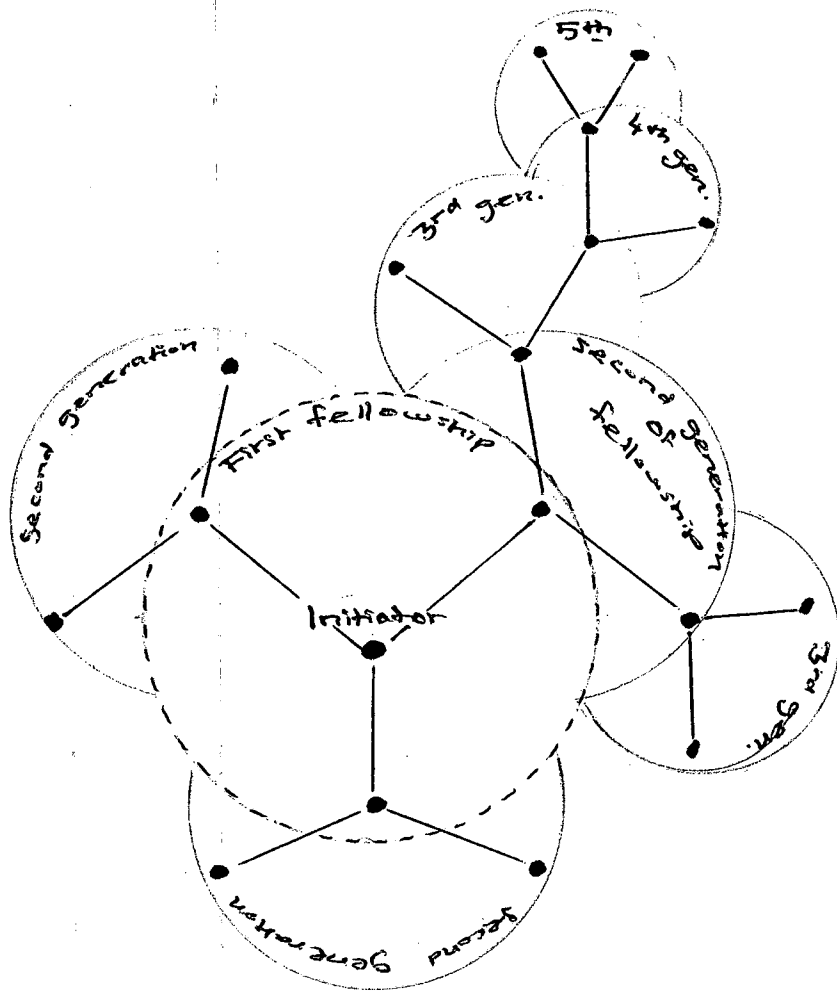
First case: Hans is a German student who's been to many conferences. He's changed deeply and is about to return to his university. He asks for a meal with you and asks "What am I meant to do when I get back?"  
Think of what you would answer.

Sec. case: Peter has decided to give all his time to MRA. He is in a new country and lives in a center. There he is responsible for the films, the garden and helps in the house. He is keen to meet the greats and help them... but still he has a feeling of not being effective. He shares this with you. What do you suggest to him?

Both these people are keen to be effective but they don't know how.

Could it be that the pattern of growth as we studied earlier could be the most effective answer?

Tableau)  
No. 12



### GROWTH PATTERN

be an initiator:

Could each of us here (very practically) take on two or three other people and help them to have the qualities mentioned earlier, and help them to take on two or three new people themselves? ~~Self~~ All of us are like Hans or Peter, could this be the most effective thing to do? Surely enough - this is also the fastest way to reach the millions:

Ex: For instance, if each of the 150 people who were at the Hammer-Sorel conference changed ~~one~~ person every year, to the point where these newly changed people would also change one person a year... How long would it take to reach 5 billion people? 25 years

Ex: By comparison, if you succeeded in talking to 10,000 people every day of the year... How long would it take you to reach the 4 billion of the globe? 1.233 years (if a 150 did, it would take 82 years)  
Reach 1000

These figures are just a game -- but it remains that multiplying through producing self-starters is the quickest way, even mathematically, to reach the world.

Any movement or idea ~~develops as fast or as slow~~ <sup>only expands as fast</sup> as you develop leadership and people who take full responsibility.

Q What other advantages are there in this Growth Pattern?

- Security (don't depend on a few leaders)
- Develops responsibility and initiative
- Be in the situation to be life-changers where God wants us.
- Not my plan or calling, but what makes the other grow → service

This picture is incomplete as we are not touching the point of philosophy today. Two essential points in this question of the Plans:

- 1) Think always two strokes a head (ex: chess + ex: man experience)
- 2) We may plant, others may water, but it is God who causes the growth.

Tableau)  
No. 12

This second point is essential: In such a pattern, we must take care not to take God's place - pulling or pushing for growth

For all who want to take on such a task it is essential to be reminded of Mark 10:43 " Whoever wishes to become great among you must ~~shall~~ become the servant of you all"

It is something I find very hard to put not only in my head, but to let it sink to my heart:

Walking down the road God spoke very clearly to me and said: "You worship a God of reason, start how to worship the God of the heart"

I realise now that there is a big difference between these two Gods, also when it comes to changing people: the God of reason tries to convince, the one of the heart wins the soul of men beyond reason to a lasting commitment

~~If you worship the God of reason, you try to establish~~

There are two reasons why I worship a God of reason; ~~both~~ ~~come from a deep lack of faith~~:

- 1) Deep down I don't feel God can really use me as I am, so I try to improve His tool by the intellect, rather than through obedience. It comes through lack of faith and lack of obedience
- 2) I don't really believe that God loves the world and my country more than I ever could. So I desperately try to cook up some plan which could be effective.

In other words, my lack of faith brings me to try to fit God into my plan of action, instead of me fitting into God's plan ... and quickly I take myself too seriously and try to become a little God and turn into a ~~real~~ dictator.

Despite all that God uses me in incredible ways. But how much more could he use me if I really let him?

Q.T. & sharing

## B) Passion = related living

You cannot keep a passion for long if you do not know how to have a related living

Ex: People who want to do God's will but never question whether the subject they study, the university they have chosen, the city they live in is part of God's plan

Relate everything you do to your aim, in real obedience.

Ask ourselves "What are the things in my life which I do ~~the~~ and which are not related?"

# IV

## The heart of the matter

Archbishop Söderblöm, frequently referred to as "the father of ecumenism" wrote F. B. in 1931:  
"... You are concerned with the only thing that matters in Religions and Life — Christ's absolute rule in our hearts and words and deeds. A changed life is more eloquent than lots of sermons."

How is this absolute rule of Christ to become a reality in our lives?

F. B. was a scientist rather than a philosopher, in the sense that he tried out - experimented with - all his thoughts, and then determined what was valuable or not.

Take the 4 st., most of us in reading about them would have thought them a good idea ... and forgotten them. He tried them out and made them a corner stone of his work. The same applies to the quiet time and so many of others good theories which he gave life to.

He did not believe in long intellectual arguments; the quality of a man's life spoke clearer than his intellectual doubts. And therefore his answers to others questions tried to deal with the root of that person - to what was behind the argument - to the personal needs, the tragedies, the longings which lay behind the tuff - brilliant - surface. He won the argument by winning the man, whereas so many win the argument but lose the man's heart.

Many came to him for advice, he challenged them to "experiment", to try it out. His aim with every person he met was to give them a chance to discover what Drummond called "the greatest thing in the world".

His challenge was simple: "You have got to come to the place where you prefer God above all men and all things. Shed every secondary motive."

But how does one come to that point?

1) Start discovering <sup>what</sup> God is. You cannot prefer something you know nothing about.

2) Get to know yourself so well that you can instantly recognize what is not of God in you.

This is where the 4 st. come in. They are like a series of sieves which you use to refine the sand. First you take a sieve with big holes to get rid of the obvious dirt → honesty... Then little by little you take sieves with smaller and smaller wholes until you are dealing with the deepest most subtle motives, testing them against the standard of Love - Love as Christ lived it.

But knowing yourself and what you are like - seeing yourself a bit more as God sees you - is just the first step. It is the diagnosis stage in medicine... and diagnosis brings no cure.

The next stage is the operation → dealing with all that is not of God in us. It means restitution, putting things right.

This is where the absolute comes in. Imagine being operated on and the doctor not taking all the cancer cells out. You have got to go the whole way, or you haven't dealt with the problem - the separation from God - at all.

Having had an operation does not mean that you are healed and well - that you are renewed: To be renewed means having no trace of illness left, no scar, no wound left. It means being forgiven; it means asking God for forgiveness

and asking others for theirs.

Now comes a Key point: How do you make this renewing permanent? How can you - in a permanent way "prefer God above all men and all things?"?

By giving one's life - one's all - to God. Asking Him for the miracle of a changed life, for new motives, for a new driving powers to replace the old ones.

Era ... (td)

The heart of a new driving power is the time we spend with God. But how? When <sup>one</sup> asked that question ~~and~~ F.B. answered: "Jowett's (a well known preacher) recipe for every Christian is to take 15 min. each day and spend ten in listening and five in talking (prayer)". The later he added: "I subject my thoughts to a six fold test 1) Readiness to obey 2) Circumstances that may point decisively one way or the other 3) the highest moral standards 4) the Bible 5) the advice of others who also live by the guidance of God 6) the experience and direction of the Church."

Tomorrow: a chance to experiment with all this, to put ourselves fully into question again; a chance to get to know ourselves better, in order to know God better. So of you may say "know it already" "I have experienced the 4<sup>th</sup> before". But let's not let pride spoil this chance of coming closer to God. We all need it. (experience 11 Sept., share some points.

Lets go far enough, dealing not only with "things" but also with motivations - Sex, security, success - the deep things that drive us.

Could we all have the courage and discipline  
- tomorrow - to take time - enough time - alone,  
face to face with a blank page - with oneself,  
with God.

Think about:

- a) Brebman's quote on preferring God
- b) the 4 standards
- c) the deep driving motives of my life
- d) the fuel I ~~feed~~ <sup>run</sup> on.
- e) what hild's me back from being what God wants me to be?
- f) what is really the center of my life?
- g) what next step is God asking of me?
- h) who should I share all this with? Who could take the ~~&~~ needed decisions with me?

\* Out of self, onto others, onto Christ's AB.

\* When I cease to be militarish, I get critical' AB.



# V Reaching the heart (of the matter)

I hope all of you took yesterday as an opportunity to come closer to God. The point of all we are doing these days is to help each other come closer to what God means us to be. The great obstacle to that is a) Pride (thinking one knows best) and b) Laziness "The crime of evangelism is laziness..." H. Drum.

This will not be a general sharing session, but a deepening of a few points. I hope you took seriously the two last questions g) and h). What were they? I have no speech ready, no lecture, the content of this morning will depend on us all.

## 1) The driving powers in our lives.

Ambition - Success (personal + of our work)

Hate - Fear - Jealousy - Impurity

Proving one's self - Desire to be loved... fear of what others think - If only I... got married, did this, had that - To be something - Desire to be best - Control -

## 2) The things that hold us back

Fear - feeling inadequate - comfort - laziness

fear of silence + prayer - hate - family

No desire to change -

## 3) What are meant to be the positive driving powers of my life?

"There are three things that remain - faith, hope and love - and the greatest of these is love" 1 Cor. 13, 13

Loving Christ - others - yourself

Forgiveness - Being made new.

4) What is the greatest quality you appreciate in others and long for for yourself?

For me it is humility (= the contrary to pride)

• To be nothing, that God maybe all. \*

• The condition to true fellowship - with others - with God.

\* Humility = accepting to be weak = needing God.\*\*

• "Christ Jesus: who emptied himself, taking the form of a servant, and humbled himself, becoming obedient even unto death"

Phillip 2, 5-7.

\*\* "When I am weak, then I am strong"

2 Cor. 12, 10.

This brings us - particularly this last sentence - to the question of authority and obedience. What - or who - was Christ's authority?

~~what is the reason~~

Modern education → Being my own master.

Japan - but is this Christ's way?

Who is the Authority in my life? (not God for me...)

How do I find God's authority? Learning to obey.

Each could ask himself the question "How do I learn to obey?"

VI

1916 - 1940

## FROM THE INTIMATE TO THE GLOBAL

As you remember F.B.'s "laboratory experiment" in Penn State College lasted until 1915. Then F.B. went to Asia and passed through China on his way home. The next year was spent with a focus on preparing a group to return to China and training young men to become revolutionaries and return to China with him.

This journey was to be decisive. He was starting to breakaway from just a student movement, expanding his heart and mind. But let's start with a flash-back to see what prepared him for such a big task: (H. Hutcheson) Robin Am. Per. <sup>(W. Penn B. Franklin G. Washington)</sup>

Just as Penn State had been his laboratory experience in "personal work" - changing individuals, his visit to China was his laboratory experiment in dealing with nations. And what a nation! In that year - 1916 - there were 27,562 missionaries in China. Church membership was expanding fast, but few people were brought to know Christ.

~~The~~ World War I was raging, and with it the crumbling of the great empires founded by Russia, Germany, Austria, Turkey. A revolutionary situation was growing of which the <sup>1917</sup> Bolshevik October Revolution was the first stage. The world was entering the age of ideologies. Europe's grip on the rest of the world was being loosened. Missionary work was to decline from then on.

China's political situation was very chaotic.  
In 1911 Sun Yat Sen - regarded as the father of revolution - had overthrown the Imperial regime.

But in 1915 - a few months before F.B.'s arrival -  
Yuan Shi-Kai attempted to make himself Emperor.  
This split the country in two and made a united  
republic impossible to create.

June 1917  
In ~~the autumn of 1916~~, F.B. arrived with 4 other  
men. He was 38 then. "Our plan is briefly this,  
he wrote: to inculcate this same passion for indi-  
vidual work in the leaders of China. Our plan for  
a city like Peking is to gather 15 of the most  
influential Christians, Europeans and Chinese,  
and train them? He had specific men in mind,  
ranging from the Min. of Interior to the Pres. of  
Parliament, from an Admiral to a Bishop.

The missionaries found it terribly difficult to treat  
the Chinese with respect, numbers was the ~~greatest~~  
motivating force in most. F.B. spoke of "the sin of  
an abstract love of the crowd." He was determined  
to go all the way with a few, "Who can tell the power  
of one man was for J.C.?" He consciously aimed  
at "picking out the most difficult opponents and  
winning them" and then including them in a team.

14 men - Westerners and Chinese - moved with him  
into the cities of Central China. There he met  
Sun Yat Sen - the revolutionary leader - His Chief  
Secretary and adviser Hsu Ch'ieh was transformed  
and became one of F.B.'s team.

Sun Yat Sen was not entirely convinced by Christ-  
ianity and his private life was a mess, which  
weakened his authority. F.B. met him several  
times and fought both for moral change in him  
and for Christianity to become the heart of his  
revolution. Sun said of F.B. "He is the only man who  
tells me the truth about myself." Sun's secretary

together with FB's team, was working out a programme of "Christianity the National Salvation". Sun was starting to see his sin and becoming increasingly convinced of Christianity's revolutionary potential. A team of convinced men was rising around him. FB wrote "The Hartford idea is a realised vision, and has developed as I felt it would". But just then FB was successfully "eased out" of the country. He had become too uncomfortable for his missionary colleagues - talking impudently and there was a lot of it, head on. "When will the Christian Church face the facts of Parsons, chapter one?"

At that time Mao Tse-tung was still a student, his philosophy was based on a "belief in absolute moral principles and the power of the mind" (Emperor of the Blue Antr) he had met neither revolutionary Marxism nor Christianity. The issue of which revolution would capture China was still completely open. FB's forced departure left Sun's chief secretary and his team without support. World events were forcing China away from the West and creating an explosion of anti-West, anti-Christian feelings. Sun Yatsen turned to the Russians for help. The door was now open for Communism.

Analysing why Communism captured the leadership of China in the 1920's, Prof Holcombe points to 1) disillusion with the West (Versailles treaty) 2) failure of most missionaries to treat the Chinese as equals 3) ~~lack of unity~~ Westernised ignorance of China and Chinese life 4) lack of unity among Christians. All these were areas where FB's influence was beginning to be felt.

"China taught me how blind are the good and how vicious are the bad," commented F.B.

FB's aim was now clearly the "promoting of life which issues in personal, social and national salvation". Increasingly he saw the need of welding a team of people together. This was eventually to become the "world force" of MLF as we know it.

The next years were spent between America and Britain. Cambridge, 1921, was the turning point ~~of~~ <sup>and</sup> his decision to accept the thought which came to him when riding his bicycle: "You will be used to Remake the World".

Then in 1922, while travelling by train to Washington for an Arms Limitation conference, the thought came to "Resign. Resign. Resign" from his job at Hartford as lecturer. (Effudin Month 1922)

Then the conviction grew "A great and mighty movement in Oxford". In 1928 he decides to base there, after many passing visits. He worked from there for the following ten years. That some year a first group of students went to S.A. → "Oxford Group". // 1929 → 18, with F.B. to S.A.

In 1931 he received an invitation to go to Peru, by the British Amb. ~~then~~ in Lima. It was to be his first direct contact with other forces trying to reach the students.

A few days after his arrival troubles started. Part of the army rebelled and the students went on strike in sympathy. The taxies too followed the strike, but FB had his taxi, for a few days earlier he had visited the taxi driver who had

been driving him in his home, as he had been taken ill.

One morning he was woken up in his hotel: "There is a revolution on and thousands are rioting," he was told. All foreigners were told to leave the hotel. His thought was "whatever else you do, do not leave the hotel!" He slept all day and woke up to meet all the others returning exhausted from a day at the heart of the disturbances. He had heard nothing.

The militancy of the Communist Students struck him deeply. "Have the Christians any answer to such <sup>a</sup> prepared programme?" In one Latin American country, he learnt, two young Communists made it their duty to attach themselves to each Cabinet Minister to ensure his loyalty to the Party line. On return he challenged the youth of Britain to plan as thoroughly to bring Christian revolution to their leaders.

As he sailed back to Europe he wrote "Do our academic laboratory studies stand the wear and tear of modern life? Materialism prepared the ~~way~~ <sup>soil</sup> for Communism... Can there be a powerhouse that generates the energy to change modern history?"

Back in London he was invited for a dinner. He sat besides an elderly lady who told him "I'm preparing to die." "Why not prepare to live?" he suggested. She told him of her son working as a leading economist for the League of Nations and the hopes she placed in that institution.

A few weeks later, she stood up in one of the Oxford meetings and suggested a hundred rooms should be reserved in Geneva, and a

group should go there to the League of Nations.  
F.B. said "Fine, great, you do it!". In January  
1932 she was in Geneva housing a whole  
group from Oxford. Invitations followed from  
there to many parts of Europe. Between July  
and October that year 15 campaigns took place  
in 8 countries on 3 continents. Life seemed  
to attract life. It was no organizational  
effort, but organic growth. An incredible  
expansion followed. Summer conferences  
brought people from around the world to Ox-  
ford (1931-1937)

He received plenty of opposition... "The story  
of the New Testament shows that Paul began  
either a riot or a revival wherever he went.  
We are not Paul's, but in ~~an~~ this age we  
cannot expect universal agreement and endorse-  
ment. There is a recognised, definite opposition

- ... 1934 Canada (See notes on R. Martin book)
- ... 1934 Norway
- ... 1935 Denmark
- ... 1936 "Himmeler"
- ... 1935 CH.
- ... 1938 MRA.
- ... 1940 Tahoe. → He had a force to "Remake  
the world".



## WHAT WORLD DO WE WANT TO SEE ?

### HOW DO WE BUILD IT ?

The future will need to be built on the realities of the world as it is today. There is no shortage of theories, in our world, but what we lack is a passion to deal with reality and change it. People will do anything for their deepest conviction - write for it, fight for it, die for it, anything but live for it. Our aim must be clear, but we must live in the present, in today ... and not feed on the dreams we have for the future.

1) What realities do we face today? → world, the church, HRM, but also us, me: all my ignorance, uncertainties, fears, complexes.

"The art of destruction is beginning to outpace the art of living" F.B.

God, I am certain, is trying to offer an alternative to decline or collapse - his alternative is clearly outlined in the Bible: Life eternal.

Could each one of us, as individuals, be called by God to be a carrier (messenger) of that alternative?

Our living, our greed (as a world) and our false driving powers have obscured God's plan for the world. We are called to redirect the course of history Godwards.

2) Now, what kind of world do you want to see?

Most visions of the world - of a new society - tend to take a materialistic turn...

Result: Capitalism - Marxism - Fascism, all based on materialism

Marx: 1) Scientific analysis of history (always one class dominating and exploiting the other).

2) His aim, a classless society.

3) His way of building it = dialectical.

(Dialectical means opposing an idea to its contrary; the clash of these two opposites leads us to a conclusion combining the truth in both ideas) So out of the clash between the dominant class on one side and the oppressed class (proletariat) on the other, a new type of society should emerge which would be classless and where everyone would own everything.

4) But all this springs from the illusion a) that man is basically born good, and that if he lived in the right environment he would stay good (unselfish, humble, etc.) b) that there is an ideal rhythm, an ideal order in the world which could be reformed through Marxism and be the classless society.

5) Marxism has such high ideals and a mystical approach to change that it has been the religion of millions of people. But its fruits are rotten, because man is rotten. You cannot make a good omelette out of bad eggs.

All this is called "dialectical materialism".

Buchman's approach is quite different. Much of what he says is aimed at winning the mind <sup>(+heart)</sup> of the Marxists. In this way his message is ideological: Class struggle

"The basic struggle is for the wills of men. That is the ideological struggle. It goes on in your heart and in mine everyday." "Changed lives are the true foundation of a new world order."

What does it mean to be a Christian today ?

- A) "The world has yet to see what God can do with, for, through and in one man wholly given to him". Henry Valery in a conversation with Dwight L. Moody, later put up on Henry B. Wright's wall and often quoted by Buchman.
- B)
- I) "The woman's simple talk personified the Cross for me that day, and suddenly I had vivid vision of the Crucified. There was infinite suffering on the face of the Master, and I realised for the first time the great gap separating me from Him. That was all. But it produced a vibrant feeling, as though a strong current of life had suddenly been poured into me. There was no longer the feeling of a divided will, no sense of calculation and argument, of oppression and helplessness. A wave of strong emotion, following the will to surrender, rose up within me, it seemed to lift my soul from its anchorage of selfishness and to bridge the gap between me and God. I returned to the house feeling a powerful urge to share my experience...". (Paraphrased from p.204 of "For Sinners Only") Frank Buchman
- II) "The best way to keep an experience of Christ is to pass it on" F.B.
- III) "There is only one thing that is adequate and it is someone who can change you; someone who loves you. If you have this power, men and women will come to you night and day for the answer. All sorts of people". F.B. in Remaking the World
- IV) "God's chance is a revolution under the Cross of Christ that can transform the world". F.B. in Remaking the World

P.S. | J esus first  
 | O thers second  
 | Y ourself last !!!

Early dates in Frank Buchman's life:

- June 4th  
 1878 Birth in Pennsburg, Pennsylvania  
 1901 *Notified as of "Worshiping idols as Christ - made objection in his life" F.B. 1878 p.17*
- 1902 Ordained Lutheran Church Minister. Chooses out of pride the most difficult work in the poor parts of Philadelphia (24 yrs old)
- Summer  
 1903 First visit to Germany, does post graduate work on Bethel and von Bodelshwing. In Switzerland he discovers the concept of hospices. Returns to apply his new discoveries.
- 1904 Is approached by the authorities to open a hospice for the destitute young men.
- September  
 1905 Opening of hospice.
- 1907 Resigns out of protest (foot). Later said "My work had become my idol".
- July 27th  
 1908 "Experience of the Cross" in Keswick, England, where he had gone trying to find F.B.Meyer, one of D.L.Moody's men.
- 1909-1915 "Laboratory Experiment" as YMCA secretary in Penn State College.

## STUDY ON FRANK BUCHMAN Part II

What kind of society should we be building here on earth ?

What should my aim be ?

### Second stage, dates in Frank Buchman's life:

- 1915 Leaves Penn State College and his "laboratory experiment for personal work"
- 1915-1916 A year in Asia: India (makes friends with Mahatma Gandhi), Korea, Japan (stays there nine months), stops in China on his way home.
- 1916 Nominated "Extension Lecturer at Hartford Theological Seminary" with freedom to travel.  
Prepares and trains a group in view of China.
- 1917-1919 China: laboratory experiment in dealing with nations. He is now thirty-nine years old.  
(In 1916 there were 27'562 missionaries from around the world in China).
- (Oct 1917) Bolshevik Revolution in Russia, beginning of the Communist take-over)
- 1920-1921 Goes to Europe ending-up in Cambridge (to honour a promise made to two bishops met in China to visit their sons), first contacts in Oxford. "You will be used to remake the world" (Cambridge)
- 1922 While in train to Washington for Arms Limitation Conference: "Resign Resign Resign". Leaves job as lecturer and all financial security.  
Goes to Oxford with simple thought "A great and mighty movement in Oxford".
- 1928 Decides to base in Oxford, and stays there for the next ten years.
- 1928 First group of students go to South Africa, it is given the name 'Oxford Group' on train carriage - it stikes. F.B is not with them.
- 1929 He takes 18 with him to South Africa. It marks the beginning of a world fellowship and of the out-reach from Oxford into the world.
- 1931 Peru: His first direct confrontation with revolution and ideologies. Increasingly his message is formulated to meet the non-Christian world - the marxists, the other religions and peoples.

### Analysis of the world problem:

"The root problems in the world today are dishonesty, selfishness and fear - in men and, consequently, in nations". F.B.

"Materialism and atheism are breeding grounds for corruption, anarchy and revolution. These have their allies in the selfishness that rules our homes, the bitterness that separates class from class, and the spirit of faction that divides a nation". F.B.

"The capitalists will even sell us the rope with which to hang them". Lenin

### Buchman's answer:

He often quoted William Penn "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants".

Politically he saw the hope as being "A new pattern of democracy, designed by God and worked by everyone". F.B.

Our great need is to learn to tap "the great creative sources in the mind of God". (F.B) He saw this as the next phase for mankind.

Our task is the "development of constructive leadership in the different countries". F.B.

"We've got to get to the point where the future of Britain (or any country) may be decided under God's plan" F.B.

"Make Jesus your personal friend - and the friend of every statesman" F.B.

"Paramount is mining men to remake a nation". F.B.

His answer to the power struggle and to human control was a decision to be God-controlled. For him that was the road to peace and freedom.

P.S. The aim and purpose of life as expressed by some of the men who influenced Buchman:

"The end of life is to do God's will". Henry Drummond

"The mysteries of the father's will are hid in the word 'obey'." H.Drummond

"To find God's will for His life and to do it, was the ruling principle and the energizing purpose of Jesus' life". Henry B. Wright

"Willingness to do God's will is the necessary condition for knowing what it is". H.Wright

"A man may think he is doing God's work when he is not even doing God's will". H.Drummond

"He who has willed to do God's will completely... has for the first time fully found himself". H.Wright

"Jesus, who was perfectly obedient, had the most unique and individual personality that the world has ever seen". H.Wright

STUDY ON FRANK BUCHMAN Part III

How do you go about it and what will it cost ?

I) How did F. Buchman go about it ?

- a) "The basic struggle is for the wills of men".
- b) "The strategy is convinced personalities".
- c) "Asked to summarize his doctrine in a phrase, he (F.B.) says: 'Moral Re-Armament is a race with time for the remaking of men, of nations and the world'". Sunday Star Washington (4 June 1939)
- d) Statesmen, accepting the new "quality of life" have began to "make it possible for the Mind of God to become the mind of nations". (Quote from the Message of Frank Buchman, by R.C. Mowat. What is in inverted commas is from F.B.)

II) His strategy and method

- || a) "If you begin to pray for people by name, you soon get a plan".
- b) "Do you expect total commitment to be the result of your work with men? Do you go out to men in that way? With the drastic deep love that demands a drastic change? Then you are doing the most necessary work in the world today. Nothing is more important. It is the work from heart to heart";
- c) "Go straight into the difficulties of the people you meet. Wanting to do it is not enough. You must do it. .... Don't push people. Really win them without salesmanship and pressure. But with conviction".

III) The cost

- || a) "You have got to come to the place where you prefer God above all men and all things. Shed every secondary motive".
- b) Could each of us - how ever 'advanced' we may feel we are - have the courage and discipline to take enough<sup>TIME</sup> alone, face to face with a blank sheet of paper, face to face with ourselves, face to face with God, and consider the following points:

- 1) Think about Buchman's quote (IIIa)
- 2) The deep driving motives which actually control my life and actions (the standards may help here, and if you have never experimented with them seriously, this may be your chance to really look at yourself honestly. What ever you do stop pushing things back and never facing them squarly). What is holding me back from being what God wants me t
- 3) What fuel do I run on ? (ambition, fear, pride, etc.)
- 4) What is really the center of my life ?
- 5) What next step is God asking of me ?
- 6) Who should I share this with ? (Taking a decision together with another person is a definite help towards keeping that decision. Of course it does cost ones pride something to be honest about ones needs with more than oneself).

PS: "Out of self, into Christ, on to others". F.B.

"When I cease to be militant, I get critical". F.B.

"When each of you stands on his own feet, I will know that this work will go on". F.B.

How can one creat a just and lasting peace?

- I) The present debate on peace centers around the following facts:
- a) 170 Russian SS20 medium range missiles now aiming at the heart of Europe. One new missile a week is presently being installed.
  - b) December 1979, NATO decides to instal 572 Cruise (low flighing missiles) and Pershing 2 (high speed missiles) by 1983, in Germany, GB, Italy, Belgium and the Netherlands. This unless an arms limitation treaty can be worked-out with the Russians before then.
  - c) During the past five years the Russians have spent an estimated 200 million dollars to stimulate and manipulate the European peace movements.
  - d) The sudden fear of the Europeans is that instead of Russian and American missiles flighing over their heads, a nuclear war may have Europe as its battle field.
  - e) The Russians are interested in provoking three things:
    - to devied the Atlantic Alliance (NATO),
    - to restrict or eliminate American influence in Europe,
    - to 'finlandize' the whole continent (have the continent in their zone of influence).

II) A. Sakharov maintains that the fight for peace must be linked with the fight against totalitarianism. That the battle for peace must be a battle for human rights in all countries. Peace yes, but with freedom.

III) Buchman and the question of peace:

"Peace" comes thirty times in his speeches, only "unity" and "guidance" come more often. The four standards are refered to only fifteen times...

- a) "Most people are selfish enough to want a peace that permits them to wage their own private wars".
- b) "Everywhere men long for peace and prepare for war. They long to rebuild and prepare to destroy...".
- c) "Someone must always make peace. For peace is not an idea; it is people becoming different".
- d) "Longing for peace is not enough. There must be a new spirit. There must be a fight against the causes of conflict, against selfishness, greed and hate. In this battle everyone has a part".
- e) "... men who have learned that the secret of peace lies first in their own hearts, then <sup>in</sup> their homes. Then they can hope to bring peace in the family of nations".
- f) "Peace in the world can only spring from peace in the hearts of men".
- g) "The spirit that refuses to hate when men are hateful. The spirit that is just when others are unjust. The spirit that is unselfish when others are selfish. Such are the men that can be used by the Prince of Peace to make peace".
- h) "World peace will only come through nations which have achieved God-control".

IV) What conclusions can we draw for ourselves ?

- No one in our countries is for war.
- Maintaining peace is approached in opposing ways:  
The strategists who believe that you need a balance of power to maintain peace.  
The idealists who believe that doing a way with arms is the only guarantee for peace.
- Neither of these groups attempts to go to the root of division and war.
- The realists may be those who believe that the key to peace lies in our ability to deal 1) with selfishness,  
2) with bitterness.  
(Quotes III d, III g, are helpful)
- Rev. Tim Barrlow yeasterday expressed our task - the most urgently needed in the world today - as being that of reconcilers, reconcilers of people with God and of people with people. Could it be that peace is a fruit of such living? If so what is our part?
- A war against selfishness and bitterness, the only road to peace ?

PS A couple of quotes relating to part IV of this study "When my time comes togo, whatever you do, relate it to modern life":

- a) "Sometimes we are tempted to wounder if there is another way... But the secret is ~~not~~ 'Not my way, but God's way. Not my will, but God's will'. This is the cure for gonfusion - making God the decisive authority - not saying 'yes' with our lips only, but also with the discipline of our lives. It makes you natural, it makes you real. You need never try to appear wiser or better than you really are..."
- b) "I do not say that I am without sin - I do live for one thing only: to make Christ regnant in everyone and every nation".

A final - small - suggestion, do take-up these sheets again in the weeks to come and use them as a starter for you quiet times. All these quotes need to be digested and made your own if they are to be any help.

Thanks for your patience,

J-M D. January 1982



## WHAT DOES IT MEAN TO BE GOD'S DISCIPLE IN THE TWENTIETH CENTURY?

- What did you think of last night? (at Leuvenne on the theme "How to creat a team?")
- What things struck you most in the people we met?
- What did you disagree <sup>with</sup> or question in last night?
- What were the biggest qualities of the people met?
- I was struck by the fact that after 40 years of commitment they were all still apprentices ... and then far still very young!
- Which language does the word "disciple" come from? (Latin)  
And what does it mean? (pupil - apprentice)
- What are the main characteristics of an apprentice?  
{ He learns from a master. He learns by working (putting into practice) and works while learning. He immediately applies what he has discovered (we must rediscover this in our century)  
He puts all his heart in imitating his master.
- To be a disciple means "to be transformed into the image of our Master" - into the image of God".  
But we cannot see God → Abraham, Mahomet, Christ were sent.
- Can anybody be God's disciple or apprentice?  
Yes, but with certain conditions. Which ones? CONTRACT

<p><b>D</b>iscipline <b>I</b>nitiative <b>S</b>ingleness of mind <b>C</b>ourage <b>L</b>eadology <b>P</b>rayer <b>L</b>iving faith <b>E</b>xpression</p>	<p>(4 standards + guidance + <u>obedience</u>) (responsibility + imagination + leadership) (this one thing I do) (to break with everything + meet opposition) (philosophy + passion + plan) (enough - but when?) (Develop humility + Love) (live above the miracle line ... condition for survival of faith) (reaching out)</p>
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- These are not just words or a challenge, they are also  
8 axes of apprenticeship
- Are there other aspects to being a disciple?  
He thinks with his heart (Eva m'a ardi hier)

He is ready to sacrifice everything to obey God (see in table)

### Obedience:

John 8 31-32 "If you live as I tell you, you will truly be My disciples, and you will know the truth, and the truth will set you free"

- Real apprenticeship = real obedience
- A desire to obey stronger than all else - even good deeds...!
- A passionate faith is the result of detailed obedience
- Obedience means God - central, and results in miracles.
- Obedience means listening (others + God + Holy Book)

Result is "thy will be done" = our specific task.

### Sacrifice = to give all

Why is that important? (Lenin: "In each of us there is a bourgeois waiting to come out")

Sacrifice means to empty ones-self and let God take the most place.

What sort of sacrifice is needed to be a disciple? (family, position, security, money → in other words comfort and success. But also the deeper elements of pride and ambition). Sacrifice self-will!

When God calls a person → absolute priority, before all else.

Why is their need to be so drastic?

- To become free of self ... free of human limitations, which we impose on ourselves - What kind of limitations...?
- When you are faced with giving everything your true motives come out, the generous words need to be backed up by costly action. It forces us to face our selves.

What is the most difficult to face in ourselves?

The deeper underlying motives → Why do I do this or the other?

Why is temptation important?  
On temptation you discover

What drives us most powerfully?

Wanting something ~~from~~ for self ...

What is really my source of satisfaction?

For me it is: being successful in others eyes, being liked by them, being central, being needed ... being something.

This wanting to be something is the biggest block between me and God, because it brings my will in clash against God's will.

Other deep driving motives?

Desire to be perfect ... this needs to be replaced by a desire to serve God.

My difficulty is that I can start something with good motives, but then transform it into something where I am the center.

This brings in the idea of temptation

Is temptation good or bad - necessary or not?

- In temptation you discover what you are truly attached to.
- Use them as sign posts to God ... and thank Him for them.

What is God calling me to?

How do I find it? Am I ready to give all?

(Pass on to Peter R.)